

## Chapter 19

*In Iericho he lodgeth in the houle of Zachæus a Publicane, and againft the murmuring Iewes openeth the reasons of his fo doing. 11. He sheweth, that the laft 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 alfo to the reprobate Iewes. 29. Being now come to the place of his Pafsion, he entreth (weeping and foretelling the destruction of blind Hierufalem): with triumph as their Chrif. 45. He sheweth his zeale for the houfe of God, and teacheth therein euery day. 47. The rulers would deftroy him, but for feare of the people.*

**A**nd entring in, he walked through Iericho. <sup>2</sup> And behold a man named Zachæus: and this was a Prince of the Publicans, and he rich. <sup>3</sup> And he fought to fee IESVS what he was, and he could not for the multitude, because he was litle of ftature. <sup>4</sup> And running before, he <sup>4</sup>went vp into a fycomore tree that he might fee him: because he was to paffe by it. <sup>5</sup> And when he was come to the place, IESVS looking vp, faw him, and faid to him: Zachæus, come downe in haft: because this day I muft abide in thy houle. <sup>6</sup> And he in haft came downe, and receiued him reioycing. <sup>7</sup> And when al faw it, they murmured faying, that he turned in, to a man that was a finner. <sup>8</sup> But Zachæus ftanding faid 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, <sup>4</sup>I reftore fourefold. <sup>9</sup> IESVS faid to him: That this day faluation is made to this houle: because that he alfo is the fonne of Abraham. <sup>10</sup> For the Sonne of man is come to feeke and to faue that which was loft.

*Mt. 18, 12.*

<sup>11</sup> They hearing thefe things, he added and fpake a parable, for that he was nigh to Hierufalem, and because they thought that forthwith the Kingdom of God should be manifested. <sup>12</sup> He faid therefore: A certaine noble man went into a farre countrie to take to him felf a Kingdom, and to returne. <sup>13</sup> And calling his ten

*Mt. 25, 14.*

feruants, he gaue them ten poundes, and said to them: Occupie til I come. <sup>14</sup> And his citicens hated him: and they sent a legacie after him, saying: We wil not haue this man reigne ouer vs. <sup>15</sup> And it came to passe 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. <sup>16</sup> And the first came, saying: Lord thy pound hath gotten ten poundes. <sup>17</sup> And he said to him: Wel fare thee good feruant, because thou hast been faithful in a litle, thou shalt haue power ouer <sup>a</sup>)ten cities. <sup>18</sup> And the second came saying: Lord, thy pound hath made five poundes. <sup>19</sup> And he said to him: And be thou ouer five cities. <sup>20</sup> And an other came, saying: Lord, loe here thy pound, which I haue had laid vp in a napkin. <sup>21</sup> For I feared thee, because thou art an austere man: thou takest vp that thou didst not set downe, and thou reapest that which thou didst not sow. <sup>22</sup> He said to him: By thine owne mouth I iudge thee, naughty feruant. Thou didst know that I am an austere man, taking vp that I set not downe, and reaping that which I sowed not: <sup>23</sup> and why didst thou not giue my money to the banke, and I comming might certes with vfurie haue exacted it? <sup>24</sup> <sup>b</sup>)And he said to them that stood by: Take the pound away from him, and giue to him that hath the ten poundes. <sup>25</sup> And they said to him: Lord, he hath ten poundes. <sup>26</sup> But I say to you, that to euery one that hath shall be giuen: and from him that hath not, that also which he hath shall be taken from him.

<sup>27</sup> But as for those mine enemies that would not haue me reigne ouer them, bring them hither; and kill them before me.

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<sup>a</sup> Marke here against the aduerfaries, that the rewards of these two good feruants be diuers & vnequal, according to the diuersitie or inequality of their gaires, that is, their merites: & yet one receiueth the peny (*Mt. 20, 9.*) as wel as the other, that is, Heauen or life euerlasting.

<sup>b</sup> See *annotations Mat. 25, 29. &c.*

*Mt. 21, 1.* <sup>28</sup> And hauing faid these things, he went before  
*Mr. 11, 1.* ascending to Hierufalem. <sup>29</sup> And it came to passe when  
*Io. 12, 15.* he was come nigh to Bethphage and Bethania vnto the  
 mount called Oliuet, he fent two of his Disciples, <sup>30</sup> fay-  
 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: loofe him, and bring  
 him. <sup>31</sup> And if any man aske you: Why loofe you him?  
 You shal say thus to him: Because our Lord needeth his  
 seruice. <sup>32</sup> And they that were fent, went their waies, and  
 found as he faid to them, the colt standing. <sup>33</sup> And when  
 they loofed the colt, the owners thereof faid to them:  
 Why loofe you the colt? <sup>34</sup> But they faid: Because our  
 Lord hath need of him. <sup>35</sup> And they brought him to  
 IESVS. And casting their garments vpon the colt, they  
 fet IESVS thereupon. <sup>36</sup> And as he went, they spread their  
 garments vnderneath in the way. <sup>37</sup> And when he ap-  
 proched now to the descent of mount-Oliuet, al the mul-  
 titudes of 'them that descended,' began with ioy to praise  
 God with a loud voice, for al the miracles that they had  
 feen, <sup>38</sup> saying: Bleffed is he that commeth King in the  
 name of our Lord, peace in Heauen, and glorie on high.  
<sup>39</sup> And certaine Pharisees of the multitudes faid to him:  
 Maister, rebuke thy Disciples. <sup>40</sup> To whom he faid: I say  
 to you, that if these hold their peace, the stones shal crie.  
<sup>41</sup> And as he drew neere, seeing the citie, he wept vpon  
 it, saying, <sup>42</sup> 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. <sup>43</sup> For <sup>a</sup>the daies  
 shal come vpon thee: and thy enemies shal compass thee  
 with a trench, and inclose thee about, and straiten thee  
 on euery side, <sup>44</sup> and beate thee flat to the ground, and  
 thy children that are in thee: and they shal not leaue in

The fifth part  
 of this Ghospel.  
 Of the Holy  
 weeke of his  
 Paffion in  
 Hierufalem.  
 PALME funday.

his Disciples,

<sup>a</sup> 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.  
*Euseb. li. 3. hist. c. 6, 7, 8. Ioseph. li. 7. c. 17.*

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

*Mt. 21, 12.*

<sup>45</sup> And entring into the Temple, he began to caft

MVNDAY.

*Mr. 11, 15.*

out the fellers therein and the buyers, <sup>46</sup> faying to them:

*Es. 56, 7.*

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

*Ier. 7, 11.*

you haue made it *a denne of theeues.* <sup>47</sup> 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: <sup>48</sup> 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 exterior deuotion towards his Sacraments, Saints, and feruants, be grateful: fpecially the endeaouour 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 houfe 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 extinguifheth 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.*