

Chapter 22

Yet by one other parable he foresheweth the moft deferred reprobation of the earthly & perfecuting Iewes, and the gracious vocation of the Gentils in their place. 15. Then he defeateth the snare of the Pharifees and Herodians about paying tribute to Cæfar. 23. He answereth alfo the inuention of the Sadducees againft the Refurrection: 34. and a queftion that the Pharifees afke to pofe him: turning and pofing them againe, becaufe they imagined that Chrift ſhould be no more then a man: 46. and fo he putteth al the bufy 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 cal them that were inuited to the marriage: and they would not come. ⁴ Againe he ſent other ſeruants, ſaying: Tel them that were inuited, Behold I haue prepared my dinner; my beeuies & fatlings are killed, and al things are ready: come ye to the marriage. ⁵ But they neglected, and went their waies, ⁶ one to his farme, and an other to his merchãdife: ⁶ and the reft laid hands vpon his ſeruants, and ſpitefully intreating them, murdered them. ⁷ But when the King had heard of it, he was wroth, and ſending his hofts, deſtroied thoſe murderers, and burnt their citie. ⁸ Then he ſaith to his ſeruants: The marriage indeed is ready: but they that were inuited, were not worthie. ⁹ Goe ye therefore into the high wayes; and whoſoeuer you ſhal find, cal to the marriage. ¹⁰ And his ſeruants going forth into the wayes, gathered together al that they found, ^a bad and good: and the marriage was filled with ghefts. ¹¹ And the King went in to ſee the ghefts: and he ſaw there ^a a man not attired in a wedding garment. ¹² And he ſaith to him: Freind, how cameſt thou in hither not hauing a wedding garment? But he

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

was dumme. ¹³ Then the King said to the waiters: Bind his hands and feet, and cast him into the vtterdarkenes: there shall be weeping & gnashing of teeth. ¹⁴ For many be called, but few elect.

Mr. 12, 13.

Lu. 20, 20.

¹⁵ Then the Pharisees departing, consulted among them felues for to entrap him in his talke. ¹⁶ And they fend to him their Disciples with the Herodians, saying: Maister, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man. For thou dost not respect the person of men: ¹⁷ Tel vs therefore what is thy opinion, is it lawful to giue tribute to Cæsar, or not? ¹⁸ But IESVS knowing their naughtines, said: What do you tempt me Hypocrites? ¹⁹ Shew me the tribute coine. And they offered him a penie. ²⁰ And IESVS faith to them: Whose is this image and supercription? ²¹ They say to him: Cæsars. Then he faith to them: Render therefore the things that are Cæsars, to Cæsar: 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 say there is no Refurrection, and asked him, ²⁴ saying: Maister, Moyfes said, *If a man die not hauing a child, that his brother marie his wife, and raise vp seed to his brother.* ²⁵ And there were with vs seauen brethren: and the first hauing married a wife, died; and not hauing issue, left his wife to his brother. ²⁶ In like manner the second and the third euen to the seauenth. ²⁷ And last of al the woman died also. ²⁸ In the Refurrection therefore whose wife of the seauen shall she be? for they al had her. ²⁹ And IESVS answering, said to them: You doe erre, not knowing the Scriptures, not the power of God. ³⁰ For in the Refurrection neither shall 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 spoken of God saying to you.

Exo. 3, 6.

³² *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* He is not God of the 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 together: 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.

Dut. 6, 5. 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 Dauid 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 Dauid therfore 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.

Luc. 19, 18.

Luc. 20, 41.

Pf. 109, 1.

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 therfore they alfo are in the Church as this man was at the feaft: but becaufe he was called, and yet none of the elect, it is euident that the Church doth not confift of the elect only, contrarie to our Aduerfaries.

The Church confifteth of good and bad.

21 To Cæsar) Temporal duties and payments exacted by worldly Princes must be paid, so 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 Cæsar, that is, to their Prince, the things that are due to God, that is, to his Ecclesiastical ministers. Wherevpon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient & famous Confessour Hosius Cordubensis to Constantius the Arian Emperour: Cease I beseech thee and remember that thou art mortal, feare the day of iudgement, intermedle not with Ecclesiastical 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: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is writtē: Giue ye the things that are Cæsars, to Cæsar, and the things that are Gods, to God. Therefore neither is it lawful for vs in earth to hold the Empire, neither hast thou (O Emperour) power ouer incense and sacred things. *Athan. Ep. ad Solit. vitam agentes.* And S. Ambrose to Valentinian the Emperour (who by the ill counsell of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) saith: We pay that which is Cæsars, to Cæsar: and that which is Gods, to God. Tribute is Cæsars, it is not denied: the Church is Gods, it may not verily be yealded to Cæsar: because the Temple of God can not be Cæsars right. Which no man can denie but it is spoken with the honour of the Emperour, for what is more honorable then that the Emperour be said to be the fōne of the Church? For a good Emperour is within the Church, not about the Church. *Ambr. l. 5. Epist. Orat. de Basil. trad.*

Neither must tēporal Princes exact, nor their Subjects giue vnto thē, Ecclesiastical iurisdiction.

30 As Angels) As Christ proueth here, that in Heauen they neither marie nor are married, because there they shall be as Angels; by the very same reason, is proued, that Saints may heare our prayers and help vs, be they neer or farre off; because the Angels do so, and in euery moment are present where they list, 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 state of Religious men, and women, and Priests, for not marrying, worthily called of the Fathers an Angelical life. *Cyp. lib. 2. de discipl. & hab. Virg. sub finem.*

Religious single life, Angelical.

32 Of the dead) S. Hierom by this place disproueth the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saints, call them of purpose, dead men.

40 On these two) Hereby it is euident that all dependeth not vpon faith only, but much more vpon charitie (though faith be the first) which is the loue of God, and of our neighbour, which is the summe of all the law and the Prophets, because he that hath

Not only faith.

this double charitie expreffed here by thefe two principal commandements, fulfileth and accomplifheth al that is commanded in the Law and the Prophets.