

Chapter 21

Being now come to the place of his pafsion, he entreth with humilitie and triumph togeather: 12. Sheweth his zeale for the houfe of God ioyned with great maruels. 15. And to the Rulers he boldly defendeth the acclamations of the children. 18. He curfeth alfo that fruitles leafie tree: 23. auoucheth his power by the witnes of Iohn: 28. and foretelleth in two parables their reprobation (with the Gentils vocation) for their wicked deferts, 42. and confequently their irreparable damnation that shal enfue therof.

The fifth part of this Ghofpel. Of the Holy week of his Paffion 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 fent two Difciples, ² faying to them: Goe ye into the towne that is againft you, and immediatly ¹you fhall find an affe tied and a colt with her: loofe them & bring them to me: ³ And if any man fhall fay ought vnto you, fay 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 fpoken by the Prophet, faying: ⁵ *Say ye to the daughter of Sion: Behold thy King commeth to thee, meeke, & fitting vpon an affe and a colt the fole of her that is vfed to the yoke.* ⁶ And the Difciples going, did as IESVS commanded them. ⁷ And they brought ¹the affe and the colt: and laid their garments vpon them, and made him to fit thereon. ⁸ And a very great multitude fpred their ¹garments in the way: and others did cut boughs from the trees, and ftrawed them in the way: ⁹ and the multitudes that went before and that folowed, cried, faying: ¹*Hofanna to the Sonne of Daud: Bleffed is he that commeth in the name of our Lord. Hofanna in the higheft.*

PALME SVN-
DAY.

*Efa. 62, 11.
Zach. 9, 9.*

Ps. 117, 26.

¹⁰ And when he was entred Hierufalem, the whole citie was moued, faying: who is this? ¹¹ And the People faid: This is IESVS the Prophet, of Nazareth in Galilee.

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

¹² And IESVS, entred in the temple of God, and caft out

al that ^{a)}fold 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 Dauid;* 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 ^{b)}figtree 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. MVNDAY.

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 ſtagger 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. TVESDAY.

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? *Mr. 11, 28.* ²⁴ IESVS anſwering ſaid to them: I alſo wil aſke you *lu. 20, 2.*

^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 shal tel me, I also 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 shal fay from Heauen, he wil fay to vs, why then did you not beleue him? But if we shal 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 also 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 beleue him. But the publicans and whoores did beleue him: but you feeing it, neither haue ye had repentance afterward, to beleue 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 shal 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 shal come, what wil he doe

Pf. 5, 1.

Mr. 12, 1.

Lu. 20, 9.

to thofe husbandmen? ⁴¹ They fay to him: The naughtie men he wil bring to naught: and his vineyard he wil let out to other husbandmen, that fhall render him the fruit in their feafons.

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 fay to you, that the Kingdom of God fhall be taken away from you, and fhall be giuen to a Nation yealding the fruits therof. ⁴⁴ And he that falleth vpon this ftone, fhall be broken: and on whom it falleth, it fhall al to bruiſe him. ⁴⁵ And when the cheefe Priefts and Pharifees had heard his parables, they knew that he fpake of them. ⁴⁶ And feeking to lay hands vpon him, they feared the multitudes: becaufe they held him as a Prophet.

ANNOTATIONS

2 You ſhal find) Chriſt by diuine power both knew where theſe beaſts were, being abſent, and commanded them for his uſe, 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 Chriſt, 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 laſt Euangelifts 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 Proceſſion euery yeare vpon this day, ſpecially in our Countrey when it was Catholike, with the B. Sacrament reuerently caried, as it were Chriſt vpon the aſſe, and ſtrawing of ruſhes and floures, bearing of Palmes, ſetting vp boughes, ſpreading and hanging vp the richeſt clothes, the quire and querifters ſinging, as here the children and the People; al done in a very goodly ceremonie to the honour of Chriſt, and the memorie of his triumph vpon this day. The like ſeruiſe and the like duties done to him in al other ſolemne Proceſſions of the B. Sacrament, and otherwiſe, be vndoubtedly no leſſe grateful.

Proceſſion 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 vseth alwaies in the Preface of the Masse, 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 Esay) prayer. For he speaketh 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 so the voices of the like, or of other simple folke now in the Church, though them selues vnderstand not particularly what they say, be maruelous grateful to Chrift.

Prayers not vnderstood 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 shal obtaine or no: but on Gods part we muft beleeu, that is, we muft haue no diffidence or mistrust either of his power or of his wil, if we be worthie, and the thing expedient.

Mr. 11, 22.

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

23 In what power?) The Heretikes presumptuously thinke themselues in this point like to Chrift, because they are asked, in what power they come, and who sent them: but when they haue answered this question as fully as Chrift did here, by that which he insinuateth of Johns testimonie for his authority, they shal be heard, and til then they shal be ftill takē for those of whom God speaketh by the Prophet: *They ranne, and I sent thē not.*

Iere. 23.

Heretikes runne, not sent.

28 The first) The first sonne here is the People of the Gentils, because Gentilitie was before there was a peculiar and chosen People of the Iewes, and therefore the Iewes here as the later, are signified by the other sonne.