

## Chapter 12

*He foretelleth to the Iewes in a parable their reprobation moft worthy, and the vocation of the Church of the Gentils in their place: 10. himfelfe being the headftone thereof. 13. He defeateth the fnare of the Pharifees and Herodians, about paying tribute to Cæfar: 18. anfwereth alfo the inuention of the Sadducees againft the Refurrection: 28. alfo the oppofition of a Scribe. 35. And fo hauing put al the bufie Sectes to filence, he turneth and pofeth them on the other fide, becaufe they imagined Chrift 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, aboue al.*

*Efa. 5, 1.  
Mt. 21, 33.  
Lu. 20, 9.*

**A**nd he began to fpeake to them in parables: <sup>a</sup>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 ftrange countrie. <sup>2</sup> And fent to the husbandmen in feafon a feruant, to receaue of the husbandmen, of the fruit of the vineyard. <sup>3</sup> Who apprehending him, beatt him; and fent him away emptie. <sup>4</sup> And againe he fent to them another feruant; and him they wounded in the head, and vfed him reprochfully. <sup>5</sup> And againe he fent another, & him they killed: and many other, beating certaine, and killing others. <sup>6</sup> Therefore hauing yet one <sup>b</sup>fonne moft deare; him alfo he fent vnto them laft faying: That they wil reuerence my fonne. <sup>7</sup> But the husbandmen faid one to an other: This is the heire; come, let vs kil him; and the inheritance shal be ours. <sup>8</sup> And Apprehending him, they killed him, and caft him forth out of the vineyard. <sup>9</sup> What therefore wil the Lord

<sup>a</sup> This man, is God the Father, this vineyard, is (as Efaÿ faith 5. 1.) the houfe of Ifrael. The feruants fent, are Moyfes and the Prophets, whō the Iewes did diuerfely afflict and perfecute.

<sup>b</sup> His Sonne is Chrift our Sauour, whom the Iewes crucified out of the citie of Ierufalem, as it were cafting him out of the vineyard.

of the vineyard doe? <sup>a)</sup>He wil come and defstroy the husbandmen; and wil giue the vineyard to others. <sup>10</sup> Neither haue you read this fcripture, *The <sup>b)</sup>ftone which the builders reiected; the fame is made the head of the corner:* <sup>11</sup> *By our Lord was this done, and it is maruelous in our eyes?* <sup>11</sup> 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.* <sup>12</sup> And they fend to him certaine of the Pharifees and of the Herodians; that they fould entrap him in his word. <sup>13</sup> Who comming, fay to him: Maifter, we know that thou art a true fpeaker, 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? <sup>14</sup> Who knowing their fubteltye, faid to them: Why tempt you me? bring me a penie that I may fee it. <sup>15</sup> But they brought it him. And he faith to them: Whofe is this image, and infcription; They fay to him, Cæfars. <sup>16</sup> And IESVS anfwering, faid to them: Render therfore the things that are Cæfars, to Cæfar; and that are Gods, <sup>†</sup>to God. And they marueled at him.

*Mt. 22, 23.* <sup>17</sup> And there came to him the Saducees that fay there is no refurrection; and they asked him faying: *Maifter,* <sup>18</sup> *Moyfes wrote vnto vs, that if any mans brother die, and leaue his wife, and leaue no children, <sup>†</sup>his brother fhall take his wife and raife vp feed to his brother.* <sup>19</sup> There were therfore feauen brethren; and the firft took a wife, and died leauing no iffue. <sup>20</sup> And the fecond took her, and died: and neither this left iffue. And the third in like manner. <sup>21</sup> And the feauen took her in like fort; and did not leaue iffue. Laft of al the woman alfo died. <sup>22</sup> In the refurrection therfore when they fhall rife againe,

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<sup>a</sup> 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.

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

whose wife shal she be of these? for the feauē had her to wife. <sup>23</sup> And IESVS anfwering, said to them: Doe ye not therefore erre, not knowing the scriptures, not the power of God? <sup>24</sup> For when they shal rife againe frō the dead, they shal neither marie, nor be married, but are as the Angels in Heauen. <sup>25</sup> And as concerning the dead, that they doe rife againe, haue you not read in the booke of Moyfes, how in the bufh God spake to him, saying: *I am the God of Abraham, and the God of Ifaac, and the God of Iacob?* <sup>26</sup> He is not the God of the dead, but of the liuing. You therefore are much deceaued.

*Exo. 3, 6.*

*Mt. 22, 34.*

<sup>27</sup> And there came one of the Scribes that had heard them questioning, and seeing that he had wel answered them, asked him which was the first cōmandement of al. <sup>28</sup> And IESVS answered him: That the first cōmandemēt of al is, *Heare Ifrael: the Lord thy God is one God.* <sup>29</sup> *And thou shalt loue the Lord thy God from thy whole hart, and with thy whole fowl, and with thy whole mind, and with thy whole power.* This is the first cōmandement. <sup>29</sup> And the second is like to it:

*Deu. 6, 5.*

*Leu. 19, 18.*

*Thou shalt loue thy neighbour as thy self.* And other commandement greater then these there is not. <sup>30</sup> And the Scribe said to him: Wel Maister, thou hast said in truth, that there is one God, and there is none other besides him. <sup>31</sup> And that he be loued from the whole hart, and with the whole vnderstanding, and with the whole foule, and with the whole strength: and <sup>a</sup>to loue his neighbour as himself, is a greater thing then al Holo-caufts and Sacrifices. <sup>32</sup> And IESVS seeing that he had answered wifely, said to him: Thou art not farre from the Kingdom of God. And no man now durft aske him.

*Mt. 12, 41.*

*Lu. 20, 41.*

*Pf. 109, 1.*

<sup>33</sup> And IESVS anfwering, said, teaching in the temple: How doe the Scribes say, that Chrif is the sonne of Dauid? <sup>34</sup> For Dauid himself faith in the Holy Ghoft: *Our Lord said to my Lord, sit on my right hand, vntil I put thine enemies the foote ftoole of thy feete.* <sup>35</sup> Dauid therefore himself calleth him Lord, and whence

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<sup>a</sup> This excellencie of Charitie teacheth vs that faith only is not sufficient.

is he his fonne? and a great multitude heard him gladly.  
<sup>36</sup> 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, <sup>37</sup> And sit in the first chaires in  
the Synagogues, and loue the higheft places at fuppers:  
<sup>38</sup> Which deuoure widowes houfes vnder the pretence of  
long prayer: thefe shal receaue larger iudgement.

*Luc. 21, 2.*

<sup>39</sup> And IESVS fitting ouer againft the treafurie, be-  
held how the multitude did caft money into the treafurie,  
and many rich men did caft in much. <sup>40</sup> And when there  
came a certaine poore widow, she caft in two mites,  
which is a farthing. <sup>41</sup> And calling his Difciples together,  
he faith to them: Amen I fay to you, that this poore  
widow hath caft in <sup>a</sup>)more then al that haue caft into  
the treafurie. <sup>42</sup> For al they of their aboundance haue  
caft in; but she, of her penurie hath caft in al that she  
had, her whole liuing.

## ANNOTATIONS

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

God firft to be  
ferued & then the  
Prince.

*Leu. 18, 16.*

18 His brother shal take) Marke wel here, that the Law  
which faith, Thou shalt not marie thy brothers wife, is not fuch as  
admitteth not difpenfation, as though this mariage were againft  
nature. For here the fame Law faith, that in fome cafe, 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 Refurrec-  
tion were proued? and yet we fee that Chrif doth hereby deduce

Many truths de-  
duced out of  
fcripture which  
Heretikes fee not.

<sup>a</sup> God doth accept almes that are correpondent to euery mans abil-  
itie: and the more able, the more muft a man giue.

it, and chargeth these great Doctours and Maifters (which arrogated to them felues the knowledge of Scriptures) that it is their 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.