

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 fnare of the Pharifees and Herodians about paying tribute to Cæfar. 23. He anfwereth 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 fects to filence.

And IESVS anfwering, fpake againe in parables to them, faying: ² The Kingdom of Heauen is likened to a man being a King, which made a marriage to his fonne. ³ And he fent his feruants to cal them that were inuited to the mariage: and they would not come. ⁴ Againe he fent other feruants, faying: Tel them that were inuited, Behold I haue prepared my dinner; my beeues & fatlings are killed, and al things are ready: come ye to the mariage. ⁵ But they neglected, and went their waies, one to his farme, and an other to his merchãdife: ⁶ and the reft laid hands vpon his feruants, and fpitefully intreating them, murdered them. ⁷ But when the King had heard of it, he was wroth, and fending his hofts, deftroied thofe murderers, and burnt their citie. ⁸ Then he faith to his feruants: The mariage indeed is ready: but they that were inuited, were not worthie. ⁹ Goe ye therfore into the high wayes; and whofoeuer you shal find, cal to the mariage. ¹⁰ And his feruants going forth into the wayes, gathered togeather al that they found, ^abad and good: and the mariage was filled with ghefts. ¹¹ And the King went in to fee the ghefts: and he faw there a man not attired in a wedding garment. ¹² And he faith to him: Freind,

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

how cameſt thou in hither not hauing a wedding garment? But he was dumme. ¹³ Then the King ſaid 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, conſulted among them felues for to entrap him in his talke. ¹⁶ And they ſend to him their Diſciples with the Herodians, ſaying: Maſter, 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 therfore 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 offred him a penie. ²⁰ And IESVS ſaith to them: Whoſe is this image and ſuperſcription? ²¹ They ſay to him: Cæſars. Then he ſaith to them: Render therfore 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: Maſter, Moyſes ſaid, *If a man die not hauing a child, that his brother marie his wife, and raiſe vp feed to his brother.* ²⁵ And there were with vs ſeauen brethren: and the firſt hauing married a wife, died; and not hauing iffue, 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 therfore whoſe wife of the ſeauen ſhal 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 ſhal 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. ³² *I am the God of Abraham, and the God of Iſaac, 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 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.

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 reconcilia-
tion.

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 euidēt 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 repreſented 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

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 Cæsar) 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, gaineſaieth 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 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 il counſel of his mother Iuſtina an Arian, required of S. Ambroſe to haue one Church in Millan deputed to the Arian Heretikes) faith: 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 ſōne of the Church? For a good Emperour is within the Church, not aboue the Church. *Ambr. l. 5. Epift. Orat. de Baſil. trad.*

30 As Angels) As Chriſt proueth here, that in Heauen they neither marie nor are married, becauſe there they ſhal be as Angels; by the very ſame reaſon, is proued, that Saints may heare our prayers and help vs, be they neer or farre of; becauſe the Angels do ſo, and in euery monent are preſent where they liſt, and need not to be neer vs, when they heare, or help vs.

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 marying, worthily called of the Fathers an Angelical life. *Cyp. lib. 2. de deſcipl. & hab. Virg. ſub finem.*

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

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

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

The Saints heare our prayers.

Religious fingle life, Angelical.

Not only faith.

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