

Chapter 21

Being now come to the place of his passion, he entred with humilitie and triumph together: 12. Sheweth his zeale for the house of God ioyned with great marvels. 15. And to the Rulers he boldly defendeth the acclamations of the children. 18. He curseth also that fruitles leafie tree: 23. auoucheth his power by the witnes of Iohn: 28. and foretellet in two parables their reprobation (with the Gentils vocation) for their wicked deferts, 42. and consequently their irreparable damnation that shal enfue therof.

The fifth part of this Ghospel. Of the Holy week of his Passion in Hierufalem.

*Mr. 11, 1.
Luc. 19, 20.
Io. 12, 15.*

And when they drew nigh to Hierufalem, and were come to Beth-phagee vnto Mount-oliuet, then IESVS sent two Disciples, ² saying to them: Goe ye into the towne that is againft you, and immediatly you shal find an asse tied and a colt with her: loose them & bring them to me: ³ And if any man shal say ought vnto you, say ye, that our Lord hath need of them: and forthwith he wil let them goe. ⁴ And this was done that it might be fulfilled which was spoken by the Prophet, saying: ⁵ Say ye to the daughter of Sion: Behold thy King commeth to thee, meeke, & fitting vpon an asse and a colt the foale of her that is vnto the yoke. ⁶ And the Disciples going, did as IESVS commanded them. ⁷ And they brought the asse and the colt: and laid their garments vpon them, and made him to sit thereon. ⁸ And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way: ⁹ and the multitudes that went before and that followed, cried, saying: *Hofanna to the Sonne of Dauid: Blessed is he that commeth in the name of our Lord. Hofanna in the highest.*

PALME SVNDAY.

*Esa. 62. 11.
Zach. 9, 9.*

Ps. 117, 26.

*Mr. 11, 15.
Lu. 12, 45.*

¹⁰ And when he was entred Hierufalem, the whole citie was moued, saying: who is this? ¹¹ And the People said: This is IESVS the Prophet, of Nazareth in Galilee. ¹² And IESVS, entred in the temple of God, and cast out

al that ^afold and bought in the temple, and the tables of the bankers, & the chaires of them that fold pigeons he ouerthrew: ¹³ and he faith to them: It is written, *My houfe ſhal be called the ^hhoufe of prayer: but you haue made it a denne of theeues.* ¹⁴ And there came to him the blind, and the lame in the temple; and he healed them. ¹⁵ And the cheefe Priefts & Scribes feeing the maruelous things that he did, and the children crying in the tēple, & faying, *Hofanna to the Sonne of Daud;* they had indignation, ¹⁶ and ſaid to him: Heareſt thou what theſe ſay? And IESVS ſaid to them: Very wel, haue you neuer read: *That out of the ^hmouth of infants and fucklings thou haſt perſited praife?* ¹⁷ And leauing thē, he went forth out of the citie into Bethania, and remained there.

Mr. 11, 13. ¹⁸ And in the morning returning into the citie, he was an hungred. ¹⁹ And feeing a certaine ^bfigtree by the way ſide, he came to it, and found nothing on it but leaues only, and he faith to it: Neuer grow there fruit of thee for euer. And incontinent the figtree was withered. ²⁰ And the Diſciples feeing it marueled faying: How is it withered incontinent? ²¹ And IESVS anſwering ſaid to them: Amen I ſay to you, if you ſhal haue faith, and ftagger not, not only that of the figtree ſhal you doe, but and if you ſhal ſay to this mountaine, Take vp and throw thyſelf into the ſea, it ſhal be done. ²² And al things whatſoeuer you ſhal aſke in prayer ^hbeleeuing, you ſhal receaue.

Mr. 11, 28. ²³ And when he was come into the temple, there came to him as he was teaching, the cheefe Priefts and Ancients of the People, faying: ^hIn what power doeſt thou theſe things? and who hath giuen thee this power? ²⁴ IESVS anſwering ſaid to them: I alſo wil aſke you

MVNDAY.

TUESDAY.

^a How much the abuſe of Churches by merchādifying, walking, or other profane occupying of them, diſpleaſeth God, here we may ſee.

^b The Iewes hauing the wordes of the law, and not the deedes, were the figtree ful of leaues, and void of fruit. *Aug. de verb. Do. Serm. 44.*

one word, which if you fhall tel me, I alfo wil tel you in what power I doe thefe things. ²⁵ The Baptifme of Iohn whence was it? from Heauen, or from men? But they thought within themfelues, faying: ²⁶ If we fhall fay from Heauen, he wil fay to vs, why then did you not beleeeue him? But if we fhall fay from men, we feare the multitude, for al hold Iohn as a Prophet. ²⁷ And anfwering to IESVS they faid: We know not. He alfo faid to them: Neither do I tel you in what power I doe thefe things.

²⁸ But what is your opinion? A certaine man had two fonnes; and comming to the firft, he faid: Sonne, goe worke today in my vineyard. ²⁹ And he anfwering, faid: I wil not. But afterward moued with repentance he went. ³⁰ And comming to the other, he faid likewife. And he anfwering, faid: I goe Lord, and he went not: ³¹ which of the two did the fathers wil? They fay to him: The firft. IESVS faith to them: Amen I fay to you, that the Publicans and whoores goe before you into the Kingdom of God. ³² For Iohn came to you in the way of iuftice, and you did not beleeeue him. But the publicans and whoores did beleeeue him: but you feeing it, neither haue ye had repentance afterward, to beleeeue him.

³³ An other parable heare ye: A man there was an houfholder who planted a vineyard, and made a hedge round about it, and digged in it a preffe, and builded a towre, and let it out to husbandmen: and went forth into a ftrange countrie. ³⁴ And when the time of fruits drew nigh, he fent his feruants to the husbandmen, to receaue the fruits therof. ³⁵ And the husbandmen apprehending his feruants, one they beat, an other they killed, and an other they ftoned. ³⁶ Againe he fent other feruants more then the former: and they did to them likewife. ³⁷ And laft of al he fent to them his fonne, faying: They wil reuerence my fonne. ³⁸ But the husbandmen feeing the fonne, faid within themfelues: This is the Heire, come, let vs kil him, and we fhall haue his inheritance. ³⁹ And apprehending him they caft him forth out of the vineyard, & killed him. ⁴⁰ When therefore the Lord of the vineyard fhall come, what wil he doe to thofe

Pf. 5, 1.

Mr. 12, 1.

Lu. 20, 9.

husbandmen? ⁴¹ They say to him: The naughty men he wil bring to naught: and his vineyard he wil let out to other husbandmen, that shal render him the fruit in their seasons.

Pfa. 117, 21. ⁴² IESVS faith to them: Haue you neuer read in the Scriptures: *The ftone which the builders reiected, the fame is made into the head of the corner? By our Lord was this done, and it is maruelous in our eyes.* ⁴³ Therefore I say to you, that the Kingdom of God shal be taken away from you, and shal be giuen to a Nation yealding the fruits therof. ⁴⁴ And he that falleth vpon this ftone, shal be broken: and on whom it falleth, it shal al to bruise him. ⁴⁵ And when the cheefe Priests and Pharisees had heard his parables, they knew that he spake of them. ⁴⁶ And seeking to lay hands vpon him, they feared the multitudes: because they held him as a Prophet.

Ef. 8, 14.

ANNOTATIONS

2 You shal find) Chrift by diuine power both knew where these beafts were, being absent, and commanded them for his vse, being an other mans, and suddenly made the colt fit to be ridden on, neuer broken before.

*Hiero. in Mat.
Aug. li. 12. cont.
Fauft. c. 41.*

7 The asse and the colt) This asse vnder yoke signifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient People: the yong colt now first ridden on by Chrift, signifieth the Gentils, wild hitherto and not broken, now to be called to the faith and to receaue our Sauours yoke. And therefore the three laft Euangelists writing specially to the Gentils, make mention of the colt only.

8 Garments in the way) These offices of honour done to our Sauour extraordinarily, were very acceptable: and for a memorie hereof the holy Church maketh a solemne Proceffion euery yeare vpon this day, specially in our Countrie when it was Catholike, with the B. Sacrament reuerently caried, as it were Chrift vpon the asse, and ftrawing of rushes and floures, bearing of Palmes, setting vp boughes, spreading and hanging vp the richest clothes, the quire and querifters finging, as here the children and the People; al done in a very goodly ceremonie to the honour of Chrift, and the memorie of his triumph vpon this day. The like seruice and the like duties done to him in al other solemne Proceffions of the B. Sacrament, and otherwife, be vndoubtedly no lesse grateful.

Proceffion on
Palme-funday with
the B. Sacrament.
Al deuout offices
in that kinde, ex-
ceeding grateful.

9 Hofanna) These very wordes of ioyful crie and triumphant voice of gratulations to our Sauour, holy Church vfeth alwaies in the Preface of the Maffe, as it were the voice of the Priest and al the People (who then specially are attent and deuout) immediatly before the Confecration & Eleuation, as it were expecting, & reioycing at his cōming.

HOSANNA

13 Houfe of prayer) Note here that he calleth external Sacrifice (out of the Prophet Efay) prayer. For he fpeaketh of the Temple, which was builded properly and principally for Sacrifice.

16 Mouth of infants) Yong childrens prayers proceeding from the instinct of Gods Spirit, be acceptable: and fo the voices of the like, or of other fimple folke now in the Church, though them felues vnderftand not particularly what they fay, be maruelous grateful to Chrift.

Prayers not vnderftood of the partie, are acceptable.

22 Beleeuing) In respect of our own vnworthineffe, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we fhall obtaine or no: but on Gods part we muft beleeuē, that is, we muft haue no diffidence or miftruft either of his power or of his wil, if we be worthie, and the thing expedient.

Mr. 11, 22.

And therfore S. Marke hath thus: *Haue ye faith of God.*

23 In what power?) The Heretikes prefumptuoufly thinke themfelues in this point like to Chrift, becaufe they are asked, in what power they come, and who fent them: but when they haue answered this queftion as fully as Chrift did here, by that which he infinuateth of Iohns teftimonie for his authority, they fhall be heard, and til then they fhall be ftill takē for thofe of whom God fpeaketh by the Prophet: *They ranne, and I fent thē not.*

Iere. 23.

Heretikes runne, not fent.

28 The firft) The firft fonne here is the People of the Gentils, becaufe Gentilitie was before there was a peculiar and chofen People of the Iewes, and therfore the Iewes here as the later, are fignified by the other fonne.