prophet, would know surely who and what kind of woman that is that toucheth him; for she is a sinner.
40 And Jesus answering, said to him: Simon, I have something to say to thee. But he said: Master, say it.
41 A certain creditor had two debtors; the one owed five hundred pence, and the other fifty.
42 And, whereas they had not wherewithal to pay, he forgave them both. Which, therefore, of the two loveth him most?
43 Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.
44 And turning to the woman, he said to Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with her hair.
45 Thou gavest me no kiss: but she, since she came in, hath not ceased to kiss my feet.
46 My head, with oil, thou didst not anoint: but she, with ointment, hath anointed my feet.
47 Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.
48 And he said to her: Thy sins are forgiven thee. And they that sat together at table began to say within themselves: Who is this that forgiveth sins also?
49 And he said to the woman: Thy faith hath made thee whole: go in peace.

CHAPTER VIII.
The parable of the seed. Christ stills the storm at sea: casts out the legion: heals the issue of blood: and raises the daughter of Jairus to life.

And it came to pass afterwards, that he travelled through the cities and towns, preaching and publishing the gospel of the kingdom of God: and the twelve with him.
2 And certain women who had been healed of evil spirits and infirmities: Mary called Magdalene, out of whom seven devils were gone forth,
3 And Joanna, the wife of Chusus, Herod's steward, and Susanna, and many others, who ministered unto him of their substance.
4 And when a very great multitude was gathered together, and hardened out of the city to him, he spoke by a similitude:
5 A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it.
6 And some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture.
7 And some fell among thorns, and the thorns growing up with it, choked it.
8 And some fell upon good ground: and sprung up, and yielded fruit a hundred-fold. Saying these things, he cried out: He that hath ears to hear, let him hear.
9 And his disciples asked him what this parable might be.
10 To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables: that seeing, they may not see, and hearing, may not understand.
11 Now the parable is this: The seed is the word of God.
12 And they, by the way-side, are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing, they should be saved.
13 Now they upon the rock: are they who when they hear, receive the word with joy: and these have no roots; who believe for a while, and in time of temptation, fall away.
14 And that which fell among thorns: are they who have heard, and going their way, are choked with the cares and riches, and pleasures of this life, and yield no fruit.
15 But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.
16 'Now no man that lighteth a candle, covereth it with a vessel, or putteth it under a bed: but setteth it upon a candlestick, that they who come in, may see the light.'
17 'For there is not any thing secret, that shall not be made manifest: nor hidden, that shall not be known, and come abroad.'
18 Take heed, therefore, how you hear. For whosoever hath to him shall be given: and whosoever hath not, already justified, and that their sins are forgiven: this faith the woman here mentioned had not before Christ spoke these words to her; for it was to obtain the remission of her sins, that she performed so many offices of charity, washing his feet with her tears, &c. But it may be asked, Why then does Christ attribute her salvation to her faith? The answer is easy, and has often been given, viz. that faith is the beginning of salvation: for it was her faith that brought her to Christ: for had not the woman believed in him, she never would have come to him to obtain the remission of her sins. Malanchus.

CHAP. VIII. VER. 2. Mention is made in the Gospels of a woman who was a sinner. (Luke vii.) of Mary of Bethania, the sister of Lazarus. (John xi. and xii.; Mark xix.; Matt. xix.) and of Mary Magdalene, who followed Jesus from Galilee, and ministered to him. Many think this to belong to one and the same person: others think these were three distinct persons. See the arguments on both sides in Albin Butler's Lives of Saints, July 22nd; and also more at large in the dissertation upon the three Marys, at the revolution of the harmony in the Bible de Vence.

Ver. 16. Our Lord calls himself the lighted candle, placed in the middle of the world. Christ was by nature the Light, and by dispensation man: and thus, not unlike to a torch placed in the middle of a house, does our Lord, seated in the soul of man, illumine all around him. But by the candlestick is understood the Church, which he illuminates by the refugial rays of his Divine word. S. Maximus.
that also which he thinketh he bath, shall be taken away from him.

19 *And his mother and brethren came to him: and they could not come at him for the crowd.

20 And it was told him: Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered, and said to them: My mother and my brethren are they, who hear the word of God, and do it.

22 And it came to pass on a certain day, that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they launched forth.

23 And when they were sailing, he slept: and there came down a storm of wind on the lake, and they were filled, and were in danger.

24 And they came and awakened him, saying: Master, we perish. But he arose, rebuked the wind, and the raging of the water: and it ceased, and there was a calm.

25 And he said to them: Where is your faith? And they being afraid, wondered, saying one to another: Who is this (think you)? that he commandeth both the winds and the sea, and they obey him?

26 And they sailed to the country of the Gerasenes, which is over against Galilee.

27 And when he was come forth to the land, there met him a certain man, who had a devil now for a long time, and he wore no clothes, neither did he abide in a house, but in the tombs.

28 And when he saw Jesus, he fell down before him: and crying out with a loud voice, he said: What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me.

29 For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters: and he broke the bonds, and was driven by the devil into the deserts.

30 And Jesus asked him, saying: What is thy name? But he said: Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go into the deep.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 The devils, therefore, went out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were stifled.

34 Which, when they that fed them, saw done, they fled away, and told it in the city and in the villages.

35 And they went out to see what was done: and they came to Jesus, and found the man, out of whom the devil had departed, sitting at his feet, clothed, and of a sound mind, and they were afraid.

36 And they also that had seen it told them, how he had been healed from the legion.

37 And all the multitude of the country of the Gerasenes besought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying:

39 Return to thy house, and tell how great things God hath done to thee. And he went through the whole city publishing how great things Jesus had done to him.

40 And it came to pass, that when Jesus was returned, the multitude received him. For they were all waiting for him.

41 *And behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching him that he would come into his house.

42 For he had an only daughter, almost twelve years old, and she was dying. And it happened, as he went, that he was thronged by the multitudes.

43 And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any:

44 She came behind him, and touched the hem of his garment: and immediately her issue of blood stopped.

45 And Jesus said: Who is it that touched me? And when all denied, Peter, and they that were with him said: Master, the multitudes throng thee, and press thee, and dost thou say: Who touched me?

46 And Jesus said: Somebody hath touched me: for I know that virtue is gone out from me.

47 And the woman seeing, that she was not hid, came trembling, and fell down before his feet: and declared, before all the people, for what cause she had touched him, and how she was immediately healed.

* Matt. xii. 57; Mark iii. 32.—Matt. xii. 49; Mark iv. 50.
Amen, amen, I say to you; he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep.

John
48 But he said to her: Daughter, thy faith hath made thee whole: go in peace.
49 While he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead, trouble him not.
50 But Jesus hearing this word, answered the father of the maid: Fear not, believe only, and she shall be safe.
51 And when he was come to the house, he suffered no man to go with him, but Peter, and James, and John, and the father and mother of the maiden.
52 And all wept and mourned for her. But he said: Weep not; the maid is not dead, but sleepeth.
53 And they laughed at him, knowing that she was dead.
54 But he taking her by the hand cried out, saying: Maid, arise.
55 And her spirit returned, and she rose immediately. And he bade them give her to eat.
56 And her parents were astonished, whom he charged not to tell any one what had been done.

**CHAP. IX.**

Christ sends forth his apostles: feeds five thousand with five loaves, is transfigured: and casts out a devil.

**THEN** having called together the twelve apostles, he gave them power, and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.
3 *And he said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money, neither have two coats.
4 And whatsoever house you shall enter into, abide there, and depart not from thence.
5 And whosoever will not receive you:* when ye go out of that city, shake off even the dust of your feet for a testimony against them.
6 And going out, they went about through the towns preaching the gospel, and healing every where.

7 *Now Herod, the tetrarch, heard of all that was done by him; and he was in a doubt, because it was said.*
8 By some: That John was risen from the dead: but by some others: that Elias had appeared: and by others: that one of the ancient prophets was risen.
9 And Herod said: John I have beheaded: but who is this of whom I hear such things? And he sought to see him.
10 And the apostles being returned, related to him all

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Ver. 49. Χριστὸς ἐκπροσώπως, which some interpret, from the house of the ruler. M.—In vain do you trouble him. John 11. 11. 

Chap. IX. Ver. 1. *Over all devils:* so that none should be able to resist them. For all were not equally easy to be expelled, as we shall see in this same chapter. In the person of a possessed child, whom the apostles could not heal, because they did not use prayer and fasting against it; and because their faith was not sufficiently strong and ardent. Calvin.

Ver. 4. *And depart not from thence.* In the ordinary Greek copies we find, and depart from thence. The sense appears, by the other evangelists, (Matt. x. 11, and Mark x. 10,) that Christ gave this admonition to his disciples, not to change their lodging from house to house, but whilst they said in a town, to remain in the same house. And though the negative be here omitted in the Greek, interpreters bring it to the same, by telling us that the sense is, *stay here,* and *depart from thence;* i.e. *stay in that house, so that leaving the town* you may *depart from the same house.* W. L.

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Ver. 8. Risen from the dead. Herod was perplexed and in suspense about the report that it was John that was risen from the dead. . . From this it appears, that some of the Jews, and Herod himself, believed in some kind of metempsychosis, or transmigration of souls. Most of the Jews believed the true doctrine of a resurrection, viz., that of the body; which must one day be renewed to life by the same soul which now animates it; and this is the doctrine of faith and of the Church, which she teaches from both the Old and New Testament, instead of that transmigration of souls, which has no foundation or appearance of truth. It is probable that this error was widely diffused among the Jews in our Saviour's time. It was a doctrine suited to the taste of the Orientals. Some think they can see traces of it in the history of Elias. That prophet being taken away, and the Jews seeing Eliasus perform the same miracles, said that the spirit of Elias had rested on him. Calvin.

Ver. 27. Kingdom of God. This is generally understood of the transmigration, in which Christ showed to the three disciples an omen of his glory. Calvin.
here that shall not taste death, till they see the kingdom of God.
28 And it came to pass about eight days after these words, that he took Peter, and James, and John, and went up into a mountain to pray.
29 And whilst he prayed, the appearance of his countenance was altered: and his raiment became white and shining.
30 And behold two men were talking with him. And they were Moses and Elias,
31 Appearing in majesty: and they spake of his decease, which he was to accomplish in Jerusalem.
32 But Peter, and they that were with him, were heavy with sleep. And awaking, they saw his majesty, and the two men that stood with him.
33 And it came to pass, that as they were departing from him, Peter said to Jesus: Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.
34 And as he spoke these things, there came a cloud, and overshadowed them: and they were afraid, when they entered into the cloud.
35 And a voice came out of the cloud, saying: This is my beloved Son, hear him.
36 And whilst the voice was uttered, Jesus was found alone. And they held their peace, and told no man in those days of any of these things which they had seen.
37 And it came to pass, that on the day following, when they came down from the mountain, there met him a great multitude.
38 And beholding a man, among the crowd, cried out, saying: Master, I beseech thee, look upon my son, for he is the only one I have.
39 And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down, and teareth him so that he foameth, and bruising him hardly, departeth from him:
40 And I desired thy disciples to cast him out, and they could not.

And Jesus answering, said: O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.
42 And as he was coming near, the devil threw him down and tore him.
43 And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father.
44 And all were astonished at the mighty power of God: but while they all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words: for it shall come to pass, that the Son of man shall be delivered into the hands of men.
45 But they understood not this word, and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.
46 And there entered a thought into them, which of them should be greater.
47 But Jesus seeing the thoughts of their heart, took a child, and set him by him,
48 And said to them: Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me. For he that is least among you all, he is the greatest.
49 And John answering, said: Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.
50 And Jesus said to him: Forbid him not: for he that is not against you, is for you.
51 And it came to pass when the days of his assumption were accomplishing, that he stedfastly set his face to go to Jerusalem.
52 And he sent messengers before his face: and going, they entered into a city of the Samaritans to prepare for him.
53 And they received him not, because his face was of one going into Jerusalem.
54 And when his disciples, James and John, had seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them?

* Matt. xviii. 1; Mark x. 1—2 Pet. i. 17.

**Ver. 50. And behold two men. Moses and Elias, by ministering to our Lord in his glory, showed him to be the Lord of both Old and New Testament. The disciples also, upon seeing the glory of their fellow-creatures, would be filled with admiration at the condescension of their Divine Master: and considering the delights of future happiness, be stirred up to a holy emulation of those who had laboured before them, and be fortified in their ensuing conflicts; for nothing so much lightens the present labour, as the consideration of the future recompense.

C. Cyril.**

**Ver. 51. They spake of his decease, or his departure out of this world. S. Peter useth the same Greek word for his death. 2 Pet. i. 15. W.**

**Ver. 52. It is good for us. It is not good, O Peter, for Christ to remain always. He who has been there, the promise he had made there would never have been fulfilled: and then they would have never obtained the keys of the kingdom of heaven, and the reign of death would not have been destroyed. Damasc. Orient. de Transfigur. Domini.**

**Ver. 53. And beholding. &c. This is the voice of the Father from the cloud, as if he should say, "I call him not only one of my sons, but my true and natural Son, to the resemblance of whom all others are adopted." S. Cyril.**

**Ver. 54. They understood not this word. They understood well enough what was meant by being delivered into the hands of his enemies, and being put to death: but they could not comprehend how Jesus Christ, whom they knew to be the Messiah, and the Son of God, and whom they believed to be immortal, and eternal, could suffer death, or afflictions and outrages from men. These ideas seemed incompatible; they perceived in them some mystery, which they could not penetrate. Caius.**

**Ver. 55. We forbade him. S. John having the most love for his Lord, and being particularly beloved by him, thought all were to be excluded from these gifts who were not obedient to his Divine Master. S. Aug.—But we must remember that not the minister is the author of these miracles, but the grace which is in him, who performs these wonders by virtue of the power of Christ. S. Cyril.**

**Ver. 56. The days of his assumption. See the same Greek word, Mark xvi. 19, and Acts i. 11. —He steadfastly set his face to go to Jerusalem, or literally, he fixed his countenance to go up to Jerusalem. And (ver. 58) because his face was of one going into Jerusalem. These expressions come from the style of the Hebrews. See 4 Kings xii. 17; Jer. xiii. 15; Ezek. iv. 3. The sense is, that the Samaritans perceived that he and his company were going up to Jerusalem, where they would be displeased, having an enmity against the Jews and their temple. W. —It is not here said, as some interpreters have believed, that this journey to Jerusalem was the last of his life, in which he was crucified. It appears from the context, that there were still many months before the death of Christ, and that this journey was probably for the feast of Pentecost. But that was not the last of the life of Jesus Christ; and he already knew the dispositions of the Jews, and what was to befall him shortly. S. Hieron.**

**Ver. 58. Messengers, &c. S. Jerome believes that Christ sent true angels before him to announce his coming. The Greek word σαλιγγαζινος generally signifies an angel: but it likewise means a messenger. Most interpreters believe he sent James and John, to prepare what was necessary for provisions and lodging. This provision was necessary, as he was always followed by great crowds. The history, from ver. 51, to the end of the chapter, is mentioned by none of the evangelists, except S. Luke, Caius.**

**Ver. 59. With that thou command fire, &c. In the Greek is added, as Elias did. These words might be first in the margin, and thought by transcribers taken into the text. The two apostles, called the sons of thunder, knew their Master was greater than Elias; and therefore they are for calling for fire from heaven, as he had done. W. —It was probably this trait in the life of James and John, which gained them the name of Thunders, the sons of Thunder. Their too
55 And turning, he rebuked them, saying: You know not of what spirit you are.
56 *The Son of man came not to destroy souls, but to save. And they went into another town.
57 And it came to pass as they walked in the way, that a certain man said to him: I will follow thee, whithersoever thou goest.
58 *Jesus said to him: The foxes have holes, and the birds of the air, nests; but the Son of man hath not where to lay his head.
59 But he said to another: Follow me. And he said: Lord, suffer me first to go, and to bury my father.
60 And Jesus said to him: Let the dead bury their dead: but go thou, and preach the kingdom of God.
61 And another said: I will follow thee, Lord, but let me first take my leave of them that are at my house.
62 Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

Christ sends forth, and instructs his seventy-two disciples. The good Samaritan.

And after these things the Lord appointed also other seventy-two: and he sent them two and two before his face, and into every city and place, whither he himself was to come.

2 And he said to them: *The harvest indeed is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he send labourers into his harvest.
3 Go: *Behold I send you as lambs among wolves. *Care neither purse, nor scrip, nor shoes, nor salute no man by the way.
4 Into whatsoever house you enter, first say: Peace be to this house:

* John iii. 17, and xli. 47.—Matt. x. 50.—Matt. xiii. 17.—Matt. xii. 18. 
* Matt. x. 10; Mark v. 8.—Luke iv. 19.

6 And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you.
7 And in the same house remain, eating and drinking such things as they have;* for the labourer is worthy of his hire. *Remove not from house to house.
8 And into what city soever you enter, and they receive you, eat such things as are set before you,
9 And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.
10 But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:

11 *Even the very dust of your city that cleaveth to us, we wipe off against you: yet know this that the kingdom of God is at hand.
12 I say to you, it shall be more tolerable at that day for Sodom, than for that city.
13 *Woe to thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the mighty works, that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes.
14 But it shall be more tolerable for Tyre and Sidon, at the judgment, than for you.
15 And thou, Capernaum, which art exalted unto heaven: thou shalt be thrust down into hell.
16 *He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.
17 And the seventy-two returned with joy, saying: *Lord, the devils also, are subject to us in thy name.
18 And he said to them: I saw satan as lightning falling from heaven.
19 Behold, I have given you power to tread upon serpents and scorpions: and over all the power of the enemy, you shall prevail.
pents, and scorpions, and upon all the power of the enemy; and nothing shall hurt you.

20 But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, that your names are written in heaven.

21 In that same hour he rejoiced in the Holy Ghost, and said: I give thanks to thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father: because so hath it pleased thee.

22 All things are delivered to me by my Father: and no one knoweth who the Son is, but the Father: and who the Father is, but the Son, and to whom the Son will reveal him.

23 And turning to his disciples, he said: Blessed are the eyes that see the things which you see.

24 For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

25 And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life?

26 But he said to him: What is written in the law? how readest thou?

27 He answering, said: Thou shalt love the Lord, thy God, with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.

28 And he said to him: Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said to Jesus: And who is my neighbour?

30 And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead.

31 And it happened that a certain priest went down the same way, and seeing him, he passed by.

32 In like manner, also, a Levite, when he was near the place and saw him, passed by.

33 But a certain Samaritan being on his journey, came near him: and seeing him, was moved with compassion.

34 And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him.

35 And the next day he took out two-pence, and gave them to the host, and said: Take care of him: and whatsoever thou shalt spend over and above, I at my return will repay thee.

36 Which of these three, in thy opinion, was neighbour to him that fell among the robbers?

37 But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou it, in like manner.

38 Now it came to pass as they went, that he entered into a certain town: and a certain woman, named Martha, received him into her house:

39 And she had a sister, called Mary, who sitting also at the Lord's feet, heard his word.

40 But Martha was busy about much serving: who stood, and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me.

41 And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things.

42 But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

CHAP. XI.

He teaches his disciples to pray. Casts out a dumb devil. Conquers the Pharaohs: and pronounces woes against them for their hypocrisy.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples.

2 And he said to them: When you pray, say: Father, hallowed be thy name. Thy kingdom come.

3 Give us this day our daily bread.

4 And forgive us our sins: for we also forgive everyone that is indebted to us. And lead us not into temptation.

5 And he said to them: Which of you shall have a

that Martha was preparing many dishes, when one was sufficient. But others, that this one thing necessary, was to learn, and to obey with the will of God; which Mary was employed about.

CHAP. XI. V. 2. Father, hallowed be thy name, &c. See Matt. vi. in the ordinary Greek copies here are all the seven petitions, as in S. Matthew: and so they are in the Prot. Testament. Yet S. Aug., in his Enchiridion, (c. 1. tom. 6, p. 280,) says, there were read seven petitions in S. Matt., and only five in S. Luke. We may also take notice, that though in the Greek copies here in S. Luke be all the seven petitions of the Lord's prayer, yet the doxology, for this is the kingdom, &c., is omitted in all Greek copies, and by the Protostasants; which is a new argument and proof, that the said doxology is an addition from the Greek liturgy.

V. 4. Christ does not teach us to pray for afflictions of the body, but always enjoins us to pray, that we may not enter into temptation. When, therefore, temptation attacks us, we must beg of God grace to withstand it, that the promise in S. Matthew (chap. x.) may be fulfilled in us, be who perseveres to the end shall be saved. S. Bede in Reg. Brevis. 221.

V. 5. This parable is not found in any one of the evangelists, except S. Luke. Our Savior having taught his disciples the aforesaid form of prayer, now shows them the utility and efficacy of prayer in general. He wishes to incite the necessity of perseverance in prayer. A friend comes to borrow another friend at an unreasonable hour; his request is refused; he insists, and obtains, by his perseverance, what he could not have gained without it. Thus also the
friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves. 6 For a friend of mine is come off his journey to me, and I have nothing to set before him. 7 And he, from within, should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 Yet if he shall continue knocking: I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth. 9 "And I say to you: Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. 10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. 11 "And which of you, if he ask his father bread, will he give him a stone? or a fish, will he, for a fish, give him a serpent? 12 Or, if he ask an egg, will he reach him a scorpion? 13 If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him? 14 "And he was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke, and the multitude admired. 15 But some of them said: He casteth out devils, d in Beelzebub, the prince of devils. 16 And others tempting, asked of him a sign from heaven. 17 But he seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and a house upon a house shall fall. 18 And if satan also be divided against himself, how shall his kingdom stand? because you say, that in Beelzebub I cast out devils. 19 Now if I cast out devils in Beelzebub: in whom do your children cast them out? Therefore they shall be your judges. 20 But if I am in the finger of God cast out devils doubtless the kingdom of God is come upon you. 21 When a strong man armed, keepeth his court, those things which he possesseth are in peace. 22 But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. 23 He that is not with me, is against me; and he that gathereth not with me, scattereth. 24 When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, saith: I will return into my house whence I came out. 25 And when he is come, he findeth it swept and garnished. 26 Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man become worse than the first. 27 And it came to pass, as he spoke these things, that a certain woman, from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. 28 But he said: Yea, rather, blessed are they who hear the word of God, and keep it. 29 And when the people were gathered together, he began to say: This generation is a wicked generation: they ask a sign, and a sign shall not be given them, but the sign of Jonas, the prophet. 30 For as Jonas was a sign to the Ninivites, so shall the Son of man also be to this generation. 31 The queen of the South shall rise in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here. 32 The men of Ninive shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas; and behold more than Jonas here. 33 No man lighteth a candle, and putteth it in a hid-
en box, nor under a bushel: but upon a candlestick, that they that come in may see the light.

34 "The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome: but if it be evil, the body, also, will be darksome.

35 Take heed, therefore, that the light which is in thee, be not darkness.

36 If then thy whole body shall be lightsome, having no part of darkness; the whole shall be lightsome, and as a bright lamp shall enlighten thee.

37 And as he was speaking, a certain Pharisee prayed him to dine with him. And he went in, and sat down to eat.

38 And the Pharisee began to say, thinking within himself, why he was not washed before dinner.

39 And the Lord said to him: "Now you Pharisees do make clean the outside of the cup, and of the platter: but your inside is full of rapine and iniquity.

40 Foolish men, did not he that made that which is without, make also that which is within?

41 But yet that which remaineth, give alms; and behold all things are clean unto you.

42 But woe to you Pharisees, because you tithe mint and rue, and every herb, and pass over judgment, and the charity of God: Now these things you ought to have done, and not to leave those undone.

43 "Woe to you Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market-place.

44 Woe to you, because you are as sepulchres that appear not: and men that walk over them are not aware.

45 Then one of the lawyers answering, said to him: Master, in saying these things, thou reproachest us also.

46 And he said: Woe to you lawyers also: because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers.

47 Woe to you who build the monuments of the prophets: and your fathers killed them.

48 Truly you bear witness that you consent to the doing of your fathers: for they indeed killed them, and you build their sepulchres.

49 Therefore, also, the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation,

51 "From the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple Yea, I say to you, it shall be required of this generation.

52 Woe to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered.

53 And as he was saying these things to them, the Pharisees and the lawyers began vehemently to urge him, and to oppress his mouth about many things,

54 Lying in wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

Christ warns us against hypocrisy, the fear of the world, and covetousness: and admonishes all to watch.

And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: "Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 "For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known.

3 For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear, in the chambers, shall be proclaimed on the house-tops.

4 And I say to you, my friends: Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will show you whom ye shall fear: fear ye him who, after he hath killed, hath power to cast into hell.

Yea, I say to you, fear him.

51 Blood of Zacharias, &c. This Zacharias was, according to some, Zacharias, the son of Jelada, whom the Jews slew between the temple and the altar. Theophylactus, also S. Jerome, who moreover mentions that some editions had Zacharias, son of Jelada.—This generation. Not that this generation of the Jews should be punished for the crimes of others, but that having before their eyes the wicked chastisements their ancestors had received, in punishment of their wickedness, they had not grown better, but had imitated their perversity. Chrys. 75, hom. in Matt.

52 You have taken away the key of knowledge. A comparison of a master that locks others out. As if Christ said: You pretend, as masters and teachers, to open and expound the law and the prophets; and by your false doctrine and interpretations, you neither observe the law, nor permit others to observe it. See Matt. xxii. 15, Wi.

54, 55. Our Divine Saviour speaks here according to the custom of his own nation, where it was not uncommon for men to preach from the house-top, when they wished to deliver any thing to the public; for their houses had flat roofs. Ven. Bede.

54. Woe to you who build, &c. Not that the building of the monuments of the prophets was in itself blameworthy, but only the intention of these unhappy men, who made use of this outward show of religion and piety, as a means to carry on their wicked designs against the Prince of prophets. Ch. 

VER. 1, 2. See the notes, Matt. xxiii. 29, Wi.

VER. 51. Blood of Zacharias, &c. This Zacharias was, according to some, Zacharias, the son of Jelada, whom the Jews slew between the temple and the altar. Theophylactus, also S. Jerome, who moreover mentions that some editions had Zacharias, son of Jelada.—This generation. Not that this generation of the Jews should be punished for the crimes of others, but that having before their eyes the wicked chastisements their ancestors had received, in punishment of their wickedness, they had not grown better, but had imitated their perversity. Chrys. 75, hom. in Matt.

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6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?
7 But even the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows.
8 And I say unto you: *Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.  
9 But he that shall deny me before men, shall be denied before the angels of God.  
10 *And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven.
11 And when they shall bring you into the synagogues, and to magistrates, and powers, be not solicitous how or what you shall answer, or what you shall say.
12 For the Holy Ghost shall teach you in the same hour what you ought to say.
13 And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me.
14 But he said to him: Man, who hath made me a judge or a divider over you?
15 And he said to them: Take heed and beware of all covetousness: for a man’s life doth not consist in the abundance of things which he possesseth.
16 And he spoke a similitude to them, saying: *The land of a certain rich man brought forth plenty of fruits.
17 And he thought within himself, saying: What shall I do, because I have no where to lay up together my fruits?
18 And he said: This will I do: I will pull down my barns, and will gather all things; and into them will I gather all things that are grown to me, and my goods.
19 And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer.
20 But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be, which thou hast provided?
21 So is he that layeth up treasure for himself, and is not rich toward God.
22 And he said to his disciples: Therefore I say to you: *He that is not solicitous for your life, what shall you eat: nor for your body, what shall you put on.

23 The life is more than the food, and the body is more than the raiment.
24 Consider the ravens, for they do not sow, nor do they reap, neither have they store-house, nor barn, and God feedeth them. How much are you more valuable than they?
25 And which of you by thinking can add to his stature one cubit?
26 If then you are not able to do even the least thing, why are you solicitous for the rest?
27 Consider the lilies how they grow: they labour not, neither do they spin. But I say to you: not even Solomon, in all his glory, was clothed like one of these.
28 Now if God clothe the manner the grass that is today in the field, and to-morrow is cast into the oven: how much more you, O ye of little faith?
29 And seek not you what you shall eat, or what you shall drink: and be not lifted up on high:
30 For all these things do the nations of the world seek after. But your Father knoweth that you have need of these things.
31 But seek ye first the kingdom of God and his justice: and all these things shall be added unto you.
32 Fear not, little flock, for it hath pleased your Father to give you a kingdom.
33 *Sell what you possess, and give alms. Make to yourselves bags which grow not old; a treasure in heaven which fadeth not: where the thief approacheth not, nor the moth corrupteth.
34 For where your treasure is, there will your heart be also.
35 Let your loins be girded, and lamps burning in your hands,
36 And you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh, and knocketh, they may open to him immediately.
37 Blessed are those servants, whom the Lord, when he cometh, shall find watching. Amen, I say to you, that he will gird himself, and make them sit down to meat, and passing, will minister to them.
38 And if he shall come in the second watch, or if he shall come in the third watch, and find them so, blessed are those servants.
39 But this know ye, that if a master of a family did
know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open.

40 Be you also ready: for at what hour you think not, the Son of man will come.

41 And Peter said to him: Lord, dost thou speak this parable to us, or to all who live?

42 And the Lord said: Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season? And he that received the five measures of wheat, went and cast them into a bond of five measures, and went to rest; and he that received the two measures, went also and cast them into a bond of two measures. And the Lord said to him who had received the five measures of wheat: Well done, thou good servant: the five measures of wheat, of which thou wast steward, have I received of thee. To him that had received the two measures, he said: Well done, thou good servant: thou hast received two measures of wheat of which thou wast steward. Take, I beseech you, and divide it among yourselves. And he that had received the one measure said to his lord: Lord, knowing that thou wast a hard master, and receivest of me but one measure, I have gone and cast it into a bond of as many measures as I could find, and have kept it in a bond. And the Lord said to those who had received the ten measures of wheat: Be ye also ready; for to every one that hath shall be given, and the same shall be added to him; but from him that hath not, shall be taken away even that which he hath. And he said also to the multitudes: When you see a cloud rising out of the west, presently you say: A shower is coming: and so it happeneth.

54 And when ye see the south wind blow, you say: There will be heat: and it cometh to pass.

56 You hypocrites, you know how to discern the face of the heavens, and of the earth; but how is it that you do not discern this time?

57 And why even of yourselves do you not judge that which is just?

58 And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him: lest, perhaps, he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison.

59 I say to thee: thou shalt not go out tinece, until thou payest the very last mite.

* Apoc. xvi. 12.—Matt. x. 34.

53 Shall be divided: the father against the son, and the son against the father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 And he said also to the multitudes: When you see a cloud rising out of the west, presently you say: A shower is coming: and so it happeneth.

55 And when ye see the south wind blow, you say: There will be heat: and it cometh to pass.

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59 I say to thee: thou shalt not go out tinece, until thou payest the very last mite.

* Matt. xvi. 2—Matt. v. 55.

Then to be slain at that very time, so that their blood was mingled with the sacrifices. Wt.

VER. 2. Sinners, &c. People are naturally inclined to believe, that those who are unfortunate, and afflicted with calamities, must likewise be culpable and impious. The Jews were very much given to these sentiments, as we see in many places of Scripture. John ix. 2, and 3. Our Saviour wishes to do away this prejudice, by telling them that the Galileans, who are here spoken of, were not the most culpable among the inhablants of that country; showing by this, that God often spares the most wicked, and sends upon the good the most apparent signs of vengeance, that he may exercise the patience and crown the merit of the latter, and give to the former an example of the severity which they must expect, if they continue in their discords. Calvin.

VER. 3. This prediction of our Saviour upon the impending was afterwards completely verified; see Josephus informs us, that under the government of Cunibert, 20,000 of them were destroyed about the temple. Antiq. lib. iv. c. 4. That upon the admission of the Huns into the city, 8000 of the high priest’s party were slain, inasmuch that there was a flood of blood quite round the temple. De Belis, lib. i. c. 7. In consequence of the thousand factions that happened in Jerusalem before the siege of the Romans, the temple was everywhere polluted with slaughter; the priests were slain in the exercise of their functions; many who came to worship, fell before their sacrifices; the dead bodies of strangers and notaries were promiscuously kept together, and the altar defiled with their blood. De Belis. Jud. lib. vi. c. 1.

VER. 4. Or those eighteen, &c. The Almighty permitted these people to be thus chastened, that the others might be filled with fear and apprehension at the sight of another’s dangers, and thus become the heirs of the kingdom of heaven.

VER. 5. Unless you do penance, &c. The Jews did not penance; and there-
certain man had two sons,
And the younger of them said to his father,
Father, give me the portion of
substance that falleth to me.
And he divided unto them his substance.

And not many days after, the
younger son gathering all together,
got abroad into a far country;
and there wasted his substance
by living riotously.
6 He spoke also this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none.
7 And he said to the tiller of the vineyard: Behold these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore; why doth it take up the ground?
8 But he answering said to him: Lord, let it alone this year also, until I dig about it, and dung it.
9 And if it happen that it bear fruit: but if not, then after that thou shalt cut it down.
10 And he was teaching in their synagogue on the sabbath.
11 And behold there was a woman who had a spirit of infirmity eighteen years: and she was bent down, and could not look upwards at all.
12 And when Jesus saw her, he called her to him, and said to her: Woman, thou art delivered from thy infirmity.
13 And he laid his hands upon her, and immediately she was straight, and glorified God.
14 And the ruler of the synagogue, being angry that Jesus had healed on the sabbath, answering, said to the multitude: There are six days wherein you ought to work: in them therefore come, and be healed, and not on the sabbath-day.
15 And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the sabbath-day, loose his ox or his ass from the manger, and lead them to water?
16 And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?
17 And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him.
18 He said, therefore: To what is the kingdom of God like, and whereunto shall I resemble it?
19 It is like to a grain of mustard-seed, which a man took and cast into his garden, and it grew, and became a great tree, and the birds of the air rested in the branches thereof.

VER. 24. Shall seek, &c. Shall desire to be saved; but for want of taking sufficient pains, and not being thoroughly in earnest, shall not attain to it. Ch.—Our Lord answers here in the affirmative; viz., that the number of those who are saved is very small, for a few only can enter by the narrow gate. Therefore does he say, according to S. Matthew (chap. vii.) “Narrow is the way that leadeth to life, and few there are that find it.” This does not contradict what is said in the eighth chapter of S. Matthew: That many shall come from the east, and south, in the kingdom of God; for many indeed shall join the blessed company of the angels, but when considered with the number of the sinful, they will appear but few. S. Augustin, Serm. 92, de Verbo. Dant.
VER. 30. These words are addressed particularly to the Jews, because Christ was born of them according to the flesh, and drank with them, and taught them in their streets. But they apply to us Christians also, for we eat the body of Christ, and drink his blood, when each day we approach to the mystical table, and we bear him touching us in the streets of our souls. Theophylactus.

VER. 52. Christ, by these words, probably wished to shew that he was not in the least afraid of him whom the Pharisees belonged to have a design on his life for: it is supposed that the Pharisees had invented this fiction, in order to compel him to leave them quiet. Malachiurus.
VER. 58. Nevertheless I must walk (i.e. labour in the mission, teaching, &c.) to-day, and to-morrow, &c., i.e. for a while.—*It cannot be that a prophet!* &c. Not that all the prophets suffered in Jerusalem, though many did; and it is rather to prophesy, that he himself, the great Prophet, and their Messiah, should be put to death at Jerusalem. W.
Behold, your house shall be left to you desolate.
And I say to you, that you shall not see me till the time
come, when you shall say: Blessed is he that cometh in
the name of the Lord.

Christ heals the leper. The parable of the supper. The necessity
of remanuing all to follow Christ.

AND it came to pass, when Jesus went into the house
of a certain prince of the Pharisees, on the sabbath-
day, to eat bread, and they were watching him.
2 And behold there was a certain man before him, who
did the dropsy.
3 And Jesus answering, spoke to the lawyers and Pha-
risees, saying: Is it lawful to heal on the sabbath-day?
4 But they held his peace. But he, taking him, healed
him, and sent him away.
5 And answering them, he said: Which of you, whose
son or his ox fell into a pit, and will not immediately
draw him out, on the sabbath-day?
6 And they could not answer him to these things.
7 And he spoke a parable also to those who were in-
vited, marking how they chose the first seats at the table,
saying to them:
8 When thou art invited to a wedding, sit not down in
the highest place, lest perhaps one more honourable than
thou be invited by him:
9 And he who invited thee, and him, come and say to
thee: Give place to this man; and then thou begin, with
blushing, to take the lowest place.
10 But when thou art invited, go sit down in the low-
est place; that when he who inviteth thee cometh, he may
say to thee: *Friend, go up higher. Then shalt thou
have glory before them that sit at table with thee.
11 *Because every one that exaltexth himself, shall be
humbled: and he that humbleth himself, shall be exalted.
12 And he said to him also that had invited him:
When thou makest a dinner, or a supper, call not thy
friends, nor thy brethren, nor thy kinsmen, nor thy neigh-
bours who are rich; lest they also invite thee again, and
a recompense be made to thee.


* Prov. xvi. 7.— Matt. xxiv. 12.— Infra. xvi. 14.— Tob. iv. 7; Prov. iii. 10.


between God and man. He sent his servants, at supper-time, to say to them that
were invited, that they should come; i.e. he sent his apostles to call the people of
Israel, who had been invited to his supper on almost innumerable occasions: but
they not only refused the invitation, but also murdered the Lord who had invited
them. We may remark, that the three different excuses exactly agree with what
S. John says. All that is in the world is the concupiscence of the flesh, the concu-
piscence of the eye, and the pride of life. The one says, I have bought a wife,
by which may be understood the concupiscence of the flesh; another says, I have
bought five yoke of oxen, by which is denoted the concupiscence of the eye;
and the pride of life is signified by the purchase of the farm, which the third alleges
in his justification. S. Aug. de Verb. Dei.


-give to the intolerant a plea for persecution. The spirit of the gospel is the spirit of
love, and the compassion which it authorizes, to bring infidels or heretics into the
Church, is such as we use towards our friends, when we press them to accept of our
hospitality. The great Pope, S. Gregory, forbade the Jews to be persecuted in Rome, who refused to receive the faith of
Christ. “That is a new and unheard-of kind of preching,” says he, “which de-
mands assent by stripes.” A.

-chap. xiv.-ver. 36.— Luke x. 7.— Matt. x. 27.— Matt. x. 30, and xvi. 24; Matt. xiii. 9.

-the word hate is not to be taken in its proper sense, but to be
explained by the words of Christ, (Matt. x. 37), that no man must love his father
more than God, &c. Wi.
doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it?
29 Lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him;
30 Saying: This man began to build, and was not able to finish.
31 Or what king about to go to make war against another king, doth not first sit down and think, whether he be able with ten thousand to meet him with twenty thousand cometh against him?
32 Or else whilst the other is yet far off, he sendeth an embassy, and desireth conditions of peace.
33 So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.
34 "Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned?
35 It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

CHAP. XV.

The parables of the lost sheep, and of the prodigal son.

NOW the publicans and sinners drew near unto him, to hear him.
2 And the Pharisees and the Scribes murmured, saying: This man receiveth sinners, and eateth with them.
3 And he spoke to them this parable, saying:
4 "What man among you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which is lost until he find it?
5 And when he hath found it, doth he not lay it upon his shoulders rejoicing:
6 And coming home call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?
7 I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.
8 Or what woman, having ten greats, if she lose one great, doth not light a candle and sweep the house, and seek diligently, till she find it?
9 And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, for I have found the great which I had lost.
10 So I say to you, there shall be joy before the angels of God upon one sinner doing penance.
11 And he said: A certain man had two sons:
12 And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance.
13 And not many days after, the younger son gathering all together, went abroad into a far country: and there wasted his substance by living riotously.
14 And after he had spent all, there came a mighty famine in that country, and he began to be in want.
15 And he went, and joined himself to one of the citizens of that country. And he sent him into his farm to feed swine.
16 And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him.
17 And returning to himself, he said: How many hired servants in my father's house have plenty of bread, and I here perish with hunger?
18 I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee:
19 I am not now worthy to be called thy son: make me as one of thy hired servants.
20 And rising up, he went to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck, and kissed him.
21 And the son said to him: Father, I have sinned against heaven and before thee: I am not now worthy to be called thy son.
22 But the father said to his servants: Bring forth, quickly, the first robe, and put it on him, and put a ring on his hand, and shoes on his feet:
23 And bring hither the fatted calf, and kill it, and let us eat and make merry:

VER. 29. Lost after, &c. Here he wishes to show us, that we are not to embrace any state of life, particularly that of an ecclesiastic, without previous and serious consideration, whether we shall be able to go through with the difficulties and dangers which will inevitably befall us: lest afterwards we find ourselves constrained to yield to our enemies, who will deride us, and say, This man began to build, and was not able to finish. Titus.
VER. 34. But of the salt, &c. Man, after he has been illumined with the light of faith, should be so unfortunate as to fall into the sink of his former evil habits, what remedy is there remaining for him? He is, as Saviour says, neither profitable for the land nor for the dunghill, but shall be cast out. Luke xiv. 35. Ver. Ref.}

CHAP. XV. VER. 4. What man, &c. Christ left the ninety-nine in the desert, when he descended from the angelic choirs, in order to seek lost man on the earth, that he might fill up the number of the sheepfold of heaven, from which his side had concluded him. S. Amb.

VER. 7. Joy in heaven, &c. What incitement ought it to be to us to practice virtues, when we reflect that our conversion causes joy to the troops of blessed spirits, whose protection we should always seek, and whose presence we should always preserve. S. Thom. There is greater joy for the conversion of a sinner, than for the preservation of the just: but it frequently happens, that those being few from the class of sin, remain indeed in the path of justice, but press not on eagerly to their heavenly country, whilst such as have been sinners, are stung with grief at the remembrance of their former transgressions, and calling to mind how they have forsaken their God, endeavour by present favour to compensate for their past misconduct. But it must be remembered that there are many just, whose lives cause such joy to the heavenly court, that all the penitential exactions of sinners cannot be preferred before them. S. Gregory, Hom. 34.

VER. 10. Before the angels. By this it is plain that the spirits in heaven have a concern for us below, and a joy at our repentance, and consequently a knowledge of it. Ch.
VER. 11. A certain man had two sons. By the elder son is commonly expanded the Jewish people, who for a long time had been chosen to serve God; and by the younger son, the Gentiles, who for so many ages had run blindly on in their idolatry and vices. Wl.
VER. 12. It is very probable, from this verse, that the children of the family, when come to age, could demand of their parents the share of property which would fall to their lot. For these parables suppose the ordinary practice of the country, and are founded on what was customarily done. Grotius thinks this was the common law among the Phenicians.
VER. 14. Racks. This expresses the extreme misery of his condition. There is no need of seeking any other mystery in this word.—And no man gave unto him; i.e. gave him bread, mentioned before; for as for the hucks, he could take what he pleased. Wl.
VER. 18. How merciful is the Almighty, who, though so much offended, still does not disdain the name of Father!—I have sinned. These are the first words of a sinner's confession to the Author of nature. God knows all things; still does he expect to hear the voice of your confession. It is in vain to think of concealing your sins from the eyes of him whom nothing can escape; and there can be no danger of disclosure to him what his infinite knowledge has already embraced. Confess then, that Christ may intercede for you; the Church pray for you, the people pour forth their tears for you. Hear not that you cannot obtain pardon, for pardon is promised to you; grace, and a reconciliation with a most tender Parent are held out to you. S. Ambrose.
VER. 22. The first is, &c. The lost robe; by it is meant the habit of grace. Wl.
I hear of thee? Give an account of thy stewardship: for now thou canst not be steward.

3 And the steward said within himself: What shall I do, for my lord taketh away from me the stewardship? To dig I am not able: To beg I am ashamed.

4 I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses.

5 Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord?

6 But he said: A hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty.

7 Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty.

8 And the lord commended the unjust steward, foreseeing that which he should do after he was put out of the stewardship. And said to the children of this world: Take warning from the unrighteous.

9 And I say to you: Make to yourselves friends by the mammon of iniquity, that when ye shall fall, they may receive you into everlasting dwellings.

10 He that is faithful in that which is but little, is faithful also in that which is greater: And he that is unjust in that which is but little, is unjust also in that which is greater.

11 If then you have not been faithful in the unrighteous mammon, who will trust you with that which is true?

12 And if you have not been faithful in that which is another's: who will give you that which is your own?

13 No servant can serve two masters: for either he is faithful to one, and disloyal to another; or he is disloyal to one, and faithful to another. You cannot serve God and Mammon.

CHAP. XVI.

S. LUKE.

14 Now the Pharisees, who were covetous, heard all these things: and they coveted him also.

15 And he said to them: You are they that justify yourselves before men; but God knoweth your hearts: for that which is high to men, is an abomination before God.

16 The law and the prophets were until John: from that time the kingdom of God is preached, and every one seeth violence towards it.

17 And it is easier for heaven and earth to pass, than for one of the tares of the law to fall.

18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and feasted sumptuously every day.

20 And there was a certain beggar, by name Lazarus, who lay at his gate, full of sores.

21 Desiring to be filled with the crumbs that fell from the rich man's table: and no one did give him: moreover, the dogs came and licked his sores.

22 And it came to pass that the beggar died, and he was carried by the angels into Abraham's bosom. And the rich man also died; and was buried in hell.

23 And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.

25 And Abraham said to him: Son, remember that thou didst receive good things in thy life-time, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is fixed a great chasm, so that they which would pass from hence to you, cannot, nor from hence come hither.

27 And he said: Then, father, I beseech thee that thou wouldst send him to my father's house:

28 For I have five brethren, that he may testify to them, lest they also come into this place of torments.

29 And Abraham said to him: They have Moses and the prophets; let them hear them.

30 But he said: No, father Abraham: but if one went from among the dead, to them who are now living, and they believed not them: it were better for them if one arise from the dead, and them they believe.

CHAP. XVII.

Lessons of avoiding scandal: of the efficacy of faith, &c.

The manner of the coming of Christ.


d he said to his disciples: It is impossible that scandals should not come: but woe to him through whom they come.

1 It was better for him that a millstone were put about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

1 Cor. vii. 10. and 11. — Matt. xix. 7: Mark iv. 41.

CHAP. XVII.

Ver. 1. The world being corrupted as it is, and the spread of evil so wide, it is impossible that scandals should not come.

Ver. 2. It is impossible, morally speaking, with a regard to the malice of men, that scandals should not come.

Ver. 3. Christ here speaks after the manner of the Jews, who were accustomed to inflict this punishment only on the greatest malefactors: So he who is indifferent of the punishment or the sin, but provokes the multitudes to tumults, rather than cause any scandal to our neighbour: though we must here observe, that if our neighbour take scandal at our good works, we ought not on that account to refrain from doing good, or desert the truth. Ven. Bede.

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3 Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him.
4 And if he sin against thee seven times in a day, and seven times in a day turn again to thee, saying: I repent; forgive him.
5 And the apostles said to the Lord: Increase our faith.
6 And the Lord said: If you had faith like a grain of mustard-seed, you might say to this mulberry-tree: Be thou plucked up by the root, and be thou transplanted into the sea, and it shall obey you.
7 But which of you having a servant ploughing or feeding cattle, will say to him when he is come from the field: Immediately go, sit down:
8 And will not rather say to him: Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink?
9 Doth he thank that servant, because he did the things which he commanded him?
10 I think not. So you also, when you have done all the things that are commanded you, say: We are unprofitable servants: we have done that which we ought to do.
11 And it came to pass, as he was going to Jerusalem, that he passed through the midst of Samaria and Galilee.
12 And as he entered into a certain town, there met him ten men, that were lepers, who stood afar off:
13 And they lifted up their voice, saying: Jesus, master, have mercy on us.
14 And when he saw them, he said: Go, show yourselves to the priests. And it came to pass, that as they went, they were cleansed.
15 And one of them, when he saw that he was cleansed, went back, with a loud voice, glorifying God.
16 And he fell on his face before his feet, giving thanks: and this man was a Samaritan.

VER. 5. Increase our faith. The disciples having heard our Saviour incautiously liken the kingdom of heaven to the husk of the wheat or the musty granary, were apt to think that the kingdom of God would be slow in coming. Hence, 9:16. In order to counteract this effect of their master, 9:41, 42. And nothing that could be said or done, would make them believe what was so manifestly contrary to their experience. Ver. 7. The design and end of this parable is to show that, rigorously speaking, we are useless servants with regard to God. This sovereign Master has a right to exact of us every kind of service, and to make us apply ourselves to any task he may think proper, without having any reason to complain either of the difficulty, trouble, or length of our labours; we are entirely his, and he is master of our persons, time, and talents. We hold them all from him we possess, and we owe to us if we abandon his trust, by applying our talents to any use contrary to his designs. But though he be Lord and Master, he leaves our liberty entire. If he produces in us holy desires, if he works in us meritorious actions, give us virtuous inclinations for augmenting by the fruit of our actions, and in crowning our merits, he crowns our own services. Ver. 10. Unprofitable servants. Because our service is of no profit to our Master: and he justly claims it as our bounden duty. But though we are unprofitable to him, our serving him is not unprofitable to us; for he is pleased to give, by his grace, a value to our good works, which, in consequence of his promise, entitles them to an eternal reward. Calmet.

VER. 14. To the priests. Jesus sends them to the priests, to convince the latter of the reality of the curse which he wrought, and oblige them by that to acknowledge him for their Messiah; 6:17. That the lepers might enjoy the fruit of their cure, by returning to the society of their fellow men, after they had been declared clean, and satisfied all the demands of the law; for there were many ceremonies previously to be gone through. Calmet. And lastly, To show that in the new law, such as are defiled with the leprosy of sin, should apply to the priests. Hence, says S. Austin, let no one despise God's ordinance, saying that it is sufficient to confess to God alone. S. Isid. B. 9. C. 1. V. 2. 

VER. 20. The kingdom of God should come? or when is it to come? when will the Messiah come? The Pharisees might say this in a mocking and an insinuating manner, to signify that he could not be their true Messiah. The kingdom of God cometh not with observation; that is, so as to be observed; nor with great marks of temporal power, as you imagine. Wi.—The Pharisees expected a Messiah of temporal power according to this world, a conqueror, a monarch, a revenger of the injuries of Israel; one who would restore them to liberty, and bless them with temporal goods and prosperity. In Jesus, they saw nothing which corresponded to those magnificent hopes; and therefore asked him, by way of insolence and reproach, whether the kingdom of God would mean this; which he so often talked of and announced to his disciples. He answers them, that the manifestation of the Messias, and the establishment of his kingdom, shall not be effected in a conspicuous, splendid manner. It shall be brought about insensibly, and the accomplishment of the designs of the omnipotence of our Lord shall appear a casualty, and the effect of secondary causes. You shall not see the Messias coming at the head of armies, to spread terror and devastation. His arrival shall not be announced by ambassadors, etc., every thing in the establishment of my kingdom shall be the reverse of temporal power. Calmet.

VER. 21. Is within you. It is with you; your Messias is already come. He stands in the midst of you, as John the Baptist told you, John i. 20. Wi. 

VER. 22. To see one day. Etc. Hereafter, when I shall be no longer visible among you, you shall heartily wish for one day's conversation with me. Wi. 

VER. 23. Are the light of the world, etc. See Matt. xxii. 27. Wi. Christ here alludes to the glory with which he shall appear when he shall come to judge the world, surrounded by his angels, etc., when he will appear like lightning, that shall penetrate the immost recesses of our souls, and shall suffer no crime, not even the slightest thought of God's soul, to pass unchecked. 

VER. 31. When you see war lighted up in Hadess, lose no time, but betake yourselves to flight for safety. Indeed the Christians, forewarned by those predictions.
away: and he that shall be in the field, in like manner, let him not return back.
32 Be you mindful of Lot’s wife.
33 Whosoever shall seek to save his life, shall lose it:
and whosoever shall lose it, shall preserve it.
34 I say to you, in that night there shall be two men in one bed: the one shall be taken, and the other shall be left.
35 Two women shall be grinding together; the one shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be left.
36 They answering, say to him: Where, Lord?
37 And he said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

CHAP. XVIII.

We must pray always. The Pharisee and the Publican. The danger of riches. The blind man is restored to sight.

A ND he spoke also a parable to them, that we ought always to pray, and not to faint.
2 Saying: There was a judge in a certain city, who feared not God, nor regarded man.
3 And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary.
4 And he would not for a long time. But afterward he said within himself: Although I fear not God, nor regard man,
5 Yet because this widow is troublesome to me, I will avenge her, lest continually coming, she weary me out.
6 And the Lord said: Hear what the unjust judge saith:
7 And will not God avenge his elect, who call to him day and night: and will have patience in their regard?
8 I say to you, he will quickly avenge them. But yet, when the Son of man cometh, shall he find, think you, faith on earth?

* Matt. x. 29; Mark viii. 35; Supra, ex. PL. John xii. 25; Matt. xxiv. 40.
  * Eccles. xxvii. 7; 1 Thess. v. 17.

...and other prophecies of the apostles, according to Lactantius, (lib. 4, c. 21.) fled from the danger beyond the Jordan, into the states of Herod, to Pella, and the neighboring villages. See Eusebius, Eccles. Hist. lib. 3, c. 5.

...by these different examples, Christ wishes to insinuate that good and bad men will be found in every state of life. By those in bed, are understood the rich; by those in the mill, are understood the poor; whilst those in the field designate the pasture of his flock, who are laboring in the vineyard of the Lord.

...and S. Amb.

...against those Jews, where shall they enemies pursue them and find them out, not only in Jerusalem, but in all the cities of Judea, Galilee, &c., every where the vengeance of the Lord shall follow them, and overtake them. For the interpretation of other parts of this chapter, see S. Matt. xxiv. Calvin.

CHAP. XVIII. VER. 3. Always to pray. i.e. pray daily, and frequently (WL), and also to walk always in the presence of God, by a spirit of prayer, love, and sorrow for sin.

VER. 2. This judge, who feared not God, nor cared for man, yet yielded to the importance of the widow, represents the absolute and sovereign power of God. But we must not suppose the Almighty has any of the failings we see in this iniquitous judge. Comparisons are not meant to hold good in every particular. The only consequence to be drawn from the present parable, is this: if a man, who has neither piety nor tenderness for his fellow-creatures, yield to the importance of a widow, who is not rewarded with repeating her petitions; how much more will God, who is full of bounty and tenderness to man, and only seeks occasions to grant him his gifts, hear the prayers of the fervent, and fill with benedictions the petitioner, who can continue, like the widow, to importune his interference, and can beg without language or discouragement? Calvin.

VER. 3. Avenge me: i.e. do me justice. It is a Hebraism. Wi.

VER. 4. And he would not for a long time. The Almighty does not always hear us as soon as we could wish, nor in the manner that seems best to us; but if

9 He spoke also this parable to some who trusted in themselves as just, and despised others.
10 Two men went up into the temple, to pray: the one a Pharisee, and the other a publican:
11 The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, nor as such this publican.
12 I fast twice in the week: I give tithes of all that I possess.
13 And the publican, standing afar off, would not so much as lift his eyes towards heaven: but struck his breast, saying: O God, be merciful to me, a sinner.
14 I say to you, this man went down to his house justified rather than the other; because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
15 And they brought him also infants, that he might touch them. Which when the disciples saw, they rebuked them.
16 But Jesus, calling them together, said: Suffer children to come to me, and forbid them not; for of such is the kingdom of God.
17 Amen, I say to you: Whosoever shall not receive the kingdom of God as a child, shall not enter into it.
18 And a certain ruler asked him, saying: Good master, what shall I do to possess everlasting life?
19 And Jesus said to him: Why dost thou call me good? None is good but God alone.
20 Thou knowest the commandments: yea, thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother.
21 And he said: All these I have kept from my youth.
22 Now when Jesus had heard this, he said to him: Yet one thing is wanting to thee: sell all that thou hast, and give to the poor.

* Matt. xx. 34; Supra. xiv. 11.—Matt. x. 13; Matt. x. 15.—Matt. xix. 12.
  * Jn. xx. 11.
and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

23 He having heard these things, was sorrowful: for he was very rich.

24 And Jesus, seeing him become sorrowful, said: How hardly shall they that have riches, enter into the kingdom of God.

25 For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they that heard it, said: Who then can be saved?

27 He said to them: The things that are impossible with men, are possible with God.

28 Then Peter said: Behold we have left all things, and have followed thee.

29 And he said to them: Amen, I say to you, there is no man that hath left a house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake.

30 Who shall not receive much more in this present time, and in the world to come, life everlasting.

31 *Then Jesus took unto him the twelve, and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets, concerning the Son of man.

32 For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon:

33 And after they have scourged him, they will put him to death, and the third day he shall rise again.

34 And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

35 *Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way-side, begging.

36 And when he heard the multitude passing by, he asked what this meant.

37 And they told him that Jesus of Nazareth was passing by.

38 And he cried out, saying: Jesus, Son of David, have mercy on me.

39 And they that went before, rebuked him, that he should hold his peace. But he cried out much more:

Son of David, have mercy on me.

S. Ambrose.—Zachæus (who was a farmer of the customs, not a collector, as some falsely imagine) immediately hearkened to the interior voice of the Almighty, calling him to repentance; he made no delay, and therefore deserved immediately not only to see, but to eat, drink, and converse with Jesus. S. Cyril.—Behold here the three steps of his conversation: 1. an ardent desire of seeing Jesus; 2. the honorable reception he gave him in his house; 3. the complete restitution of all his embezzled property.

V. 11. That the kingdom of God should immediately be manifested.

The disciples were big with the expectation of the temporal kingdom of the Messiah, though he had divers times told them he was to suffer and die on a cross. Wi.—Notwithstanding all that Jesus had said to them about his kingdom, his death, his consummation, and resurrection, they still believed that the kingdom of God was going to be manifested, and that Jesus, in this journey, would manifest himself as an acknowledged king by the whole nation of the Jews. They could not be made to understand the ideas they had formed of the person and temporal reign of the Messiah. Every thing which they could not reconcile to this standard, was completely incomprehensible to them. It was a language they could not comprehend. Calvin.

VER. 12. With regard to the instruction, which is meant to be conveyed by this parable: this nobleman is the Son of God, who came among the Jews to take possession of the kingdom, which was his due. But being rejected and treated unmercifully, and even put to a disgraceful death on the cross, he will one day come...
13 And calling his ten servants, he delivered them ten pounds, and said to them: Trade till I come.

14 But his citizens hated him: and they sent an embassy after him, saying: We will not have this man to reign over us.

15 And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money: that he might know how much every man had gained by trading.

16 And the first came, saying: Lord, thy pound hath gained ten pounds.

17 And he said to him: Well done, thou good servant: because thou hast been faithful in a little, thou shalt have power over ten cities.

18 And the second came, saying: Lord, thy pound hath gained five pounds.

19 And he said to him: Be thou also over five cities.

20 And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up what thou diest not lay down, and thou reapest what thou diest not sow.

22 He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knowest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow.

23 And why then didst thou not give my money into the bank, that at my coming I might have required it with usury?

24 And he said to them that stood by: Take the pound from him, and give it to him that hath the ten pounds.

25 And they said to him: Lord, he hath ten pounds.

26 But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him.

27 But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me.

28 And when he had said these things, he went before going up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethania, at the mountain called Olivet, he sent two of his disciples,

30 Saying: Go ye into the town, which is over against you; entering into it, you shall find the colt of an ass tied, on which no man hath ever sat: loose him, and bring him hither.

31 And if any man shall ask you: Why do you loose him? You shall say thus unto him: Because the Lord hath need of his service.

32 And they that were sent went their way, and found the colt standing, as he had said to them.

33 And as they were loosing the colt, the owners thereof said to them: Why loose you the colt?

34 But they said: Because the Lord hath need of him.

35 And they brought him to Jesus. And casting their garments on the colt, they set Jesus thereon.

36 And as they went, they spread their clothes underneath in the way.

37 And when he was now coming near the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen.

38 Saying: Blessed is he who cometh king in the name of the Lord, peace in heaven, and glory on high.

39 And some of the Pharisees, from among the multitude, said to him: Master, rebuke thy disciples.

40 And he said to them: I tell you, that if these should hold their peace, the stones will cry out.

41 And when he drew near, seeing the city, he wept over it, saying:

42 If thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes.

43 For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side,

44 And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

45 And entering into the temple, he began to cast out them that sold therein, and them that bought,

*a Matt. xiii. 19, and xxv. 25; Mark vi. 25; Luke. xx. 18. — b Matt. xxi. 1; Mark xi. 1.

again, armed with vengeance, and inflicted the effects of his anger upon them. This was partly fulfilled at the destruction of Jerusalem, and will be completed at the general judgment. Calvin.

v. 26. The pieces of money, each of which was called a mina. To translate pounds, gives the English reader a false notion, the Roman coin called a mina, not corresponding to our pound. WL—A mina was 225 ounces, which, at five shillings per ounce, is £25 2s. 6d.

v. 29. All the disciples of Christ have not the same degree of honour in this world, nor in the next; because all do not make an equal use of the graces they receive. Calvin.

v. 34. It may here be asked, how the owners of the colt knew who the Lord was, of whom the disciples spoke? It may be answered, that perhaps they had already heard that Jesus of Nazareth, whom the Jews thought to be their temporal king, was coming about that time to Jerusalem, and that they saw from their dress, or other external marks, that they were the disciples of Jesus. Diodrecus.

v. 40. This is a proverb, as if he had said, God has resolved to glorify me this day, in order to fulfil the prophesies. Nothing can hinder the execution of his decrees; if men were silent, he would make even the stones to speak. Calvin.

v. 41. He saith. St. Ephremus tells us, that some of the orthodox of his time, declared at these words, erasing them in their copies, as if it shed tears were a weakness unworthy of Christ; but this true reading of the evangelist is found in all copies, and received by all the faithful; and the liberty which those

v. 42. If thou also hadst known. It is a broken sentence, as if it were in a transport of grief; and we may understand, thou wouldst also weep. Didst thou know, even at this day, that peace and reconciliation which God still offers to thee? Wb. What can be more tender than the apostle’s here made use of by our Saviour! Hadst thou but known, &c., that is, dost thou but know how severe a punishment is about to be inflicted upon thee, for the numberless transgressions of thy people, thou likewise wouldst weep; but, alas! hardened in iniquity, thou still art, ignorant of the punishment hanging over thy head. Jesu mens have daily occasion to bewail, like our blessed Redeemer, the blindness of the wicked, unable to see, through their own perversity, the miserable state of their souls, and the imminent danger they are every moment exposed to, of losing themselves for ever. Of these, Solomon cries out, (Prov. vii. 13,) They leave the right way, and walk through dark ways. We ought to imitate this compassion of our blessed Redeemer; and, as he wept over the calamities of the unfortunate Jerusalem, though determined on his destruction; so we ought to bewail the sins not only of our friends, but likewise of our enemies, and daily offer up our prayers for their conversion. D. Dionysius.

v. 43. And compass thee, &c. Christ’s prophecy is a literal what happened to Jerusalem, under Titus. Wb.
AND it came to pass, in one of the days when he was teaching the people in the temple, and preaching the gospel, the chief priests and the Scribes, with the ancients, met together,

2 And spoke to him, saying: Tell us, by what authority dost thou these things? or, who is he that hath given thee this authority?

3 And Jesus answering, said to them: I will also ask you one word. Answer me:

4 The baptism of John, was it from heaven, or of men?

5 But they thought within themselves, saying: If we shall say, From heaven: he will say: Why then did you not believe him?

6 But if we say, Of men: the whole people will stone us: for they are certain that John was a prophet.

7 And they answered, that they knew not whence it was.

8 And Jesus said to them: Neither do I tell you by what authority I do these things.

9 And he began to speak to the people this parable: A man planted a vineyard, and let it out to husbandmen: and he was abroad for a long time.

10 And at the season he sent a servant to the husbandmen: that they should give him of the fruit of the vineyard. But they beat him, and sent him away empty.

11 And again he sent another servant. And they beat him also, and treating him reproachfully, sent him away empty.

12 And again he sent the third: and they wounded him also, and cast him out.

13 Then the lord of the vineyard said: What shall I do? I will send my beloved son; it may be, when they see him, they will reverence him.

14 But when the husbandmen saw him, they thought within themselves, saying: This is the heir; let us kill him, that the inheritance may be ours.

15 And casting him out of the vineyard, they killed him. What, therefore, will the lord of the vineyard do to them?

16 He will come, and will destroy these husbandmen, and will give the vineyard to others. And when they heard this, they said to him: God forbid.

17 But he looking on them, said: What is this then that is written: 'The stone which the builders rejected, the same is become the head of the corner';

18 Whosoever shall fall upon that stone, shall be bruised: and upon whomsoever it shall fall, it will dash him to pieces.

19 And the chief priests, and the Scribes, sought to lay hands on him the same hour: but they feared the people: for they knew that he spoke this parable against them.

20 And being upon the watch, they sent spies, who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor.

21 And they asked him, saying: Master, we know that thou speakest and teachest righteously: and thou hast no respect of person, but teachest the way of God in truth:

22 Is it lawful for us to give tribute to Caesar, or not?

23 But he, considering their deceit, said to them: Why tempt ye me?

24 Show me a penny. Whose image and inscription hath it? They answering, said to him: Caesar's.

25 And he said to them: 'Render, therefore, to Caesar the things that are Caesar's: and to God the things that are God's.

26 And they could not reprove his word before the people: and wondering at his answer, they held their peace.

27 And there came to him some of the Sadducees, who deny that there is any resurrection, and they asked him,
28 Saying: Master, Moses wrote unto us: "If any man's brother die, having a wife, and he hath been without children, that his brother should take her to wife, and raise up seed to his brother.

29 There were therefore seven brethren: and the first took a wife, and died without sons.

30 And the next took her to wife, and he also died without a son.

31 And the third took her. And in like manner all the seven, and they left no seed, and died.

32 Last of all the woman died also.

33 In the resurrection, therefore, whose wife of them shall she be? since the seven had her to wife.

34 And Jesus said to them: The children of this world marry and are given in marriage:

35 But they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives.

36 Neither can they die any more: for they are equal to angels, and are the children of God, since they are the children of resurrection.

37 Now that the dead rise again, Moses also showed at the bush, "when he calleth the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob."

38 For he is not the God of the dead, but of the living:

39 And some of the Scribes answering, said to him:

40 And after that they durst not ask him any more questions.

41 But he said to them: How say they that Christ is the son of David?

42 And David himself saith in the book of psalms:

43 Till I make thy enemies thy footstool.

44 And he calleth him Lord: and how is he his son?

45 And in the hearing of all the people, he said to his disciples:

46 "Beware of the Scribes, who desire to walk in long robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms at feasts:

47 Who devour the houses of widows, feigning long prayer. These shall receive greater damnation.

CHAP. XXI.

And looking on, he saw the rich men cast their gifts into the treasury.

2 And he saw also a certain poor widow casting in two mites.

3 And he said: Verily I say to you, that this poor widow hath cast in more than they all.

4 For all these have, of their abundance, cast into the offerings of God: but she, of her want, hath cast in all her living that she had.

5 And as some were saying of the temple, that it was adorned with goodly stones and gifts, he said:

6 These things which you see, the days will come, in which there shall not be left a stone upon a stone, that shall not be thrown down.

7 And they asked him, saying: Master, when shall these things be: and what shall be the sign when they shall begin to come to pass?

8 And he said: Take heed that you be not seduced;

9 For many will come in my name, saying, I am he: and the time is at hand: go ye not, therefore, after them.

10 And when you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet immediately.

11 Then he said to them: Nation shall rise against nation, and kingdom against kingdom.

12 And there shall be great earthquakes in divers places, and pestilences and famines, and terrors from heaven, and there shall be great signs.

13 But before all these things they shall lay their hands on you, and persecute you, delivering you up to the..."
synagogues and into prisons, dragging you before kings and governors, for my name's sake:

13 And it shall happen to you for a testimony.

14 Lay it up, therefore, in your hearts, not to meditate before how you shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.

16 And you shall be betrayed by your parents and brethren, and kinsmen and friends: and some of you they will put to death.

17 And you shall be hated by all men, for my name's sake.

18 But a hair of your head shall not perish.

19 In your patience you shall possess your souls.

20 "And when you shall see Jerusalem compassed about with an army: then know that the desolation thereof is at hand.

21 Then let them that are in Judea, flee to the mountains: and let them that are in the midst thereof, depart out: and let not them that are in the countries, enter into it.

22 For these are the days of vengeance, that all things may be fulfilled that are written.

23 But woe to them that are with child, and give suck in those days; for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword: and shall be taken away captive into all nations, and Jerusalem shall be trodden down by the Gentiles: till the times of the nations be fulfilled.

25 "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves:

26 Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved:

27 And then shall they see the Son of man coming in a cloud with great power and majesty.

28 "But when these things begin to come to pass, look up, and lift up your heads: because your redemption is at hand.

29 And he spoke to them a similitude: See the fig-tree, and all the trees:

30 When they now shoot forth their fruit, you know that summer is nigh.

31 So you also, when you shall see these things come to pass, know that the kingdom of God is at hand.

32 Amen, I say to you, this generation shall not pass away, till all things be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life: and that day come upon you suddenly.

35 For as a snare shall it come upon all that sit upon the face of the whole earth.

36 Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple: but at night going out, he abode in the mount that is called Olivet.

38 And all the people came early in the morning to him in the temple, to hear him.

CHAP. XXII.

The feast of unleavened bread, which is called the Pasch, was at hand.

2 And the chief priests, and the Scribes, sought how they might put Jesus to death: but they feared the people.

3 "And Satan entered into Judas, who was surnamed Iscariot, one of the twelve.

4 And he went, and discoursed with the chief priests, and the magistrates, how he might betray him to them.

5 And they were glad, and covenanted to give him money.

6 And he promised. And he sought for an opportunity to betray him in the absence of the multitude.

7 And the day of the unleavened bread came, on which it was necessary that the Pasch should be killed.

NOW the feast of unleavened bread, which is called the Pasch, was at hand.

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24 And there was also a strife amongst them, which of them should seem to be greater.

25 And he said to them: *The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent.*

26 But you not so: but he who is the greatest amongst you, let him be as the least: and he that is the leader, as he that serveth.

27 For which is greater, he that sitteth at table, or he that sitteth at table? Is not he that sitteth at table? but I am in the midst of you, as he that serveth.

28 And you are they who have continued with me in my temptations:

29 And I appoint to you, as my Father hath appointed to me, a kingdom,

30 That you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.

31 And the Lord said: Simon, Simon, behold satan hath desired to have you, that he may silt you as wheat:

32 But I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren.

33 And he said to him: Lord, I am ready to go with thee, both into prison and to death.

34 *And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deny that thou knowest me.*

35 *When I sent you without purse, and scrip, and shoes, did you want any thing?*

36 But they said: Nothing. Then said he to them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat, and buy a sword.

37 For I say to you, that yet this, that is written, must be fulfilled in me: *And with the wicked he was reputed:* For the things concerning me have an end.

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*Matt. xxvi. 35; Mark xiv. 17; 1 Cor. xvi. 24; Matt. xxvii. 21; Mark xiv. 20; John xiii. 18; Ps. xlii. 9.*

VER. 16. *With desire I have desired:* lit. with a desire I have desired.*

The repetition expresseth a great and earnest desire.

VER. 17. *This is the chalice of his blood,* (the latter is spoken of ver. 20, and 1 Cor. xii. 51,) but it is the cup which the master of the repeat blessed with ceremony, then drank of it, and gave it to all the guests. The modern Jews still observe this custom; not only on the Pasch, but on all other great fasts. The father of the family pours wine into a cup, takes it in his right hand, elevates it, blesses it, tastes, and gives it round to the invited. Our Saviour on this occasion complies with the custom; and after supper takes the chalice, which he converts into his own blood. Calmet.

VER. 18. *I will not drink,* &c. I.e. from this hour of the supper, to the time of my resurrection, in which he will come in the kingdom of God, he would not taste wine. For B. Peter trettolés, (Acts xvi. 33,) that he took meat and drink after his resurrection. Ven. Beda.

VER. 19. *This is my body.* See the annotations on the same words of consecration, Matt. xxi. 31; 1 Cor. xii. 32; 1 Cor. xiv. 24. *Do this for a commemoration of me.* By these words he gave a power and precept to them, and their successors, to all bishops and priests, to consecrate and offer up the same; yet so that they only be the chalices and instruments of Jesus Christ, who instituted this sacrifice, this and all other sacraments, which is the chief and principal Priest, or officant. This holy sacrifice and sacrament is to be offered and received with a devout and grateful remembrance of Christ’s benefits, and especially of his sufferings and death, and with the full assurance, (by the grace of God), that it is a real sacrifice, and not a mere fiction: and of Christ’s body, according to the text, and of Christ’s blood, according to the context; and of the fruits of the Church, both of the west and east, and contradicts the plain words of Christ. Wi. This sacrifice and sacrament is to be continued in the Church to the end of the world, to show forth the death of Christ, until he cometh. But this commemoration, or remembrance, is by no means inconsistent with the real presence of his body and blood, under these sacramental vials, which represent his death; on the contrary. It is the manner that he himself had commanded of commemorating and celebrating his death, by offering in so: here, and receiving in the sacrament, that body and blood by which we were...
38 But they said: Lord, behold here **are** two swords. And he said to them: It is enough. 39 i And going out, he went, according to his custom, to the Mount of Olives, and his disciples also followed him. 40 And when he was come to the place, he said to them: Pray, lest ye enter into temptation. 41 k And he was withdrawn away from them a stone’s cast: and kneeling down, he prayed, 42 Saying: Father, if thou wilt, remove this chalice from me: nevertheless, not my will, but thine, be done. 43 And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. 44 And his sweat became as drops of blood trickling down upon the ground. 45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. 46 And he said to them: Why sleep ye? arise, pray, lest ye enter into temptation. 47 l As he was yet speaking, behold a multitude: and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, to kiss him. 48 And Jesus said to him: Judas, dost thou betray the Son of man with a kiss? 49 And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword? 50 And one of them struck the servant of the high priest, and cut off his right ear. 51 But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. 52 And Jesus said to the chief priests, and magistrates of the temple, and the ancients that were come to him: Are you come out, as it were against a thief, with swords and clubs? 53 When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness. 54 Then apprehending him, they led him to the high priest’s house: but Peter followed afar off. 55 *And when they had kindled a fire in the midst of* the hall, and were sitting about it, Peter was in the midst of them. 56 Whom, when a certain servant maid had seen sitting at the light, and had looked upon him, she said: This man was also with him. 57 But he denied him, saying: Woman, I know him not. 58 And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not. 59 *And about the space of one hour after,* another man affirmed, saying: Surely this man was also with him: for he is also a Galilean. 60 And Peter said: Man, I know not what thou sayest. And immediately, while he was yet speaking, the cock crew. 61 And the Lord turning, looked on Peter. And Peter remembered the word of the Lord, how he had said: Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly. 63 And the men that held him, mocked him, and struck him. 64 And they blindfolded him, and smote him on the face. And they asked him, saying: Prophesy, who is it that struck thee? 65 And many other things, blaspheming, they said against him. 66 *And as soon as it was day,* the ancients of the people, and the chief priests, and Scribes, came together, and they brought him into their council, saying: If thou be the Christ, tell us. 67 And he said to them: If I shall tell you, you will not believe me: 68 And if I shall also ask you, you will not answer me, nor let me go. 69 But hereafter the Son of man shall be sitting on the right hand of the power of God. 70 Then said they all: Art thou then the Son of God? And he said: You say that I am.

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VER. 38. Behold here *are* two swords, sc. The disciples not understanding the hidden meaning of the words in the preceding verse, and thinking they should have need of swords against the attack of the traitor Judas, say, Behold here two swords. S. Cyril.

VER. 43. *An angel...strengthening him.* Christ, our Redeemer, was truly God and truly man. And being made man by a real union of his Divine person and nature to our weak and infirm human nature, he likewise took upon him our infirmities, as an accepted. We must consider him as man when we refer his being tempted in the wilderness, (Matt. iv.) when he was at the raising of Lazarus out of the grave, (John xi.) as often as we read of his praying; and here, when we read of his praying, and reddening his prayer in the garden, when we find him seized with fear, sadness, and grief: for though, as God, he could prevent and hinder these passions and affections natural to man, yet he could also permit them to affect his human nature, as he permitted himself to be seized with hunger, after fasting forty days; and so he permitted his human nature to be seized with fear and grief in this garden of Gethseman. As angels came and ministered to him after his last in the wilderness, so an angel came as it were to propose to him the Divine decree, that he was to suffer and die for the redemption of mankind; and as man, he is said to be strengthened and comforted by the angel: he, who, as God, was Lord and Maker of the angels, and so needed not to be strengthened by his creatures. — *An agony.* This Greek word signifies, a strict or combat; not that there could be any opposition or contrariety in the interior of Christ, whose human will was always perfectly subject to his Divine will, and the sensitive part to reason; yet, insomuch as he was truly man, his human nature dreaded all those sufferings which at that time were represented to his soul, and which in a few hours he was to undergo. Wl.

VER. 44. *And his sweat became as drops of blood, sc.* This passage of Christ's bloody sweat, and of the apparence of the angel, was heretofore wanting in divers both Greek and Latin copies; as appears by S. Jerom, (L. 2, cont. Pseudo-againos, tom. 4, part 2, p. 521,) and by S. Hilary, l. 10, de Trin. p. 1002, Nor. Ed. It seems to have been left out by ignorant transcribers, who thought it not consonant with the dignity of Christ. But we find it in the above-said place, in S. Jeron, in S. Chrys., (hom. 84, in Matt.) in S. Ang., (in Paul. exil, tom. 4, p. 1054, and in Paul. ephesi., p. 1018,) in S. Epil. in Ancorato, p. 50, Ed. Petavi. Wl.

VER. 45. With a desire have *I* desired. This is commonly reputed a Hebraism, or form of speech peculiar to the Hebrews: meaning, I have heard; seeing, I have seen, sc. But the judicious critic, Mr. Blackwall, has produced parallel expressions out of the most exact Greek classics, in his learned book, entitled, The Sacred Bible, Corrected and Illustrated, and has clearly proved, by examples that many forms of speech, called, repeated, and copied at, as Hebraisms, are frequently found in the best Greek classics. Wl.

VER. 10. In the original, the present tense is used in this and in the following verse. This is very rare, in order to express the thing which, though it be present, but will be past ere the time of uttering the speech: or the thing which will be past ere the time of uttering the speech: and therefore it follows here visibly evident, that it is no bare figure, but his blood indeed, so it followeth necessarily that it is a sacrificial and propitiatory, as shed for our sins. For all who know the Scripture phraseology, know also that blood to be shed for sin, is to be sacrificed in atonement for sin.
71 Then they said: What need we any further testimony? For we ourselves have heard it from his own mouth.

AND the whole multitude of them rose up, and led him away to Pilate.

2 And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ, the king.

3 "And Pilate asked him, saying: Art thou the king of the Jews? And he answered, and said: Thou sayest it.

4 Then Pilate said to the chief priests, and to the multitude: I find no cause in this man.

5 But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

6 And Pilate hearing of Galilee, asked if the man were a Galilean;

7 And when he understood that he belonged to Herod’s jurisdiction, he sent him away to Herod, who himself was also at Jerusalem in those days.

8 And Herod seeing Jesus, was very glad, for he was desirous of a long time to see him, because he had heard many things of him: and he hoped to see some miracle wrought by him.

9 And he questioned him with many words. But he answered him nothing.

10 And the chief priests, and the Scribes, stood by, earnestly accusing him.

11 And Herod, with his soldiers, despised him; and mocked him, putting on him a white garment, and sent him back to Pilate.

12 And Herod and Pilate were made friends together that same day: for before they were enemies one to another.

13 Then Pilate calling together the chief priests, and the magistrates, and the people,

14 Said to them: You have brought this man to me, as one that perverteth the people, and beholding I have examined him before you, find no cause in this man touching those things wherein you accuse him.

15 No, nor yet Herod: For I sent you to him, and beholding nothing worthy of death is done to him.

16 I will chastise him, therefore, and release him.

17 Now of necessity, he was to release them one upon the feast-day.

18 But the whole multitude cried out at once, saying: Away with this man, and release unto us Barabbas.

19 Who, for a certain sedition made in the city, and for murder, was cast into prison.

20 And Pilate spoke to them again, desiring to release Jesus.

21 But they cried out, saying: Crucify him, crucify him.

22 And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him: I will chastise him, therefore, and let him go.

23 But they were instant with loud voices, requiring that he might be crucified: and their voices prevailed.

24 And Pilate gave sentence that their petition should be granted.

25 And he released unto them him, who for murder and sedition, had been cast into prison, whom they had desired: but Jesus he delivered up to their will.

26 And as they led him away, they laid hold on one Simon, of Cyrene, that was coming out of the country: and they laid the cross on him to carry after Jesus.

27 And there followed him a great multitude of people and of women: who bewailed and lamented him.

28 But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children.

29 For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.

30 Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us.

31 For if in the green wood they do these things, what shall be done in the dry?

32 And there were also two malefactors led with him, to be put to death.

33 And when they were come to the place, which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left.

34 And Jesus said: Father, forgive them, for they know not what they do. But dividing his garments, they cast lots.

35 And the people stood beholding, and the rulers with them derided him, saying: He saved others, let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar.

37 And saying: If thou be the king of the Jews, save thyself.

* Matt. xxviii. 21; Mark xvi. 17.—Matt. xxvii. 11; Mark xv. 2; John xviii. 32.

** John xvi. 28, and xli. 4.—Matt. xxviii. 21; Mark xvi. 14.

** Matt. xxviii. 22; Mark xv. 21.—Mark ii. 19; Gen. x. 8; Apoc. vi. 10.

* Matt. xxvii. 25; Mark xv. 27; John xix. 17.
And there was also a superscription written over him in Greek, and in Latin, and in Hebrew letters: This is the King of the Jews. And one of those robbers who were hanging, blasphemed him, saying: If thou be Christ, save thyself, and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done no evil. And he said to Jesus: Lord, remember me, when thou shalt come into thy kingdom. And Jesus said to him: Amen, I say to thee, this day thou shalt be with me in paradise. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. And the sun was darkened; and the veil of the temple was rent in the midst. And Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost. Now the centurion seeing what was done, glorified God, saying: Indeed this was a just man. And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. And all his acquaintance, and the women that had followed him from Galilee, stood afar off beholding these things. And behold a man, by the name Joseph, who was a senator, a good and just man: this man had not consented to their counsel and doings: he was of Arimathea, a city of Judea, who also himself waited for the kingdom of God. This man went to Pilate, and begged the body of Jesus. And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never man had been laid. And it was the day of the pasch, and the sabbath drew near. And the women that were come with him from Galilee, following after, saw the sepulchre, and how his body was laid. And returning, they prepared spices, and ointments: and on the sabbath-day they rested, according to the commandment.

But on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared. And they found the stone rolled back from the sepulchre. And going in, they found not the body of the Lord Jesus. And it came to pass, while they were astonished in mind at this, behold two men stood by them in shining apparel. And as they were afraid, and bowed down their countenance towards the ground, they said to them: Why seek ye the living among the dead? He is not here, but is risen: remember how he spoke to you, when he was yet in Galilee. Saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. And going back from the sepulchre, they told all these things to the eleven, and to all the rest. Now it was Mary Magdalene, and Joanna, and Mary, the mother of James, and the other women, that were with them, that told these things to the apostles. And these words seemed to them as an idle tale: and they did not believe them. But Peter rising up, ran to the sepulchre; and stooping down, he saw the linen clothes laid by themselves, and went away wondering in himself at that which was come to pass. And behold, two of them went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with one another, Jesus himself also drew near, and went with them. But their eyes were held, that they should not know him. And he said to them: What are these discourses that you hold one with another, as you walk, and are sad? And the one, whose name was Cleophas, answering, said to him: Art thou alone a stranger in Jerusalem? or, art thou the only
19 And he said to them: What things? And they said: Concerning Jesus, of Nazareth, who was a prophet, mighty in work and word, before God, and all the people:
20 And how our chief priests and rulers delivered him to be condemned to death, and crucified him.
21 But we hoped that it was he who should have redeemed Israel: and now, besides all this, to-day is the third day since these things were done.
22 Yea, and certain women also of our company, affrighted us, who, before it was light, were at the sepulchre,
23 And not finding his body, came, saying, that they had also seen a vision of angels, who say that he is alive.
24 And some of our people went to the sepulchre, and found it so as the women had said; but him they found not.
25 Then he said to them: O foolish, and slow of heart to believe in all the things which the prophets have spoken;
26 Ought not Christ to have suffered these things, and so to enter into his glory?
27 And beginning from Moses, and all the prophets, he expounded to them in all the Scriptures, the things that were concerning him.
28 And they drew nigh to the town whither they were going: and he made as though he would go farther.
29 But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent.
30 And he went in with them.
31 And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake to them.
32 And their eyes were opened, and they knew him: and he vanished out of their sight.
33 And they said one to the other: Was not our heart burning within us, whilst he was speaking to us in the way, and opened to us the Scriptures?
34 And they rose up the same hour and went back to Jerusalem: and they found the eleven gathered together, and those that were with them,
35 Saying: The Lord is risen indeed, and hath appeared to Simon.

36 And they told what things were done in the way: and how they knew him in the breaking of bread.
37 Now whilst they were speaking these things, Jesus stood in the midst of them, and said to them: Peace be to you; it is I, fear not.
38 But they being troubled and affrighted, supposed that they saw a spirit.
39 And he said to them: Why are you troubled, and why do thoughts arise in your hearts?
40 And they lifted up their hands to him, saying: Master, what then are we to do?
41 But while they yet believed not, and wondered for joy, he said: Have you here any thing to eat?
42 And they offered him a piece of a broiled fish, and a honeycomb.
43 And when he had eaten before them, taking the remains, he gave to them.
44 And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms concerning me.
45 Then he opened their understanding, that they might understand the Scriptures.
46 And he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day:
47 And that penance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
48 And you are witnesses of these things.
49 And I send the promise of my Father upon you: but stay you in the city, till you be endued with power from on high.
50 And he led them out as far as to Bethania: and lifting up his hands, he blessed them.
51 And it came to pass, whilst he blessed them, that he departed from them, and was carried up to heaven.
52 And they adoring, went back to Jerusalem with great joy.

53 And they were continually in the temple, praising and blessing God. Amen.

glorious manner. Elias was taken up in a mortal and corruptible body: but our Divine Saviour, in a glorious, impassible, and immortal state; where now he is

our head, having taken upon himself the nature of man, and is crowned with more than angel's glory. Thursday.

THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO

S. JOHN.

John, the evangelist, a native of Bethsaida, in Galilee, was the son of Zebedee and Salome. He was by profession a fisherman. Our Lord gave to John, and to James, his brother, the surname of Beta, or, sons of thunder, most probably for their great zeal, and for their soliciting permission to call fire from heaven to destroy the city of the Samaritans, who refused to receive the word of God. And John, after every运动, every science, every mystery, every argument, every poem of the holy scripture, he wrote his book of Revelations; and, according to some, his Gospel. John was the last of the writers of the New Testament. His style argues a great want of those advantages which result from a learned education: but this defect is amply compensated by the unexampled simplicity with which he expresses the most sublime truths, by the supernatural events, by the depth of the mysteries, by the super- excellency of the matter, by the solidity of his thoughts, and importance of his instructions. The Pride and Ignorance, who made choice of him, and filled him with infixed wisdom, is murder: but he exceeded in the discovery of all, and in the execution of all, with the economic spirit and the art of rhetoric. — S. John is properly compared to the eagle, because in his first flight he ascends above all sublimity objects, and then does not stop till he meets with the throne of the Almighty. He is so sententious, says S. Ambrose, that he gives us as many mysteries as words. De Sacram. 1. 3. c. 2. — From Patmos we last returned to Ephesus, where he died. Euseb. 1. 9. Hist. Eccles. — It is said that the original Gospel was preserved in the church of Ephesus till the seventh age, at least till the fourth; for S. Peter, of Alexandria, cites it. See Chron. Alex. and MS. fragment de Paschatis apud Petav. et Uhber. — Besides the Gospel, we have of S. John three Epistles and the Book of Revelations; and though other productions have been palmed on the world under the name of our evangelist, the Catholic Church only approves of those above specified. Ancient Fathers have given him the name of the Theologian: a title his Gospel, and particularly the first chapter, deserves. Polycratius, bishop of Ephesus, tells us that S. John preached on his forehead a plait of gold, as priest of Jesus Christ, to honour the priesthood of the new law, in imitation of the high priests of the Jews. Polyc. apud Euseb. 1. 5. c. 24. — This Gospel was written in Greek, about the end of the first hundred years from Christ's nativity, at the request of the bishops of the Lesser Asia, against the Christians and the Eunomians, and those heretics, or Antichrists, as S. John calls them, (1 Ep. iv. 3.) who pretended that Jesus was a mere man, who had no being or existence before he was born of Mary; that he was born of Joseph and Mary. The blasphemies of these heretics had divers streams in the first three ages, as Corporacies, Artemon, the two Theodotuses, Pass. of Sosonatus, Nebuellus, and some others; of whom, see S. Ireneus, S. Ephiphanus, S. Augustin, &c. To these succeeded, in the beginning of the fourth century, Arius, of Alexandria, and the different branches of the blasphematic Arian sect. They allowed that Jesus Christ had a being before he was born of Mary; that he was made and created before all other creatures, and was more perfect than any of them; but still that he was not a true and perfect spirit, but an essence intermediate between a spirit and matter; and so they were constrained to say that he was a creature: that he had a beginning and an end; for, as the apostle says, (1 Cor. xi. 10,) there must be heresies. For towards the beginning of the sixteenth age, Luther, Zuinglius, Calvin, &c., set themselves up as reformers, even of that general and Catholic faith which they found everywhere taught, and believed in all Christian Churches; yet none of these called in question the mysteries of the Trinity, or of the incarnation; But not many years after, came the blasphemous sect of the Socinians, so called from Lucius and Facundus Socinus. These, and their followers, renewed the condemned errors of the Arians: A self-conceited Socinian, big with the opinion he has of his own wit and knowledge, will boldly tell us, that to say or believe that three distinct persons are one and the same God, is a manifest contradiction. Must we believe him? or can he himself reasonably trust to his own natural reason in such a mystery, against the clear testimony of the Scripture, and the received belief of the Christian Catholic Church, in all ages? That is, against the greatest authority upon the subject of Christ and his Divine promises, to teach them all truth to the end of the world. — The latest writers among the pretended Reformers stick not to tell us, that what the Church and its councils have declared, as to Christ's real presence in the holy sacrament, is contradicted by all our senses; as if our senses, which are so often mistaken, were the supreme and only judge of such hidden mysteries. Another tells us, that for Christ to be God, and really and truly present in many places, in ten thousand places at once, is a thing impossible in nature and reason; and his demonstrative proof is, that he knows it to be impossible. With this vain presumption, he runs on to this length of an extravagant rashness, and boldly pronounces, that should he find such a proposition in the Bible, any, though with his eyes he should see a man raise the dead, and declare that proposition true, he could not believe it; and merely because he knows it to be impossible: I do not find that he offers to bring any other proof, but that it is contrary to his senses, and that God cannot assert a contradiction. And why must we take it for a contradiction, only because he tells us, he knows it to be so? It was certainly the safest way for him, to bring no reasons to show it impossible to the infinite and incomprehensible power of the Almighty: this vain attempt would only have given new occasions to his learned antagonists: whether the subject of Christ be considered the most illustrious society and body of men: or whether we consider the Infinite, not very more than what the Socinians, every Lutharian, every Free-thinker, tell us the same? And if this be a sufficient plea, none of them can be condemned of heresy or error. — But to conclude this premise, reason itself, as well as the experience we have of our own weak understanding, from the little we know even of our natural things, might preserve every sober thinking man from such extravagant presumption, and self-confident rashness, as to suppose that God, being so far above and incomprehensible, by the power of the same God, and by the understanding of man, we must not pretend to fathom the profound mysteries of God. — And, in the mean time, let us pray for them who are thus tossed to and fro with every wind and blast of different doctrines. (Eph. iv. 14,) that God, of his infinite mercy, would enlighten their weak and blinded understanding with the light of the one true faith, and bring them to the one fold of his Catholic Church. William.
CHAPTER 1.

The Divinity and Incarnation of Christ. John bears witness of him. He begins to call his disciples.

IN the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him: and without him was nothing that was made. 4 In him was life, and the life was the light of men. 5 And the light shineth in darkness, and the darkness comprehended it not.

6 There was a man sent from God, whose name was John. 7 He came for a witness, to bear witness of the light, that all men might believe through him. 8 He was not of the light, but was to bear witness of the light.

**Matt. 1:1-2; Mark 1:4-6; John 1:4-5.**

CHAPTER 1.

VER. 1. In the beginning sees the Word; or rather, the Word was in the beginning. The eternal Word, the incarnated Wisdom, the second Person of the blessed Trinity, the only begotten Son of the Father, as he is here called (ver. 14., of the same nature and substance, and the same Godhead) was in the beginning. Some see this plain and evident sense; that the Word, or the Son of God, was, when all other things began to have a being; he never began, but was from all eternity. And the Word was with God, i. e. was with the Father; and, as it is said, (ver. 18.), in the bosom of the Father; which implies, not that he was in the bosom in a literal sense, but that he was with the Father; according to the letter, we read, and God was the Word. Wis. The Greek for the Word is ὁ λόγος, which signifies not only the external word, but also the interior word, or thought; and in this latter sense it is taken here. V. And the Word was God. Here the eternity and Divinity of the second Person are incontrovertibly established; or, we must say that language has no longer a fixed meaning, and that it is impossible to establish any point whatever from the words of Scripture.

**Heb. vi. 7. And the Word was made flesh.**

VER. 2. That all men might believe through him; i. e. by John's preaching, which was God's instrument to induce them to believe in Jesus the Christ, or the Messiah, their only Redeemer.

VER. 9. He was in the world, i. e. in the world as a man; and from that world, as a man, he was sent by the Father to be a Saviour and Light to the whole world. Wis. The Greek for the Word is ὁ λόγος, which signifies not only the external word, but also the interior word, or thought; and in this latter sense it is taken here. V. And the Word was God. Here the eternity and Divinity of the second Person are incontrovertibly established; or, we must say that language has no longer a fixed meaning, and that it is impossible to establish any point whatever from the words of Scripture.

**Matt. 1:1-2; Mark 1:4-6; John 1:4-5.**

VER. 3. To all other phrases, S. John, referring to the previous writing, has given to them the following sense: That he was in the beginning, and that all things were made by him, and that he was made by the Father, according to the letter. Wis. The Greek for the Word is ὁ λόγος, which signifies not only the external word, but also the interior word, or thought; and in this latter sense it is taken here. V. And the Word was God. Here the eternity and Divinity of the second Person are incontrovertibly established; or, we must say that language has no longer a fixed meaning, and that it is impossible to establish any point whatever from the words of Scripture.

**Matt. 1:1-2; Mark 1:4-6; John 1:4-5.**

VER. 4. In him, i. e. in this Word, or Son of God, was life; because he gives life to every living creature. Or, as Malvartius explains it, because he is the author of grace, which is the spiritual life of our souls. And the life was the light of men, i. e. the image of a rational soul and understanding, which he gives to all men; or of the spiritual light, and these lights of graces, which he gives to Christians.

VER. 5. That all men might believe through him; i. e. by John's preaching, which was God's instrument to induce them to believe in Jesus the Christ, or the Messiah, their only Redeemer.

VER. 10. That all men might believe through him; i. e. by John's preaching, which was God's instrument to induce them to believe in Jesus the Christ, or the Messiah, their only Redeemer.

VER. 13. To all other phrases, S. John, referring to the previous writing, has given to them the following sense: That he was in the beginning, and that all things were made by him, and that he was made by the Father, according to the letter. Wis. The Greek for the Word is ὁ λόγος, which signifies not only the external word, but also the interior word, or thought; and in this latter sense it is taken here. V. And the Word was God. Here the eternity and Divinity of the second Person are incontrovertibly established; or, we must say that language has no longer a fixed meaning, and that it is impossible to establish any point whatever from the words of Scripture.

**Matt. 1:1-2; Mark 1:4-6; John 1:4-5.**

VER. 14. And the Word was made flesh. This Word, or Son of God, who was in the beginning, from all eternity, at the time appointed by the Divine decree, was made flesh, i. e. became man, by a true and physical union of his Divine person, (from which the Divine nature was inseparable,) to our human nature, to a human soul, and a human body, in the womb, and of the substance, of his virgin Mother. From the moment of Christ's Incarnation, as all Christians are taught to believe, he that was God from eternity, became also true man. In Jesus Christ, our blessed Redeemer, we believe one Divine person with two natures, and two wills; the one Divine, the other human; by which substantial union, one and the same person became truly both God and man; not two persons, or two souls, as Neoplatonics, the Portolancs, pretended. And who sees his glory, and believes in him, is washed from all sin, and is born again, and is spiritually renewed, and becomes a child of God; and who believes in him, is not condemned, but has eternal life; and to him, who believes not, the judgment shall be; and he that is born to sin dieeth. In him, we have seen the true God, and have believed in him, that we might have life through his name; and he is the true God, and the way and the truth. And the way is the truth, and the truth is life. In him was life, and the life was the light of men.

**John 1:5-14.**

VER. 15. That he might see the word of God; i. e. he might see his glory, and believe in him, that he might have life through his name; and he is the true God, and the way and the truth. And the way is the truth, and the truth is life. In him was life, and the life was the light of men.

**John 1:5-14.**

VER. 16. And of his fulness have all received; not only Jews, but also all...
S. JOHN

16 *And of his fulness we all have received, and grace for grace.
17 For the law was given by Moses, grace and truth came by Jesus Christ.
18 *No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him.
19 And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou?
20 And he confessed, and did not deny: and he confessed: I am not the Christ.
22 Then they said to him: Who art thou, that we may give an answer to them that sent us? What saith thou of thyself?
23 He said: *I am the voice of one crying in the wilderness: Make straight the way of the Lord, as the prophet, Isaias, said.
24 And they that were sent, were of the Pharisees.
25 And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?
26 John answered them, saying: *I baptize in water: but there hath stood one in the midst of you, whom you know not.
27 *The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose.
28 These things were done in Bethania beyond the Jordan, where John was baptizing.
29 The next day John saw Jesus coming to him, and he saith: Behold the lamb of God, behold he who taketh away the sin of the world.
30 This is he of whom I said: After me cometh a man, who is preferred before me, because he was before me.
31 And I knew him not, but that he might be made manifest in Israel, therefore am I baptizing in water.

1 Tim. vi. 17; 1 Tim. vi. 16; 1 John iv. 12 — Isa. xl. 3; Matt. iii. 1; Mark i. 1; Luke iii. 4-6; Matt. iii. 11 — Mark i. 7; Luke iii. 16; Acts i. 5, and xii. 10, and xvi. 6.

nations.—*And grace for grace.* It may perhaps be translated grace upon grace, as Mr. Blackwall observes, and brings a parallel example in Greek out of Theogony, p. 164. It implies abundance of grace, and greater grace under the new aw of Christ than in the time of the law of Moses; which exposition is confirmed by the following verse. Wi.

VER. 10. *No man hath seen God.* No mortal in this life by a perfect union and enjoyment of him. Nor can any creature perfectly comprehend his infinite grandeur, and office only. And he is not such a creature as to be beheld by the eye of man, for he is invisible, and can be known only by faith. Wi.

VER. 18. *The same is he that shall come after me.* This is a prophecy of Christ, which John was to know by the Holy Ghost; but which was not then known to the world. Wi.

VER. 19. *The voice of one crying in the wilderness.* See Matt. iii. 9; Mark i. 3; Luke iii. 4; and Isa. xl. 3; by all which John was his immediate predecessor. Wi.

VER. 25. *Behold the lamb of God.* John let the Jews know who Jesus was, by divers testimonies. 1st, By telling them he was the lamb of God who taketh away the sin, or sins of the world, who was come to be their Redeemer, and to free mankind from the slavery of sin; for this was the great deliverer, though born after him; 2ndly, that God had revealed to him that Jesus was to baptize in the Holy Ghost; 3rdly, that he saw the Spirit descending upon him from heaven, and remaining upon him; 4thly, that he was the Son of God, ver. 26. Wi.—*Who taketh away the sins of the world.* It was only a seeming like Christ, in whose person the Divine and human natures were united, that could effectually take away the sins of the world. As man, he was enabled to suffer; and as God, his sufferings obtained a value equal to the infinite atonement required. A.

VER. 24. *Thou art Simon, the son of Jona, or of John.* Jesus, who knew all things, knew him, and that at that time, the first conversation with him, this was the name of him who was to be called Cephas, or Peter, a rock, designing to make him the chief or head of his church. See Matt. xvi. 18. Wi.—*Simon, S Cyrill saith, that our Saviour, by foretelling that his name should be now no more Simon, but Peter, did by the word itself signify, that on him, as on a rock most firm, he would build his church. Lib. ii. c. 12, in Joan.

VER. 46. *Can any thing of good come from Nazareth?* Nathanael did not think it consistent with the predictions of the prophets, that the Messiah should be at the time of his birth, who was to be the Son of David, and to be born at Bethlehem; and he did not imagine the Messiah could be of the family of David, and to be born at Nazareth. But when he came to Jesus, and found that he knew the truth of things done in private, and in his absence, he professed his faith in Jesus in these words: *Rabbi, thou art the Son of God, thou art the king of Israel.* We must not take these words, as though he knew the Messiah to be such a person as would convert Jews to Christianity. But, after being convinced that he was such a person, he became his apostle, and was placed at the commencement of the apostles.
of him: Behold an Israelite indeed, in whom there is no guile.

48 Nathanael said to him: Whence knowest thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. 49 Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the king of Israel. 50 Jesus answered, and said to him: Because I said to thee, I saw thee under the fig-tree, thou believest greater things than these shalt thou see.

51 And he saith to him: Amen, amen, I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

were convinced that he was to be the Son of God (though they have denied it since that time); for they interpreted, as foretold of them in the prophecies, and as the signs and wonders which Jesus wrought, that he was the Messiah, the King of the Jews.

Verse 50. Greater things than these. Greater miracles and proofs that I am the true Messiah and Son of God.

Verse 51. You shall see the heaven opened. It is not certain when this was fulfilled: S. Chrysostom thinks at Christ's ascension; others refer it to the day of judgment.

CHAP. 2.  Chap. 2. Christ changes water into wine. He casts the sellers out of the temple.

A

And the third day there was a marriage in Cana, of Galilee: and the mother of Jesus was there. 2 And Jesus also was invited, and his disciples, to the marriage. 3 And the wine failing, the mother of Jesus saith to him: They have no wine. 4 And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come. 5 His mother saith to the waiters: Whatever he shall say to you, do ye.

6 Now there were set there six water-pots of stone, according to the manner of the Jews, containing two or three...
cording to the manner of the purifying of the Jews, containing two or three measures a-piece.

7 Jesus saith to them: Fill the water-pots with water.
And they filled them up to the brim.

8 And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.

9 And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom,
And saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

10 This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory, and his disciples believed in him.

12 After this, he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there not many days.

13 And the Pasch of the Jews was at hand, and Jesus went up to Jerusalem:

14 And he found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting.

15 And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and he poured out the changers' money, and the tables he overthrew.

16 And he said to them that sold doves: Take these things hence, and make not the house of my Father a house of traffic.

17 And his disciples remembered that it was written:
The zeal of thy house hath eaten me up.

18 Then the Jews answered, and said to him: What sign dost thou show us, seeing thou dost these things?

19 Jesus answered, and said to them: Destroy this temple, and in three days I will raise it up.

20 The Jews then said: Six and forty years was this temple in building, and wilt thou raise it up in three days?

21 But he spoke of the temple of his body.

22 When, therefore, he was risen again from the dead his disciples remembered that he had said this, and they believed the Scripture, and the word that Jesus had said.

23 Now when he was at Jerusalem, at the Pasch, upon the festival day, many believed in his name, seeing his miracles, which he did.

24 But Jesus did not trust himself to them, because he knew all men.

25 And because he needed not that any should give testimony of man: for he knew what was in man.

CHAP. III.

Christ's discourse with Nicodemus. John's testimony.

AND there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2 This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God: for no man can do these miracles, which thou dost, unless God was with him.

3 Jesus answered and said to him: Amen, amen, I say to thee, except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith to him: How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?

5 Jesus answered: Amen, amen, I say unto thee, unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit.

7 Wonder not that I said to thee, thou must be born again.

8 The Spirit breatheth where he will, and thou hast not his voice; but thou knowest not whence he cometh, nor whither he goeth: so is every one that is born of the Spirit.

VER. 6. Two or three measures, called metecra. Both the Latin and Greek text, by the derivation, may signify a measure in general, according to the Rhenish translation: but metecra was a particular measure of liquids: yet, not corresponding to our firkin. I could not think it proper with the Prot. and M. N. to put two or three firkins.

VER. 10. When men have well drunk, I.e. plentifully: this is the literal sense. See Gen. xiii. 24; 1 Mac. xvi. 16; where the same word may be taken in the same sense. Wis.

VER. 11. This was the first miracle which Jesus had performed in public, to manifest his glory; but Maldonatus is of opinion that he had before wrought many miracles, known to the blessed Virgin and St. Joseph, which gave her the confidence to ask one now. This opinion is no way contrary to the evangelist. His disciples believed in him. They had believed in him before, or they would not have followed him. This confirmed their faith.

VER. 12. He drove them all out of the temple. According to S. Chrys. (hom. 57 in Matt.) this casting out was different from that which is there related, chap. xxi. 12. Wis. — Jesus Christ here shows the respect he requires should be shown to the temple of God, and to the priests of God's church."If any man defile the temple of God, him will God destroy." 1 Cor. iii. 17. Which is a spiritual sense may be understood of the soul of man, which is the temple of the living God.

VER. 20. Six and forty years, &c. This many understood of the time the second temple was building, from the edict of Cyrus to the sixth year of Darius Hystaspes. Others, of the enlarging and beautifying the temple, which was begun by Herod the Great, forty-six years before the Jews spoke this to our Saviour. Wis.

VER. 24. Trust himself to them. The Fathers generally understand these words, to them, to refer to those who believe in him, mentioned in the preceding verse. Though they believed in him, he did not trust himself to them, because he knew them. He knew their weakness, their inconstancy, their unsteadiness. He knew they would abandon him on the first occasion; and that his passion, his cross, his doctrines, would be a subject of scandal. S. Austin compares these false believers to cutchumenos. They believe in Christ, confess his name, and sign their foreheads with his cross: but Jesus Christ does not trust himself to them: he does not trust to them the knowledge of his mysteries; he does not reveal to them the secrets of his religion. Calmet.


VER. 10. When they have drunk well: cum inebriati fuerint, ἀμφότεροι. See Legh, Crit. Soc. on the word ἀμφότεροι.

CHAP. III. VER. 2. By night. Nicodemus was at this time weak in faith, and therefore did not wish to endanger himself by coming to our Saviour in open day, when the enmity of the Jews could see him. For many (as this evangelist informs us in chap. xii. 49) of the chief men also believed in him: but because of the Pharisees did not confess that they might not be cast out of the synagogue. S. Chrys.

VER. 6. Unless a man be born again of water and of the Holy Ghost. Though the word Holy be now wanting in all Greek copies, it is certainly the sense. The ancient Fathers, and particularly S. Aug., in divers places, from these words, prove the necessity of giving birth to infants: and by Christ's adding water, is excluded a metaphorical baptism. See also Acts viii. 38, and xvi. 37; and Titus iii. 5. Wis. — Except a man be born again. That is, unless you are born again by a spiritual regeneration in God, all the knowledge which you learn from me, will not be spiritual, but carnal. But I say to you, that neither you nor any other person, unless you be born again in God, can understand or conceive the glory which is in me. S. Chrys.

VER. 8. The Spirit breatheth where he will. The Prot. translation has the wind: and so it is expounded by S. Chrys. and S. Cyril on this verse: as if Christ compared the motions of the Holy Ghost to the wind, of which men can give —

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9 Nicodemus answered, and said to him: How can these things be done?  

10 Jesus answered, and said to him: Art thou a master of Israel, and knowest not these things?  

11 Amen, amen, I say unto thee: we speak what we know, and we testify what we have seen, and you receive not our testimony.  

12 If I have spoken to you earthly things, and you believe not; how will you believe if I shall speak to you heavenly things?  

13 And no man hath ascended into heaven, but he that descended from heaven, the Son of man, who is in heaven.  

14 And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up:  

15 That whosoever believeth in him, may not perish, but may have life everlasting.  

16 *For God so loved the world, as to give his only begotten Son: that whosoever believeth in him, may not perish, but may have life everlasting.  

17 For God sent not his Son into the world, to judge the world, but that the world may be saved by him.  

18 He that believeth in him is not judged: but he that doth not believe, is already judged; because he believeth not in the name of the only begotten Son of God.  

19 And this is the judgment: because the light is come into the world, and men loved darkness rather than the light; for their works were evil.  

20 For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved.  

21 But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.  

22 After these things, Jesus and his disciples came into the land of Judea: and there he abode with them, an baptized.  

23 And John also was baptizing in Ennon, near Salem, because there was much water there: and they came, and were baptized.  

24 For John was not yet cast into prison.  

25 And there arose a question between some of John’s disciples and the Jews, concerning purification.  

26 And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him.  

27 John answered, and said: A man cannot receive any thing except it be given him from heaven.  

28 You yourselves do bear me witness, that I said, I am not the Christ; but that I am sent before him.  

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy, because of the bridegroom’s voice. This my joy, therefore, is fulfilled.  

30 He must increase, but I must decrease.  

31 He that cometh from above, is above all. He that is of the earth, the earth he is, and of the earth speaketh. He that cometh from heaven, is above all.  

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.  

33 He that hath received his testimony, hath attested by his seal that *God is true.  

34 For he whom God hath sent, speaketh the words of God: for God doth not give the Spirit by measure.  

35 The Father loveth the Son: and he hath given all things into his hand.  

36 *He that believeth in the Son hath life everlasting: but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.*
CHR. IV.

CHAP. IV.

S. JOHN.

WHEN, therefore, Jesus understood that the Pharisees had heard that Jesus maketh more disciples, and baptizeth more than John,

2 (Though Jesus himself did not baptize, but his disciples,)

He left Judea, and departed again into Galilee.

4 And it was necessary he should pass through Samaria.

5 He cometh, therefore, to a city of Samaria which is called Sychar; near the piece of ground which Jacob gave to his son Joseph.

6 Now Jacob’s well was there. Jesus, therefore, being weary of his journey, sat thus on the well. It was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith to her: Give me to drink.

8 (For his disciples were gone into the city, to buy food.)

9 Then that Samaritan woman saith to him: How dost thou drink, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communie with the Samaritans.

10 Jesus answered, and said to her: If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou mightest have asked of him, and he would have given thee living water.

11 The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep: whence then hast thou living water?

12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered, and said to her: Whosoever drink eth of this water shall thirst again: but he that shall drink of the water that I shall give him, shall not thirst for ever.

14 But the water that I shall give him, shall become in him a fountain of water, springing up into everlasting life.

15 The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw.

16 Jesus saith to her: Go, call thy husband, and come hither.

17 The woman answered, and said: I have no husband.

18 Jesus saith to her: Thou hast said well, I have no husband:

19 For thou hast had five husbands: and he whom thou now hast is not thy husband. This thou hast said truly.

20 The woman saith to him: I perceive that thou art a prophet.

21 Jesus saith to her: Woman, believe me, the hour cometh when ye shall neither on this mountain, nor in Jerusalem, adore the Father.

22 ‘You adore that which you know not; we adore that which we know: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him.

24 ‘God is a spirit, and they that adore him: adores him in spirit and in truth.

* Supra, i. 25. — Gen. xxxii. 19, and xlvii. 22; Jos. xiv. 32.

instant is of every description, however various and even opposite in their opinions, claim severally for themselves the honour of deducing from the Bible irreducible and indubitable consequences. The doctrine of conditional salvation is an indubitable consequence to the Augustinian. The doctrines of absolute decrees, an indubitable consequence to the Calvinist. The doctrines of the Trinity, the accessibility of the sacraments, the Church of England considers as indubitable consequences of the Bible, would not be so, if the Unitarians and Quakers were right in their doctrine, as to which they draw from the Bible. But the consequence which they deduce appear indubitable to them. This the professor properly calls Protestantism in the abstract or generalized, and nearly allied to apocatastasis from Christianity, and this Inquiry into the Consequences of neglecting to give the Frayer Book with the Bible.

V. 16. [17] Axi Solis, uti Tac; uti Hrbr; uti Tac. Artus began his heresy by denying this, as it appears in his Letter to Eusebius, of Nicomedia, in S. Zephyrinus, ii. 69, p. 701.

V. 51. Qui est de terra, de terra est, &c. (v. 47, &c.) ALEX. G. This is the same as in v. 47. For the former, see in v. 47, &c.

* In the original, simply as in v. 32, where the S. Chrysostom thinks that this baptism, given by the disciples of Christ, did not at all differ from the baptism of S. John; both, in his opinion, being used to prepare the people for Christ; but Alcinus interprets it otherwise. Some will ask, says he, whether the Holy Ghost was given by this baptism, since it is said the Holy Ghost was not yet given because Jesus was not yet glorified. To this we answer, that the Holy Ghost was given, though not in that manifest manner as it was after the ascension; for as Christ, as man, had always the Holy Ghost residing within him, and yet after his baptism received the Holy Ghost, coming upon him in a visible manner, in the shape of a dove; so from the manifest and public descent of the Holy Ghost, all the scribes were his hidden temples. S. Tho. Aquinas.

CHR. IV. VER. 2. S. Chrysostom thinks that this baptism, given by the disciples of Christ, did not at all differ from the baptism of S. John; both, in his opinion, being used to prepare the people for Christ; but Alcinus interprets it otherwise. Some will ask, says he, whether the Holy Ghost was given by this baptism, since it is said the Holy Ghost was not yet given because Jesus was not yet glorified. To this we answer, that the Holy Ghost was given, though not in that manifest manner as it was after the ascension; for as Christ, as man, had always the Holy Ghost residing within him, and yet after his baptism received the Holy Ghost, coming upon him in a visible manner, in the shape of a dove; so from the manifest and public descent of the Holy Ghost, all the scribes were his hidden temples. S. Tho. Aquinas.

V. 5. This is what Jacob gave to his son Joseph, when calling him to his bed, as he said, (Gen. xlix. 24,) I give thee a portion above thy brethren, which I took out of the hand of the Amorites, with my sword and bow. Theophylact.—It was thirty-six miles from Jerusalem, and the same place as Naim. (Gen. xxxiv.) the capital of Samaria, now called Nablus.

V. 16. ‘Thou didst know the gift of God: I. e. the favour now offered thee is my presence, of believing in me. — And he would have given thee living water, meaning Divine grace; but the woman understood him literally of such water as was there in the well. W. I.

V. 13. The Samaritan woman says, our father Jacob; here Samas-

* Gen. xii. 5. — 4 Kings xviii. 41. — 1 Cor. iii. 17.

ritanas claimed lineages from Abraham, who was himself a Chalder, and they, like the other races, called Jacob their father, respecting them as the sons of Jacob’s sons. S. Chrys.—Or she calls him their father because they lived under the law of Moses, and were in possession of that spot of ground which Jacob last bequeathed to his son Joseph. V. 16. Call thy husband. Christ begins to show her that he knew her life, to make her know her life herself. W. I.

V. 20. Our fathers adored on this mountain, &c. She means Jacob and the patriarchs, whom God preferred to the Canaanites in the mountain, that is, of Gerizim, where the Samaritans had built a temple, and where they would have all persons adore, not at Jerusalem: now she had a curiosity to know what Christ would say of these two temples, and of the different worship of the Jews and of the Samaritans. W. I. — Sicimus was at the foot of Mount Gerizim. The Samaritans supposed the patriarchs had exercised their religious acts on this mountain. V.

V. 22. The Israelites, on account of their innumerable sins, had been delivered by the Almighty into the hands of the king of Assyria, who led them all away captive into Babylonia, and sent other nations, whom he had conquered from different parts, to inhabit Samaria. But the Almighty, to show to all nations that he had not delivered up these people for want of power to defend, but solely on account of their transgressions, sent lions into the land to persecute these strangers. The Assyrian king, upon hearing this, sent them a priest to teach them the law of God; but neither after this did they depart wholly from their impiety, but in part only: for many of them returned to their idols, worshipping at the same time the true God. It was on this account that Christ preferred the Jews before them, saying, That salvation is of the Jews, with whom it was the chief principle to acknowledge the true God, and hold every denomination of idols in detestation; whereas, the Samaritans, by mixing the worship of the one with the worship of the other, had shown that they held the God of the universe in no greater esteem than their own idols. S. Chrys. ex S. Thomas.

V. 23. Now is the time approaching, when the true adorers shall adore the Father in spirit and in truth, without being confounded to any one temple or place, and chiefly in spirit, without such a multitude of sacrifices and ceremonies, even the Jews now practise. Such adorers God himself (who is a pure spirit, desiring of which they shall be taught by the Messiah. W. I. — Our Lord foretells here that he gives them in both these points of doctrine, because he had explained to them these three instructions: 1. That the true sacrifice should be limited no longer to one spot of nation, but should be offered throughout all nations, according to that of Malachi (i. 11). 2. That the gross and carnal adoration by the flesh and blood of them not having in them grace, spirit, and life, should be taken away, and another sort...
There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, by name Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table; and no one did give him; moreover, the dogs came and licked his sores.
25 The woman saith to him: I know that the Messias cometh (who is called Christ); therefore when he is come, he will tell us all things.  
26 Jesus saith to her: I am he, who am speaking with thee.  
27 And immediately his disciples came: and they wondered that he talked with the woman. Yet no man said: What seekest thou, or why talkst thou with her?  
28 The woman, therefore, left her water-pot, and went away into the city, and saith to those men:  
29 Come, and see a man who hath told me all things that ever I did. Is not he the Christ?  
30 Then they went out of the city, and came to him.  
31 In the mean time the disciples prayed him, saying: Rabbi, eat.  
32 But he said to them: I have food to eat which you know not of.  
33 The disciples, therefore, said one to another: Hath any man brought him anything to eat?  
34 Jesus said to them: My food is to do the will of him that sent me, that I may perfect his work.  
35 Do not you say, there are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest.  
36 And he that reapeth receiveth wages, and gathereth fruit into everlasting life: that both he that soweth, and he that reapeth, may rejoice together.  
37 For in this is the saying true: that it is one man that soweth, and it is another that reapeth.  
38 I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours.  
39 Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: that he told me whatsoever I have done.  
40 So when the Samaritans were come to him, they desired him that he would stay there. And he stayed there two days.  
41 And many more believed in him, because of his own word.

42 And they said to the woman: We now believe, not for thy saying; for we ourselves have heard him, and know that this is indeed the Saviour of the world.  
43 Now, after two days, he departed thence; and went into Galilee.  
44 'For Jesus himself gave testimony that a prophet hath not honour in his own country.'  
45 'Then, when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day: for they also went to the festival day.  
46 He came again, therefore, into Cana of Galilee, 'where he made the water wine. And there was a certain ruler whose son was sick at Capharnaum.  
47 He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son; for he was at the point of death.  
48 Then Jesus said to him: Unless you see signs and wonders, you believe not.  
49 The ruler saith to him: Sir, come down before that my son die.  
50 Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way.  
51 And as he was going down, his servants met him: and they brought word, saying: that his son lived.  
52 He asked, therefore, of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him.  
53 The father, therefore, knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed, and his whole house.  
54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAP. V.

Christ heals on the sabbath the man languishing thirty-eight years: his discourse upon this occasion.

AFTER these things there was a festival day of the Jews, and Jesus went up to Jerusalem.  

2 Now there is at Jerusalem a pond, called *Bethesda which in Hebrew is named Bethesda*, having five porches.

*Matt. iv. 12; Mark i. 14; Luke iv. 14.—* Supra, ii. 9.—A. D. 31.

CHAP. V. VER. 1. Observe here the malice of the Pharisees: they were mortified at the cure of the sick man, than at the violation of the sabbath. Therefore they ask not, Who healed you? but, as if they wished to keep that out of sight. Who told you to take up your bed? S. Chrys.—But he answers, The same who healed me: Why should I not receive orders from him from whom I have received my health? S. Aug.

VER. 2. Now there is at Jerusalem a pond, called *Prothesis*. Some translate, the sheep-pond. It is true the Greek word signifies something belonging to sheep. But because the ancient Latin interpreter thought fit to retain the Greek, probabilis, and also because of the different expositions, I have not changed the word. Some think it was so called, as being near the sheep-market; others, because the sheep that were brought to be sacrificed, were washed in it; or, at least, that the blood and entrails of sheep and beasts sacrificed, were thrown into it, or washed there. In the ordinary Greek copies we read thus: there is at, or near, the Prothesis, a pond,
In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water.

And an angel of the Lord went down at a certain time into the pond: and the water was moved: and he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.

And there was a certain man there, that had been eight and thirty years under his infirmity.

When Jesus saw him lying, and knew that he had been now a long time, he saith unto him: Wilt thou be made whole?

The infirm man answered him: Sir, I have no man when the water is stirred up, to put me into the pond; for whilst I am coming, another goeth down before me.

Jesus saith unto him: Arise, take up thy bed, and walk.

And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath day.

The Jews, therefore, said to him that was cured: It is the sabbath, it is no lawful for thee to take up thy bed.

He answered them: He that made me whole, he said to me: Take up thy bed, and walk.

They asked him, therefore: Who is that man that said to thee: Take up thy bed, and walk?

It was the sabbath, and the Jews were given to understand that Christ had told the man to take up his bed on the sabbath day. The sabbath was a day of rest, and it was not lawful to perform any work or labor on that day. However, Christ had the authority and power to heal and give life, even on the sabbath. The Jews were confused by this and asked who had told the man to take up his bed on that day.

Christ then explained that the man who had told him to take up his bed was the one who had healed him. He explained that the reason why it was lawful for him to heal on the sabbath was because the Sabbath was intended to be a day of rest and healing. Therefore, Christ had the authority to perform miracles on that day.

Christ went on to say that the reason why it was lawful for him to heal on the sabbath was because the Sabbath was intended to be a day of rest and healing. Therefore, Christ had the authority to perform miracles on that day.

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23 That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent him.

24 Amen, amen, I say unto you, he that heareth my word, and believeth him that sent me, hath everlasting life; and cometh not into judgment, but is passed from death to life.

25 Amen, amen, I say unto you, that hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son also to have life in himself:

27 And he hath given him authority to execute judgment, because he is the Son of man.

28 Wonder not at this, for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God.

29 And they that have done good, shall come forth unto the resurrection of life: but they that have done evil, unto the resurrection of judgment.

30 I can do nothing of myself. As I hear, I judge: and my judgment is just: because I seek not my own will, but the will of him that sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me, and I know that he which beareth witness of me is true.

33 You sent to John: and he gave testimony to the truth.

34 But I received not testimony from man: but I say these things that you may be saved.

35 He was a burning and a shining lamp. And you were willing, for a time, to rejoice in his light.

36 But I have a greater testimony than that of John. For the works which the Father hath given me to perfect the works themselves, which I do, give testimony of me. And the Father hath sent me.

37 And the Father himself, who hath sent me, hath given testimony of me; neither have you heard his voice at any time: nor seen his shape.

38 And you have not his word abiding in you: for whom he hath sent, him you believe not.

39 Search the Scriptures, for you think in them to have life everlasting: and the same are they that give true testimony of me.

40 And you will not come to me that you may have life.

41 I receive not glory from men.

42 But I know you, that you have not the love of God in you.

43 I am come in the name of my Father, and you receive me not: if another come in his own name, him will you receive.

44 How can you believe, who receive glory one from another: and the glory which is from God alone, do you not seek?

45 Think not that I will accuse you to the Father: There is one that accuseth you, Moses, in whom you trust.

46 For if you did believe Moses, you would perhaps believe me also; for he wrote of me.

47 But if you do not believe his writings: how will you believe my words?

**CHAP. VI.**

Christ feeds five thousand with five loaves: he walks upon the sea, and discourses of the bread of life.

1 Cor. iv. 1—5; Gen. iii. 15, and xvii. 18, and xlii. 10; Deut. xviii. 15.
AFTER this, "Jesus went over the sea of Galilee, which is that of Tiberias:
2 And a great multitude followed him, because they saw the miracles which he did on them that were infirm.
3 And Jesus went up into a mountain, and there he sat with his disciples.
4 Now the Passch, the festival day of the Jews, was near.
5 When Jesus, therefore, had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread, that these may eat?
6 And this he said to try him: for he himself knew what he would do.
7 Philip answered him: Two hundred penny-worth of bread is not sufficient for them, that every one may take a little.
8 One of his disciples, Andrew, the brother of Simon Peter, saith to him:
9 There is a boy here that hath five barley loaves, and two fishes; but what are these among so many?
10 Then Jesus said: Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11 And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down: in like manner also of the fishes, as much as they would.
12 And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost.
13 So they gathered them up, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.
14 Then those men, when they had seen what a miracle Jesus had done, said: This is the prophet indeed, that is to come into the world.
15 When Jesus, therefore, perceived that they would come to take him by force, and make him king, he fled again into the mountain himself alone.
16 And when evening was come, his disciples went down to the sea.
17 And when they had entered into a ship, they went over the sea to Capharnaum: and it was now dark, and Jesus was not come to them.
18 And the sea arose, by reason of a great wind: and they had rowed about five and twen thirty furlongs, they see Jesus walking on the sea, drawing near to the ship, and they were afraid.
19 But he said to them: It is I: be not afraid.
20 They were willing, therefore, to take him into the ship: and presently the ship was at the land to which they were going.
21 The next day the multitude that stood on the other side of the sea saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples only had gone away:
22 But other ships came in from Tiberias, near to the place where they had eaten the bread, the Lord giving thanks.
23 When the people, therefore, saw that Jesus was not there, nor his disciples, they took shipping, and came to Capharnaum, seeking for Jesus.
24 And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?
25 Jesus answered them, and said: Amen, amen, I say to you: ye seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled.
26 Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man will give you. For him hath God the Father sealed.
27 They said, therefore, to him: What shall we do, that we may work the works of God?
29 Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent.
30 They said, therefore, to him: What sign then dost thou show that we may see, and may believe thee: what dost thou work?
31 Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat.

\* Matt. xiv. 18; Mark vi. 30; Luke ii. 16—\* A. D. 30.—\* Matt. xiv. 23; Mark vi. 46—\* Matt. iii. 17, and xvii. 5.—\* Supra. l. 48.

CHAP. VI.

VER. 1. Galilee. S. John does not usually relate what is mentioned by the other evangelists, especially what happened in Galilee. If he does so on this occasion, it is purposely to introduce the subject of the heavenly bread, which begins ver. 47. He seems, moreover, to have had in view the description of the different passovers during Christ’s public ministry. As he, therefore, remained in Galilee during the third passover, he relates pretty fully what passed among those three. We may also remark, that as the other three evangelists give, in the same terms, the institution of the blessed sacrament, S. John omits the institution, but gives in detail the repeated promises of Jesus Christ, relative to this grand mystery.

VER. 4. From the circumstance of the passover, the number that followed Jesus was greatly increased. V.

VER. 5. Our Lord first said, (Matt. xiv. 16.) Give them to eat; but afterwards, accommodating himself to the weakness of his disciples, he says, Whence shall we buy bread? So there is no contradiction.

VER. 10. The text in S. Matthew adds: without counting the women and the children, who might possibly amount to an equal number.

VER. 12. To make the miracle still more conspicuous to the multitude, Jesus ‘showed that not only their present wants were supplied, but that there remained as much, or more, after they had all been filled, as there had been at first presented to him.’

VER. 14. The Prophet indeed. That is, the Messias. Wl.

VER. 15. Five and twenty, or thirty furlongs. About three or four miles.

VER. 21. In Matt. xiv. 25, and Mark vi. 51, we find that Jesus entered
32 Then Jesus said to them: Amen, amen, I say unto you: Moses gave you not bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is that which cometh down from heaven, and giveth life to the world. 

34 Then they said to him: Lord, give us always this bread.

35 And Jesus said to them: I am the bread of life: he that cometh to me, shall not hunger: and he that believeth in me, shall never thirst.

36 But I said to you, that you also have seen me, and you believe not.

37 All that the Father giveth me, shall come to me: and him that cometh to me, I will not cast out.

38 Because I came down from heaven, not to do my own will, but the will of him that sent me.

39 Now this is the will of him that sent me, the Father: that all that he hath given me, I lose not thereof, but raise it up again at the last day.

40 And this is the will of my Father, who sent me: that every one who seeth the Son, and believeth in him, may have everlasting life, and I will raise him up at the last day.

41 The Jews then murmured at him, because he had said: I am the living bread which came down from heaven.

42 And they said: Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he that I came down from heaven?

43 Jesus, therefore, answered, and said to them: Murmur not among yourselves.

44 No man can come to me, except the Father, who hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me.

46 Not that any man hath seen the Father, but he who is of God, he hath seen the Father.

47 Amen, amen, I say unto you: He that believeth in me, hath everlasting life.

48 I am the bread of life.

49 Your fathers did eat manna in the desert, and they died.

50 This is the bread descending from heaven to that any one eat of it, he may not die.

51 I am the living bread, which came down from heaven.

52 If any man eat of this bread, he shall live forever: and the bread which I will give, is my flesh for the life of the world.

53 The Jews, therefore, debated among themselves, saying: How can this man give his flesh to eat?

54 Then Jesus said to them: Amen, amen, I say to you, *Exod. xiv. 19. Matt. xii. 37. Exod. xvi. 13. *
62 But Jesus knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you?  
63 If then you shall see the Son of man ascend up where he was before!  
64 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken to you, are spirit and life.  
65 But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who was he that would betray him.  
66 And he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father.  
67 After this many of his disciples went back: and walked no more with him.  
68 Then Jesus said to the twelve: Will you also go away?  
69 And Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.  

CONCLUDING REFLECTIONS ON THIS CHAPTER.

If we take into consideration all the circumstances of this chapter, it will be difficult to conceive how any persons can bring their mind to think that there is no connection between this chapter and the institution of the blessed sacrament. The holy Fathers have unanimously understood these repeated promises of Christ with a reference to the institution of the holy Eucharist. There is no other way of understanding the promises of Christ, the bread which I will give, to my flesh, for the life of the world, than that it is connected with the institution of the blessed sacrament.  

There is no uncertain argument in the promises of Christ to his faithful. On the contrary, there is a great example in the promises of Christ.  

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70 And we have believed, and have known that thou art the Christ, the Son of God.  
71 Jesus answered them: Have not I chosen you twelve: and one of you is a devil?  
72 Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.  

CHAP. VII.  
Christ goes up to the feast of the tabernacles: he teaches in the temple.  

AFTER these things Jesus walked in Galilee; for he would not walk in Judaea: because the Jews sought to kill him.  
2 Now the feast of the Jews, called of the tabernacles, was at hand.  
3 And his brethren said to him: Pass from hence, and go into Judaea, that thy disciples also may see thy works which thou dost.  
4 For there is no man that doth any thing in secret, and he himself seeketh to be known openly: If thou do these things, manifest thyself to the world.  
5 For neither did his brethren believe in him.  
6 Then Jesus said to them: My time is not yet come: but your time is always ready.  
7 The world cannot hate you: but me it hateth: because I give testimony of it, that the works thereof are evil.  
8 Go you up to this festival day, but I go not up to this festival day: because my time is not yet fulfilled.  
9 When he had said these things, he himself stayed in Galilee.  
10 But after his brethren were gone up, then he also went up to the feast, not publicly, but as it were in private.  
11 The Jews, therefore, sought him on the festival day, and said: Where is he?  
12 And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduces the people.  
13 Yet no man spoke openly of him, for fear of the Jews.  

* Matt. xvi. 16: Mark viii. 29; Luke x. 26: Lev. xxiii. 34:—Exod. xxxiv. 2.  

CHAP. V.  
Ver. 2. This was the festival of Tabernacles, on which the Jews made tents, in imitation of those which were their habitations during their sojournments in the wilderness of forty years. See Lev. xxiii. 34.  
Ver. 3. These brethren of Christ were the relatives of the blessed Virgin, not her children. S. Austin, tr. cap.  
Ver. 8. Go you up to this festival day, which lasted eight days. I go not with you, nor to be there at the first day, nor in that public manner as you desire. When the feast was half over, about the fourth day, Jesus went thither in a private manner, yet so that, when he arrived, he spoke publicly in the temple.  
Ver. 10. But why does he ascend to the festival day, when he said he would not? He did not say, I will not ascend, but only, I do not ascend: that is, in your company. S. Chrys. hom. 47.  
Ver. 29. You both know me: I e. you know me as man, and where I have been educated. But he that sendeth me, from whom I proceeded, and who sent me,  


CHAP. VII.  
Ver. 15. Whilst the Jews proceeded no further than to admire the wisdom of our Saviour, when they could easily have seen that what he taught he knew by the power of God, Christ himself reveals to them the source of his wisdom, saying, My doctrine is not mine, but of him that sent me. S. Chrys. hom. 48, in Joan.  
Ver. 16. My doctrine is not mine: i.e. not mine only, but also of the Father from whom I proceed, and with whom I am always.  
Ver. 17. He is true: seeketh truth, and not his own glory.  
Ver. 19. The law of Moses prescribes that you shall not kill, but this law you transgress, for why do you seek to kill me? You yourselves are transgressors of the law, and therefore no ways proper persons to judge me for transgressing it. S. Chrys. hom. 48, in Joan.  
Ver. 20. Thou hast a devil: art possessed with a devil, mad, &c.  
Ver. 21. One work I have done: he means by healing the man at the pool who had been ill thirty-eight years.  
Ver. 22. Have the rulers, &c. the chief priests, elders, and all the members of the great sanhedrin.  
Ver. 27. We know this man whence he is: They looked upon him as no more than a man, and they thought they knew his father to be S. Joseph; they know not his life and kindred. But when the Christ came, no man knew whence he was. Thus said some of the people; but, doubtless, the more learned knew Christ was to be born at Bethlehem.  

S. Chrys. hom. 48, in Joan.  
S. Austin, tr. 98, in Joan.
29] I know him: because I am from him, and he hath sent me.
30 They sought, therefore, to apprehend him: but no man laid hands on him, because his hour was not yet come.
31 But of the people many believed in him, and said: When the Christ cometh, shall he do more miracles than these which this man doth?
32 The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.
33 Jesus, therefore, said to them: Yet a little while I am with you: and I go to him that sent me.
34 *You shall seek me, and shall not find me: and where I am, you cannot come.
35 The Jews, therefore, said among themselves: Whither will he go, that we shall not find him? will he go to the dispersed among the Gentiles, and teach the Gentiles?
36 What is this saying that he hath said: *You shall seek me, and shall not find me: and where I am, you cannot come?
37 Now on the last great day of the festivity, Jesus stood and cried out, saying: If any man thirst, let him come to me, and drink.
38 *He that believeth in me, as the Scripture saith, out of his belly shall flow rivers of living water.
39 Now this he said of the Spirit which they should receive who believed in him: for as yet the Spirit was not given, because Jesus was not yet glorified.
40 Of that multitude, therefore, when they had heard these words of his, some said: This is the prophet indeed.
41 Others said: This is the Christ. *But some said: Dost the Christ come out of Galilee?
42 *Dost not the Scripture say: That Christ cometh of the seed of David, and out of Bethlehem, the town where David was?
43 So there arose a dissension among the people because of him.
44 And some of them would have apprehended him: but no man laid hands upon him.
45 So the ministers came to the chief priests and the

Pharisees. And they said to them: Why have you not brought him?
46 The ministers answered: Never did man speak like this man.
47 Then the Pharisees answered them: Are you also seduced?
48 Hath any one of the rulers believed in him, or of the Pharisees?
49 But this multitude, that knoweth not the law, are accursed.
50 Nicodemus said to them, *he that came to him by night, who was one of them: Let us put out of our law judge any man, unless it first hear him, *'and know what he doth?'
52 They answered, and said to him: Art thou also a Galilean? Search the Scriptures, and see that out of Galilee a prophet riseth not.
53 And every man returned to his own house.

CHAP. VIII.

The woman taken in adultery. Christ justifies his doctrine.

And Jesus went to Mount Olivet.

2 And early in the morning he came again into the temple, and all the people came to him, and sitting he taught them.
3 And the Scribes and Pharisees bring to him a woman taken in adultery: and they set her in the midst.
4 And said to him: Master, this woman was even now taken in adultery.
5 *Now Moses in the law commanded us to stone such a one. But what sayest thou?
6 *And this they said, tempting him, that they might accuse him. But Jesus, stooping down, wrote with his finger on the ground.
7 And when they continued asking him, he lifted up himself, and said to them: He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and wrote on the ground.
9 But they hearing this, went out one by one, beginning from the eldest: and Jesus alone remained, and the woman standing in the midst.
10 Then Jesus lifting up himself, said to her: Woman.

A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead.

And it happened that a certain priest went down the same way, and seeing him, he passed by.

But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion.
S. JOHN.

where are they that accused thee? Hath no man condemned thee?
11 And she said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.
12 And again Jesus spoke to them, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life.
13 The Pharisees, therefore, said to him: Thou givest testimony of thyself: thy testimony is not true.
14 Jesus answered, and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came and whither I go: but you know not whence I come, or whither I go.
15 You judge according to the flesh: I judge not any man:
16 And if I do judge, my judgment is true, because I am not alone: but I and he that sent me, the Father.
17 And in your law it is written, that the testimony of two men is true.
18 I am one that give testimony of myself: and the Father that sent me, giveth testimony of me.
19 They said, therefore, to him: Where is thy Father? Jesus answered: Neither me do you know, nor my Father: if you did know me, you would know my Father also.
20 These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come.
21 Then Jesus said to them again: I go my way, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come.
22 The Jews, therefore, said: Will he kill himself, because he said: Whither I go, you cannot come?
23 And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world.
24 Therefore, I said to you, that you shall die in your sins: for if you believe not that I am he, you shall die in your sin.
25 They said, therefore, to him: Who art thou? Jesus said to them: The beginning, who also speak to you.
26 I have many things to speak, and to judge of you. But he that sent me is true: and the things I have heard from him, the same I speak in the world.
27 Now they did not know that he said God was his Father.
28 Jesus, therefore, said to them: When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself: but as the Father hath taught me, I speak these things:
29 And he that sent me is with me, and he hath not left me alone: for I do always the things that please him.
30 When he spoke these things, many believed in him.
31 Then Jesus said to those Jews that believed him: If you continue in my word, you shall be my disciples indeed:
32 And you shall know the truth, and the truth shall make you free.
33 They answered him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou, You shall be free?
34 Jesus answered them: Amen, amen, I say unto you: that whosoever committeth sin, is the servant of sin.
35 Now the servant abideth not in the house for ever: but the son abideth for ever.
36 If, therefore, the Son shall make you free, you shall be free indeed.
37 I know that you are the children of Abraham: but to be the sense and the construction, as being connected with what was said two verses before, to wit, you believe not that I am he, the true Messiah, you shall die in your sins. “That they might.”—S. Aug. (Tract. LXXI, vii. 4, p. 563.)

Verse 11.—“Hath no man condemned thee?” This is the language of an innocent man. The Pharisees were not really interested in the judicial proceedings. Their object was to discredit Jesus. “And Jesus said: Neither will I condemn thee.” If one were guilty, condemnation was the last thing one would expect. The idea here is that Jesus was not going to condemn someone who was innocent. It is a statement of how Jesus would act in the future. “Go, and now sin no more.” The command was to abandon sin and live a new life. “And again Jesus spoke to them, saying: I am the light of the world.” Jesus was teaching about his role as the light of the world. “He that followeth me, walketh not in darkness, but shall have the light of life.” This teaching is that Jesus is the source of light and life. “The Pharisees, therefore, said to him: Thou givest testimony of thyself: thy testimony is not true.” The Pharisees were questioning Jesus about his testimony. “Jesus answered, and said to them: Although I give testimony of myself, my testimony is true.” Jesus was defending his testimony as being true. “For I know whence I came and whither I go: but you know not whence I come, or whither I go.” Jesus knew his origin and destination, but the Pharisees did not. “You judge according to the flesh: I judge not any man.” Jesus was saying that he judged according to his own standards, not the Pharisees’. “And if I do judge, my judgment is true, because I am not alone: but I and he that sent me, the Father.” Jesus was saying that he was not judging alone; he was doing it with the Father. “And in your law it is written, that the testimony of two men is true.” This was a reference to the law that testified two witnesses were necessary for a valid judgment. “I am one that give testimony of myself: and the Father that sent me, giveth testimony of me.” Jesus was claiming to be a witness in his own defense. “They said, therefore, to him: Where is thy Father?” The Pharisees were asking Jesus where his Father was. “Jesus answered: Neither me do you know, nor my Father: if you did know me, you would know my Father also.” Jesus was saying that no one knew him, let alone his Father. “These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come.” Jesus was teaching in secret, and no one was trying to arrest him. “Then Jesus said to them again: I go my way, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come.” Jesus was announcing his departure and the impending judgment. “The Jews, therefore, said: Will he kill himself, because he said: Whither I go, you cannot come?” The Jews were asking Jesus if he was planning to kill himself. “And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world.” Jesus was contrasting his own realm with the world. “Therefore, I said to you, that you shall die in your sins: for if you believe not that I am he, you shall die in your sin.” Jesus was warning the Pharisees about the consequences of disbelief. “They said, therefore, to him: Who art thou?” The Pharisees were asking Jesus about his identity. “Jesus said to them: The beginning, who also speak to you.” Jesus was identifying himself as the source of truth. “I have many things to speak, and to judge of you. But he that sent me is true: and the things I have heard from him, the same I speak in the world.” Jesus was saying that the Father was true and he was speaking the truth. “Now they did not know that he said God was his Father.” The Pharisees did not understand Jesus’ claim about his Father. “Jesus, therefore, said to them: When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself: but as the Father hath taught me, I speak these things.” Jesus was announcing the sacrifice of the Son of man. “And he that sent me is with me, and he hath not left me alone: for I do always the things that please him.” Jesus was saying that the Father was with him and that he was doing the Father’s will. “When he spoke these things, many believed in him.” Many people believed in Jesus after he made these statements. “Then Jesus said to those Jews that believed him: If you continue in my word, you shall be my disciples indeed.” Jesus was offering a conditional promise to those who believed. “And you shall know the truth, and the truth shall make you free.” Jesus was promising freedom to those who knew the truth. “They answered him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou, You shall be free?” The Pharisees were challenging Jesus’ statement about freedom. “Jesus answered them: Amen, amen, I say unto you: that whosoever committeth sin, is the servant of sin.” Jesus was saying that sinners were slaves to sin. “Now the servant abideth not in the house for ever: but the son abideth for ever.” Jesus was contrasting the temporary nature of the servant with the eternal nature of the Son. “If, therefore, the Son shall make you free, you shall be free indeed.” Jesus was promising freedom to those who believed in him. “I know that you are the children of Abraham: but to be the sense and the construction, as being connected with what was said two verses before, to wit, you believe not that I am he, the true Messiah, you shall die in your sins.” Jesus was setting the stage for the crucifixion and the judgment.
you seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and you do the things that you have seen with your Father. 39 They answered, and said to him: Abraham is our Father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham. 40 But now you seek to kill me, a man who have spoken the truth to you, which I have heard from God: this Abraham did not. 41 You do the deeds of your father. They said then to him: We are not born of fornication: we have one Father, God. 42 But Jesus saith to them: If God were your Father, verily you would love me. For I proceeded and came from God: for I came not of myself, but he sent me. 43 Why do you not know my speech? Because you cannot hear my word. 44 *You are of your father, the devil, and the desires of your father you will do. He was a murderer from the beginning, and he abhors not in the truth: because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. 45 But if I speak the truth, you believe me not. 46 Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? 47 He that is of God, heareth the words of God. Therefore, you hear them not, because you are not of God.

The Jews, therefore, answered, and said to him: Do we not say well that thou art a Samaritan, and hast a devil? 49 Jesus answered: I have not a devil: but I honour my Father, and you have dishonoured me. 50 But I seek not my own glory: there is one that seeketh and judgeth.

S. JOHN.

A ND Jesus passing by, saw a man that was blind from his birth: 2 And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind? 3 Jesus answered: Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world.

When he had said these things, he spat on the ground, and made a spit, and anointeth the eye of the blind man, and saith to him: 6 Go to the pool of Siloam, and wash in the name of Jesus. He went, and washeth, and immediately received his sight.

1 Jn. i. 9.

CHAP. VIII.

CHAP. IX.

1 Amen, amen, I say to you: if any man keep my word, he shall not see death for ever. 2 The Jews, therefore, said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall not taste death for ever. 3 Art thou greater than our father, Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself? 4 Jesus answered: If I glorify myself, my glory is nothing: it is my Father that glorifieth me, of whom you say that he is your God.

55 And you have not known him: but I know him: And if I should say that I know him not, I should be like to you, a liar. But I know him, and keep his word. 56 Abraham, your father, rejoiced that he might see my day: he saw it, and was glad. 57 The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said to them: Amen, amen, I say to you, before Abraham was made, I was made: because, as the Son of God, he never was made: but I am, which shows his eternal Divine nature. Wi.

1 Jn. iv. 9.

VER. 39. Prædictum qui et propter verbum.

VER. 40. Cum omnes repperissent, adducantur.
and made clay of the spittle, and spread the clay upon his eyes;  
7 And said to him: Go, wash in the pool of Siloë, (which is interpreted, Sent). He went, therefore, and washed, and he came seeing.  
8 The neighbours, therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat, and begged? Some said: This is he.  
9 And others, No: but he is like him. But he said: I am he.  
10 They said, therefore, to him: How were thy eyes opened?  
11 He answered: That man who is called Jesus, made clay and anointed my eyes, and said to me: Go to the pool of Siloë, and wash. And I went, I washed, and I see.  
12 And they said to him: Where is he? He saith: I know not.  
13 They bring him that had been blind, to the Pharisees.  
14 Now it was the sabbath, when Jesus made the clay, and opened his eyes.  
15 Again, therefore, the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see.  
16 Some, therefore, of the Pharisees said: This man is not of God, who keepeth not the sabbath. But others said: How can a man do such miracles? And there was a division among them.  
17 They say, therefore, to the blind man again: What saiest thou of him that hath opened thy eyes? And he said: He is a prophet.  
18 The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight:  
19 And asked them, saying: Is this your son, who you say was born blind? How then doth he now see?  
20 His parents answered them, and said: We know that this is our son, and that he was born blind.  
21 But how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself: he is of age let him speak for himself.  
22 These things his parents said, because they feared the Jews: for the Jews had already agreed among them,  

verse 6. He spake on the ground. With clay and spittle he cured the blind man, to make the miracle more visible. Wi.—From the example of Jesus Christ, religious ceremonies are introduced in the administration of the sacraments; and can the Church be blamed for copying her Divine Founder? A.  
verse 7. The fountain of Siloë was at the foot of the walls of Jerusalem, to the east, where its waters were collected in a reservoir for the benefit of the city. Thither our Saviour sent the blind man. The word Siloë signifies sent, and was a figure of Christ, who was sent by his eternal Father into the world to enlighten all men, of whom this blind man was the emblem. The pool of Siloë represents the sacrament of baptism, by which we are sanctified and made Christians. Calmet.  
verse 17. The Hebrews gave the name of prophet to all those who were honoured by the Divinity in a particular manner. And it was a maxim amongst them, that a prophet could dispense with the law of the sabbath. Cal.—Do you wish to know what he believed Jesus to be? I ask S. Austin. And falling down, he adored him. Before, he regarded him as a holy man, as a prophet; but he did not adore him until he understood him to be the Son of God; whereas no sooner did he know this than falling down, he paid him that sovereign worship which is due to God alone. Calmet.  
verse 22. The Jews had already agreed, or combined together, that if any one owned him for the Messiah, he should be turned out of their synagogues, as a person accursed of God. Wi.  

verse 24. Give glory to God, before whom thou art speaking, and tell as the truth. It could not be this man who cured thee; for we know he is a sinner, who reduceth the people. V.  
verse 27. I have told you already, and you have heard. In almost all Greek MSS. we now read, and you have not heard. Beza, with good reason, here prefers the Latin Vulgate, as more correct than the Greek. Wi.  
verse 31. God doth not hear sinners. That is, in so particular a manner as to work miracles in favour of them and their doctrine. Wi.  
verse 34. For judgment I am come into this world: Christ said (chap. iii. 17) that God did not send his Son to judge the world; the same he repeats (John xii. 47); nor is this contradictory to those words; the meaning here is not that he is come to exercise the office of a judge, but he tells them what will be the consequences of his coming, and then referring to believe in him, that they shall be justly punished with the greatest severity for their wilful blindness. Wi.—I am come, &c. Not that Christ came for that end, that any one should be made blind: but that the Jews by the abuse of his coming, and by their not receiving him, brought upon themselves this judgment of blindness. Ch.
S. JOHN

40 And some of the Pharisees, that were with him, heard; and they said to him: Are we also blind?
41 Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth.

CHAP. X.

Christ is the door, and the good shepherd. He and his Father are one.

A MEN, amen, I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber.

2 But he that entereth in by the door, is the shepherd of the sheep:

3 To whom the porter openeth: and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

4 And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice.

5 But a stranger they follow not, but fly from him, because they know not the voice of strangers.

6 This parable Jesus spoke to them. But they understood not what he was speaking to them.

7 Jesus, therefore, said to them again: Amen, amen, I say to you, I am the door of the sheep.

8 All they who came, are thieves and robbers, and the sheep heard them not.

9 I am the door. If any one enter by me, he shall be saved: and he shall go in, and go out, and shall find pastures.

10 The thief cometh not, but to steal, and to kill, and to destroy. I come that they may have life, and may have it more abundantly.

11 I am the good shepherd. The good shepherd giveth his life for his sheep.

12 But the hireling, and he that is not the shepherd, from the most cruel wolf, the devil. And ever since his death he has always protected his Church, assisted and encouraged his disconsolate flock with all his sufferings, pouring into their hearts the consolations of the Holy Spirit, and sending to them holy teachers, to govern and lead them in the holy path to salvation. Such were the apostles and their successors, the bishops and priests of the holy Catholic Church, whom he has sent, and will continue to send, to govern his flock to the end of time. Amen.

VER. 40, 41. The Pharisees then replied, And are we also blind? Jesus said to them: If you were blind, by an ignorance in not having heard of me, and my doings, you might be excused for not believing; but now saying, We see; and having been yourselves in the occasions and opportunities of seeing, your sin remaineth, and you in your sins. WI. — If you were blind, &c. If you were invincibly ignorant, and had neither read the Scriptures, nor seen my miracles, you would not be guilty of the sin of impiety; but now, as you boast of your knowledge of the Scriptures, you are inexusable. CH. — We have seen that it is judged by truth itself far better not to read the Scriptures at all, than to read them with bad dispositions; not to see the miracles of Jesus Christ, than to refuse our ascent to their author. At the present day all read the Scriptures, but do we see any marked improvement in the moral world? The text, without any comment, is given to Churchmen and to Disentencers; the latter gladly accept the offering, because, as the Rev. Frederic Nolard observes, (in His Objections of a Churchman to uniting with the Bible Society, p. 84), "The authorized version is in many pieces accommodated to their peculiar opinions, through the cancellary spirit of the Church, which revised the text for the purpose of doing its objections away."

VER. 41. Malachiexerumpit, Nachoppas, revised, rather than cursed.

CHAP. X. VER. 1, &c. In this parable the fold is the Church: the good shepherd, and also the door, is Christ: the thieves and robbers are false guides; the hireling such ministers as seek their own profit and gain, and a good living, as they call it; the wolves, heretics; the sheep not yet brought into the fold, the Gentiles not then converted. WI.

VER. 3. His own sheep by name. By this is signified his particular care. WI.

VER. 4. His goeth before them, leads them by his instructions and example. WI.

VER. 8. All they who came are thieves, meaning those who came on their own accord, without being sent: not so the prophets, who had their mission from God. WI.

VER. 11. How happy are we in such a shepherd, so great, so good, so loving, so careful of our true welfare! He has exposed his life and his repose, he has stilled his blood, he delivered himself to the very hands of his enemies, and has offered himself as a victim upon the cross to his eternal Father, to free us, his last sheep, from the most cruel wolf, the devil. And ever since his death he has always protected his Church, assisted and encouraged his disconsolate flock with all his sufferings, pouring into their hearts the consolations of the Holy Spirit, and sending to them holy teachers, to govern and lead them in the holy path to salvation. Such were the apostles and their successors, the bishops and priests of the Catholic Church, whom he has sent, and will continue to send, to govern his flock to the end of time. Amen.

VER. 13. Every bishop and pastor is bound to abide with his flock in the time of danger and persecution, except himself be personally sought for, rather than the flock, or the flock itself forsake him. In such cases the pastor may fly, as the apostles did, St. Athanasius, and others. St. Athan. Apol. de su civ. 8. Aug. Ep. 180. VER. 14. I love mine, and mine know me. To know, in the style of the Holy Scriptures, is to love and approve. WI.

VER. 16. One fold. In the Greek, one flock. The signification is the same: that is, there shall be one church of Jews and Gentiles converted. WI.

VER. 17. Therefore didst the Father love me, because I lay down my life, &c. Christ here speaks of himself, as made man for the redemption of mankind: or rather, as he was our Redeemer, both God and man: for he laid down his life, and died as man, and had a power to take it again, as God. Yet the command of laying it down, he as man received from the Father: thus as he was man, he was obedient to him even to the death on the cross. See Phil. ii. 8. WI.

VER. 24. If thou be the Christ, tell us plainly. St. John the Baptist had told them several times who Jesus was. See John i. 10. He himself had not only owned it in plain terms to the Samaritan woman, (John iv. 26.) but he had frequently delivered this truth so openly to them, that he came from heaven, that he was sent into the world that all men should be saved by believing in him, that he was the Son of God, and one with the Father, that they easily perceived he made himself God: but these men would have him to declare it again, that they might accuse him. WI.

VER. 25. The words and miracles that I do in the name of my Father, they give testimony of me, and show who I am, being foretold by the prophets. See John xiii. 17, &c. WI.

VER. 26. Because you are not of my sheep, refusing to believe in me, and to follow my doctrine, by your own wilful blindness. WI.
27 My sheep hear my voice, and I know them, and they follow me:
28 And I give them life everlasting: and they shall not perish for ever, and no man shall snatch them out of my hand.
29 That which my Father hath given me is greater than all: and no man can snatch them out of the hand of my Father.
30 I and the Father are one.
31 The Jews then took up stones, to stone him.
32 Jesus answered them: Many good works I have shown to you from my Father: for which of those works do you stone me?
33 The Jews answered him: For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God.
34 Jesus answered them: Is it not written in your law:
I have said, you are gods?
35 If he called them gods to whom the word of God was spoken, and the Scripture cannot be made void:
36 Do you say of him, whom the Father hath sanctified and sent into the world: Thou blasphemest: because I said, I am the Son of God?
37 If I do not the works of my Father, believe me not.
38 But if I do: though you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.
39 They sought, therefore, to take him: and he escaped out of their hands.
40 And he went away again beyond the Jordan into that place where John was baptizing first: and there he abode:
41 And many resorted to him: and they said: John indeed did no sign.

*Psalm 119:4.*

VII. 28. They shall not perish, for ever: and no man shall snatch them out of my hands. To speak of his elect, of those whom he called by a special providence and mercy, whom he blessed with more than ordinary graces, and with the gift of final perseverance to the end in his grace. W. 29. That which my Father hath given me, is greater than all. We may look upon this as the true reading by Tertullian, S. Hilary, S. Amb., S. Aug., &c. The ancient Fathers make use of these words, to show the eternal procession of the Son from the Father: and that he is one in nature, substance, power, &c. The reading in the ordinary Greek copies is now different. My Father, who gave me them, (the sheep,) is greater than all. No one can snatch, or pull them by force, out of the hand of the Father. He had said just before, no one shall, or can snatch them, out of my hands. And this shows that the hand, that is, the power of the Father and the Son, is equal, one and the same. See S. Aug., S. Chrysostom, &c. W.

VIII. 30. I and the Father are one, or one thing, not one person, nor one by an union of affection only, but in nature, substance, power, and other perfections, as appears by the whole text: for Christ here tells them that none of his elect shall perish, because no one can snatch them out of his hands, no more than out of the hands of his Father; and then adds, that he and his Father are one, and have one equal power: and if their power, says S. Chrys., is the same, so is their substance. Christ adds, (ver. 56,) that the Father is in him, and he in the Father: which also shows an union of nature and substance, and not only of love and affection, especially when taken with other words of our Saviour Christ. W.

VIII. 31. Then took up stones, &c. See, because, said they, being a man, thou makest thyself God. The Jews, says S. Aug., understood well enough what the Arians will not understand, that from Christ's words it followed that he was one and the same God with the eternal Father. W.

VIII. 32. You therefore permitted to princes established to govern the people of God. They are the Image of God on earth by the authority they exercise, and which they have received from Him. —Is it not written in your law, (under which were also comprehended the psalms,) I have said, you are gods. Christ here stops the mouths of the Jews, by an argument which they could not answer, that sometimes they were called gods, who acted by God's authority. I have said, you are gods. Psalm 119:4.

VIII. 36. But then he immediately declares, that it is not in this sense only that he is God, 1st, Because he has been sanctified by the Father, which S. Aug. and others understand of that infinite sanctification, which he has necessarily always proceeding from the Father. Others expound it of a greater sanctity and fineness of grace above all other saints, given to him, even as he was man. But,

42 But all things whatsoever John said of this man were true. And many believed in him.

CHAP. XI.

Ch. 1. But all things whatsoever John said of this man were true. And many believed in him.

Christ raises Lazarus to life. The rulers resolve to put him to death.

NOW there was a certain man sick, named Lazarus, of Bethania, of the town of Mary, and of Martha, her sister.

2 (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair: whose brother, Lazarus, was sick.)

3 His sisters, therefore, sent to him, saying: Lord, behold, he whom thou lovest, is sick.

4 And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.

5 Now Jesus loved Martha, and her sister, Mary, and Lazarus.

6 When he had heard, therefore, that he was sick, he still remained in the same place two days.

7 Then after that he said to his disciples: Let us go into Judea again.

8 The disciples say to him: Rabbi, the Jews but just now sought to stone thee: and goest thou thither again?

9 Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbles not, because he seeth the light of the world:

10 But if he walk in the night, he stumbles, because the light is not in him.

11 These things he said: and after that he said to them: Lazarus, our friend, slepeth: but I go that I may awake him out of sleep.

12 His disciples, therefore, said: Lord, if he sleep, he shall do well.
13 But Jesus spoke of his death: and they thought that he spoke of the repose of sleep.
14 Then, therefore, Jesus said to them plainly: Lazarus is dead.
15 And I am glad, for your sake, that I was not there, that you may believe: but let us go to him.
16 Then Thomas, who is called Didymus, said to his fellow-disciples: Let us also go, that we may die with him.
17 So Jesus came: and found that he had been four days already in the sepulchre.
18 (Now Bethania was near Jerusalem, about fifteen furlongs off.)
19 And many of the Jews were come to Martha, and Mary, to comfort them concerning their brother.
20 Martha, therefore, as soon as she heard that Jesus was come, went to meet him: but Mary sat at home.
21 And Martha said to Jesus: Lord, if thou hadst been here, my brother had not died:
22 But now also I know that whatsoever thou wilt ask of God, God will give it thee.
23 Jesus saith to her: Thy brother shall rise again.
24 Martha saith to him: I know that he shall rise again in the resurrection at the last day.
25 Jesus saith to her: I am the resurrection, and the life: he that believeth in me, although he be dead, shall live:
26 And every one that liveth, and believeth in me, shall not die for ever. Believeth thou this?
27 She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.
28 And when she had said these things, she went, and called her sister, Mary, secretly, saying: The master is come, and calleth for thee.
29 She, as soon as she heard this, riseth quickly, and cometh to him.
30 For Jesus was not yet come into the town: but he was still in that place where Martha had met him.
31 The Jews, therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the sepulchre to weep there.
32 When Mary, therefore, was come where Jesus was,

Seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died.
33 When Jesus, therefore, saw her weeping, and the Jews that were come with her weeping, he groaned in the spirit, and troubled himself.
34 And said: Where have you laid him? They said to him: Lord, come and see.
35 And Jesus wept.
36 The Jews, therefore, said: Behold how he loved him.
37 But some of them said: Could not he that opened the eyes of the man born blind, have caused that this man should not die?
38 Jesus, therefore, again groaning in himself, cometh to the sepulchre: Now it was a cave: and a stone was laid over it.
39 Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith unto him: Lord, by this time he stinketh, for he is now of four days.
40 Jesus saith to her: Did not I say to thee, that if thou wilt believe, thou shalt see the glory of God?
41 They took, therefore, the stone away: And Jesus, lifting up his eyes, said: Father, I give thee thanks that thou hast heard me.
42 And I knew that thou hearest me always: but because of the people who stand about, have I said it: that they may believe that thou hast sent me.
43 When he had said these things, he cried with a loud voice: Lazarus, come forth.
44 And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus saith to them: Loose him, and let him go.
45 Many, therefore, of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.
46 But some of them went to the Pharisees, and told them the things that Jesus had done.
47 The chief priests, therefore, and the Pharisees, gathered a council, and said: What do we, for this man doth many miracles?
48 If we let him alone so, all men will believe in him: And the Romans will come, and take away our place and nation.

VER. 19. To man indeed he was dead, but to God he slept. For the Almighty easily raised him from his grave, as man can raise the almsboxer from his bed. S. Aug. tract. 49, in Joann.
VER. 15. When Christ says, that you may believe, we must not suppose he means, that they might begin then for the first time to believe, but that their faith, already begun, might be increased; for the faith of the disciples still stood in need of miracles, to make it grow more strong and rooted. S. Aug. as above.
VER. 16. Thomas... said: Let us also go, that we may die with him. That is, with Jesus: this he said, excluding the other disciples not to fear. W. Ver. 21. If thou hadst been here. These words show that the faith of the two sisters was but weak: as if the Son of God was not everywhere; or as if he could not restore him to life when dead and buried. W. Ver. 25. I am the resurrection, and the life. That is, the author of both. W. —I am the resurrection, I am he who will at the last day raise him up; I can, therefore, if I will, raise him up now also. S. Aug.
VER. 27. Thou art Christ, the Son of the living God. Martha breaks out into an act of perfect faith. See chap. 1. 40. W.
VER. 33. He groaned in the spirit, and troubled himself. The Latin and Greek, both in this and the 38th verse, express a more than ordinary inward trouble. Christ, as he was truly man, had the affections and passions of human nature; yet so that he was master, even of the first motions, which could not raise
49 *But one of them, named Caiphas, being the high priest of that year, said to them: You know nothing at all.  
50 Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.  
51 And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation.  
52 And not only for the nation, but to gather together in one the children of God, that were dispersed.  
53 From that day, therefore, they devised to put him to death.  
54 Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.  
55 And the Pasch of the Jews was at hand: and many from the country went up to Jerusalem before the Pasch, to purify themselves.  
56 They sought, therefore, for Jesus: and they discoursed one with another, standing in the temple: What think you, that he is not come to the festival day?  
And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.  

**CHAP. XII.**

The anointing of Christ's feet, His rising into Jerusalem upon an ass.

NOW six days before the Pasch, Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

4 And they made him a supper there: and Martha served, but Lazarus was one of them that were at table with him.  
3 Mary, therefore, took a pound of ointment of right spikenard, of great value, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.  
4 Then one of his disciples, Judas Iscariot, that was about to betray him, said:  

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**VER. 48.** The Romans will come upon us, in case he be owned for our great Messiah, and our King. WI. 
**VER. 49.** But one of them, named Caiphas, being the high priest, i.e. He said not this, says the evangelist, of himself, but as the high priest of that year. The spirit of prophecy was given him, and he foretold that Jesus was to lay down his life both for the nation of the Jews, and for all mankind. The gift of prophecy itself does not make a man holy. It was also given to the wicked Balaam. Num. xxiv. WI. It is supposed that he exercised the sacrificial office alternatively with his father-in-law, Annas, who, as we have seen in Luke iii. 2, was also high priest. 
**VER. 51.** The same words have an impious and sacrilegious sense in the intention of the high priest, the enemy of Jesus Christ; and a Divine and prophetic sense in the intention of the Holy Ghost. V.—We here behold the privileges of the office and order, though in a wicked person; and as we have the assistance of God for the utterance of truth, which Caiphas neither meant nor knew, we may rest satisfied that Christ will not leave Peter's seat (1:18 xxvii. 38); whose faith he promises should never fail, though the occupant be as bad as their enemies describe them. 
**VER. 54.** Ephrem was a small city or town in the neighbourhood of Bethel. Some suppose it to be the same as Ephraim, mentioned in 2 Par. xiii. 10, and 1 Mac. v. 2 Mac. xii. 17. Eusebius and S. Jerome say it was situated about twenty miles to the north of Jerusalem, Calmet. 
**VER. 55.** This was the last Pasch that our Saviour kept upon earth, and the one on which he suffered death for our salvation. Calmet. 
**VER. 56.** He had not then arrived, because he would not expose himself to the fury of his enemies before his own time. V. **CHAP. XII.** **VER. 1.** On the tenth day of the month, the Jews were accustomed to collect the lambs, and other things, in preparation for the ensuing great feast. On this day likewise, they generally had a small feast, or treat for their friends, at which time Jesus coming to Bethania, joined his friends in their entertainment. This was most likely in the house of Lazarus, Martha and Mary. Martha served at the table herself, thinking herself happy in waiting on Jesus, whom she considered as her Lord and God. Lazarus was one of them that were at the table, to show himself alive, by speaking and eating with them, and thus confounding the inexcusable incredulity of the Jews. And Mary too showed her loving attachment to Jesus, by anointing his feet with her precious ointment. Thobthys, S. Aug., and S. Chrys. 
**VER. 8.** Me you have not alway with me. He speaks of his corporal presence; for by his majesty, by his providence, by his ineffable and invisible grace, he ever fulfils what his word has promised. 
**VER. 10.** To kill Lazarus. A foolish thought, says S. Aug., as if Christ, who had a new life from a natural death, could not also restore him to life, when murdered by them. V.—O foolish thought, and blinded age! As if you could, by putting Lazarus to death, take away power from the Lord; as if Christ, who had already raised one that had died, could not as easily have raised one that was slain. But, lo! he has done both. Lazarus dead, he hath returned to life, and himself slain, he hath raised to life. S. Aug. tract. 50, in Joan. 
**VER. 10.** Do you see that we possess nothing? Thus said the Pharisees, even as so many followed Christ, even after they had ordered, that whoever owned him, should be turned out of their synagogues; and after they had employed men to apprehend him, but to no purpose. V. **VER. 20.** Gentiles, i.e. came up to adore. These either were proselytes who had been Gentiles, and now embraced the Jewish law; or they were...
21 These, therefore, came to Philip, who was of Bethsaida, of Galilee, and desired him, saying: Sir, we would willingly see Jesus.
22 Philip cometh, and telleth Andrew: Again Andrew and Philip told Jesus.
23 But Jesus answered them, saying: The hour is come that the Son of man should be glorified.
24 Amen, amen, I say to you, unless the grain of wheat falls into the ground and dies, it self remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life everlasting.
25 And whereas he had done so many miracles before them, they believed not in him:
26 That the saying of Isaias, the prophet, might be fulfilled, which he said: Lord, who hath believed our hearing? And to whom hath the arm of the Lord been revealed?
27 Therefore they could not believe, for Isaias said again:
28 He hath blinded their eyes, and hardened their heart: that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.
29 These things said Isaias, when he saw his glory, and spoke of him.
30 However, many of the chief men also believed in him: but because of the Pharisees, they did not confess it, that they might not be cast out of the synagogue.
31 Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.
32 Father, glorify thy name. A voice, therefore, came from heaven: I have both glorified it, and I will glorify it again.
33 (Now this he said, signifying what death he should die.)
34 The multitude answered him: We have heard out of the law, that Christ abideth for ever; and how sayest thou: The Son of man must be lifted up? Who is this Son of man?
35 Jesus, therefore, said to them: Yet a little while, among the Gentiles, who owned and served the one true God, as Cornelius did, (Acts x.), but did not submit themselves to circumcision, and all the other Jewish rites and ceremonies. These could only enter into that part of the temple, called the court of the Gentiles. Wi.
36 V. 94. Unless the grain of wheat. By this grain of corn our Saviour himself, who was to die by the infidelity of the Jews, and be multiplied by the faith of the Gentiles. S. Aug. tract. 91, in Joan.
37 V. 93. Now is my soul troubled. Christ permitted this fear and horror to come upon his human nature, as he did afterwards in the garden of Gethseman. Father, save me from this hour; yet he presently adds, but for this cause I came unto this hour; that is, I came into this world for this end, that I might die on a cross for all mankind. In like manner, when he said in the garden, let this cup pass from me, he presently joined these words: but not my will, but thine be done. Wi.
38 V. 98. Father, glorify thy name. He is always laboring — The glory of this world, that is, the devil, shall be cast out from that great tyranny which he had over mankind, before Christ's incarnation. Wi.
39 V. 93. And if I be lifted up from the earth, that is, on the cross. See the same expression, John iii. 14, and viii. 28. — I will draw all things, all nations, to myself by faith. Wi.
40 V. 21. Who is this? The Son of man must be lifted up? By these words of the people, Christ in this discourse must have called himself the Son of man, though it is not here mentioned by the evangelist. Wi.
41 V. 33. Yet a little while, that is, for a very few days, I, who am the light of the world, am with you, Wi.
AND BEARING HIS OWN CROSS, HE WENT FORTH TO THAT PLACE WHICH IS CALLED CALVARY, BUT IN HEBREW, GOLGOTHA: WHERE THEY CRUCIFIED HIM, AND WITH HIM TWO OTHERS.—ST. JOHN XIX. 17, 18.
And it was the third hour, and they crucified Him. And the inscription of His cause was written over, The King of the Jews.—St. Mark XV. 25, 26.
AND AFTER THESE THINGS, JOSEPH OF ARIMATHEA BESOUGHT PILATE THAT HE MIGHT TAKE AWAY THE BODY OF JESUS. AND PILATE PERMITTED HIM.—ST. JOHN XIX. 45.
AND THEY STONED STEPHEN, INVOKING AND SAYING: LORD JESUS, RECEIVE MY SPIRIT. AND KNEELING DOWN, HE CRIED OUT WITH A LOUD VOICE, SAYING: LORD, LAY NOT THIS SIN TO THEIR CHARGE.—ACTS VII. 58, 59.
AND I SAW ANOTHER Angel FLYING THROUGH THE MIDST OF HEAVEN, HAVING THE ETERNAL GOSPEL, TO PREACH TO THEM THAT SIT UPON THE EARTH.—ApoCALYpSE XIV. 6
AND I SAW, WHEN HE HAD OPENED THE SIXTH SEAL: AND BEHOLD, THERE WAS A GREAT EARTHQUAKE.

And he took me up in spirit to a great and high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God. —Revelation 21.
GALLERY OF SCRIPTURE ILLUSTRATIONS.

THE LAST JUDGMENT—From the Sistine Chapel at the Vatican.
S. JOHN.

CHAP. XIII.

12 Then after he had washed their feet, and taken his garments, having sat down again, he said to them: Know you what I have done to you?

13 You call me, Master, and Lord: and you say well, for so I am.

14 If I then, being Lord and Master, have washed your feet: you also ought to wash one another's feet.

15 For I have given you an example, that as I have done to you, so you do also.

16 Amen, amen, I say to you: The servant is not greater than his lord: neither is an apostle greater than he that sent him.

17 If you know these things, you shall be blessed if you do them.

18 I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled: He that eateth bread with me, shall lift up his heel against me.

19 At present I tell you before it come to pass: that when it shall come to pass, you may believe, that I am the Messiah.

20 Amen, amen, I say to you: He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When Jesus had said these things, he was troubled in spirit: and he protested, and said: Amen, amen, I say to you, that one of you will betray me.

22 The disciples, therefore, looked one upon another, doubting of whom he spoke.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter, therefore, beckoned to him: and said to him: Who is it, of whom he speaketh?

25 He, therefore, leaning on the breast of Jesus, saith to him: Lord, who is it?

26 Jesus answered: He is, to whom I shall stretch out bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon.

27 And after the morsel, satan entered into him.

although in the opinion of men, the soul appears just. Many indeed, after baptism, are covered with the dust of sin, even to the head, but those who are disciples indeed, need only to wash their feet. Orig. 3, 9 in Juv., 3, 7. 8.

Ver. 14. You also ought to wash one another's feet. Not that he made this a standing precept according to the letter; but designed it as a lesson of humility. We find this custom literally observed in several churches, as it is now done every day by diverse prelates, and by Christian kings and princes. Ws.

Ver. 18. Shall lift up his heel against me. It is the sense of those words, (Paul. vi. 17,) hath apostatized me: and they were spoken of Judas' sin in betraying Christ. Ws.

Ver. 23. One of his disciples. S. John himself was lying at table in (or towards) the bosom of Jesus. These words seem to express the manner that the Jews were placed at table. They had couches about a table, to lean or lie upon; and three for example upon each couch. The master, or head of the company, was placed in the midst; S. Peter on one side of him, and S. John on the other; and that S. John, in that resting and lengthing posture, had his head all the time turned and inclined towards Christ's bosom: yet it can scarce be imagined that he could have been lying so far from the master of the feast: nor does S. John's own account of this, as he reaches for the morsel, sufficiently account for this. Tert. AD. 35. 13. 14. Ws.

Ver. 25. When Christ had said, One of you is to betray me, S. Peter whispered with S. John, by turning to him behind Jesus's back, and desired him to ask, who this was, now when John had leaned down upon the breast of Jesus, or as the Greek hath it, falling down on the breast of Jesus, as a person may do in a great concern, or at grief, he said, Lord, who is it? This posture seems to have been only for that moment of whispering, and to have been different from the posture of eating at table. Ws.
And Jesus said to him: That which thou dost, do quickly.

28 Now no man at the table knew for what intent he said this to him.

29 For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the feast day: or that he should give something to the poor.

30 He then having received the morsel, went out immediately. And it was night.

31 When, therefore, he was gone out, Jesus said: Now is the Son of man glorified: and God is glorified in him.

32 If God be glorified in him, God will also glorify him in himself: and immediately will be glorify him.

33 Little children, yet a little while I am with you. You shall seek me: and as I said to the Jews: Whither I go, you cannot come: so now I say to you.

34 "I give you a new commandment: That you love one another, as I have loved you, that you also love one another.

35 By this shall all men know that you are my disciples, if you have love one for another.

36 Simón Peter saith to him: Lord, whither goest thou? Jesus answered: Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter saith to him: Why cannot I follow thee now?

38 Jesus answered him: Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock shall not crow, till thou deny me thrice.

CHR. XIV.

Christ's discourse after his last supper.

V. 27. Satan entered into him, who presently went out with great anger and indignation, because of the glory of Christ, who before him had been in such distressed circumstances, and so much troubled, because he had said, that Peter should deny him. Let not your heart be troubled. Christ here begins those incomparable discourses to his apostles, which are set down in the next four chapters. Here he discourses of the death and death now approaching, he foretells them not to be troubled. W. - These many mansions signify different degrees of glory in heaven. S. Jo. 1, 9, adv. Jovin.

V. 28. In my Father's house are many mansions, he does not say of your Father: for though God be the Father of all by creation, and of the just, by the grace of adoption: yet Christ, in several places, calls him his Father. In a quite different sense, that is, as he was his eternal Father, as the ancient interpreters observe. W. - These many mansions signify different degrees of glory in heaven.

V. 29. And whither I go, you know the way you know. Thomas replied, We know neither. Jesus saith to him, I am the way. They know it, says V. Aug. (tract. 69), but they did not know that they knew it: they knew their Master: Jesus Christ, and he was the way: they also knew, that is, believed, the kingdom of heaven, but they knew not that he was returning thither: for as yet their imaginations were upon a temporal kingdom. W. - If you had known me, you would surely have known my Father also. That is, says S. Chrys. S. Cyril, etc., did you know me to be his true and eternal Son, you would also know him to be the Father from all eternity. And from henceforth, especially from the coming of the Holy Ghost, you shall know him with a more perfect knowledge. And you have seen him, not as to the Divine nature: in this world, you have neither seen me, nor me. But, V. 9. He that seeth me, seeth the Father also: that is, he seeth him, who is not a man only, but who also, by my Divine nature, am one and the same with the Father: so that he who beholds me, and beholds me, no sense, or known by faith, who I am, cannot but know that I am one with my eternal Father; not one person, as the Sabellians fancied, but one in nature and substance. The ancient Fathers take care of the Arians, that these words, and others that follow in this chapter, could not be true, if Christ was no more than a creature: he is eternally, there being an infinite distance between the God and the highest of his creatures.

V. 10. Do you not believe, that I am in the Father, and the Father in me? These words confirm the equality of the Father and the Son: nor can they be supposed of an union of affection only, by what Christ told them before, John v. 17. 10. As the Father worketh tid now, so I work: and whatsoever things the Father worketh, these also I do in like manner the Son doth. W. - And greater than these shall he do, because I go to the Father. Christ speaks of the greatness of visible miracles, and tells them, that after his ascension the invisible ones, and such as are enabled, even to do greater miracles than he has yet shown to the world.

Euthym., Leont., Theophyl., Theodor., &c., agree, that our Saviour wished to en-
13 And whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son.

14 If you shall ask me anything in my name, that I will do.

15 If you love me, keep my commandments.

16 And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever,

17 The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you.

18 I will not leave you orphans: I will come to you.

19 Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live.

20 In that day, you shall know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them: he is it that loveth me. And he that loveth me, shall be loved by my Father: and I will love him, and will manifest myself to him.

22 Judas saith to him, not the Iscariot: Lord, how is it, that thou wilt manifest thyself to us, and not to the world?

23 Jesus answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make an abode with him.

Van. 13. That will I do. He does not now say, this the Father will do; to show that the power of both is equal, and the same, Wl.

Van. 16. Paraclete. This is a comforter, or also an advocate: insomuch as by inspiring prayer, he prays as it were, in us, and pleads for us. For ever. Hence it is evident, that this Spirit of truth was not only promised to the persons of the apostles, but also to their successors, through all generations. Ch.—I have not changed the word Paraclete, which signifies both an advocate and a comforter. He shall remain with you, and with you, for ever. What greater happiness, what greater security for the faithful, than to have this Divine promise, the Holy Ghost, the Spirit of Truth, remaining with the Church for ever, to protect them, and prove to them, that he is with them. Wl.

Van. 19. The world seeth me no more, after my death: but you shall see me, conversing with you for forty days, after my resurrection. Wl.

Van. 20. In that day, when I am risen again, or when the Holy Ghost is come, you shall know that I am in the Father, and how, and in what manner: as also, how I am in you, and you in me. The Arians and Socinians lay hold on these expressions, and of the words, (ch. xxi. 21,) when the Holy Ghost shall be come. The Pope may be one, as he and his Father are one, which words imply no more than a similitude, and an imitation of that union of love, (with which the three Divine Persons love one another,) though at an infinite distance. If the old or new Arians examined, with a sincere desire of finding the truth, (which they sought to seek from many passages in the New Testament, as well as from the sense and tradition of the Church, guided by the promised Spirit of truth,) they might certainly find how different is the union of nature and substance of the eternal Son with his eternal Father, and of that union of the three Divine Persons, when they are said to be one; from that inferior and lesser union of love and affection, by which either God loves his adoptive children, his faithful servants, or they love one another: they would easily discover that many things are said of the unity and union of the Divine Persons, which could not be true, unless they were one and the same; because these things are done, and considered, which by no means can be said of God and his creatures, or of the union of affections only, by which the creatures love one another. Wl.

Van. 21. Lord, how is it? 1st. What is done, or what will be done, that you are about to manifest to us, and not to the world? This question imagined that the Messiah would make manifest his glory of a temporal kingdom, not to them only, but to all the world. But Christ, by his answer, lets him know, that he spake only of a manifestation of his love to those that loved him. If any man love me, my Father will love him, and we will come to him, that is, the three Divine Persons will come to his soul, in a special manner, so as to bless him with an infinite number of graces, and to establish him in his soul. Wl.

Van. 25. The Paraclete, the Holy Ghost, whom the Father will send in my name, as proceeding also from me: and therefore Christ saith in the next chapter, (ver. 26,) that he shall send him from the Father. He will teach you all things. He will give you a more perfect knowledge of all those truths which I have taught you. Wl. Teach you all things. Here the Holy Ghost is promised to the apostles, and their successors, particularly, in order to teach them all truth, and to preserve them from error. Ch.

Van. 26. "That loveth me not, keepeth not my words. And the word which you have heard is not mine: but the Father's which sent me." Wl.

Van. 26. These things have I spoken to you, remaining with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

27 Peace I leave with you, my peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid.

28 You have heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.

29 And now I have told you before it come to pass: that when it shall come to pass, you may believe.

30 Now I will not speak many things with you. For the prince of this world cometh, and in me he hath not anything.

31 But that the world may know that I love the Father, and as the Father hath given me commandment so I do. Arise, let us go hence.

CHAP. XV.

A continuation of Christ's discourse to his disciples.

I AM the true vine; and my Father is the husbandman.

Van. 26. The Father is greater than I. According to the common exposition, Christ here speaks of himself, as he is made man, which interpretation is drawn from the circumstances of the text, Christ being about that time going to suffer and die, and shortly after to rise again, and ascend into heaven, all which agree to him as he was man, and according to his human nature. But the Arians can take no advantage from these words (though, with divines of the ancient Fathers, we should allow them to be spoken of Christ, as he is the Son of God): the Father may be said in some manner to be greater than the Son, if we consider the order of the Divine processes, that is, that the Father is the first Person, and proceeds from no other; whereas the Son proceeds from the Father. If any one, says S. Chrys., well understands that the Father is greater, inasmuch as he is the cause, from which the Son proceedeth, we will bear with him, and this way of speaking; provided he grant that the Son is not of a different substance, or nature. S. Athanasius allows the Father, and takes notice, that though the Father is said to be greater, yet he is not said to be better, nor more excellent than the Son; because they are one and the same in substance, nature, and other perfections. Wl. The dissension to the Divinity of Christ here triumph, and think they have the confession of Christ himself, that he is less than the Father. But if they would distinguish the two natures of Christ, their arguments would all fall to the ground. Jesus Christ, as man, and a creature, is inferior to his Father, the Creator; but, as God, he is, in every respect, equal to him. S. Basil, S. Aug., &c.

Van. 31. As the Father hath given me commandment, so I do. He again speaks of himself as man. — Arise, let us go hence. Yet, by chap. xxvi. 1, Christ still continued the like instructions, either in the same place, or in the way to Gethseman. Wl.

V. 7. Cognoscitias eum, in the present Greek copies (one excepted) we read, cognoscitis, γνωριςτε, Maldonatus judges it the true reading. But not only S. Aug. and the Latin Fathers, but even S. Chrys. reads H in the future tense, cognoscet, and takes particular notice of this reading, τό μὲν γνωρίζει τοῦτον. Hom. 73, tom. 8, p. 432, ed. Montfaucon.


V. 28. Pater major est et Pater minor est. S. Chrys. Hom. 50, p. 443, nov. ed. Si quis verò efferet majorem esse Patrem, ut filli principatum, sibi concedat caernarum, edo et radiatur eum. See S. Athan. Orat. 1, cont. Arianos, p. 399, ed. Ben., non dixit, Pater principaliter est me, ἐπίσημως μου λέγει, qui non esse eum aliud a Patris natura esse susciperetur, sed majore dixit, quod sunt dominus quod gravior est, aut temperat, sed qui ex ipso Patre cognitum est, putat in Phil. 4:8.

V. 31. As the Father hath given me commandment, so I do. — Arise, let us go hence. Yet, by chap. xxvi. 1, Christ still continued the like instructions, either in the same place, or in the way to Gethseman. Wl.

CHAP. XV. VER. 1. I am the true vine. Christ, says S. Aug., speaks of himself, as man, when he compares himself to a vine, his disciples to the branches, and his Father to the husbandman. He himself, as God, is also the husbandman. — Without me you can do nothing, that shall be meritorious of a reward in heaven.
2 Every branch in me, that beareth not fruit, he will take away; and every one that beareth fruit, he will purge it, that it may bring forth more fruit.
3 *Now you are clean, by reason of the word, which I have spoken to you.
4 Remain in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.
5 I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.
6 If any one remaineth not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth.
7 If you remain in me, and my words remain in you, you shall ask whatever you will, and it shall be done to you.
8 In this is my Father glorified, that you bring forth much fruit, and become my disciples.
9 As the Father hath loved me, I also have loved you. Remain in my love.
10 If you keep my commandments, you will remain in my love, as I also have kept my Father's commandments, and do remain in his love.
11 These things I have spoken to you, that my joy may be in you, and your joy may be fulfilled.
12 *This is my commandment, that you love one another, as I have loved you.
13 Greater love than this no man hath, that a man lay down his life for his friends.
14 You are my friends, if you do the things that I command you.
15 I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends; because all things whatsoever I have heard from my Father, I have made known to you.
16 You have not chosen me, but I have chosen you, and have appointed you, *that you should go, and should bring forth fruit, and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it to you.
17 *These things I command you, that you love one another.
18 If the world hate you: know ye that it hated me before you.
19 If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.
20 Remember my word that I said to you: *The servant is not greater than his lord. If they persecuted me, they will also persecute you: if they have kept my word, they will keep yours also.
21 But all these things they will do to you for my name's sake: because they know not him that sent me.
22 If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin.
23 He that hateth me, hateth my Father also.
24 If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen, and hated both me and my Father.
25 But that the word may be fulfilled which is written in their law: *They have hated me without cause.
26 *But when the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who pro ceedeth from the Father, he shall give testimony of me: And you shall give testimony, because you are with me from the beginning.

CHAP. XVI.

The conclusion of Christ's last discourse to his disciples.

THESE things have I spoken to you, that you may not be scandalized. 2 They will put you out of the synagogue: yea, the miracles done in their sight, which also were foretold of their Messiah, they can have no excuse for their obdurate sin of not believing.

VER. 5. See supra, xiii. 10.
VER. 7. On account of our being in this world, we sometimes ask for that which is not necessary for us. But these things will not be granted us, if we remain in Christ, who never grants us anything, unless it be profitable to us. S. Aug. tract. 81. in Joam.—If we abide in Christ by a lively faith, and his words abide in us by a lively, ardent charity, which can make us produce the fruits of good works, all that we ask will be granted us. V.—These conditional expressions, if you remain in the vine, if you keep my commandments, &c., &c., give us to understand, that our perseverance and salvation are upon conditions, to be fulfilled by us.—S. Aug. de Civ. et Gr., c. 18.
VER. 8. It is the glory of the husbandman, to see his vine well cultivated, and fruitful with fruit. And it is the glory of God, my Father, to see you filled with faith, charity, and good works, and to behold you carefully employed in the conversion of others. Then will men, seeing your good works, and the fruit of your preaching, among all nations, glorify your heavenly Father, as the author of all these blessings. S. Matt. v. 16. Cuhnz.
VER. 10. *I have kept my Father's commandments. He still speaks of himself as he was man. Wi.—This frequent admonition, of keeping the commandments, proves that a Christian's life consists not only in faith, but in good works. R.
VER. 14. You are my friends. A wonderful condescension, says S. Aug., in our blessed Redeemer, who was God as well as man, to call such poor and sinful creatures his friends: who, when we have done all we can and ought, are still but unprofitable servants. *I have called you my friends, because I have made known to you, &c. WI.
VER. 18. If the world hate you. The wicked, unbelieving world, hate and persecute you, as they have done me; and you remember, that the servant must not desire to be treated better than his master. WI.
VER. 22. They would not have sin, or would not be guilty of sin: that is, they would not be excluded, as to their not believing me to be their Messiah: but after so many instructions, which I have given them, and so many, and such
hour cometh, that whosoever killeth you, will think that he doth a service to God.
3 And these things will they do to you, because they have not known the Father, nor me.
4 But these things I have told you: that when the hour of them shall come, you may remember that I told you.
5 But I told you not these things from the beginning, because I was with you: And now I go to him that sent me: and none of you asketh me: Whither goest thou?
6 But because I have spoken these things to you, sorrow hath filled your heart.
7 But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you.
8 And when he shall come, he will convince the world of sin, and of justice, and of judgment.
9 Of sin indeed: because they have not believed in me.
10 Of justice: because I go to the Father: and you shall see me no longer:
11 And of judgment: because the prince of this world is already judged.
12 I have yet many things to say to you: but you cannot bear them now.
13 But when he, the Spirit of truth, shall come, he will teach you all truth: for he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come, he will show you.
14 He shall glorify me: because he shall receive of mine, and will declare it to you.

15 All things whatsoever the Father hath are mine. Therefore, I said, that he shall receive of mine, and will declare it to you.
16 A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.
17 Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me: and because I go to the Father?
18 They said, therefore: What is this that he saith, A little while? we know not what he speaketh.
19 And Jesus knew that they were desirous to ask him: and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me.
20 Amen, amen, I say to you, that you shall lament and weep, and the world shall rejoice: and you shall be sorrowful, but your sorrow shall be turned into joy.
21 A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.
22 So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.
23 And in that day you shall not ask me any thing.
Amen, amen, I say to you: if you ask the Father any thing in my name, he will give it you.

* Matt. vii. 7, and xxi. 22; Mark xvi. 14; Luke xix. 9; John, xvi. 13; James i. 5.
These things Jesus spoke, and lifting up his eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee.

2 And as thou hast given him power over all flesh, that he may give life everlasting to all whom thou hast given him.

3 And this is life everlasting: that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee upon the earth: I have finished the work which thou gavest me to do.

5 And now glorify me, O Father, with thyself, with the glory which I had with thee before the world was.

6 I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word.

7 Now they have known that all things which thou hast given me are from thee.

8 Because the words which thou gavest me, I have given to them: and they have received them, and have known of certain that I came forth from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine;

10 And all mine are thine, and thine are mine: and I am glorified in them.

11 And now I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep

the false gods of the Gentiles. Let the sociocracies take notice, that (1 John v. 20) the Son of God, Christ Jesus, is expressly called the true God, even with the Greek article, upon which they commonly lay so much stress. Wi.

Van. 5. And now glorify me, O Father, with thyself, with the glory which I had with thee before the world was. Glorify me, is the same as make me known to men: so that the sense may be, make men know, that I had the same glory with thee, from before the world was created, and from all eternity. Others understand, that Christ prays, that his eternal Father would make men to know that glory which I had with thee before the world was created, and from all eternity.

Van. 9. I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine; and thine are mine: and I am glorified in them.

11 And now I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep

the false gods of the Gentiles. Let the sociocracies take notice, that (1 John v. 20) the Son of God, Christ Jesus, is expressly called the true God, even with the Greek article, upon which they commonly lay so much stress. Wi.
them in thy name, whom thou hast given me: that they may be one, as we also are.

12 While I was with them, I kept them in thy name. *Those whom thou gavest me, I have kept: and none of them hath perished, except the son of perdition, *that the Scripture may be fulfilled.

13 And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world.

15 I do not ask that thou take them away out of the world, but that thou preserve them from evil.

16 They are not of the world: as I also am not of the world.

17 Sanctify them in truth. Thy word is truth.

18 As thou hast sent me into the world, I also have sent them into the world.

19 And for them I do sanctify myself: that they also may be sanctified in truth.

20 And not for them only do I pray, but for those also who through their word shall believe in me.

21 That they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou hast given me, I have given them: that they may be one, as we also are one.

23 I in them, and thou in me: that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

**CHAP. XVIII.**

24 Father, I will that where I am, they also whom thou hast given me, may be with me: that they may see my glory, which thou hast given me: because thou hast loved me before the foundation of the world.

25 Just Father, the world hath not known thee: but I have known thee: and these have known, that thou hast sent me.

26 And I have made known thy name to them, and will make it known: that the love wherewith thou hast loved me, may be in them, and I in them.

**CHAP. XVIII.**

The history of the Passion of Christ.

WHEN Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.

2 Now Judas also, who betrayed him, knew the place: because Jesus had often resorted thither with his disciples.

3 "Judas, therefore, having received a band of men, and servants, from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus, therefore, knowing all things that were to come upon him, went forward, and said to them: Whom seek ye?

5 They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them.

6 As soon, then, as he had said to them: I am he: they went backward, and fell to the ground.

7 Again, therefore, he asked them: Whom seek ye?

And they said: Jesus of Nazareth.
8 Jesus answered, I have told you, that I am he: if, therefore, you seek me, let these go their way.

9 That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one.

10 Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

11 Then Jesus said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

12 Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound him:

13 And they led him away to Annas first; for he was father-in-law to Caiphas, who was the high priest of that year.

14 Now Caiphas was he, who had given the counsel to the Jews: that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest.

16 But Peter stood at the door without. Then the other disciple, who was known to the high priest, went out, and spoke to the maid, and brought in Peter.

17 And the maid that was portress, said to Peter: Art thou one of this man's disciples? He saith: I am not.

18 Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves: and with them was Peter also standing, and warming himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort: and in private I have spoken nothing.

21 Why askest thou me? ask them who have heard what I have spoken to them: behold they know what things I have said.

22 And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest thou the high priest so?

23 Jesus answered him: If I have spoken ill, give testimony of the evil: but if well, why striketh thou me?

24 *And Annas sent him bound to Caiphas, the high priest.

25 And Simon Peter was standing, and warming himself. They said, therefore, to him: Art not thou also one of his disciples? He denied it, and said: I am not.

26 One of the servants of the high priest had his ear cut off, said to him: Did I not see thee in the garden with him?

27 Then Peter again denied: and immediately the cock crew.

28 *Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the Pasch.

29 Pilate, therefore, went out to them, and said: What accusation bring you against this man?

30 They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee.

31 Pilate then said to them: Take him you, and judge him according to your law. The Jews, therefore, said to him: It is not lawful for us to put any one to death.

32 *That the word of Jesus might be fulfilled, which he said, signifying what death he should die.

33 *Pilate, therefore, went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews?

34 Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?

35 Pilate answered: Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done?

36 Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.

37 Pilate, therefore, said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth: every one that is of the truth, heareth my voice.

38 Pilate saith to him: What is truth? And when he had said this, he went forth again to the Jews, and saith to them: I find no cause in him.
S. JOHN.

CHAP. XIX.

39 But you have a custom that I should release one unto you at the Pasch: will you, therefore, that I release unto you the king of the Jews?
40 Then they all cried again, saying: Not this man, but Barabbas. And Barabbas was a robber.

CHAP. XIX.

1 Then, therefore, Pilate took Jesus, and scourged him.
2 And the soldiers plaeting a crown of thorns, put it upon his head: and about him they put a purple garment.
3 And they came to him, and said: Hail king of the Jews: and they gave him blows.
4 Pilate, therefore, went forth again, and saith to them: Behold I bring him forth to you, that you may know that I find no cause in him.
5 (So Jesus came forth bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the man.
6 When the chief priests, therefore, and the officers, had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him, you, and crucify him; for I find no cause in him.
7 The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God.
8 When Pilate, therefore, had heard this saying, he feared the more.
9 And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer.
10 Pilate, therefore, said to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and have power to release thee?
11 Jesus answered: Thou shouldest not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin.
12 And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou releaseth this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar.
13 Now when Pilate had heard these words, he brought Jesus forth: and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha.
14 And it was the Parsceves of the Pasch, about the sixth hour, and he saith to the Jews: Behold your king.
15 But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar.
16 Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth.
17 And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew, Golgotha:
18 Where they crucified him, and with him two others, one on each side, and Jesus in the midst.
19 And Pilate wrote a title also; and he put it upon the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.
20 This title, therefore, many of the Jews read; because the place, where Jesus was crucified, was near to the city; and it was written in Hebrew, in Greek, and in Latin.
21 Then the chief priests of the Jews said to Pilate: Write not, the king of the Jews; but that he said, I am the king of the Jews.
22 Pilate answered: What I have written, I have written.
23 Then the soldiers, when they had crucified him, "took his garments, (and they made four parts, to every soldier a part,) and also his coat. Now the coat was without seam, woven from the top throughout.
24 They said then one to another: Let us not cut it but let us cast lots for it, whose it shall be; that the Scripture might be fulfilled, saying: They have parted my garments among them; and upon my vesture they have cast lot. And the soldiers indeed did these things.
25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.
26 When Jesus therefore, saw his mother, and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son.

CHAP. XIX.

Vrs. 1. Pilate's motive for ordering our Saviour to be scourged, was no other than this, that the Jews might be satisfied with these his numerous sufferings, and might no longer seek his death. For the same reason, likewise, he permitted his soldiers to inflict those unheard of cruelties, related in the sequel. S. Aug. tract. 116, in Joan.

Vrs. 11. Unless it were given, or permitted them from above. Therefore, he that delivereth me to thee, hath the greater sin. Some expound this of Judas; others, rather of the high priest Caiaphas, and the Jewish council: for they could not be ignorant, that Jesus was their Messiah, having seen the miracles Jesus did, and knowing the predictions of the prophets. Wl.

Vrs. 14. The Parsceves of the Pasch; that is, the day before the Passch Sabbath. The eve of every sabbath was called the Partceves, or day of preparation. But this was the eve of a high sabbath, viz. that which fell in the Paschal week. Ch.—It was about the sixth hour, when they crucified him. S. Mark, in his Gospel, saith, it was at the third hour that Jesus was crucified. These two evangelists are equally reconciled, if we consider, that according to the custom of the Jews, all that took place between the third and sixth hour of the day, was said to have happened in the third hour; their days being divided into four parts of three hours each, in the same manner as the nights were into four watches, of three hours. S. Mark, therefore, might very well, that the crucifixion of our Saviour took place in the third hour; though it might have been towards the conclusion of this general division of the day: whilst St. John, with a reason equally as good, says, that it happened about the sixth hour. John Nicolas, in his marginal notes on St. Thomas's Aucte Cacceas.
S. JOHN.

27 After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

28 Afterwards Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst.

29 Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth.

30 When Jesus, therefore, had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost.

31 Then the Jews, (because it was the Parasece,) that the bodies might not remain upon the cross on the sabbath day, (for that was a great sabbath day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 The soldiers, therefore, came; and they broke the legs of the first, and of the other that was crucified with him.

33 But when they came to Jesus, and saw that he was already dead, they did not break his legs.

34 But one of the soldiers opened his side with a spear, and immediately there came out blood and water.

35 And he that saw it, gave testimony; and his testimony is true. And he knoweth that he saith true; that you also may believe.

36 For these things were done, that the Scripture might be fulfilled: You shall not break a bone of him.

37 And again another Scripture saith: They shall look on him whom they pierced.

38 And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but in private, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate permitted him. He came, therefore, and took away the body of Jesus.

39 And Nicodemus also came; he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound.

40 They took, therefore, the body of Jesus, and bound it in linen cloths with the spices, as it is the custom with the Jews to bury.

41 And there was in the place, where he was crucified, a garden; and in the garden a new sepulchre, wherein no man had yet been laid.

42 There, therefore, by reason of the Parasece of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

CHAP. XX.

Christ's resurrection, and manifestation to his disciples.

AND on the first day of the week, Mary Magdalen came early in the morning, while it was yet dark, to the sepulchre; and she saw the stone taken away from the sepulchre.

2 She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter, therefore, went out, and that other disciple, and they came to the sepulchre.

4 And they both did run together, and that other disciple outran Peter, and came first to the sepulchre.

5 And when he stooped down, he saw the linen cloths lying: but yet he went not in.

6 Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linens lying,

7 And the napkin, that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place.

8 Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

10 So the disciples went away again to their home.

11 But Mary stood without at the sepulchre, weeping.

8 And as she wept, so she stooped down, and looked into the sepulchre:

12 And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

CHAP. XX. V. 1. As our Saviour had been interred in great haste, the holy women, who had before accompanied Jesus in all his journeys, brought perfumes to embalm his sacred body again, in a manner more proper, than Nicodemus and Joseph of Arimathea had been able to do before. S. John makes mention of Mary Magdalen only, because it was his intention to give a particular relation of all that she did: but we learn from the other evangelists, that there were three holy women at the sepulchre together, viz. Mary Magdalen, Mary, the mother of James, and Salome. Calmet.


CHAP. XX. V. 5. He saw the linen cloths lying. S. Chrys. takes notice, that Christ's body being buried with myrrh, the linen would stick as fast to the body as pitch, so that it would be impossible to steal, or take away the body, without the linen cloths.

V. 8. He saw, and believed. He did not yet believe that Jesus was risen from the dead, because he was still ignorant that he was to rise from the dead. For although the apostles had so often heard their Divine Master speak in the most plain terms of his resurrection, still being so much accustomed to parables, they did not use it all. And besides, it was the custom of the Jews, at their great burials, to cover the body with spices and perfumes. W.
18 They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have laid him.
19 When she had said these words, she turned herself back, and saw Jesus standing: and she knew not that it was Jesus.
20 Jesus saith to her: Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him: Sir, if thou hast taken him away, tell me where thou hast laid him: and I will take him away.
21 Jesus saith to her: Mary. She turning to him, saith to him: Rabboni, (that is to say, Master).
22 Jesus saith to her: Do not touch me, for I have not yet ascended to my Father: but go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God.
23 Mary Magdalene cometh, telling the disciples: I have seen the Lord, and these things he said to me.
24 Now when it was late that same day, being the first day of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews: Jesus came and stood in the midst, and said to them: Peace be to you.
25 And when he had said this he showed them his hands, and his side. The disciples therefore were glad, when they saw the Lord.
26 And he said to them again: Peace be to you. As the Father hath sent me, I also send you.
27 When he had said this, he breathed on them, and said to them: Receive ye the Holy Ghost:
28 Whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained.
29 Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.
30 The other disciples therefore, said to him: We have seen the Lord. But he said to them: Unless I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.
31 And after eight days, his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you.
32 Then he saith to Thomas: Put thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous, but faithful.
33 Thomas answered, and said to him: My Lord, and my God.
34 Jesus saith to him: Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet believe.

Matt. xviii. 18.

19. And when he had said this he showed them his hands, and his side. The disciples therefore were glad, when they saw the Lord.

20. And he said to them again: Peace be to you. As the Father hath sent me, I also send you.

21. When he had said this, he breathed on them, and said to them: Receive ye the Holy Ghost:

22. Whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained.

23. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

24. The other disciples therefore, said to him: We have seen the Lord. But he said to them: Unless I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

25. And after eight days, his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you.

26. Then he saith to Thomas: Put thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous, but faithful.

27. Thomas answered, and said to him: My Lord, and my God.

28. Jesus saith to him: Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet believe.


29. Whose sins you shall forgive, &c. See S. Cyr. l. 12, in Joan, p. 1101 ματονοποιο̄εστες ευγνωμονες. S. Chrys. hom. 86, p. 517, nov. ed. Magna ex secularium dignitas, quorum remittit pecatt; see also l. 5, de Sacerd. l. 1, p. 263, nov. ed. Ibid. null ceas incredulitas, sed fideli, cui ραγνωσιμα παρασυνέναι διά πέντε.
Chap. XXI.

S. JOHN.

CHAP. XXI.

Christ manifests himself to his disciples by the sea side, and gives Peter the charge of his sheep.

AFTER this Jesus showed himself again to the disciples at the sea of Tiberias. And he showed himself to them in this manner:

2 There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana in Galilee, and the sons of Zebedee, and two of his disciples.

3 Simon Peter said to them: I go fishing. They say to him: We also come with thee. And they went forth and entered into a ship: and that night they caught nothing.

4 But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

5 And Jesus said to them: Children, have you any meat? and they answered him: No.

6 He saith to them: Cast the net on the right side of the ship, and you shall find. They cast, therefore: and now they were not able to draw it for the multitude of fishes.

7 That disciple, therefore, whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girded his coat about him, (for he was naked) and cast himself into the sea.

8 But the other disciples came in the ship, (for they were not far from the land, but as it were two cubits,) drawing the net with fishes.

9 As soon, then, as they came to land, they saw no coals lying, and a fish laid thereon, and bread.

10 Jesus saith to them: Bring hither the fishes which you have now caught.

11 Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken.

12 Jesus saith to them: Come, and dine. And none of them who were at meat, durst ask him: Who art thou, knowing that it was the Lord?

13 And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

14 This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

15 When, therefore, they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee.

16 He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee.

17 He saith to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee.

18 He said to him: Feed my sheep.

19 And this he said, signifying by what death in this triple protestation of love, says S. Aug., might correspond to his triple donation.

S. Peter did not answer that he loved him more than the rest did, which he could not know, but modestly said, Yea, Lord, thou knowest I love thee: and the third time, feed my sheep. To feed, in the style of the Scriptures, is to guide, rule, and govern. S. Ambrose, and some other Fathers, note, as if by the word sheep might be understood the people, and by the sheep those placed over them, as bishops, priests, &c.; but others make such a distinction as this, bestowing as sheep and shepherd, only on those comprehending all the members of Christ's church, of whatever condition, even the rest of the apostles. For here it was that Christ gave to S. Peter that power, which he had promised him (Matt. xvi. 18), that is, he made S. Peter head of his whole church, as he had instructed at the first meeting when S. Andrew brought him to our Saviour, when he changed his name from Simon to Peter, again, when he chose him, and made him the first of his twelve apostles; but particularly, when he said, Thou art Peter, (a rock) and upon this rock will I build my church, &c. Upon this account the Catholic Church, from the very beginning, hath acknowledged the supreme power of the successors of S. Peter, in spirituals, over all Christian Churches. This appears even by the writings of Tertullian, of S. Irenæus, of S. Cyprian, of the greatest doctors and bishops both of the west and east, of S. Jerome, S. Augustin, of S. Chrysostom, in several places, of the first general Councils, particularly of the great Council of Chalcedon, &c. Wi.

vii. 16, 17. Feed my sheep. Our Lord had pronounced the spiritual supremacy to S. Peter (Matt. xvi. 19); and he fulfilled this promise, by changing him with the superintendency of all his sheep, without exception; and consequently of his whole flock, that is, of his whole Church. Ch.

vii. 18. This is my commandment, that ye love one another, as I have loved you. Thus he enjoining charity, signifying by what death he should glorify God; that is, that a cross should be the instrument of his death and martyrdom.—Whoever thou wouldest not: which is no more than to say, that a violent death is against the natural inclination of any man, even though he be ever so willing, and disposed to undergo it. But by this is meant the martyrdom of S. Peter, which took place thirty-four years after this. He was first cast into prison, and then led out to punishment, as Christ had foretold him. He stretched out his arms to be chained, and again he stretched them out, when he was crucified; for he died by the cross, as the ancients assure us Caius.
should glorify God. And when he had said this, he saith to him: Follow me. 20 Peter turning about, saw that disciple whom Jesus loved, following, who also leaned on his breast at the supper, and said: Lord, who is he that shall betray thee? 21 Him, therefore, when Peter had seen, he saith to Jesus: Lord, and what shall this man do? 22 Jesus saith to him: So I will have him to remain till I come; what is it to thee? follow thou me. 23 This saying, therefore, went abroad among the brethren, that disciple dieth not: but, So I will have him to remain till I come; what is it to thee? 24 This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.

* Supra, xxii. 32.

ACTS OF THE APOSTLES.

LXXII. after giving us the history of the acts, miracles, sufferings, and instructions of Jesus Christ, in his Gospel, here gives us the life and actions of the apostles, the primitive Christians, and particularly all that relates to St. Paul, by way of an appendix. And what could be give more useful or more important to the Church, whether we consider the noble examples he offers for our imitation, or the excellent lessons for our improvement in spiritual wisdom? He describes in this book, the accomplishments of many things that had been predicted by Jesus Christ, the descent of the Holy Ghost, the prodigious change effected in the minds and hearts of the apostles, the marvelous predictions of St. Jerome, the most model of Christian virtues, in the lives of the first Christians, and the practice of the most eminent virtues, in the context of the blessed apostles; the miraculous operations of the Holy Spirit, in the conversion of the Gentiles, and this wonder of wonders, the foundation of the holy Church.

THE

ACTS OF THE APOSTLES.

ch. i, p. 556, ed. Rigg, where he calls the successor of S. Peter, Postfiscus maximi, et Episcopum Episcoporum. S. Iren. l. 3, c. 2, S. Cyp. Ep. 66, p. 86, ed. Rigg. Navigare et sedent et ad Petri Cathedram, arque ad Ecclesiam principalem See S. Jerom, Epist. 57, and 33, p. 175, nov. ed. S. Aug.—S. Chrys. on this place. Hom. 88, p. 245, nov. ed. Our alius præfacentem (Petrum), alioque? he annunciat, legaturque in toto apostolatu, et semita omnis, et corpus, coetus illusionis, etc. Scitur per saevitias derivatur. And a little after, p. 527, putting the objection, why St. James, and not St. Peter, was made bishop of Jerusalem, he answers, because St. Peter was to be over the whole universe, the republicus, universae orbis, &c. The same S. Chrys. l. 3, c. 2. D. S. C. L. 4, c. 1, tom. 1, p. 714, nov. ed. S. Ben., quam de causis sibi sanguinum effudit suum? certe in ossibus acquisivit, quorum curam putat Petro, tum Petri Successoribus communicat.—C. Clar. Lab. tom. 4, p. 505. The Council thus writes to St. Leo; omnium constitutis inscriptis, quibus tu quidem uniuscaput membris praebet, &c., habebat virum sanctissimum, &c. And in the Acts of Jerusalem, the answer, because S. Peter was to be over the whole universe, the republicus, universae orbis, &c. See the Annals, Matt. xvi. 18.

1 V. 22. See volumens manus, non unius manus. St. Jerome, in his translation, has added Joannes lebes abstulit, non hoc diaconis Dominium, aperta contradictione declarans: quia enim subjungens, non dictat Jesus, non meritor, nisi ab hominum corrigenda quod falsum fuerit instituted by the Chrysostom, in his exposition, p. 1120, interpolvera. See S. Aug., at the end of his 15th tract, where he saves these miracles, p. 298, interpolvera.

* Y. 5. Nunquam pulvinatum labia! Alab. et mpvóvovs. 1 Y. 15. He made S. Peter head of his whole Church. See Pecoral. I. de Padi-
CHAPTER I.
The ascension of Christ. Matthias is chosen in place of Judas.

T
he former treatise I made, O Theophilus, of all things, which Jesus began to do and to teach,
2 Until the day on which, giving commands by the Holy Ghost to the apostles whom He had chosen, He was taken up:
3 To whom also He showed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God.
4 And eating with them, He commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, *which you have heard (saith he) by my mouth.
5 For John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence.
6 They, therefore, who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel?
7 But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power:
8 *But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth.

* A D 34.—Luke xxiv. 19; John xiv. 26.—Matt. iii. 11; Mark i. 8.£

CHAP. I. Vers. 1. S. Luke, who was the author of this history, attests, in this verse, to his Gospel, which he calls his first discourse. In that he informed us not only of the actions, but also of the doctrines of our Saviour. These words, to d euui to tawau, are the abridgment of the whole gospel: here he gives us the Acts of the Apostles, that is, a history of their travels and preaching. In the beginning of this work he speaks of all the apostles, and what they did before their dispersion. As soon as he comes to the mention of S. Paul, he takes notice of no one else, but is entirely taken up with the narrative of his actions. He addresses his book to Theophilus, which signifies a friend of God, or one who loves God. The apostle is said to have intended to dedicate it to all the faithful, who believed in, and loved God. But it is probable, that this was some distinct person, well known to S. Luke, and illustrious for his birth, because he gives him the title of apostles, most excellent, Calmet.

Vers. 2. Until the day on which, giving commands by the Holy Ghost to the apostles whom He had chosen, He was taken up. As the Scripture was written without distinction of verses, and without any stops, or commas, (which were added afterwards,) the construction, and joining of the words in this verse, is ambiguous. The question is with what of these words, by the Holy Ghost, are to be joined. The sense might be: 1. That he was taken up by the Holy Ghost: but this is generally rejected. 2. That he gave his commands by the Holy Ghost to his apostles: that is, says S. Chrys., that he gave them spiritual grace, through the Holy Ghost, after his ascension, for the work of their ministry, and the perfection of their labours. The most probable exposition seems to be, that he gave his special commands to his apostles, or to those whom he chose to be his apostles, by the Holy Ghost, or by his holy and divine Spirit. Why did he not appear to all, but only to his disciples? Because to many of them, who did not know the mystery, he would have seemed a phantom. For if the disciples themselves were deceived, and terrified, and required to teach him with their hands, how would others have been affected? But we know from their miracles the truth of the resurrection, which is made evident to all succeeding generations.

Vers. 9. And eating with them. This is a literal translation from the vulgar Latin.

Verse 10. But the Prot. translation, from some Greek copies, would have it, And they entered into one upper room, where there remained Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude, of James.

Verse 11. All these were persevering with one spirit in prayer. The word, with one spirit, might be better rendered, with one accord, as in Act. ii. 46. But the word accord is superfluously added here, as well as in the Greek, and specially so, as the word spirit is not there used. It is, says M. Du Cange, an expressing word, applied to all that are joined together in a public act of devotion to receive the Holy Ghost. 1. Prayer. 2. Perseverance in it. 3. To be of one mind, perfectly united in charity, and the love of one another. This is the last mention that is made in Scripture of the blessed Virgin Mary. She lived the rest of her time with the Christians, (as here she is particularly named and noted amongst them,) and especially with S. John, the apostle, to whom she was recommended in that manner.
concerning Judas, who was the leader of them that apprehended Jesus:

17 Who was numbered with us, and had obtained part of this ministry.

18 And he indeed had possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all the bowels rushed out.

And it became known to all the inhabitants of Jerusalem: so that the same field is called in their tongue, Haceldama: that is, The field of blood.

20 For it is written in the book of Psalms: *Let their habitation become desolate, and let there be none to dwell therein: *and let another take his bishopric.

21 Wherefore of these men which have been with us, all the time that the Lord Jesus came in and went out among us,

22 Beginning from the baptism of John, until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

23 And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, saying: Thou, O Lord, who knowest the hearts of all men, show which of these two thou hast chosen,

25 To take the place of this ministry, and apostleship, from which Judas hath by transgression fallen, that he might go to his own place.

26 And he gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

CHAP. II.

The disciples receive the Holy Ghost. Peter's sermon to the people. The piety of the first converts.

AND when the days of the Pentecost were accomplished, they were all together in the same place:

2 And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

3 And there appeared to them cloven tongues, as it were of fire, and it sat upon each of them:

4 *And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

5 Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven.

6 And when this voice was made, the multitude came together, and was confounded in mind, because that every one heard them speaking in his own tongue.

7 And they were all amazed, and wondered, saying: Behold are not all these, who speak, Galileans?

8 And how have we every one heard our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia,

10 Phrygia, and Pamphylia, Egypt and the parts of Libya about Cyrene, and strangers of Rome,

11 Jews also, and Proselytes, Cretes, and Arabs, we have heard them speak in our own tongues the wonderful works of God.

12 And they were all astonished, and wondered, saying one to another: What meaneth this?

13 But others mocking, said: These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all ye that dwell in Jerusalem, be this known to you, and with your ears receive my word.

15 For these are not drunk, as you suppose, seeing it is but the third hour of the day:

16 But this is that which was spoken of by the prophet Joel:

17 *And it shall come to pass in the last days, (sith the Lord,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

18 And upon my servants indeed, and upon my handmaids, will I pour out in those days of my Spirit, and they shall prophesy:

Acts 2:4-11


Acts 1:15-26

Acts 2:1-21
19 And I will show wonders in the heaven above, and signs on the earth beneath: blood and fire, and vapour of smoke.

20 The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord comeeth.

21 And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles and wonders, and signs, which God did by him in the midst of you, as ye also know:

23 This same being delivered up by the determinate counsel and foreknowledge of God, ye have crucified and put to death by the hands of wicked men:

24 Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be detained by it.

25 For David saith concerning him: I foresaw the Lord always before my face: because he is at my right hand, that I may not be moved:

26 For this my heart hath been glad, and my tongue hath rejoiced: moreover, my flesh also shall rest in hope;

27 Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.

28 Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.

29 Ye men, brethren, let me freely speak to you of the patriarch David, that he died, and was buried: and his sepulchre is with us to this present day.

30 Whereas, therefore, he was a prophet, and knew that God had sworn to him, that of his loins one should sit upon his throne:

31 Foreseeing he spoke of the resurrection of Christ:

32 This Jesus hath God raised up again, whereof we are all witnesses.

33 Being exalted therefore, by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which ye see and hear.

34 For David did not ascend into heaven: but he himself said: The Lord said to my Lord, Sit thou on my right hand,

35 Until I make thy enemies thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made him Lord and Christ, this same Jesus, whom you have crucified.

37 Now when they had heard these things, they were baptized into the name of the Lord Jesus Christ, for the remission of your sins: and ye shall receive the gift of the Holy Ghost.

38 For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call.

39 And with a great many other words did he testify and exhort them, saying: Save yourselves from this pernicious generation.

40 They therefore that received his word were baptized: and there were added to them in that day about three thousand souls.

41 And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers.

42 And the Lord added to the church daily such as should be saved.
And fear came upon every soul: and many wonders and signs were done by the apostles in Jerusalem, and there was great fear in all. And all they that believed were together, and had all things common. They sold their possessions and goods, and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart. Praising God together, and having favour with all the people. And the Lord added daily to their society such as should be saved.

CHAP. III.

The miracle upon the lame man, followed by the conversion of many.

Now Peter and John went up to the temple at the ninth hour of prayer. And a certain man who was lame from his mother’s womb, was carried: whom they laid daily at the gate of the temple, which is called Beautiful, that he might beg alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, begged to receive alms. But Peter with John, fixing his eyes upon him, said: Look upon us. And he looked earnestly upon them, hoping that he should receive something from them. But Peter said: Silver and gold have I none; but what I have, I give thee: in the name of Jesus Christ of Nazareth, rise up, and walk. And having taken him by the right hand, he lifted him up, and with both feet and soles became firm. And he leaping up, stood, and walked: and entered with them into the temple, walking and leaping, and praising God.

And all the people saw him walking and praising God.

* A.D. 33.


10 And they knew him, that it was he which sat for alms at the Beautiful gate of the temple: and they were all filled with wonder and amazement at that which had happened to him. And as he held Peter and John, all the people, amazed, ran to them to the porch which is called Solomon’s.

12 Which Peter seeing, made answer to the people. Ye men of Israel, why wonder ye at this? or why look ye upon us, as if by our strength or power, we had made this man to walk?

13 The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son, Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released.

14 But ye denied the Holy and the Just One, and desired a murderer to be granted unto you. But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.

16 And his name, through the faith of his name, hath made this man strong whom you have seen and known: and the faith which is by him, hath given this perfect soundness in the sight of you all.

17 And now, brethren, I know that you did it through ignorance, as also your rulers.

18 But those things, which God had foretold by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled.

19 Be penitent, therefore, and be converted, that your sins may be blotted out:

20 That when the times of refreshment shall come from the presence of the Lord, and he shall send him whom he hath been preached unto you, Jesus Christ,

21 Whom heaven indeed must receive until the times of the restitution of all things, which God hath spoken by the mouth of all the holy prophets.

* Matt. xxvii. 10; Mark xv. 11; Luke xxiii. 15; John xviii. 40.
the mouth of his holy prophets from the beginning of the world.
22 For Moses indeed said: *A prophet shall be the Lord, your God, raise up unto you out of your brethren, like unto me: him you shall hear, according to all things whatsoever he shall speak to you.
23 And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people.
24 And all the prophets, from Samuel and afterwards, that have spoken, have foretold these days.
25 You are the children of the prophets, and of the covenant which God made to our fathers, saying to Abraham: *And in thy seed shall all the families of the earth be blessed.
26 To you first, God, raising up his Son, sent him to bless you: that every one should convert himself from his wickedness.

Peter and John are apprehended. Their constancy. The Church is increased.

And when they were speaking to the people, the priests, and the officers of the temple, and the Sadducees, came unto them,
2 Being grieved that they taught the people, and declared in Jesus the resurrection from the dead:
3 And they laid hands on them, and put them in custody till the next day: for now it was evening.
4 But many of them, who had heard the word, believed: and the number of the men was made five thousand.
5 And it came to pass on the morrow, that their rulers, and ancients, and Scribes, were gathered together in Jerusalem:
6 And Anna, the high priest, and Caiphas, and John, and Alexander, and as many as were of the priestly race.

restored to their proper order. He shall avenge the injuries done to God; restore peace to the afflicted Jews of the earth, and justice to their persecutors. He shall exalt his Church, and himself receive the homage of adoration from every tongue. (Cf. Mal. iii. 20; Is. xlii. 5; Eccl. xi. 9.)

A.D. when they were speaking to the people, the priests, and the officers of the temple, and the Sadducees, came unto them,
be just in the sight of God, to hear you rather than God, judge ye.
20 For we cannot but speak the things which we have seen and heard.
21 But they, threatening them, sent them away: not finding how they might punish them, because of the people: for all men glorified what had been done, in that which had come to pass.
22 For the man was above forty years old, in whom that miraculous cure had been wrought.
23 And being let go, they came to their own company, and related all that the chief priests and ancients had said to them.
24 Who, when they had heard them, with one accord lifted up their voice to God, and said: Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them:
25 Who, in the Holy Ghost, by the mouth of our father, David, thy servant, hast said: Why have the Gentiles raged, and the people devisèd vain things?
26 The kings of the earth stood up, and the princes assembled together against the Lord, and against his Christ.
27 For there were truly assembled in this city, against thy holy Son, Jesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles, and the people of Israel,
28 To do what thy hand and thy counsel decreed to be done.
29 And now, Lord, behold their threatenings, and grant to thy servants, with all confidence to speak thy word,
30 In this, that thou stretch forth thy hand to cures, and signs, and wonders, to be done by the name of thy holy Son, Jesus.

But a certain man, named Ananias, with Saphiræ,
his wife, sold a field,
2 And by fraud kept part of the price of the field, his wife being conscious of it, and bringing a certain part of it, laid it at the feet of the apostles.
3 But Peter said: Ananias, why hast Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the field?
4. Whilst it remained, did it not remain to thee? and was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.

5. And Ananias hearing these words, fell down, and gave up the ghost. And great fear came upon all that heard it.

6. And the young men, rising up, removed him, and carried him out, buried him.

7. And it came to pass, about the space of three hours after, his wife also not knowing what had happened, came in.

8. And Peter said to her: Tell me, woman, whether you sold the field for so much? And she said: Yea, for so much.

9. And Peter said unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of these, who have buried thy husband, are at the door, and they shall carry thee out.

10. Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead; and carried her out, and buried her by her husband.

11. And there came great fear upon the whole church, and upon all that heard these things.

12. And by the hands of the apostles many signs and wonders were done among the people. And they were all, with one accord, in Solomon's porch.

13. But of the rest, no one durst join himself to them: but the people magnified them.

14. And the multitude of men and women, that believed in the Lord, was more increased.

15. Insomuch, that they brought out the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow, at the least, might overshadow any of them, and they might be delivered from their infirmities.

16. And there came also together, to Jerusalem, a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits: who were all healed.

17. Then the high priest, rising up, and all that were with him, (which is the heresy of the Sadducees,) were filled with indignation.

18. And they laid hands on the apostles, and put them in the common prison.

19. But an angel of the Lord, by night opening the doors of the prison, and leading them out, said: Go, and, standing, speak in the temple and to the people, all the words of this life.

20. And they having heard this, entered early in the morning into the temple, and taught. Now the high priest being arrived, and they that were with him, assembled the council, and all the ancients of the children of Israel: and sent to the prison to have them brought.

21. But when the officers came, and having opened the prison, found them not, returning back, they told.

22. Saying: The prison indeed we found shut with all diligence, and the keepers standing before the doors: but opening it, we found no man within.

23. Now, when the magistrat of the temple, and the chief priest, heard these words, they were in doubt what was become of them.

24. But a certain man coming, told them: Behold, the men whom you put in prison, are standing in the temple and teaching the people.

25. Then went the magistrat with the officers, and brought them without violence: for they feared the people, lest they should be stoned.

26. And when they had brought them, they set them before the council. And the high priest spoke to them,

27. Saying: Commanding, we commanded you, that you should not teach in this name: and behold, you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us.

28. Peter then answering, and the apostles, said: We ought to obey God rather than men.

29. The word of God that was first published by the sects new rising in heaven, says: "If the shadow of Peter's body could afford help, how much more now the faith of his power?" (Serm. 30. de sanctis.

30. "That the shadow of Peter's body should help, how much more now the faith of his power!"

31. This Prince and Saviour, God hath exalted with his right hand, to give repentance to Israel, and remission of sins.

32. And we are witnesses of these things: and the Holy Ghost, whom God hath given to all those that obey him.

33. With this report the priests would have interrupted them, and not have waited to answer them. Conclusion.

34. Of the rest, no one durst join himself to them: that is, none of those that did not believe: yet the people praised them, and the number of the faithful increased. W.
33 When they had heard these things, they were cut to the heart, and they thought to put them to death.  
42 And they ceased not every day in the temple, and from house to house, to teach and preach Christ Jesus.

CHAP. VI.

The ordaining of the seven deacons. The soul of Stephen.

42 And they ceased not every day in the temple, and from house to house, to teach and preach Christ Jesus.  

A N D * in those days, the number of the disciples in increasing, there arose a murmuring of the Grecians against the Hebrews, for that their widows were neglected in the daily ministration.

2 Then the twelve calling together the multitude of the disciples, said: It is not fit that we should leave the word of God, and serve tables.  
3 Therefore, brethren, look ye out among you seven men, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the discourse pleased all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parthenes, and Nicolas, a proselyte of Antioch.  
6 These they placed in the presence of the apostles: and they, praying, imposed hands upon them.

7 And the word of the Lord increased, and the number of the disciples was multiplied very much in Jerusalem: a great multitude also of the priests obeyed the faith.

8 Now Stephen, full of grace and fortitude, did great wonders and miracles among the people.

* A D. 33.
9 But certain men of the synagogue, that is called of the Libertines, and of the Cyrenians, and of the Alexandrians, and of those that were of Cilicia, and Asia, rose up disputing with Stephen.
10 And they were not able to resist the wisdom and the spirit with which he spoke.
11 Then they suborned men to say, that they had heard him speaking words of blasphemy against Moses and against God.
12 They stirred up therefore the people, and the ancients, and the Scribes: and running together they took him, and brought him before the council.
13 And they set up false witnesses, who said: This man ceaseth not to speak words of blasphemy against the holy place, and the law.
14 For we have heard him say, that this Jesus of Nazareth, shall destroy this place, and shall change the traditions, which Moses delivered to us.
15 And all they who sat in the council looking earnestly upon him, saw his face as it were the face of an angel.

CHAP. VII.

Stephen's speech before the council: his martyrdom.

THEN the high priest said: Are these things so?
2 And he said: Ye men, brethren, and fathers, give ear. The God of glory appeared to our father, Abraham, when he was in Mesopotamia, before he dwelt in Charran,
3 And he said to him: Go forth out of thy country, and from thy kindred, and come into the land which I will show thee.
4 Then he went out of the land of the Chaldeans, and dwelt in Charran. And from thence, after his father was dead, he removed him into this land, in which you now dwell.
5 And he gave him no inheritance in it, no not the place of a foot: but he promised to give it him in possession, and his seed after him, when he had not a son.

6 And God said to him: That his seed should sojourn in a strange country, and that they should bring them under bondage, and treat them ill for four hundred years:
7 And the nation which they shall serve, I will judge: saith the Lord: and after these things they shall go out, and shall serve me in this place.
8 And he gave him the covenant of circumcision: and so he begot Isaac, and circumcised him the eighth day: and Isaac, Jacob: and Jacob, the twelve patriarchs.
9 And the patriarchs, moved with envy, sold Joseph into Egypt: and God was with him.
10 And he delivered him out of all his tribulations: and gave him favour and wisdom in the sight of Pharaoh, king of Egypt, and he appointed him governor over Egypt, and over all his house.
11 Now there came a famine over all Egypt, and Canaan, and great tribulation: and our fathers found no food.
12 But when Jacob had heard that there was corn in Egypt: he sent our fathers the first time:
13 And at the second time Joseph was known by his brethren, and his kindred was made known to Pharaoh.
14 And Joseph sending, called thither Jacob, his father, and all his kindred, seventy-five souls.
15 So Jacob went down into Egypt, and he died, and our fathers.
16 And they were translated to Sichem, and were laid in the sepulchre, which Abraham bought for a sum of money of the sons of Heman, the son of Sichem.
17 And when the time of the promise drew near, which God had promised to Abraham, the people increased and were multiplied in Egypt.
18 Till another king arose in Egypt who knew not Joseph.
19 The same dealing deceitfully with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.
ACTS OF THE APOSTLES.

Chap. VII.

20. At the same time was Moses born, and he was acceptable to God, and he was nourished three months in his father's house.

21. But he being exposed, Pharaoh's daughter took him up, and nourished him for her own son.

22. And Moses was instructed in all the wisdom of the Egyptians, and he was powerful in his words, and in his deeds.

23. And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel.

24. And having seen a certain man suffer an injury, he defended him: and striking the Egyptian, he avenged him who suffered the injury.

25. And he thought that his brethren understood that God, by his hand, would save them: but they understood it not.

26. And the next day he showed himself to them that were at strife: and would have reconciled them in peace, saying: Men, ye are brethren, why hurt ye one another?

27. But he that did the injury to his neighbour, thrust him away, saying: Who hath appointed thee prince and judge over us?

28. Wilt thou kill me, as thou didst yesterday kill the Egyptian?

29. And Moses fled upon this word: and became a stranger in the land of Midian, where he begat two sons.

30. And when forty years were expired, there appeared to him in the desert of Mount Sinai an angel, in a flame of fire, in a bush.

31. And Moses seeing it, wondered at the sight: and as he drew near to view it, the voice of the Lord came to him, saying:

32. I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses being terrified, durst not behold.

33. And the Lord said to him: Loose thy shoes from off thy feet: for the place wherein thou standest, is holy ground.

34. Seeing, I have seen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt.

35. This Moses, whom they refused, saying: Who hath appointed thee prince and judge? him God sent a prince and redeemer, by the hand of the angel, who appeared in the bush.

36. He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the desert for forty years.

37. This is that Moses who said to the children of Israel: A prophet will God raise up to you out of your own brethren, as myself: him shall you hear.

38. This is he who was in the church in the wilderness, with the angel, who spoke to him on Mount Sinai, and with our fathers: who received the words of life to give to us.

39. To whom our fathers would not be obedient: but repulsed him, and in their hearts returned back into Egypt.

40. Saying to Aaron: Make us gods to go before us: for as to this Moses, who brought us out of the land of Egypt, we know not what is become of him.

41. And they made a calf in those days, and offered sacrifices to the idol, and rejoiced in the works of their own hands.

42. And God turned, and gave them up to serve the host of heaven, as it is written in the book of the prophets: Did you offer victims and sacrifices to me for forty years in the desert, O house of Israel?

43. And you took unto you the tabernacle of Moloch, and the star of your god, Remphan, figures which you made to adore them. And I will carry you away beyond Babylon.

44. The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking to Moses that he should make it according to the form which he had seen.

45. Which also our fathers receiving, brought in with Jesus, into the possession of the Gentiles, whom God expelled from the face of our fathers, until the days of David:


2. And the prophet spoke in answer to this word: because he perceived the murder he had committed was become public, though he thought it to be secret. Menaces.—He fled, to avoid the anger of the king, into Midian, where, during his sojourn there, he and two sons of Sebna, whom he married there. V.—Moses, or Moyses, in the Egyptian dialect, means, saved from water. He slew the Egyptian by particular inspiration of God, as a prelude to his delivering the people from oppression and bondage, ver. 23, supra. But such particular and extraordinary examples are not to be imitated. Ch.—He was inspired to stand up, as the Egyptian law required, in defence of the innocent. S. Thom. ii. q. 60.

3. In a flame of fire, in a bush. Lit. in the fire of a flame of the bush. The sense must be, that the bush seemed on fire, and in a flame, and yet was not consumed.

4. Loose thy shoes. This was a method of testifying respect among the eastern nations. The Makamastas do not wear their shoes in their mosques. The Jewish priests served in the temple with their shoes off. The angel who appeared to Jesus ordered him also to take off his shoes. Jos. v. 10.

5. Moses, whom they refused. Lit. denied. So have you rejected and denied Jesus, of whom Moses prophesied, when he said that God would raise up to them a prophet like to himself, and commanded them to hear him. Wi.—Redeemer. In Greek Apocalypsi; in the Protestant version, Deliverer; though the learned
46. "Who found grace in the sight of God, and desired that he might find a tabernacle for the God of Jacob.
47. "But Solomon built him a house.
48. "But the Most High dwelleth not in houses made by hands, as the prophet saith.
49. "Heaven is my throne: and the earth is my footstool. What house wilt thou build for me, saith the Lord, or what is the place of my rest?
50. "Hath not my hand made all these things?
51. "With a stiff neck and unconverted heart and ears, you always resist the Holy Ghost: as your fathers did, so do you also.
52. "Which of the prophets have not your fathers persecuted? And they have slain them which foretold of the coming of the Just One: of whom you have been now the betrayers and murderers:
53. "Who have received the law by the disposition of angels, and have not kept it.
54. "Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him.
55. "But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said: Behold I see the heavens opened, and the Son of man standing at the right hand of God.
56. "And they crying out with a loud voice, stopped their ears, and with one accord rushed in violently upon him.
57. "And having cast him out of the city, they stoned him: and the witnesses laid down their garments at the feet of a young man, whose name was Saul.
58. "And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit.
59. "And kneeling down, he cried out with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

1 Kings xvi. 13. — Psal. cxxi. 1. — 3 Kings vi. 1; 1 Par. xvi. 12.

been possessed by the Gentiles. — This tabernacle, in which was kept the ark, remained with the Israelites till the time of David, or rather of Solomon, who built the temple. 

Vers. 48. But the Most High dwelleth not in houses made by hands. God is everywhere; nor is his presence confined to the temple, which was already once destroyed; and what if it be destroyed again, as Christ foretold? God must still be adored, worshipped, and served, as he was before the temple was first built, which was only by Solomon. Wl. — Dwelleth not in houses. That is, so as to stand in need of earthly dwellings, or to be contained, or circumcircled by them. Though otherwise, by his infinite Divinity, he is in our houses, and every where else; and Christ in his humanity dwelt in houses: and is now in our altar. Ch. — Vers. 54. They were cut to the heart: exasperated even to rage and madness. See chap. v. 53, gnashing their teeth with indignation. Wl.

Vers. 56. Strangled their ears, crying out, blasphemy: and they stoned him to death. By putting a stone on his head, and saying, Lord Jesus, receive my spirit, in imitation of his Lord and Master, our Saviour Christ. And I reproved in the Lord. First sloth. In most Greek copies, are now wanting, in the Lord; but it is no doubt the same word. — It is usually upon him. This proceeding, without any sentence, or form of law, was altogether irregular; and never used in any other state of the Jewish government. This was called, judgment of soul, and only allowed in one instance, viz. when any one came to draw the people to idolatry. Afterwards, this kind of proceeding was extended to other crimes. See Deut. xii. 6; Num. xxv.; 1 Mac. xi. 24, 60.

Vers. 58. Invoking. See with what arms S. Stephen defended himself against the enemies of his name. He put on charity for a breastplate, and by that came victorious. By his love of God, he resisted the enraged Jews; by the love he bore his neighbour, he prayed for those that stoned him. S. Fulgentius, Serm. de
Chap. VIII.

14 Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent them to Peter and John.

15 Who when they were come, prayed for them, that they might receive the Holy Ghost:

16 For he was not yet come upon any of one of them, but they were only baptized in the name of the Lord Jesus.

17 Then they laid their hands upon them, and they received the Holy Ghost.

18 And when Simon saw, that by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money,

19 Saying: Give me also this power, that upon whomsoever I shall lay hands, he may receive the Holy Ghost. But Peter said to him:

20 May thy money perish with thee: because thou hast esteemed the gift of God to be purchased with money.

21 Thou hast no part, nor lot in this matter: for thy heart is not right in the sight of God.

22 Do penance, therefore, for this thy wickedness: and pray to God, that perhaps this thought of thy heart may be forgiven thee.

23 For I see thou art in the bond of bitterness, and in the bonds of iniquity.

24 Then Simon answering, said: Pray ye to the Lord for me, that none of these things which ye have said, may come upon me.

25 And they indeed having testified, and preached the word of the Lord, returned to Jerusalem, and preached the gospel to many countries of the Samaritans.

26 And an angel of the Lord spoke to Philip, saying: Arise, and go towards the south, to the way that goeth down from Jerusalem to Gaza: this is desert.

27 And rising up, he went. And beholding a man of Ethiopia, an eunuch, of great authority under Candace, queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore:

28 And he was returning, sitting on his chariot, and reading Isaiah, the prophet.

29 And the Spirit said to Philip, Go near, and join thyself to that chariot.

30 And Philip running thither, heard him reading the prophet, Isaiah, and he said: Thinkest thou that thou understandest what thou readest?

31 And he said: How can I, unless some one show me? And he desired Philip to come up, and sit with him.

32 And the place of the Scripture, which he read, was this: As a sheep he was led to the slaughter: and like a lamb without a voice before his shearer, so opened he not his mouth.

33 In humility his judgment was taken away. Who shall declare his generation, for his life shall be taken away from the earth?

34 And the eunuch answering Philip, said: I beseech thee, of whom dost thou the prophet speak this? of himself, or of some other?

35 And Philip, opening his mouth, and beginning at that Scripture, preached to him Jesus.

36 And as they went on their way, they came to a certain water: and the eunuch saith: See here is water, what hindereth me from being baptized?

37 And Philip said: If thou believest with thy whole heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they both went down into the water, Philip, and the eunuch, and he baptized him.

 Isa. III. 7.

15. The Holy Ghost, which the apostles came to give the Samaritan nation, was the Spirit of grace, of justice, and of sanctity, for that they had received at baptism; but the spirit of strength, to confess with confidence and freedom the name of Jesus, and the supernatural and miraculous graces, usually at that time granted to the faithful, by the imposition of hands. Philip did not administer those graces; and why, he goes on to say, he had not the power. Hence now in the Church, we see only the chief pastors do it, praesepuis et sacerdotes. See S. Chrys. hom. 16, in Acta.—There is no mention here, it is true, of sanctity, but the most venerable antiquity clearly specifies it. S. Cyril, in the third age, says: "It is moreover necessary, that he who has been baptized, should be anointed, that having received the chrism, that is the unction, he may be the anointed of God." Ep. 76.—In the next age, S. Paschasius writes: "Do you say that this (the power of remitting sins) was granted only to the apostles? Then I say, that they alone could baptized, and give the Holy Spirit, for them alone was the command of doing it given. If, therefore, the right of conferring the grace of the Holy Ghost is very rare, and especially the anunction, take good notice of these words, not to wrest the Scriptures to his own perdition. To follow his own private judgment, or his private spirit, is to make choice of a blind and incompetent guide, as to the sense of the Scriptures, and the mysteries of faith. See the precepts to the Gospel of S. John. Wi.—It appears this eunuch was not one of those, who are now so commonly seen, who think the Scripture is every where plain, and the sense open to every body. Such would do much better to acknowledge that they stand in need of a guide. Grothus, loc.

25. May thy money perish with thee; or go with thee to perdition. This was an advice to Simon, the magician, as S. Lact. of S. Peter, who saw him incorrigible, and that he would not repent. Wi.

26. No lot in this matter. Lit. is this saying. Wi.

27. This shows that baptism is to be given with water. Wi.

30. If thou believest. loc. S. The Scripture many times mentions one disposition, when others no less necessary are supposed, as here a storm for sins, a strife, love of God, &c. Wi.

38. We are not to suppose, in the administration of the sacraments in many times does not imply any doubt or uncertainty. There could be no doubt, says S. Chrys., only as to his repenting: if he repented, it is certain he would find remission of his sins. Wi.
39 And when they were come up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing. 
40 But Philip was found in Azotus, and passing through he preached the gospel to all cities, till he came to Caesarea.

CHAP. IX.

Paul's conversion and seal. Peter heals Eneas, and raises Tabitha to life.

A ND *Saul, as yet breathing out threatenings, and slaughters against the disciples of the Lord, went to the high priest, 2 And asked of him letters to Damascus to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem. 3 And as he went on his journey, it came to pass that he drew near to Damascus: and suddenly a light from heaven shined round about him. 4 And falling on the ground, he heard a voice saying to him: Saul, Saul, why dost thou persecute me? 5 And he said: Who art thou, Lord? And he: I am Jesus, whom thou dost persecute: It is hard for thee to kick against the goad. 6 And he, trembling and astonished, said: Lord, what wilt thou have me to do? 7 And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him, stood amazed, hearing indeed a voice, but seeing none. 8 And Saul arose from the ground, and his eyes being open, he saw nothing: But they leading him by the hands, brought him into Damascus. 9 And he was there three days, without sight, and he neither ate nor drank. 10 Now there was a certain disciple at Damascus, by name Ananias: *and the Lord said to him in a vision:* Ananias. And he said: Behold I am here, Lord. 11 And the Lord said to him: Arise, and go into the street, that is called Straight, and seek in the house of Judas, named Saul, of Tarsus: for behold he prayeth. 12 And he saw a man named Ananias coming in, and laying his hands upon him, that he might receive his sight.

13 But Ananias answered: Lord, I have heard from many of this man, how great evils he hath done to thy saints in Jerusalem: 
14 And here he hath authority from the chief priests to bind all, that invoke thy name. 
15 And the Lord said to him: Go, for this man is a vessel of election to me, to carry my name before the Gentiles, and kings, and children of Israel. 
16 For I will show him how great things he must suffer for the sake of my name. 
17 And Ananias went his way, and entered into the house: and laying his hands on him, he said: Saul, brother, the Lord Jesus hath sent me, who appeared to thee in the way as thou camest, that thou mightest receive thy sight, and be filled with the Holy Ghost. 
18 And immediately there fell from his eyes as it were scales, and he received his sight: and rising up, he was baptized. 
19 And when he had taken meat, he was strengthened. And he was with the disciples who were at Damascus, for some days. 
20 And immediately he preached Jesus in the synagogues, that he is the Son of God. 
21 And all were astonished that heard him, and said: Is not this he who in Jerusalem cast out those who called upon that name: and came hither for this purpose, that he might lead them bound to the chief priests? 
22 But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ. 
23 And when many days were passed, the Jews conceived together to kill him. 
24 But their lying in wait was made known to Saul: And they guarded the gates also day and night, that they might kill him. 
25 But the disciples taking him by night, conveyed him away by the wall, letting him down in a basket. 

A D. 36. Gal. i. 28. — Infra, xxii. 6, and 16, and xxvi. 12; 1 Cor. xv. 8; 2 Cor. xiii. 1. 

in primitive Church, nothing more was done than what we read, both in the LXX. and the Scripture. S. Augustine answers this, when he says, _Infoe Manchichus quod nihil aliquid non factum erit in totius septemtiorum, ut quod in Scriptura, pro hebreo, non sunt notati, sed per ordinem traditionis, nonnulla vero debeat esse._

V. 11. *Dementia set, ἐκσπευσμένος εἰσῆλθε.* So ver. 10. Stupens administratur, he same word, Hierar. 


V. 31. *Et quando possum, nisi aliquis omnem mysterium in sē condamnet.* 

CHAP. IX. Vm. 4. *Why dost thou persecute me?* My disciples, my brothers, and my friends. The head speaks for the members, and by a figure of speech, calls them itself. S. Aug. in Epist. xxx. 

V. 7. *There shall it be told thee.* &C. The Almighty having established a Church and ministry, the depositories of his doctrine, does not, even on this extraordinary occasion, transgress his own laws: but sends him to the ministers of the Gentiles, that instruction may be imparted through them, as through its proper channel. This observation is worthy the notice of the self-discerned of the present day, who pretend to receive their light direct from heaven. Nothing can be more opposed to the spirit of the gospel than such delusion. A._Head the great S. August. *Paul, though with the Divine and heavenly voice prostrated and instructed, yet was sent to a man to receive the sacraments, and to be joined to the Church. De Doct. Chris. I. 1, in Prenm. Vm. 8. *Three days.* During the time, he neither eat nor drink, to testify

V. 12. And he said: Behold I am here, Lord. *Egerie._

V. 14. *Laying his hands on him.* This imposition of hands, made use of on different occasions, was to pray that he might receive his sight, as well as the grace of the Holy Ghost, which God sometimes gave to passers by not baptized, as to Cornelius. Acts x. 44. W._This imposition of hands was not the same as that by which the faithful were confirmed, or ordained ministers, but it certesly was a particular way to restore health to the sick. If Saul in consequence, received the Holy Ghost, it was an extraordinary miraculous event, which was not an unfrequent circumstance in the infancy of Christianity._

V. 28. *When many days were passed.* By the account S. Paul gives of himself, (Gal. i.) soon after his conversion, he went into Arabia, and about three years after he might come to Damascus. Then it seems to have happened that they were for killing him, for becoming a Christian; and the brethren saved his life, by conveying him down the walls of the town in a basket. After this he came to Jerusalem, where the disciples knew little of him, and were afraid of him, till S. Barnabas introduced him to the apostles, and gave an account of his conversion. W._Many days._ That is, three years. For Saul went for a time from Damascus to Arabia. Gal. i. 17, 18. It was on his return from thence that the Jews conspired against his life, as is here related._

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