

Chapter 16

He teacheth the rich to procure Heauen with their riches. 14. And being therfore derided of the couetous Pharifees (who law temporal riches promised in the letter of the Law) he sheweth that now is come the preaching of the Kingdom of God, howbeit the Law for al that in no iot shal be fruftrat. 19. foretelling them also, that the couetous Iewes shal be denied of their father Abraham, when poore Lazarus (the penitent Gentil) shal rest in his bofome.

οικονόμον

And he said also to his Disciples: There was a certaine rich man that had a bailife: & he was il reported of vnto him, as he that had wafted his goods. ² And he called him, and said to him: What heare I this of thee? render account of thy bailifhip: for now thou canst no more be bailife. ³ And the bailife said within him self: What shal I doe, because my Lord taketh away from me the bailifhip? dig I am not able, to beg I am afhamed. ⁴ I know what I wil doe, that when I shal be remoued from the bailifhip, they may receiue me into their houfes. ⁵ Therefore calling together euery one of his Lords debtors, he said to the first: How much doest thou owe my Lord? ⁶ But he saith: An hundred pipes of oile. And he said to him: Take thy bil and fit downe, quickly write fiftie. ⁷ After that he said to an other: But thou, how much doest thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bil, and write eightie. ⁸ And [†]the Lord praised the bailife of iniquitie, because he had done wifely: for the children of this world, are wifer then the children of light in their generation. ⁹ And I say to you: Make vnto you freinds of the ^amammon of iniquitie that when you faile, [†]they may receiue you into the eternal tabernacles.

οικονομίας

^a Mammon (saith S. Hierom *q. 6. ad Algaf.*) in the Syriake tongue signifieth riches. *Mammon of iniquitie*, because they are often il gotten, or il bestowed, or occasion of euil, or at the least worldly & false, & not the true heauenly riches.

¹⁰ He that is faithful in the leaft, is faithful in the greater alfo: and he that is vniuft in litle, is vniuft in the greater alfo. ¹¹ If then you haue not been faithful in the vniuft mammon, with that which is the true who may credit you? ¹² And if you haue not been faithful in other mens, that which is yours, who wil giue you? ¹³ No feruant can ferue two maifters; for either he fhall hate the one, and loue the other; or cleaue to one, and contemne the other. You can not ferue God and mammon.

Mt. 6, 24.

¹⁴ And the Pharifees which were couetous, heard al thefe things: and they derided him. ¹⁵ And he faid to them: You are they that iuftifie your felues before men, but God knoweth your hartes, becaufe that which is high to men, is abomination before God. ¹⁶ The Law and the Prophets, vnto Iohn. From that time the Kingdom of God is euangelized, and euery one doth force toward

Mt. 11, 12.

Mat. 5, 18.

Mr. 10, 11.

1. Cor. 7, 11.

it. ¹⁷ And it is eafier for Heauen and earth to paffe, then one tittle of the Law to fal. ¹⁸ Euery one that dimiffeth his wife, [♠]and marieth another, committeth aduoutrie: and he that marieth her that is dimiffed from her hufband, commiteth aduoutrie.

¹⁹ There was a certaine rich man, & he was clothed with purple and filke: and he fared euery day magnifically. ²⁰ And there was a certaine begger called Lazarus, that lay at his gate, ful of fores: ²¹ defiring to be filled of the crummes, that fel from the rich mans table, “but the dogges alfo came, and licked his fores. ²² And it came to paffe that the begger died, and was caried [♠]of the Angels into [♠]Abrahams bofome. And the rich man alfo died: and he was buried in Hel. ²³ And lifting vp his eyes, when he was in torments, he faw Abraham a farre off, ^{a)}and Lazarus in his bofome: ²⁴ and he crying faid: Father Abraham, haue mercie on me, and fend Lazarus that he may dip the tip of his finger into water for to coole my tongue, becaufe I am tormented in this flame. ²⁵ And Abraham faid to him: Sonne, remember

and no man
did giue him.

^a Lazarus in Abrahams bofome, and reft, but both in Hel, and not in the Kingdom of Heauen before Chrift. *Hiero. ep. 3. Epitaph. Nepot.*

χάσμα, a horrible distance.

that thou didst receiue ^{a)}good things in thy life time, and Lazarus likewise euil: but now he is comforted, and thou art tormented. ²⁶ And beside al these things, between vs and you there is fixed [♠]a great chaos: that they which wil passe from hence to you, may not, neither goe from thence hither. ²⁷ And he said: Then, father, I beseech thee that thou wouldest fend him vnto my fathers house, for I haue five brethren, ²⁸ for to testify vnto them, [♠]left they also come into this place of torments. ²⁹ And Abraham said to him: ^{b)}They haue Moyse and the Prophets: let them heare them. ³⁰ But he said: No, father Abraham, but if some man shal goe from the dead to them, they wil doe penance. ³¹ And he said to him: If they heare not Moyse and the Prophets, neither if one shal rise againe from the dead, wil they beleue.

ANNOTATIONS

8 The Lord praised) This mans deceiuing his maister is not praised, nor we warranted by his fact to gaine vniustly for to haue wherewith to giue almes: but his prudence, in that he prouided fo substantially for him selfe whilest his maisters goods were in his handes, is commended, not for a vertue, but for a worldly pollicie: and propofed as an example of the careful prouision that rich men (who are Gods stewards in earth) should make for their foules, against they be put out of their bailship and be called to account, which is the day of their death: and for a condemnation of faithful mens folly and negligence, that being assured they shal out of their offices, and wel knowing they might gaine saluation by their money, haue so litle regard thereof.

Good workes.

9 They may receiue) A great comfort to al great almes-men, & a wonderful force and vertue in almes, which beside the merit of the worke of mercie, which (as in other places of Scripture is said) purgeth sinne and gaineth Heauen, procureth also not only the praies of their beadsmen in earth, but their patronage in Heauen also. Whereby also the praies of Saints for the liuing, and namely for them to whom they were beholding in their life, are proued.

Almes meritorious.

Tob. 12, 9.

Mt. 25.

The Saints doe pray for vs.

^a To be in continual pleasures, ease, wealth, peace, and prosperity in this world, is perilous, & a signe of paines in the next. *S. Hiero.*

^b Abraham had knowledge of things in earth which were not in his time; as that they had Moyse and the Prophets bookes which he neuer saw. *Auguft. de cura pro mor. c. 14.*

Yea and that they be in such fauour with God, that they may and doe receiue their freinds which were once their benefactors, into their mansions in Heauen, no lesse then the farmers whom the ill steward pleased, might receiue their friend into their earthly houses. Which also insinuateth to vs, that almes bestowed specially vpon holy men, who by their merites and prayers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in necessitie, though that be of exceeding great merit also. See al this in these Doctours following. *Hierom. quaest. 6. ad Algaf. tom. 3. Ambros. in Luc. August. serm. 35. de verb. Do. c. 3. Gregor. moral. li. 21. c. 24. August. li. 2. qu. Euang. qu. 34. Chryf. ho. 33. ad Po. Antioch. to. 5.*

18 And marieth) The good of Mariage throughout all Nations and men, is in issue and fidelitie of chastitie, but among the people of God it consisteth also in holines of Sacrament: whereby it commeth to passe that it is a heinous crime to marry againe, though there be a diuorce made, so long as the parties liue. *Aug. de bono coniug. c. 24. to. 6.* See the *Annotations vpon Marke 10, 11.*

Mariage after diuorce vnlawful.

22 Of the Angels) Angels carie good mens soules to Heauen now, as they did then his to Abrahams bofome. See the reward of pouerty, affliction, and patience: and on the contrarie, the end and reward of wealth ioyned with vnmercifulnes. Note also here that at the day of euery mans death there is a particular iudgement, and therefore the foule sleepe not, nor hangeth in suspense til the general iudgement.

Vnmerciful rich men.

22 Abrahams Bofome) The Bofome of Abraham is the resting place of all them that died in perfect state of grace before Christs time, Heauen before being shut from men. It is called in Zacharie, *a lake without water*, and sometimes *a prison*, but most commonly of the Diuines *Limbus patrum*, for that it is thought to haue been the higher part or brimme of Hel, the places of punishment being far lower then the same, which therefore be called *Infernum inferius the lower hel*. Where this mansion of the Fathers stood, or whether it be any part of Hel, S. Augustine doubted: but that there was such a place, he nor no Catholike man euer doubted: as all the Fathers make it most certaine, that our Sauour descending to Hel, went thither specially, and deliuered the said Fathers out of that mansion. *Iren. li. 4. c. 19. Euseb. Demonst. Euang. li. 10. c. 8. sub finem. Nazian. orat. 2. de Pasch. fit Deus, Epipha. in heref. 26. Tatiani Ambros. de myst. Pasch. c. 4. Hiero. in 9. Zachariae. August. ep. 99. & li. 20. de Ciuit. c. 15. Paulinus in Panegyrico Celfo. illiud, Inclinato Gregor. li. 6. ep. 179.* which truth and place though of all the ancient writers confessed and proued by this and other Scriptures; yet the Aduersaries deny it (as they doe Purgatorie) most impudently.

Abrahams bofome.

Limbus patrū.

Christ descended into Hel, & deliuered the Fathers.

26 A great chaos) A great distance betwixt Abrahams bofome and the inferiour Hel. Some iudge Purgatorie to be placed

Purgatorie.

*Zach. 9, 11.
Esa. 42, 7.*

Aug. in Pf. 85.

Ep. 99.

there, from whence (no doubt) Christ also deliuered some at his descending to Hel. For, these in Abrahams bosome were not in paines: and S. Augustine faith the Scriptures be plaine that he tooke some out of the places of punishment, and yet none out of the Hel of the damned. What other place then can that be but Purgatorie?

Aug. Ep. 99. 28 Left they also) If the damned had care of their freindes aliue, how & for what cause foeuer, much more haue the Saints and faued persons. And if those in Hel haue meanes to expresse their cogitations and desires, and to be vnderstood of Abraham so far distant both by place and condition, much rather may the liuing pray to the Saints and be heard of them: betwixt earth (that is to say) the Church militant and Heauen, being continual passage of foules, and Angels ascending and descending by Iacobs ladder.

Gen. 32.

*Cal. li. 2. Instit.
c. 22. sect. 24.*

Men must not for all that be curious to search how the foules of the deceased expresse their mindes, and be heard one of another, and so fall to blasphemie, as Caluin doth, asking whether their eares be so long to heare so far off, & wickedly measuring all things by mortal mens corporal grosse manner of vttering conceits one to another. Which was not here done by this damned nor by Abraham, with corporal instruments of tongue, teeth, & eares: though for the better expressing of the damnedes case, Christ vouchsafed to vtter it in termes agreeing to our capacitie.

Saints doe heare our praies & haue care of vs.

Caluins blasphemie.