

## Chapter 20

To the Iewes he auoucheth his power by the witnes of Iohn who was a man sent of God. 9. & foretelleth in a parable their reprobation moft worthy (with the vocation of the Gentils in their place) 17. and confequently their irreparable damnation that shal enfue thereof. 20. He defeateth their fnare about paying tribute to Cæfar: 27. he anfwereth alfo the inuention of the Sadducees againft the Refurrection. 40. And fo hauing put them al to filence, 41. he turneth and pofeth them, becaufe they imagined that Chrifft should be no more but a man: 45. bidding al to beware of the Scribes (authours of the Iewes fchifme from him) being ambitious & hypocrites.

*Mt. 21, 23.*  
*Mr. 11, 27.*

**A**nd it came to paffe in one of the daies, when he was teaching the people in the Temple & euangelizing, the cheefe Priefts & the Scribes with the Ancients affembled, <sup>2</sup> and fpake faying to him, <sup>a</sup>Tel vs, in what power doeft thou thefe things? or who is he that hath giuen thee this power? <sup>3</sup> And IESVS anfwering, faid to them: I wil alfo aske you one word: Anfwer me. <sup>4</sup>The Baptifme of Iohn was it from Heauen, or of men? <sup>5</sup> But they thought within themfelues, faying: That if we fay, From Heauen, he wil fay: Why then did you not beleue him? <sup>6</sup> But if we fay, of men, the whole people wil ftone vs: for they are certaine that Iohn is a Prophet. <sup>7</sup> And they answered that they knew not whence it was. <sup>8</sup> And IESVS faid to them: Neither doe I tel you in what power I doe thefe things.

TVEDAY.

*Efa. 5, 1.*  
*Mt. 21, 33.*  
*Mr. 12, 1.*

<sup>9</sup> And he began to fay to the people this parable: A certaine <sup>b</sup>man planted a vineyard, & let it out to husbandmen: and he was from home a long time. <sup>10</sup> And in time he fent to the husbandmen a feruant, that they fhould giue him of the fruit of the vinyard. Who beating him fent him away emptie. <sup>11</sup> And againe he fent another feruant. But they beating him alfo and reprochfully

<sup>a</sup> See *Annot. Mat. c. 21, 23.*

<sup>b</sup> See the *marginal annotations Marc. 12.*

abusing him, sent him away empty. <sup>12</sup> And againe he sent the third: who wounding him also, cast him out. <sup>13</sup> And the Lord of the vineyard said: What shall I doe? I will send my beloved sonne: perhaps when they shall see him, they will reuerence him. <sup>14</sup> Whom when the husbandmen saw, they thought within themselves, saying: This is the heire, let vs kill him, that the heritage may be ours. <sup>15</sup> And casting him forth out of the vineyard, they killed him. What therefore will the Lord of the vineyard doe to them? <sup>16</sup> He will come, and will destroy these husbandmen, and will giue the vineyard to others. Which they hearing, said to him: God forbid. <sup>17</sup> But he beholding them said: What is this then that is written,

*Ps. 117, 22.*

*The stone which the builders reiected, the same is become into the head of the corner?* <sup>18</sup> Euery one that falleth vpon this stone, shall be crushed: and vpon whom it shall fall, it shall breake him to powder. <sup>19</sup> And the chiefe Priests and Scribes fought to lay hands vpon him that houre: and they feared the people, for they knew that he spake this similitude to them.

*Mt. 22, 15.*

*Mr. 12, 13.*

<sup>20</sup> And watching, they sent spies which should feine themselves iust: that they might take him in his talke, and deliuer him to the principalltie and power of the Prefident. <sup>21</sup> And they asked him, saying: Maister, we know that thou speakest and teachest rightly; and thou dost not accept person, but teachest the way of God in truth. <sup>22</sup> Is it lawful for vs to giue tribute to Cæsar, or no? <sup>23</sup> But considering their guile, he said to them: Why tempt you me? <sup>24</sup> Shew me a penie. Whose image hath it and inscription? They answering said: Cæsar. <sup>25</sup> And he said to them: Render therefore the things that are Cæsar, <sup>a</sup>to Cæsar: and the things that are Gods, to God. <sup>26</sup> And they could not reprehend his word before the people: and marveling at his answer, they held their peace. <sup>27</sup> And there came certaine of the Sadducees,

*Mt. 22, 23.*

*Mr. 12, 18.*

*Deu. 25, 5.*

him, <sup>28</sup> saying: Maister, Moyfes gaue vs in writing: If a

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<sup>a</sup> So duties must be done to Princes, that our dutie to God be not neglected: See *Annot. Mat. c. 22, 21.*

mans brother die hauing a wife, and he haue no children, that his brother take her to wife, and raife vp feed to his brother. <sup>29</sup> There were therefore feuen brethren: and the first tooke a wife, and died without children. <sup>30</sup> And the next tooke her, & he died without child. <sup>31</sup> And the third tooke her. In like manner also al the feuen, and they left no feed, and died. <sup>32</sup> Laft of al the woman died also. <sup>33</sup> In the refurrection therefore, whose wife fhall fhe be of them? fithens the feuen had her to wife. <sup>34</sup> And IESVS faid to them: The children of this world marrie, and are giuen in marriage: <sup>35</sup> But they that <sup>a</sup>fhall be <sup>a</sup>counted worthie of that world and the refurrection from the dead, neither marrie, nor take wiues; <sup>36</sup> neither can they die any more, for they are <sup>a</sup>equal to Angels: and they are the fonnes of God, feeing they are the fonnes of the refurrection. <sup>37</sup> But that the dead rife againe, Moyfes also fhewed, befide the bufh, as he calleth the Lord:

*Exo. 3, 6.*

*The God of Abraham, and the God of Ifaac, and the God of Iacob.* <sup>38</sup> For God is not of the dead, but of the liuing: for al liue to him. <sup>39</sup> And certaine of the Scribes anfwering, faid to him: Maifter, thou haft faid wel. <sup>40</sup> And further they durft not aske him any thing.

*Mt. 22, 44.*

*Mr. 12, 36.*

*Pf. 109, 1.*

<sup>41</sup> But he faid to them: How fay they that Chrifft is the fonne of Dauid, <sup>42</sup> and Dauid himfelf faith in the booke of Pfalmes: *The Lord faid to my Lord, fit on my right hand,* <sup>43</sup> *til I put thine enemies, the foottoole of thy feet?* <sup>43</sup> Dauid then calleth him Lord: and how is he his fonne?

*Mt. 23, 6.*

*Mr. 12, 38.*

<sup>44</sup> And al the people hearing him, he faid to his Difciples: <sup>45</sup> Beware of the Scribes, that wil walke in robes, and loue falutations in the market-place, and the first chaires in the fynagogues, and the cheefe roomes in feaftes. <sup>46</sup> Which deuoure widowes houfes: feining long praier. Thefe fhall receiue greater damnation.

<sup>a</sup> The greeke οἱ καταξιωθέντες importeth also this much *They that are made worthie*, to wit, by the grace of God; and fo they are indeed worthie: as also in the *next chapter verfe 36. & 2. Thefs. 1, 5.*

## ANNOTATIONS

35 Shal be counted worthie) This truth and fpeach that good men be worthy of Heauen, is according to the Scriptures, and fignieth that mans workes done by Chrifts grace doe condignely or worthily deferue eternal ioy: As *Sap. 3. God proued them, and found them worthy of himself:* and *Mat. 10. He that loueth his father more then me, is not worthy of me:* and *Colof. 1. That you may walke worthy of God:* and moft plainly *Apoc. 3. They shal walke with me in white, becaufe they are worthy:* as of Chrifft (*c. 3*) *Thou art worthie, O Lord, to receiue glorie &c.* And that, to be counted worthie, & to be worthie, is here al one, it is plaine, by the Greeke word, which S. Paul vfeth fo, as the aduerfaries owne English Teftament doe teftifie, reading thus *Hebre. 10. Of how much forer punishment shal he be worthie, which &c.* And it muft needes fignifie, becaufe men for finnes are not only counted, but are indeed worthie of punishment, as themfelues doe grant. They doe greatly therfore forget themfelues, and are ignorant in the Scriptures, and know not the force nor the valure of the grace of God, which doth not only make our labours grateful to God, but worthie of the reward which he hath prouided for fuch as loue him. See the *Annot. 2. Theff. 1, 5.*

*The new  
Testament.  
an. 1580.  
καταξιωθέντες.  
ἀξιωθήσεται.*

To be worthie of Heauen or to deferue & merite it.

The new Teftament.  
an. 1580.

36 Equal to Angels) Saints of our kind, now in their foules, and after their refurrection in body and foule together, shal be in al things equal to Angels: and for degree of bliffe, many Saints of greater merit shal be aboue diuers Angels: as S. Iohn Baptift, the Apoftles, and others, and our B. Lady aboue al the orders of holy Spirits in dignitie and bliffe: & no maruel, our nature by Chrifft being fo highly exalted aboue al Angels.

The dignitie of Saints.