

Chapter 20

To shew how through Gods grace the Iewes shal be ouer-runne of the Gentils, although they beginne after, he bringeth a parable of men working fooner and later in the vinyard, but the later rewarded in the end euen as the firft. 17. He reuealeth more to his Difciples touching his pafsion: 20. Bidding the ambitious two fuiters to thinke rather of fuffering with him: 24. And teaching vs (in the rest of his Difciples) not to ge greued at our Ecclesiastical Superiours, confidering they are (as he was himself) to toile for our faluation. 29. Then going out of Iericho, he giueth fight vnto two blind.

The Kingdom of Heauen is like to a man that is an Houfholder which went forth early ^ain the morning to hire workemen into his vineyard. ² And hauing made couenant with the workemen for a penie a day, he fent them into his vinyard. ³ And going forth about the third houre, he faw other ftāding in the market place idle, ⁴ and he faid to them: Goe you also into the vineyard, and that which fhall be iuft, I wil giue you. ⁵ And they went their way. And againe he went forth about the fixt & the ninth houre: and did likewise. ⁶ But about the eleuenth houre he went forth and found other ftanding, & he faith to them: What ftand you here al the day idle? ⁷ They fay to him: Because no man hath hired vs. He faith to them: Goe you also into the vineyard.

⁸ And when euening was come, the Lord of the vineyard faith to his Bailife: Cal the workmen, and pay them their hire, beginning from the laft euen to the firft. ⁹ Therefore when they were come that came about the eleuenth houre, they receaued euerie one ^aa penie. ¹⁰ But when the firft also came, they thought that they fhould receaue more: and they also receaued euerie one a penie. ¹¹ And receauing it they ^amurmured againft

^a The Iewes are noted for enuying the vocatiō of the Gentils, and their reward, equal with thē felues.

the Good-man of the houle, ¹² faying: Theſe laſt haue continued one houre, and thou haſt made them equal to vs that haue borne the burdē of the day & the heats. ¹³ But he anſwering ſaid to one of thē Freind, I do thee no wrong: didſt thou not couenāt with me for a penie? ¹⁴ Take that is thine, and goe: I wil alſo giue to his laſt euen as to thee alſo. ¹⁵ Or is it not lawful for me to doe that I wil? is thine eye naught, becauſe I am good? ¹⁶ So ſhal the laſt be firſt, and the firſt, laſt. For many be called, but [♠]few elect.

Mr. 10, 32.
Luc. 18, 31.

¹⁷ And IESVS going vp to Hierufalem, tooke the twelue Diſciples ſecretly, and ſaid to them: ¹⁸ Behold we goe vp to Hierufalem, and the Sonne of man ſhal be deliuered to the chiefe Prieſts and to the Scribes, and they ſhal condemne him to death, ¹⁹ and ſhal deliuer him to the Gentils to be mocked, and ſcourged, and crucified, and the third day he ſhal riſe againe.

Mr. 10, 35.
Luc. 22, 35.

²⁰ Then came to him the mother of the ſonnes of Zebedee with her ſonnes, adoring and deſiring ſome thing of him. ²¹ Who ſaid to her: What wilt thou? She faith to him: Say that theſe my two ſonnes may ſit, one at thy right hand, & one at thy left hand in the Kingdō. ²² And IESVS anſwering, ſaid: You know not what you deſire. Can you drinke of the cup that I ſhal drinke of? They ſay to him: We can. ²³ He faith to them: My cup indeed you ſhal drinke of: but to ſit at my right hand and left, is not mine to giue to you, but [♠]to whom it is prepared of my Father.

Mr. 10, 41.
Luc. 22, 25.

²⁴ And the ten hearing it, were diſpleaſed at the two brethren. ²⁵ And IESVS calleth them vnto him, and ſaid: You know that the Princes of the Gentils ^aouerrule them: and they that are the greater, exerciſe power againſt them. ²⁶ It ſhal not be ſo among you, but whoſoeuer wil be the greater among you, let him be your miniſter: ²⁷ And he that wil be firſt among you, ſhal be your ſeruant. ²⁸ Euen [♠]as the Sonne of man is not come

^a Superioritie is not here forbidden among Chriſtiās, neither Eccleſiaſtical nor temporal; but heatheniſh tyrannie is forbidden, and humilitie commended.

to be ministred vnto, but to minifter, and to giue his life a redemption for many.

Mr. 10, 46.

²⁹ And when they went out from Iericho, a great multitude folowed him. ³⁰ And behold two blind men fitting by the way side, heard that IESVS paffed by, and they cried out faying: Lord, haue mercie vpon vs, Sonne of Daud. ³¹ And the multitude rebuked them that they should hold their peace. But they cried out the more, faying: Lord, haue mercie vpon vs, Sonne of Daud. ³² And IESVS ftood, and called them, and said: What wil ye that I doe to you? ³³ They fay to him: Lord, that our eyes may be opened. ³⁴ And IESVS hauing compaffion on them, ^a) touched their eyes. And immediatly they faw, and folowed him.

ANNOTATIONS

1 In the morning) God calleth fome in the morning, that is, in the beginning of the world, as Abel, Enoch, Noe, and other the iuft and faithful of the firft Age; at the third houre, Abraham, Ifaac, and Iacob, and the reft of their Age; at the 6. houre of the day, Moyfes, Aaron, and the reft; at the 9. houre, the Prophets; at the eleuenth, that is, at the later end of the world, the Chriftian Nations. *Aug. de verb. Domini fer. 59.* Briefly, this calling at diuerfe houres signifieth the calling of the Iewes from time to time in the firft Ages of the world, and of the Gentils in the later Age thereof. It signifieth alfo that God calleth countries to the faith fome fooner, fome later; and particular men to be his feruants, fome yonger, fome elder, of diuerfe ages.

9 Penie) The penie promifed to al, was life euerlafting, which is common to al that fhall be faued. But in the fame life there be degrees of glorie, as betwixt ftarre and ftarre in the element. *Aug. li. de virginis. c. 26.*

Diuerfitie of glorie
in Heauen.

16 Few elect) Thofe are elect which defpifed not their caller, but folowed and beleued him; for men beleue not but of their owne free wil. *Aug. li. 1. ad Simplic. q. 2.*

23 To whom it is prepared) The Kingdom of Heauen is prepared for them that are worthie of it and deferue it by their wel doing; as in holy Scripture it is very often: That *God wil repay*

Mat. 16, 27.

^a Our Sauour who alwaies could, and often did cure the difeafed, by his only wil, or word, here gaue fight to thefe blind men, by touching their eyes with his holie hand.

Ro. 2, 6. euery man according to his workes. And, *Come ye bleffed, poffeffe the Kingdom prepared for you. Why? Because I was hungrie, and you gaue me meate; thirftie, and you gaue me drinke &c.* Therefore doth Chrifft fay here: *It is not mine to giue.* Because he is iuft and wil not giue it to euerie man without respect of their deferts; yea nor alike to euerie one, but diuerfly according to greater or leffer merits; as here S. Chryfofto. maketh it plaine, when our Sauour telleth them, that although they fuffer martyrdom for his fake, yet he hath not to giue thē the two cheefe places. See *S. Hier. vpon this place,* and *li. 2. adu. Iouin. c. 15.* This alfo is a leffon for them that haue to beftow Ecclefiaftical benefices, that they haue no carnal respect to kindred &c. but to the worthines of the perfons.

Difference of merits and reward.

Chryf. ho. 66. in Mt.

28 As the Sonne of man) Chrifft himself as he was the Sonne of man, was their and our Superiour, and Lord & Maifter, notwithstanding his humilitie, and therefore it is pride and haughtines which is forbidden, and not Superioritie or Lordfhip, as fome Heretikes would haue it.

Purianes.

Io. 13, 13.