

Chapter 19

In Iericho he lodgeth in the houle of Zachæus a Publicane, and againſt the murmuring Iewes openeth the reaſons of his ſo doing. 11. He ſheweth, that the laſt day ſhould not be yet, 15. and what then in the iudgement he wil doe both to vs of his Church as wel good as bad, 27. and alſo to the reprobate Iewes. 29. Being now come to the place of his Paſſion, he entreth (weeping and foretelling the deſtruction of blind Hieruſalem): with triumph as their Chriſt. 45. He ſheweth his zeale for the houle of God, and teacheth therein euery day. 47. The rulers would deſtroy him, but for feare of the people.

And entring in, he walked through Iericho. ² And behold a man named Zachæus: and this was a Prince of the Publicans, and he rich. ³ And he fought to ſee IESVS what he was, and he could not for the multitude, becauſe he was litle of ſtature. ⁴ And running before, he ⁴went vp into a fycomore tree that he might ſee him: becauſe he was to paſſe by it. ⁵ And when he was come to the place, IESVS looking vp, ſaw him, and ſaid to him: Zachæus, come downe in haſt: becauſe this day I muſt abide in thy houle. ⁶ And he in haſt came downe, and receiued him reioycing. ⁷ And when al ſaw it, they murmured ſaying, that he turned in, to a man that was a finner. ⁸ But Zachæus ſtanding ſaid to our Lord: Behold the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, ⁹I reſtore fourefold. ⁹ IESVS ſaid to him: That this day ſaluation is made to this houle: becauſe that he alſo is the ſonne of Abraham. ¹⁰ For the Sonne of man is come to ſeeke and to ſaue that which was loſt.

Mt. 18, 12.

¹¹ They hearing theſe things, he added and ſpake a parable, for that he was nigh to Hieruſalem, and becauſe they thought that forthwith the Kingdom of God ſhould be manifested. ¹² He ſaid therefore: A certaine noble man went into a farre countrie to take to him ſelf a Kingdom, and to returne. ¹³ And calling his ten

Mt. 25, 14.

feruants, he gaue them ten poundes, and faid to them: Occupie til I come. ¹⁴ And his citizens hated him: and they fent a legacie after him, faying: We wil not haue this man reigne ouer vs. ¹⁵ And it came to paffe after he returned, hauing receiued his Kingdom: and he commanded his feruants to be called, to whom he gaue the money; that he might know how much euery man had gained by occupying. ¹⁶ And the firft came, faying: Lord thy pound hath gotten ten poundes. ¹⁷ And he faid to him: Wel fare thee good feruant, becaufe thou haft been faithful in a litle, thou fhalt haue power ouer ^a)ten cities. ¹⁸ And the fecond came faying: Lord, thy pound hath made fiue poundes. ¹⁹ And he faid to him: And be thou ouer fiue cities. ²⁰ And an other came, faying: Lord, loe here thy pound, which I haue had laid vp in a napkin. ²¹ For I feared thee, becaufe thou art an auftere man: thou takeft vp that thou didft not fet downe, and thou reapeft that which thou didft not fow. ²² He faith to him: By thine owne mouth I iudge thee, naughtie feruant. Thou didft know that I am an auftere man, taking vp that I fet not downe, and reaping that which I fowed not: ²³ and why didft thou not giue my money to the banke, and I comming might certes with vfurie haue exacted it? ²⁴ ^b)And he faid to them that ftood by: Take the pound away from him, and giue to him that hath the ten poundes. ²⁵ And they faid to him: Lord, he hath ten poundes. ²⁶ But I fay to you, that to euery one that hath fhall be giuen: and from him that hath not, that alfo which he hath fhall be taken from him.

²⁷ But as for thofe mine enemies that would not haue me reigne ouer them, bring them hither; and kil them before me.

^a Marke here againft the aduerfaries, that the rewards of thefe two good feruants be diuers & vnequal, according to the diuerfitie or inequality of their gaines, that is, their merites: & yet one receiueth the peny (*Mt. 20, 9.*) as wel as the other, that is, Heauen or life euerlafting.

^b See *annotations Mat. 25, 29. &c.*

Mt. 21, 1. ²⁸ And hauing faid theſe things, he went before
Mr. 11, 1. aſcending to Hieruſalem. ²⁹ And it came to paſſe when
Io. 12, 15. he was come nigh to Bethphage and Bethania vnto the
 mount called Oliuet, he ſent two of his Diſciples, ³⁰ ſay-
 ing: Goe into the towne which is ouer againſt, into the
 which as you enter, you ſhal find the colt of an aſſe tied,
 on which no man euer hath fitten: looſe him, and bring
 him. ³¹ And if any man aſke you: Why looſe you him?
 You ſhal ſay thus to him: Becauſe our Lord needeth his
 ſeruice. ³² And they that were ſent, went their waies,
 and found as he ſaid to them, the colt ſtanding. ³³ And
 when they looſed the colt, the owners thereof ſaid to
 them: Why looſe you the colt? ³⁴ But they ſaid: Be-
 cauſe our Lord hath need of him. ³⁵ And they brought
 him to IESVS. And caſting their garments vpon the colt,
 they ſet IESVS thereupon. ³⁶ And as he went, they ſpred
 their garments vnderneath in the way. ³⁷ And when he
 approached now to the deſcent of mount-Oliuet, al the
 his Diſciples, multitudes of ‘them that deſcended,’ began with ioy to
 praife God with a loud voice, for al the miracles that
 they had ſeen, ³⁸ ſaying: Bleſſed is he that commeth
 King in the name of our Lord, peace in Heauen, and
 glorie on high. ³⁹ And certaine Pharifees of the multi-
 tudes ſaid to him: Maſter, rebuke thy Diſciples. ⁴⁰ To
 whom he ſaid: I ſay to you, that if theſe hold their peace,
 the ſtones ſhal crie. ⁴¹ And as he drew neere, ſeeing the
 citie, he wept vpon it, ſaying, ⁴² Becauſe if thou alſo
 hadſt knowen, and that in this thy day, the things that
 pertaine to thy peace: but now they are hid from thine
 eyes. ⁴³ For ^athe daies ſhal come vpon thee: and thy en-
 emies ſhal compaſſe thee with a trench, and incloſe thee
 about, and ſtraiten thee on euery ſide, ⁴⁴ and beate thee
 flat to the ground, and thy children that are in thee: and

The fifth part
 of this Ghospel.
 Of the Holy
 weeke of his
 Paſſion in
 Hieruſalem.
 PALME funday.

^a This was fulfilled 40. yeares after the death of Chriſt by Titus
 and Veſpaſianus, when beſides incredible miſeries of famine and
 other diſtreſſes, there periſhed eleuē hundred thouſand, and were
 taken captiues 97000, the ſiege beginning in the very ſame feaſt
 & greateſt ſolemnitie of Eaſter when they put Chriſt to death.
Eufeb. li. 3. hiſt. c. 6, 7, 8. Iofeph. li. 7. c. 17.

they fhall not leaue in thee a ftone vpon a ftone, becaufe thou haft not knowen the time of thy vifitation.

Mt. 21, 12.

⁴⁵ And entring into the Temple, he began to caft

MVNDAY.

Mr. 11, 15.

out the fellers therein and the buyers, ⁴⁶ faying to them:

Es. 56, 7.

It is written, *That my houle is the houle of praier.* But

Ier. 7, 11.

you haue made it *a denne of theeues.* ⁴⁷ And he was teaching daily in the Temple. And the cheefe Priefts and the Scribes and the Princes of the people fought to deftroy him: ⁴⁸ and they found not what to doe to him. For al the people was fufpenfe, hearing him.

ANNOTATIONS

4 Went vp) Not only inward deuotion of faith and charitie towards Chrif, but external offices of feeling, following, touching, receiuing, harbouring him, are recommended to vs in this example: euen fo our manifold exteriour deuotion towards his Sacraments, Saints, and feruants, be grateful: fpecially the endeaour of good people not only to be prefent at Maffe or in the Church, but to be neere the B. Sacrament, and to fee it with al reuerence and deuotion according to the order of the Church, much more to receiue it into the houle of their body.

External deuotion.

8 I reftore fourefold) That which we giue of our owne, is almes and fatisfaction for our finnes: but that which we reftore of il gotten goods by Extortion, Vfurie, Simonie, Bribrie, Theft, or otherwife, that is called here Reftoring. And it is of duty and not of free almes, and muft be rendred not to whō we lift, but to the parties annoyed if it be poffible; otherwife it muft be beftowed vpon the Poore, or other good vfes, according to the aduife of our fuperiour & fuch as haue charge of our foules. But that he yealded foure-fold, that was more then he was bound, but very fatisfactorie for his former finnes alfo. And herewith we may note, that it is not the giuing of a peny, grote, or crowne of a rich mans fuperfluitie, that is fo much recommended to finners for redeeming their faultes: but this large beftowing vpon Chrif, to fel al and giue it in almes, to giue the moytie of our goodes, to render foure times fo much for that which is wrongfully gotten, that extinguiſheth finnes. The poore widowes braffe peny was very grateful, becaufe it was al or much of that ſhe had: but the rich mans pound of his fuperfluitie, though it be good, yet is nothing fo grateful.

Reftitution.

Satisfaction.

Lu. 21, 3.