

Chapter 22

Yet by one other parable he foresheweth the most deferred reprobation of the earthly & persecuting Iewes, and the gracious vocation of the Gentils in their place. 15. Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Cæsar. 23. He answereth also the invention of the Sadducees against the Resurrection: 34. and a question that the Pharisees aske to pose him: turning and posing them againe, because they imagined that Christ should be no more then a man: 46. and so he putteth al the busy sects to silence.

And IESVS answering, spake againe in parables to them, saying: ² The Kingdom of Heauen is likened to a man being a King, which made a marriage to his sonne. ³ And he sent his seruants to call them that were invited to the marriage: and they would not come. ⁴ Againe he sent other seruants, saying: Tell them that were invited, Behold I haue prepared my dinner; my beeues & fatlings are killed, and all things are ready: come ye to the marriage. ⁵ But they neglected, and went their waies, one to his farme, and another to his merchandise: ⁶ and the rest laid hands upon his seruants, and spitefully intreating them, murdered them. ⁷ But when the King had heard of it, he was wroth, and sending his hofts, destroyed those murderers, and burnt their citie. ⁸ Then he saith to his seruants: The marriage indeed is ready: but they that were invited, were not worthy. ⁹ Goe ye therefore into the high wayes; and whosoever you shall find, call to the marriage. ¹⁰ And his seruants going forth into the wayes, gathered together all that they found, ^a bad and good: and the marriage was filled with guests. ¹¹ And the King went in to see the guests: and he saw there a man not attired in a wedding garment. ¹² And he saith to him: Friend,

^a Not only good men be within the Church, but also evil men: against the Heretikes of these daies.

how camest thou in hither not hauing a wedding garment? But he was dumme. ¹³ Then the King faid to the waiters: Bind his hands and feet, and cast him into the vtterdarkenes: there shal be weeping & gnashing of teeth. ¹⁴ For many be called, but few elect.

Mr. 12, 13.
Lu. 20, 20.

¹⁵ Then the Pharifees departing, confulted among them felues for to entrap him in his talke. ¹⁶ And they fend to him their Disciples with the Herodians, faying: Maifter, we know that thou art a true fpeaker, and teachest the way of God in truth, neither careft thou for any man. For thou doft not respect the perfon of men: ¹⁷ Tel vs therfore what is thy opinion, is it lawful to giue tribute to Cæfar, or not? ¹⁸ But IESVS knowing their naughtines, faid: What do you tempt me Hypocrites? ¹⁹ Shew me the tribute coine. And they offred him a penie. ²⁰ And IESVS faith to them: Whofe is this image and fuperfcription? ²¹ They fay to him: Cæfars. Then he faith to them: Render therfore the things that are Cæfars, to Cæfar: and the things that are Gods, to God. ²² And hearing it they marueled, and leauing him went their wayes.

Mr. 12, 18.
Luc. 29, 27.
Act. 23, 6.
Deu. 25, 5.

²³ That day there came to him the Sadducees, that fay there is no Refurrection, and asked him, ²⁴ faying: Maifter, Moyfes faid, *If a man die not hauing a child, that his brother marie his wife, and raife vp feed to his brother.* ²⁵ And there were with vs feauen brethren: and the firft hauing married a wife, died; and not hauing iffue, left his wife to his brother. ²⁶ In like manner the fecond and the third euen to the feauenth. ²⁷ And laft of al the woman died alfo. ²⁸ In the Refurrection therfore whofe wife of the feauen fhall fhe be? for they al had her. ²⁹ And IESVS anfwering, faid to them: You doe erre, not knowing the Scriptures, not the power of God. ³⁰ For in the Refurrection neither fhall they marie nor be married: but are as the Angels of God in Heauen. ³¹ And concerning the Refurrection of the dead, haue you not read that which was fpoken of God faying to you. ³² *I am the God of Abraham, and the God of Ifaac, and the God of Iacob?* He is not God of the

Exo. 3, 6.

dead, but of the liuing. ³³ And the multitudes hearing it, marueled at his doctrine.

Mr. 12, 28. ³⁴ But the Pharifees hearing that he had put the Sadducees to filēce, came togeather: ³⁵ and one of them a Doctour of law asked of him, tempting him: ³⁶ Maifter, which is the great commandement in the law? ³⁷ IESVS faid to him: *Thou shalt loue the Lord thy God from thy whole hart, and with thy whole foul, and with thy whole mind.* ³⁸ This is the greateft & the firft commandement.

Lu. 19, 18. ³⁹ And the fecond is like to this: *Thou shalt loue thy neighbour as thy felf.* ⁴⁰ †On thefe two commandements dependeth the whole Law and the Prophets.

Mr. 12, 35. ⁴¹ And the Pharifees being affembled, IESVS asked them ⁴² faying: What is your opinion of Chrif? whose fonne is he? They fay to him, Dauids. ⁴³ He faith to them: How then doth Daud in fpirit cal him Lord, faying: ⁴⁴ *The Lord faid to my Lord, fit on my right hand, vntil I put thine enemies the foot-ftole of thy feet?* ⁴⁵ If Daud therefore cal him Lord, how is he his fonne? ⁴⁶ And no man could anfwer him a word: neither durft any man from that day ask him any more.

ANNOTATIONS

2 Mariage) Then did God the Father make this mariage, when by the myfterie of the Incarnation he ioyned to his Sonne our Lord, the holy Church for his fpoufe. *Greg. hom. 38.*

3 Seruants) The firft feruants here fent to inuite, were the Prophets, the fecond, were the Apoftles, and al that afterward conuerted Countries, or that haue and doe reconcile men to the Church.

5 One to his farme) Such as refufe to be reconciled to Chriftes Church, alleage often vaine impediments, and worldly excufes, which at the day of iudgement wil not ferue them.

Worldly excufe againft reconciliation.

11 A man not attyred) It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for fuch an one fhall be dāned, becaufe with faith he hath not good workes, as is euident by the example of this man, who was within, & at the feaft as the reft, but lacked the garment of charitie & good workes. And by this man are reprefted al the bad that are called. And therefore they alfo are in the Church as this man was at the feaft: but becaufe he was called, and yet none of the

The Church confifteth of good and bad.

elect, it is euident that the Church doth not confist of the elect only, contrarie to our Aduerfaries.

21 To Cæfar) Temporal duties and payments exacted by worldly Princes muft be payd, fo that God be not defrauded of his more foueraigne dutie. And therefore Princes haue to take heed how they exact, and others how they giue to Cæfar, that is, to their Prince, the things that are due to God, that is, to his Ecclefiastical minifters. Wherevpon S. Athanafius reciteth thefe goodly wordes out of an epiftle of the ancient & famous Confeffour Hofius Cordubenfis to Conftantius the Arian Emperour: Ceafe I befeech thee and remember that thou art mortal, feare the day of iudgement, intermedle not with Ecclefiastical matters, neither doe thou command vs in this kind but rather learne them of vs. To thee God hath committed the Empire, to vs he hath committed the things that belong to the Church. And as he that with malicious eyes carpeth thine Empire, gainefaieth the ordinance of God: fo doe thou alfo beware, left in drawing vnto thee Ecclefiastical matters, thou be made guilty of a great crime. It is writtē: Giue ye the things that are Cæfars, to Cæfar, and the things that are Gods, to God. Therefore neither is it lawful for vs in earth to hold the Empire, neither haft thou (O Emperour) power ouer incense and facred things. *Athan. Ep. ad Solit. vitam agentes.* And S. Ambrofe to Valentinian the Emperour (who by the il counfel of his mother Iuftina an Arian, required of S. Ambrofe to haue one Church in Millan deputed to the Arian Heretikes) faith: We pay that which is Cæfars, to Cæfar: and that which is Gods, to God. Tribute is Cæfars, it is not denied: the Church is Gods, it may not verily be yealded to Cæfar: becaufe the Temple of God can not be Cæfars right. Which no man can denie but it is fpoken with the honour of the Emperour, for what is more honorable then that the Emperour be faid to be the fōne of the Church? For a good Emperour is within the Church, not aboute the Church. *Ambr. l. 5. Epift. Orat. de Bafil. trad.*

Neither muft tēporal Princes exact, nor their Subjects giue vnto thē, Ecclefiastical iurisdiction.

30 As Angels) As Chrift proueth here, that in Heauen they neither marie nor are married, becaufe there they fhall be as Angels; by the very fame reafon, is proued, that Saints may heare our prayers and help vs, be they neer or farre of; becaufe the Angels do fo, and in euery monent are prefent where they lift, and need not to be neer vs, when they heare, or help vs.

The Saints heare our prayers.

30 As Angels) Not to marie nor be married, is to be like to Angels: therefore is the ftate of Religious men, and women, and Priests, for not marrying, worthily called of the Fathers an Angelical life. *Cyp. lib. 2. de defcipl. & hab. Virg. fub finem.*

Religious fingle life, Angelical.

32 Of the dead) S. Hierom by this place difproueth the Heretike Vigilantius, and in him thefe of our time, which to diminifh the honour of Saints, cal them of purpofe, dead men.

40 On thefe two) Hereby it is euident that al dependeth not vpon faith only, but much more vpō charitie (though faith be

Not only faith.

the first) which is the loue of God, and of our neighbour, which is the summe of al the law and the Prophets, because he that hath this double charitie expreffed here by these two principal commandements, fulfilleth and accomplifheth al that is commanded in the Law and the Prophets.