

Chapter 12

The Rulers dealing as if he hid himself, 1. he commeth to Bethania. 3. Where by occasion of Iudas the theefe murmuring at Marie Magdalens coftly deuotion, he foretelleth his death. 12. From thence, though they did now intend to kil Lazarus alfo, he ride openly into Hierufalem, the people (becaufe he had raifed Lazarus) confefling with their acclamations that he is Chrif. 20. Where certaine Gentils defiring to fee him, 23. he foretelleth the conuerfion of the whole world from the Diuel to him, to be now infant, as the effect of his death vpon the Croffe. 28. The Father alfo anfwering from Heauen to his prayer made to that purpofe, 37. yet after al this, the Iewes continue incredulous as Eſay prophecied of them: 42. though many beleeeued, but were aſhamed to confeſſe him. 44. Whereupon he ſheweth that it is glorious before God, and ſaluation to themſelues to beleeeue in him, and confeſſe him: and damnable to deſpife him.

The 4. part.
The 4. Paſche,
& holy weeke of
his Paſſion in
Hierufalem.

*Mt. 26, 6.
Mar. 14, 3.*

IESVS therefore fixe daies before the Paſche came to Bethania, where Lazarus was, that had been dead, whom IESVS raifed. ² And they made him a fupper there: and Martha miniſtred, but Lazarus was one of them that fate at the table with him. ^{3 a)} Marie therefore tooke a pownd of ointment of right ſpikenard, pretious, and anointed the feete of IESVS, and wiped his feete with her haire: and the houſe was filled of the odour of the ointment. ⁴ One therefore of his Diſciples, Iudas Ifcariote, he that was to betray him, ſaid: ⁵ ♣ Why was not this ointment fold for three-hundred pence, and giuen to the poore? ⁶ And he ſaid this, not becauſe he cared for the poore; but becauſe he was ♣ a theefe, and hauing the purſe, caried the things that were put in. ⁷ IESVS therefore ſaid: Let her alone that ſhe may keepe

^a Of this womans extraordinarie offices of deuotion, & how acceptable they were to Chrif, ſee the *Annot. Mt. 26.*

it for the day of my ^a)burial. ⁸ For the poore you haue alwaies with you; but ^b)me you shal not haue alwaies. ⁹ A great multitude therfore of the Iewes knew that he was there; and they came, not for IESVS only, but that they might see Lazarus, whom he raied from the dead. ¹⁰ But the cheefe Priests deuised for to kil Lazarus also: ¹¹ because many for him of the Iewes went away, and beleueed in IESVS.

Mt. 21, 1.
Mr. 11, 7.
Lu. 19, 35.
Pf. 117. 26.
Zach. 9, 9.

¹² And on the morow a great multitude that was come to the festiual day when they had heard that IESVS commeth to Hierufalem, ¹³ they tooke the boughes of palmes, and went forth to meet him, & cried: *Hofanna, Bleffed is he that commeth in the name of our Lord, the King of Ifrael.* ¹⁴ And IESVS found a yong asse, and fate vpon it, as it is written: ¹⁵ *Feare not daughter of Sion: behold, thy King commeth fitting vpon an asses colt.* ¹⁶ These things his Disciples did not know at the first: but when IESVS was glorified, then they remembered that these things had been written of him, and these things they did to him. ¹⁷ The multitude therfore gaue testimonie, which was with him when he called Lazarus out of the graue, and raied him from the dead. ¹⁸ For therfore also the multitude came to meete him, because they heard that he had done this signe. ¹⁹ The Pharisees therfore said among themselues: Doe you see that we preuaile nothing? Behold the whole world is gone after him.

²⁰ And there were certaine Gentiles of them that ^c)came vp to adore in the festiual day. ²¹ These therfore came to Philippe who was of Bethfaida of Galilee, and desired him, saying: Sir, we are desirous to see IESVS. ²² Philippe commeth and telleth Andrew. Againe Andrew & Philippe told IESVS. ²³ But IESVS answered

^a The deuout offices of balming & anointing the dead bodies of the faithful are here also allowed.

^b Not in visible & mortal condition, to receiue almes of you or such like offices for supply of my necessities.

^c We may see there is a great difference where a man pray or adore, at home or in the Church & holy places: when the Gentils also came of deuotion a pilgrimage to the Temple in Hierufalem.

them, saying: The houre is come, that the Sonne of man shal be glorified. ²⁴ Amen, amen I say to you, vnles the graine of wheate falling into the ground, die: it self remaineth alone. but if it die, it bringeth much fruit. ²⁵ He that loueth his life, shal lose it: and he that hateth his life in this world, doth keep it to life euerlasting. ²⁶ If any man minifter to me, let him follow me: and where I am, there also shal my minifter be. If any man minifter to me, my Father wil honour him. ²⁷ Now my soule is troubled. And what shal I say? Father, saue me from this houre. But therfore came I into this houre. ²⁸ Father, glorifie thy name. A voice therfore came from Heauen: Both I haue glorified it, and againe I wil glorifie it. ²⁹ The multitude therfore that flood and heard, said that it thundered. Others said, An Angel spake to him. ³⁰ IESVS answered and said: This voice came not for me, but for your sake. ³¹ Now is the iudgement of the world: now the Prince of this world shal be cast forth. ³² And I, if I be exalted from the earth, wil draw al things to my self. ³³ (And this he said, signifying what death he should die) ³⁴ The multitude answered him: We haue heard out of the law, that CHRIST abideth for euer; and how saiest thou: The Sonne of man must be exalted? Who is this Sonne of man? ³⁵ IESVS therfore said to them: Yet a litle while, the light is among you. Walke whiles you haue the light, that the darkeneffe ouertake you not. And he that walketh in darkeneffe, knoweth not whither he goeth. ³⁶ Whiles you haue the light, beleue in the light, that you may be the children of light. These things IESVS spake and he went away, and hid himself from them.

³⁷ And whereas he had done so many signes before them, they beleued not in him: ³⁸ that the saying of Esay the Prophet might be fulfilled, which he said:

Ef. 53, 1. Lord, who hath beleued the hearing of vs? ³⁹ and the arme of our Lord to whom hath it bene reuealed?

Efa. 6, 9.
Mt. 13, 14.
Mr. 4, 12.
Lu. 8, 10.
Act. 28, 27.

⁴⁰ Therefore they ^a)could not beleeeue, becaufe Eſay ſaid againe: *He hath blinded their eyes, and indurated their hart: that they may not ſee with their eyes, nor vnderſtand with their hart, and be conuerted, and I heale them.* ⁴¹ Theſe things ſaid Eſaie, when he ſaw his glorie, & ſpake of him. ⁴² But yet of the Princes alſo many beleeeued in him: but ^b)for the Pharifees they did not confeſſe, that they might not be caſt out of the Synagogue. ⁴³ For they loued the glorie of men more, then the glorie of God.

⁴⁴ But IESVS cried, and ſaid: He that beleeueth in me, doth not beleeeue in me, but in him that ſent me. ⁴⁵ And he that ſeeth me, ſeeth him that ſent me ⁴⁶ I a light am come into this world: that euery one which beleeueth in me, may not remaine in the darkeneſſe. ⁴⁷ And if any man heare my wordes, and keepe them not: I doe not iudge him. For I came not to iudge the world, but to ſaue the world. ⁴⁸ He that deſpifeth me, & receiueth not my wordes, hath that iudgeth him. the word that I haue ſpoken, that ſhal iudge him in the laſt day. ⁴⁹ Becauſe of my ſelf I haue not ſpoken, but the Father that ſent me, he gaue me commandement what I ſhould ſay, and what I ſhould ſpeake. ⁵⁰ And I know that his commandement is life euerlaſting. The things therfore that I ſpeake: as the Father ſaid to me, ſo doe I ſpeake.

ANNOTATIONS

5 Why was) So wicked, couetous, and ſacrilegious perſons reprehend good men for beſtowing their goods vpon Church orna-

Church ornaments.

^a If any man aſke (ſaith S. Auguſtine) why they could not beleeeue: I anſwer roundly, becauſe they would not *Tract. 33 in Io.* See the meaning of this ſpeech *Annot. Mat. 13, 15. Mar. 4, 12.*

^b This is the caſe of many principal men in ſuch countries where hereſie hath the vpper hand, who know & beleeeue the Catholike faith; but making choiſe rather to keepe mans fauour then Gods, they dare not confeſſe the ſame. Such may pray that God and the world agree together: for els it is ſeen whoſe part they wil take.

ments &c. vnder pretence of better bestowing them on the poore:
such prouide for the poore as Iudas did.

6 A theefe) Iudas did not then first perish when he fouled
our Lord, for he was a theefe before: and being loth he yet followed
Christ, not in hart, but in body only. Which our Maister tolerated,
to giue vs a leffon to tolerate the ill, rather then deuide the body.
Aug. tract. 50. in Io.

Toleration of euil.