

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 foretel- leth 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) confefing with their acclamations that he is Chrif. 20. Where certaine Gentils defiring to fee him, 23. he foretel- leth 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 beleeued, but were afhamed to confeffe him. 44. Whereupon he ſheweth that it is glori- ous before God, and faluation to themfelues to beleue in him, and confeffe 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 ointement 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 ointement. 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 becaufe many for him of the Iewes went away, and
beleued 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 remem-
bered 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, becaufe
they heard that he had done this figne. 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 An-
drew & Philippe told IESVS. ²³ But IESVS answered

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- ^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 minister to me, let him follow me: and where I am, there also shal my minister be. If any man minister 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 therefore came I into this houre. ²⁸ Father, glorifie thy name. A voice therefore came from Heauen: Both I haue glorified it, and againe I wil glorifie it. ²⁹ The multitude therefore that stood 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 faiest thou: The Sonne of man must be exalted? Who is this Sonne of man? ³⁵ IESVS therefore 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?* ⁴⁰ Therefore they ^a)could not beleue, because Esay said

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

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

again: *He hath blinded their eyes, and indurated their hart: that they may not see with their eyes, nor vnderftand with their hart, and be conuerted, and I heale them.* ⁴¹ Thefe things faid Efaie, when he faw his glorie, & fpake of him. ⁴² But yet of the Princes alfo many beleueed in him: but ^a)for the Pharifees they did not confeffe, that they might not be caft out of the Synagogue. ⁴³ For they loued the glorie of men more, then the glorie of God.

⁴⁴ But IESVS cried, and faid: He that beleueeth in me, doth not beleue in me, but in him that fent me. ⁴⁵ And he that feeth me, feeth him that fent me ⁴⁶ I a light am come into this world: that euery one which beleueeth in me, may not remaine in the darkeneffe. 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 faue the world. ⁴⁸ He that defpifeth me, & receiueth not my wordes, hath that iudgeth him. the word that I haue fpoken, that fhall iudge him in the laft day. ⁴⁹ Befoefe of my felf I haue not fpoken, but the Father that fent me, he gaue me commandement what I fhould fay, and what I fhould fpeake. ⁵⁰ And I know that his commandement is life euerlafting. The things therfore that I fpeake: as the Father faid to me, fo doe I fpeake.

ANNOTATIONS

5 Why was) So wicked, couetous, and facrilegious perfons reprehend good men for beftowing their goods vpon Church ornaments &c. vnder pretence of better beftowing them on the poore: fuch prouide for the poore as Iudas did.

Church ornaments.

6 A theefe) Iudas did not then firft perish when he fould our Lord, for he was a theefe before: and being loft he yet followed Chrif, not in hart, but in body only. Which our Maifter tolerated,

Toleration of euil.

^a This is the cafe of many principal men in fuch countries where herefie hath the vpper hand, who know & beleue the Catholike faith; but making choife rather to keepe mans fauour then Gods, they dare not confeffe the fame. Such may pray that God and the world agree together: for els it is feen whofe part they wil take.

to giue vs a leffon to tolerate the il, rather then deuide the body.
Aug. tract. 50. in Io.