



CHAPTER 20: 1-47

The Gospel of Luke

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For the Catholic Church, God's Revelation is found in Sacred Tradition, understood as God's Revealed Word handed down by the Living Teaching Authority established by Christ in the Church. That includes both Written Tradition (Scripture) and Unwritten Tradition received from Christ and handed down Orally by the Apostles and their Successors. The Church founded by Christ on Peter, and only that Church, has been Empowered by Christ to 'Interpret' His Teaching Authoritatively in His Name.

Scripture is *Inspired*; *Inspiration* really means that God Himself is the Chief Author of the Scriptures. He uses a Human Agent, in so marvelous a way that the Human writes what the Holy Spirit wants him to write, does so without Error, yet the Human Writer is Free, and keeps his own Style of Language. It is only because God is *Transcendent* that He can do this - insure Freedom from Error, while leaving the Human Free. To say He is Transcendent means that He is above and beyond all our Human Classifications and Categories.

Luke's gospel is a compilation of various interviews with eye-witnesses and close followers of Jesus (Luke 1:1-4). The author, Luke, probably did not become a Christian until several years after the death and resurrection of the Lord Jesus. He is first mentioned (implicitly) in Acts 16:10 (Acts is another book of the New Testament which Luke wrote). He did not, therefore, meet Jesus in the flesh and he himself was not an eye-witness.

Considered one of the most important Catholic theologians and Bible commentators, Cornelius à Lapide's, S.J. writings on the Bible, created a Scripture Commentary so complete and scholarly that it was practically the universal commentary in use by Catholics for over 400 years. Fr. Lapide's most excellent commentaries have been widely known for successfully combining piety and practicality. Written during the time of the Counter Reformation, it includes plenty of apologetics. His vast knowledge is only equaled by his piety and holiness.

Luke 20: 1-47

Douay Rheims Version

The parable of the husbandmen. Of paying tribute to Caesar and of the resurrection of the dead.

1. And it came to pass that on one of the days, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes, with the ancients, met together,
2. And spoke to him, saying: Tell us, by what authority dost thou these things? Or, who is he that hath given thee this authority?
3. And Jesus answering, said to them: I will also ask you one thing. Answer me:
4. The baptism of John, was it from heaven, or of men?
5. But they thought within themselves, saying: If we shall say, From heaven: he will say: Why then did you not believe in him?

6. But if we say, of men: the whole people will stone us. For they are persuaded that John was a prophet.

7. And they answered that they knew not whence it was.

8. And Jesus said to them: Neither do I tell you by what authority I do these things.

9. And he began to speak to the people this parable: A certain man planted a vineyard and let it out to husbandmen: and he was abroad for a long time.

10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. Who, beating him, sent him away empty.

11. And again he sent another servant. But they beat him also and, treating him reproachfully, sent him away empty.

12. And again he sent the third: and they wounded him also and cast him out.

13. Then the lord of the vineyard said: What shall I do? I will send my beloved son. It may be, when they see him, they will reverence him.

14. Whom, when the husbandmen saw, they thought within themselves, saying: This is the heir. Let us kill him, that the inheritance may be ours.

15. So casting him out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them?

16. He will come and will destroy these husbandmen and will give the vineyard to others. Which they hearing, said to him: God forbid.

17. But he looking on them, said: What is this then that is written, The stone, which the builders rejected, the same is become the head of the corner?

18. Whosoever shall fall upon that stone shall be bruised: and upon whomsoever it shall fall, it will grind him to powder.

19. And the chief priests and the scribes sought to lay hands on him the same hour: but they feared the people, for they knew that he spoke this parable to them.

20. And being upon the watch, they sent spies, who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor.

21. And they asked him, saying: Master, we know that thou speakest and teachest rightly: and thou dost not respect any person, but teachest the way of God in truth.

22. Is it lawful for us to give tribute to Caesar, or no?

23. But he, considering their guile, said to them: Why tempt you me?

24. Shew me a penny. Whose image and inscription hath it? They answering, said to him: Caesar's.

25. And he said to them: Render therefore to Caesar the things, that are Caesar's: and to God the things that are God's.

26. And they could not reprehend his word before the people: and wondering at his answer, they held their peace.

27. And there came to him some of the Sadducees, who deny that there is any resurrection: and they asked him,

28. Saying: Master, Moses wrote unto us: If any man's brother die, having a wife, and he leave no children, that his brother should take her to wife and raise up seed unto his brother.

29. There were therefore seven brethren: and the first took a wife and died without children.

30. And the next took her to wife: and he also died childless.

31. And the third took her. And in like manner, all the seven: and they left no children and died.

32. Last of all the woman died also.

33. In the resurrection therefore, whose wife of them shall she be? For all the seven had her to wife.

34. And Jesus said to them: The children of this world marry and are given in marriage:

35. But they that shall be accounted worthy of that world and of the resurrection from the dead shall neither be married nor take wives.

36. Neither can they die any more for they are equal to the angels and are the children of God, being the children of the resurrection.

37. Now that the dead rise again, Moses also shewed at the bush, when he called the Lord: The God of Abraham and the God of Isaac and the God of Jacob.

38. For he is not the God of the dead, but of the living: for all live to him.

39. And some of the scribes answering, said to him: Master, thou hast said well.

40. And after that they durst not ask him any more questions.

41. But he said to them: How say they that Christ is the son of David?

42. And David himself saith in the book of Psalms: The Lord said to my Lord, sit thou on my right hand,

43. Till I make thy enemies thy footstool.

44. David then calleth him Lord. And how is he his son?

45. And in the hearing of all the people, he said to his disciples:

46. Beware of the scribes, who desire to walk in long robes and love salutations in the market place and the first chairs in the synagogues and the chief rooms at feasts:

47. Who devour the houses of widows, feigning long prayer. These shall receive greater damnation.

Ver. 36.—*They are equal unto the angels.* So the Arabic, Syriac, Egyptian, Persian, and Ethiopic; equal in celibacy, immortality, glory. As therefore the angels do not marry nor generate, so neither do the Blessed, because, being immortal *per se*, and glorious, they will remain for ever. For generation is desired in this life, because of death; as a mortal father might, as it were, survive and endure in the son whom he leaves alive. So S. Cyril: "As the angels are not of generation, so they who rise again will have no need of marriage." S. Chrysostom on Matt. xxiii: "Wives are married that the diminution, which is by death, may be supplied by birth. But death will not be there, and, in consequence, neither marriages, nor wives, nor generation."

And are, &c. "They are called the children of God," says Theophylact, "as being born again through the Resurrection, not only through grace, but also through glory, that they may thus resemble God most closely, as is taught by S. John, 1 Ep. iii. 2. Then as sons they shall enter into the inheritance of God the Father."

"They are called the sons of the Resurrection," says Theophylact, "because they appear to be as it were born to a new, happy, and divine life."

2. They will be the sons of the Resurrection, that is, worthy of the Resurrection, for the word "son" when it is added in Hebrew to the genitive of reward or punishment, means one subject to, one who deserves, or who is destined to, such a punishment or reward. Thus men are called the sons of Death and Gehenna, that is, men subject to death and hell; and the sons of the kingdom and the Resurrection, that is, they who are worthy of the kingdom of heaven, and of the Resurrection of the blessed.

Ver. 40.—*And after that they durst not ask Him any question at all.* That is the Sadducees, for the Pharisees asked Him afterwards which was the greatest commandment, as we find from Matt. xxii 35.