

Chapter 25

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shal be in Domefday with the Faithful that prepare, and that prepare not them felues. 31. Then also without parables he sheweth that such Faithful as doe workes of mercy, shal haue for them life euerlasting: and such as doe not, euerlasting damnation.

Then shal the Kingdom of Heauen be like to ten ¹Virgins, which taking their ¹lamps went forth to meet the Bridegrome and the Bride. ² And fife of them were foolifh, and fife wife. ³ But the fife foolifh, hauing taken their lamps, did not take ¹oile with them: ⁴ but the wife did take oile in their veffels with the lamps. ⁵ And the Bridegrome tarying long they flumbered al and flept. ⁶ And at midnight there was a clamour made: Behold the Bridegrome commeth, goe ye forth to meet him. ⁷ Then arofe al thofe Virgins, and they trimmed their lamps. ⁸ And the foolifh faid to the wofe: Giue vs of ^a)your oile, becaufe our lamps are going out. ⁹ The wife answered, faying: Left peradventure there fuffice not for vs and you, goe rather to them that fel, and buy for your felues. ¹⁰ And whiles they went to buy, the Bridegrome was come: and they that were ready, entred with him to the mariage, and the gate was flut. ¹¹ But laft of al come also the other Virgins faying: Lord, Lord, open to vs. ¹² But he answering faid: Amen I fay to you, I know you not. ¹³ Watch ye therefore, becaufe you know not the day nor the houre.

Lu. 10, 12.

¹⁴ For euen as a man going into a ftrange countrie, called his feruants, and deliuered them his goods. ¹⁵ And to one he gaue fife talents, and to an other two, and to an other one, to eury one according to his proper facultie: and immediatly he tooke his iourney. ¹⁶ And he that

^a If we be not in the fauour of God, and haue not our owne merits, we shal not be holpen by other mens deferts at the day of iudgement.

had receaved the five talents, went his way, and occupied with the fame, and gained other five. ¹⁷ Likewife also he that had receaved the two, gained other two. ¹⁸ But he that had receaved the one, going his way digged into the earth, and hid his Lords money. ¹⁹ But after much time the Lord of those seruants cometh, & made account with them. ²⁰ And there came he that had receaved the five talents, & offered other five talents, saying: Lord five talents thou didst deliuer me, behold ^aI haue gained other five besides. ²¹ His Lord said vnto him: Wel-fare thee good & faithful seruant, because thou hast been faithful ouer a few things I wil place thee ouer many things: enter into the ioy of thy Lord. ²² And there came also he that had receaved the two talents, & said: Lord two talents thou didst deliuer me: behold I haue gained other two. ²³ His Lord said to him: Wel-fare thee good & faithful seruant: because thou hast been faithful ouer a few things, I wil place thee ouer many things, enter into the ioy of thy Lord. ²⁴ And he also that had receaved the one talent, came forth, and said: Lord, I know that thou art a hard man; thou reapest where thou didst not sow, and gatherest where thou sowed not: ²⁵ and being afraid I went, and hid thy talent in the earth: behold here thou hast that which thine is. ²⁶ And his Lord answering, said to him: ^bNaughtie and slothful seruant, thou didst know that I reape where I sow not, & gather where I sowed not: ²⁷ thou oughtest therefore to haue committed my money to the bankers, and comming I might haue receaved mine owne [♣]with vsurie. ²⁸ Take ye away therefore the talent from him, and giue it him that hath ten talents. ²⁹ For to euery one that hath shal be giuen, and he shal abound: but from him that hath not, [♣]that also which he seemeth to haue, shal be taken away from him. ³⁰ And the vnprofitable seruant cast ye out into the vtter darknes. There shal be weeping and gnashing of teeth.

Mr. 13, 12.

Luc. 8, 18.

^a Free wil with Gods grace doth merit.

^b A terrible example for all such as doe not employ the very least gift of God, to his glorie.

³¹ And when the Sonne of man shal come in his maieftie, and al the Angels with him, then shal he sit vpon the feat of his maieftie: ³² and al Nations shal be gathered together before him, and he shal [♠]separate them one from an other, as the pafour separateth the sheep from the goats: ³³ and shal fet the sheep at his right hand, but the goats at his left. ³⁴ Then shal the King say to them that shal be at his right hand: [♠]Come ye Bleffed of my Father, possesse you the Kingdom ^{a)}prepared for you from the foundation of the world. ³⁵ For I was an hungred, and [♠]you gaue me to eate: I was a thirft, and you gaue me to drinke. ³⁶ I was a ftranger, and you tooke me in: naked, and you couered me: fick, and you vifited me. I was in prifon, and you came to me. ³⁷ Then shal the iuft answer him, faying: Lord, when did we see thee an hungred, and fed thee, a thirft, and gaue thee drinke? ³⁸ and when did we see thee a ftranger, and tooke thee in? or naked, and couered thee? ³⁹ or when did we see thee fick or in prifon, and came to thee? ⁴⁰ And the King answering, shal say to them: Amen I say to you, as long as you did it to one of these my leaft brethren, you did it to me. ⁴¹ Then he shal say to them also that shal be at his left hand: Get ye away from me you curfed into fire euerlafting, which was prepared for the Diuel and his Angels. ⁴² For I was an hungred, & you [♠]gaue me not to eat; I was a thirft, & you gaue me not to drinke. ⁴³ I was a ftranger, and you tooke me not in: naked, and you couered me not: fick, & in prifon, and you did not vifit me. ⁴⁴ Then they also shal answer him, faying: Lord, when did we see thee an hungred, or a thirft, or a ftranger, or naked, or fick, or in prifon, & did not minifter to thee? ⁴⁵ Then he shal answer them, faying: Amen I say to you, as long as you did it not to one of these leffer, neither did you it to me. ⁴⁶ And these shal goe into punifhment euerlafting: but the iuft, into life euerlafting.

^a This Kingdō then is prepared for those only that doe good works: as Chrift also signifieth els where, faying that it is not in his power to giue it otherwife. See the annot. *c. 20, 23.*

ANNOTATIONS

1 Virgins) These Virgins five wife, and five foolish, signify that in the Church militant there be good and bad: which bad shall be shut out at the later day, although they have lamps (that is faith) as the other, because their lamps are out: that is, their faith is dead without charity and good works to lighten them. *Greg. ho. 12.*

Good works
necessarie.

1 Lamps) These lamps lighted, be good works, namely of mercy, and the laudable conversation which shineth before men. *Aug. ep. 120. c. 23.*

3 oyle) This oyle is the right inward intention directing our works to Gods glorie, and not to the praise of our felues in the sight of men. *Aug. ep. 120. c. 33.*

Right intētiō.

27 With vfurie) Vfurie is here taken for the lawful gaine that a man getteth by well employing his goods. When God giueth vs any talent or talents, he looketh for vfurie, that is, for spiritual increase of the fame by our diligence and industrie.

29 That which he seemeth to haue) He is said to haue Gods gifts, that vseth them, and to such an one God wil increase his gifts. He that vseth them not, seemeth to haue, rather then hath them, and from him God wil withdraw that which before he gaue.

We must vse Gods
gifts.

32 Separate) Loe here is the separation; for in the Church militant they liued both together. As for Heretikes, they went out of the Church before, and separated them felues, and therefore are not to be separated here, as being iudged already.

Good and bad in
the Church.

34 Come ye. 41. Get ye away) It is no incongruities that God should say: Goe into euerlasting fire, to them that by their free wil haue repelled his mercie; and to the other: Come ye Blessed of my Father, take the Kingdom prepared for you, that by their free wil haue receaued faith, and confessed their finnes, and done penance. *Aug. li. 2. act cum Fel. Manich. c. 8.*

Heauen is the
reward of good
workes, and Hel of
the contrarie.

35 You gaue me) Hereby we see how much almes-deeds and al works of mercy preuaile towards life euerlasting, and to blot out former finnes. *Aug. in Ps. 49.*

42 Gaue me not) He chargeth them not here that they beleueed not, but that they did not good works. For such did beleuee but they cared not for good works, as though by dead faith they might haue come to Heauen. *Aug. de fid. & op. c. 15. & Dulcit. q. 2. to 4.*