

Chapter 12

He foretelleth to the Iewes in a parable their reprobation moſt worthy, and the vocation of the Church of the Gentils in their place: 10. himſelfe being the headſtone thereof. 13. He defeateth the ſnare of the Pharifees and Herodians, about paying tribute to Cæſar: 18. anſwereth alſo the inuention of the Sadducees againſt the Refurrection: 28. alſo the oppoſition of a Scribe. 35. And ſo hauing put al the buſie Sectes to ſilence, he turneth and poſeth them on the other ſide, becauſe they imagined Chriſt ſhould be no more but a man. 38. Bidding the people to beware of the Scribes, being ambitious and Hypocrites. 41. He commendeth the poore widow for her two mites, aboute al.

*Eſa. 5, 1.
Mt. 21, 33.
Lu. 20, 9.*

And he began to ſpeake to them in parables: ^a)A man planted a vineyard and made a hedge about it, and digged a trough, and built a towre, and lett it out to husbandmen; and went forth into a ſtrange countrie. ² And ſent to the husbandmen in ſeaſon a ſeruant, to receaue of the husbandmen, of the fruit of the vineyard. ³ Who apprehending him, beatt him; and ſent him away emptie. ⁴ And againe he ſent to them another ſeruant; and him they wounded in the head, and vſed him reprochfully. ⁵ And againe he ſent another, & him they killed: and many other, beating certaine, and killing others. ⁶ Therefore hauing yet one ^b)ſonne moſt deare; him alſo he ſent vnto them laſt ſaying: That they wil reuerence my ſonne. ⁷ But the husbandmen ſaid one to an other: This is the heire; come, let vs kil him; and the inheritance ſhal be ours. ⁸ And Apprehending him, they killed him, and caſt him forth out of the vineyard. ⁹ What therefore wil the Lord of the

^a This man, is God the Father, this vineyard, is (as Eſay faith 5. 1.) the houſe of Iſrael. The ſeruants ſent, are Moyſes and the Prophets, whō the Iewes did diuerſely afflict and perfechte.

^b His Sonne is Chriſt our Sauour, whom the Iewes crucified out of the citie of Ieruſalem, as it were caſting him out of the vineyard.

vineyard doe? ^{a)}He wil come and defstroy the husbandmen; and wil giue the vineyard to others. ¹⁰ Neither haue you read this scripture, *The ^{b)}ftone which the builders reiected; the fame is made the head of the corner:* ¹¹ *By our Lord was this done, and it is maruelous in our eyes?* ¹¹ And they fought to lay hãds on him, and they feared the multitude. For they knew that he fpake this parable to them. And leauing him they went their way.

Mt. 22, 15. ¹² And they fend to him certaine of the Pharifees and of the Herodians; that they fhould entrap him in his word. ¹³ Who comming, fay to him: Maifter, we know that thou art a true fpaker, and careft not for any man; for thou doeft not looke vpon the perfon of men, but teacheft the way of God in truth. Is it lawful to giue tribute to Cæfar; or fhall we not giue it? ¹⁴ Who knowing their fubtelte, faid to them: Why tempt you me? bring me a penie that I may fee it. ¹⁵ But they brought it him. And he faith to them: Whofe is this image, and infcription; They fay to him, Cæfars. ¹⁶ And IESVS anfwering, faid to them: Render therefore the things that are Cæfars, to Cæfar; and that are Gods, [♠]to God. And they marueled at him.

Mt. 22, 23. ¹⁷ And there came to him the Saducees that fay *Luc. 20, 27.* there is no refurrection; and they asked him faying: Maifter, ¹⁸ Moyfes wrote vnto vs, that if any mans brother die, and leaue his wife, and leaue no children, [♠]his brother fhall take his wife and raife vp feed to his brother. ¹⁹ There were therefore feauen brethren; and the firft took a wife, and died leauing no iffue. ²⁰ And the fecond took her, and died: and neither this left iffue. And the third in like manner. ²¹ And the feauen took her in like fort; and did not leaue iffue. Laft of al the woman alfo died. ²² In the refurrection therefore when they fhall rife againe, whofe wife fhall ſhe be of thefe? for the feauē had her to wife.

^a The Iewes and their guides to whom the vineyard was fet, deftroied: and Gods vineyard giuen to the Apoftles and their Succellours in the Gentils.

^b Chrift is become the corner ftone of the Synagogue and the Church in which the faithful both of the Iewes and Gentils are contained.

²³ And IESVS anfwering, faid to them: Doe ye not therefore erre, ^anot knowing the fcriptures, not ^athe power of God? ²⁴ For when they fhall rife againe frō the dead, they fhall neither marie, nor be married, but are as the Angels in Heauen. ²⁵ And as concerning the dead, that they doe rife againe, haue you not read in the booke of

Exo. 3, 6.

Moyfes, how in the bufh God fpake to him, faying: *I am the God of Abraham, and the God of Ifaac, and the God of Iacob?* ²⁶ He is not the God of the dead, but of the liuing. You therefore are much deceaued.

Mt. 22, 34.

²⁷ And there came one of the Scribes that had heard them queftioning, and feeing that he had wel answered them, asked him which was the firft cōmandement of al. ²⁸ And IESVS answered him: That the firft cōmandemēt of al is, *Heare Ifrael: the Lord thy God is one God.* ²⁹ *And thou fhalt loue the Lord thy God from thy whole hart, and with thy whole foul, and with thy whole mind, and with thy whole power.* This is the firft cōmandement. ²⁹ And the fecond is like to it:

Deu. 6, 5.

Leu. 19, 18.

Thou fhalt loue thy neighbour as thy felf. And other commandement greater then thefe there is not. ³⁰ And the Scribe faid to him: Wel Maifter, thou haft faid in truth, that there is one God, and there is none other befides him. ³¹ And that he be loued from the whole hart, and with the whole vnderftanding, and with the whole foule, and with the whole ftrength: and ^ato loue his neighbour as himfelf, is a greater thing then al Holo-caufts and Sacrifices. ³² And IESVS feeing that he had answered wifely, faid to him: Thou art not farre from the Kingdom of God. And no man now durft aske him.

Mt. 12, 41.

Lu. 20, 41.

³³ And IESVS anfwering, faid, teaching in the temple: How doe the Scribes fay, that Chrifft is the fonne of Dauid? ³⁴ For Dauid himfelf faith in the Holy Ghoft:

Pf. 109, 1.

Our Lord faid to my Lord, fit on my right hand, vn-til I put thine enemies the foote ftoole of thy feete. ³⁵ Dauid therefore himfelf calleth him Lord, and whence is he his fonne? and a great multitude heard him gladly.

^a This excellencie of Charitie teacheth vs that faith only is not fufficient.

³⁶ And he said to them in his doctrine: Take heed of the Scribes that wil walke in long robes, and be faluted in the market-place, ³⁷ And sit in the first chaires in the Synagogues, and loue the highest places at fuppers: ³⁸ Which deuoure widowes houfes vnder the pretence of long prayer: these shal receaue larger iudgement.

Luc. 21, 2.

³⁹ And IESVS fitting ouer against the treasurie, beheld how the multitude did cast money into the treasurie, and many rich men did cast in much. ⁴⁰ And when there came a certaine poore widow, she cast in two mites, which is a farthing. ⁴¹ And calling his Disciples together, he said to them: Amen I say to you, that this poore widow hath cast in ^a)more then al that haue cast into the treasurie. ⁴² For al they of their abundance haue cast in; but she, of her penurie hath cast in al that she had, her whole liuing.

ANNOTATIONS

16 To Gods) These men were very circumspect and wary to doe al duties to Cæsar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Heresies, doe not only inculcate mens dutie to the Prince, diffembling that which is due to God; but also giue to the Prince more then due, and take from God his right and dutie. But Chrif allowing Cæsar his right, warneth them also of their dutie toward God. And that is it which Catholikes inculcate: Obey God, doe as he commandeth; Serue him first, and then the Prince.

God first to be serued & then the Prince.

Leu. 18, 16. 18 His brother shal take) Marke wel here, that the Law which saith, Thou shalt not marie thy brothers wife, is not such as admitteth not dispensation, as though this mariage were against nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marie his brothers wife.

Marrying the brothers wife.

Deu. 25, 5.

23 Not knowing the Scriptures) Who would haue thought that by this place of Scripture alleaged by Chrif, the Resurrection were proued? and yet we see that Chrif doth hereby deduce it, and chargeth these great Doctours and Maisters (which arrogated to them selues the knowledge of Scriptures) that it is their

Many truths deduced out of scripture which Heretikes see not.

^a God doth accept almes that are correspondent to euery mans ability: and the more able, the more must a man giue.

ignorance, that they knew not fo to deduce it. No maruel then if the Holy Doctours and Catholike Church make the like deduction fometime and proofes, where the Heretike doth not or wil not fee fo much, therefore no doubt, becaufe he knoweth not the Scriptures, whereof he boafteth fo much, nor the fenfe of the Holy Ghoft in them. For example, when of that place, *It shal not be forgiuen in this world not in the world to come*, anciēt Fathers deduce, that there are finnes remitted after this life in Purgatorie. See *Mat. 12. 32.*

23 The power of God) Euen fo doe heretikes erre two waies: becaufe they know not the Scriptures, which they interpret contrarie to the fenfe of the whole Church and of al the ancient Fathers, and becaufe they know not the power of God, that as he is able to raife the felfe fame bodies againe, fo he can make his body prefent in many places: but being altogether faithleffe and not beleeuing his power, they difpute of al fuch matters, only by reafon and their owne imagination.

Heretikes ignorant
and without faith.