

till you be endued with power from on high.

50 And he led them out as far as Bethania: and lifting up his hands, he blessed them.

51 ^s And it came to pass, whilst he

blessed them, he departed from them, and was carried up to heaven.

52 And they adoring went back into Jerusalem with great joy.

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

THE

HOLY GOSPEL OF JESUS CHRIST, ACCORDING TO ST. JOHN.

ST. JOHN the Apostle and Evangelist, was the son of Zebedee and Salome, and brother to James the Greater. He was called the BELOVED DISCIPLE OF CHRIST, and stood by at his crucifixion. He wrote the Gospel after the other Evangelists, about sixty-three years after our Lord's Ascension. Many things that they had omitted, were supplied by him. The original was written in Greek, and by the Greeks he is titled THE DIVINE. ST. JEROME relates, that when he was earnestly requested by the brethren to write the Gospel, he answered he would do it, if, by ordering a common fast, they would all put up their prayers together to the Almighty God; which being ended, replenished with the clearest and fullest revelation coming from Heaven, he burst forth into that preface: In the beginning was the Word, etc.

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 made 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 did not comprehend it.

6 ^a There was a man sent from God, whose name was John.

7 This man came for a witness, to give testimony of the light, that all men might believe through him.

8 He was not the light, but was to give testimony of the light.

9 ^b That was the true light, which enlighteneth every man that cometh into this world.

10 He was in the world, ^c and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, he gave them power to be made the sons of God, to them that believe in his name.

13 Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ^d And the Word was made flesh, and dwelt among us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth.

15 John beareth witness of him, and crieth out, saying: This was he of whom I spoke: He that shall come after me, is preferred before me: because he was before me.

16 ^e 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 ^f 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

^a Mark 16. 19; Acts 1. 9. — ^a Matt. 3. 1; Mark 1. 2.
^b Infra 3. 19. — ^c Heb. 11. 3.

^d Matt. 1. 16; Luke 2. 7. — ^e 1 Tim. 6. 17.
^f 1 Tim. 6. 16; 1 John 4. 12.

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.

21 And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No.

22 They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

23 He said: *^g I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaias.*

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: *^h I baptize with 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 him who taketh away the sin of the world.

30 This is he, of whom I said: After me there cometh a man, who is preferred before me: because he was before me.

31 And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water.

32 And John gave testimony, saying: *^j I saw the Spirit coming down, as a dove from heaven, and he remained upon him.*

33 And I knew him not; but he who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost.

34 And I saw, and I gave testimony, that this is the Son of God.

35 The next day again John stood, and two of his disciples.

36 And beholding Jesus walking, he saith: Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 And Jesus turning, and seeing them following him, saith to them: What seek you? Who said to him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith to them: Come and see. They came, and saw where he abode, and they stayed with him that day: now it was about the tenth hour.

40 And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him.

41 He findeth first his brother Simon, and saith to him: We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter.

43 On the following day, he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith to him: We have found him of whom *^k Moses in the law, ^l and the prophets did write, Jesus the son of Joseph of Nazareth.*

46 And Nathanael said to him: Can any thing of good come from Nazareth? Philip saith to him: Come and see.

47 Jesus saw Nathanael coming to him: and he saith of him: Behold an Israelite indeed, in whom there is no guile.

48 Nathanael saith 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 unto 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

^g Isa. 40. 3; Matt. 2. 3; Mark 1. 3; Luke 3. 4. — ^h Matt. 2. 11. — ⁱ Mark 1. 7; Luke 3. 16; Acts 1. 5, and 11. 16, and 19. 4. — ^j Matt. 3. 16; Mark 1. 10; Luke

3. 22. — ^k Gen. 49. 10; Deut. 18. 18. — ^l Isa. 40. 10, and 45. 8; Jer. 23. 5; Ezech. 34. 23, and 37. 24; Dan. 9. 24 and 25.

opened, and the angels of God ascending and descending upon the Son of man.

CHAPTER 2.

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

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: Whatsoever he shall say to you, do ye.

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

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,

10 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.

11 This beginning of miracles did Jesus in Cana of Galilee; and 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 them that sold oxen and sheep and doves, and the changers of money sitting.

m Ps. 68. 10. — n Mal. 26. 61, and 27. 40:

CHAP. 2. Ver. 4. *What is that to me, &c.* These words of our Saviour, spoken to his mother, have been understood by some commentators as harsh, they not considering the next following verse: *Whatsoever he shall say to you, do ye*, which plainly shows that his mother knew of the miracle that he was to perform, and that it was at her request he

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 the money of the changers he poured out, and the tables he overthrew.

16 And to them that sold doves he said: 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: ^m *The zeal of thy house hath eaten me up.*

18 The Jews, therefore, answered, and said to him: What sign dost thou shew unto us, seeing thou dost these things?

19 Jesus answered, and said to them: ⁿ *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, ^o 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 signs which he did.

24 But Jesus did not trust himself unto them, for that he knew all men,

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

CHAPTER 3.

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

AND there was a man of the Pharisees, A 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 signs which thou dost, unless God be with him.

3 Jesus answered, and said to him: Amen, amen I say to thee, unless a man

Mark 14. 58, and 15. 29. — o Ps. 3. 6, and 56. 9.

wrought it; besides the manner of speaking the words as to the tone, and the countenance shown at the same time, which could only be known to those who were present, or from what had followed: for words indicating anger in one tone of voice, would be understood quite the reverse in another.

Ver. 13. Probably the Pasch of A. D. 27.

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 to thee, unless a man be born again of water and 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, you must be born again.

8 The Spirit breatheth where he will; and thou hearest his voice, ^pbut thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit.

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

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

11 Amen, amen I say to thee, that 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 ^qAnd 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 ^rFor 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: ^sbecause 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 reprov'd.

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, ^tand baptized.

23 And John also was baptizing in Ennon near Salim; 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, ^uto whom thou gavest testimony, behold he baptizeth, and all men come to him.

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

28 You yourselves do bear me witness, ^vthat I said, I am not 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, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all.

p Ps 134. 7. — q Num. 21. 9.
r 1 John 4. 9. — s Supra 1. 9.

t Infra 4. 1. — u Supra 1. 19.
v Supra 1. 20.

CHAP. 3. Ver. 5. Unless a man be born again, &c. By these words our Saviour hath declared the necessity of baptism; and by the word *water* it is meant that the application of it is necessary with the words. Matt. 28. 19.

Ver. 18. *Is not judged.* He that believeth, viz., by a faith working through charity, is not judged, that is, is not condemned; but the obstinate unbe-

liever is judged, that is, condemned already, by retrenching himself from the society of Christ and his church.

Ver. 19. *The judgment.* That is, the cause of his condemnation.

Ver. 21. *He that doth truth,* that is, he that acteth according to truth, which here signifies the Law of God. *Thy law is truth* Psa 113. 142

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 set to his seal that ¹⁰ 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 ^x 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.

CHAPTER 4.

Christ talks with the Samaritan woman. He heals the ruler's son.

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

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

3 He left Judea, and went again into Galilee.

4 And he was of necessity to pass through Samaria.

5 He cometh therefore to a city of Samaria, which is called Sichar, near the land ^z which Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore being wearied with 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 meats.

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

10 Jesus answered, and said to her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou perhaps wouldst 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; from 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 drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever:

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

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

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

19 The woman saith to him: Sir, I perceive that thou art a prophet.

20 Our fathers adored on this mountain, and you say, ^a that at Jerusalem is the place where men must adore.

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

22 ^b 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 ^c God is a spirit; and they that adore him, must adore him in spirit and in truth.

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

¹⁰ Rom. 3. 4. — ^x 1 John 5. 10.

^y Supra 3. 22.

^z Gen. 33. 19, and 48. 22; Jos. 24. 32.

^a Deut. 12. 5. — ^b 4 Kings 17. 41. — ^c 1 Cor. 3. 17.

seekest thou? or, why talkest thou with her?

28 The woman therefore left her water-pot, and went her way into the city, and saith to the men there:

29 Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ?

30 They went therefore out of the city, and came unto him.

31 In the mean time the disciples prayed him, saying: Rabbi, eat.

32 But he said to them: I have meat to eat, which you know not.

33 The disciples therefore said one to another: Hath any man brought him to eat?

34 Jesus saith to them: My meat 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; ^d for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: 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: He told me all things whatsoever I have done.

40 So when the Samaritans were come to him, they desired that he would tarry there. And he abode 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.

^d Matt. 9. 37. Luke 10. 2.
^e Matt. 13. 31; Mark 4. 4; Luke 4. 24.

CHAP. 5. VER. 2. *Probatica*. That is, the sheep pond; either so called, because the sheep were washed therein, that were to be offered up in sacrifice in the temple, or because it was near the sheep gate. That this was a pond where miracles were wrought is evident from the sacred text; and also

44 For Jesus himself gave testimony that a prophet hath no honour in his own country.

45 ^f And 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, ^g 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 Jesus therefore said to him: Unless you see signs and wonders, you believe not.

49 The ruler saith to him: Lord, 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.

CHAPTER 5.

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

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

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

3 In these lay a great multitude of sick,

^f Matt. 4. 12; Mark 1. 14; Luke 4. 14.
^g Supra 2. 9.

that the water had no natural virtue to heal, as ore only of those put in after the motion of the water was restored to health; for if the water had the healing quality, the others would have the like benefit, being put into it about the same time.

of blind, of lame, of withered; waiting for the moving of the water.

4 And an angel of the Lord descended at certain times 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.

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

6 Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole?

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

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

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

10 The Jews therefore said to him that was healed: ⁱIt is the sabbath; it is not lawful for thee to take up thy bed.

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

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

13 But he who was healed, knew not who it was; for Jesus went aside from the multitude standing in the place.

14 Afterwards, Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee.

15 The man went his way, and told the Jews, that it was Jesus who had made him whole.

16 Therefore did the Jews persecute Jesus, because he did these things on the sabbath.

17 But Jesus answered them: My Father worketh until now; and I work.

18 Hereupon therefore the Jews sought the more to kill him, because he did not only break the sabbath, but also said God was his Father, making himself equal to God.

19 Then Jesus answered, and said to them: Amen, amen, I say unto you, the Son cannot do any thing of himself, but what he seeth the Father doing: for what things soever he doth, these the Son also doth in like manner.

20 For the Father loveth the Son, and sheweth him all things which himself doth: and greater works than these will he shew him, that you may wonder.

21 For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will.

22 For neither doth the Father judge any man, but hath given all judgment to the Son.

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, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life.

25 Amen, amen I say unto you, that the 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 he hath given to the Son also to have life in himself:

27 And he hath given him power to do 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 ^jAnd they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

30 I cannot of myself do any thing. As I hear, so 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 ^kThere is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

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

34 But I receive not testimony from

ⁱ Ex. 20. 11; Jer. 17. 24. — ^j Matt. 25. 46.

^k Matt. 3. 17; Supra 1. 15.

man: but I say these things, that you may be saved.

35 He was a burning and a shining light: and you were willing for a time to reside 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, that 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, ⁿ 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 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 shall come in his own name, him you will receive.

44 How can you believe, who receive glory one from another: ⁿ and the glory which is from God alone, you do 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; ^o for he wrote of me.

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

CHAPTER 6.

about four or five thousand with five loaves: he walks upon the sea, and discourses of the bread of life.

AFTER ^p these things Jesus went over the sea of Galilee, which is that of Tiberias.

2 And a great multitude followed him,

¹ Matt. 13. 37, and 17. 5. — ^m Deut. 4. 12.

ⁿ 1 Cor. 4. 3.

^o Gen. 2. 15, and 22. 18, and 49. 10; Dent. 18. 15.

Ver. 25. Or, You search the scriptures. Scrutinist, examine. It is not a command for all to read the scriptures. But a reproach to the Pharisees, that reading the scriptures as they did, and thinking to

because they saw the miracles which he did on them that were diseased.

3 Jesus therefore went up into a mountain, and there he sat with his disciples.

4 Now the pasch, the festival day ^q of the Jews, was near at hand.

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 pennyworth 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. The men therefore 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 They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

14 Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet, that is to come into the world.

15 Jesus therefore, when he knew that they would come to take him by force, and make him king, ^r 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 gone up into a ship, they went over the sea to Caphar-

^p Matt. 14. 13; Mark 6. 32; Luke 9. 10.

^q A. D. 28.

^r Matt. 14. 23; Mark 6. 46.

find everlasting life in them, they would not receive him to whom all those scriptures gave testimony. and through whom alone they could have that true life.

naum; and it was now dark, and Jesus was not come unto them.

18 And the sea arose, by reason of a great wind that blew.

19 When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea, and drawing nigh to the ship, and they were afraid.

20 But he saith to them: It is I; be not afraid.

21 They were willing therefore to take him into the ship; and presently the ship was at the land to which they were going.

22 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 were gone away alone.

23 But other ships came in from Tiberias; nigh unto the place where they had eaten the bread, the Lord giving thanks.

24 When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping, and came to Capharnaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?

26 Jesus answered them, and said: Amen, amen I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. ^s For him hath God, the Father, sealed.

28 They said therefore unto him: What shall we do, that we may work the works of God?

29 Jesus answered, and said to them: ^t This is the work of God, that you believe in him whom he hath sent.

30 They said therefore to him: Whatsign therefore dost thou shew, 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."*

32 Then Jesus said to them: Amen, amen I say to 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 They said therefore unto him: Lord, give us always this bread.

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

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

37 All that the Father giveth to 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 the Father who sent me: that of all that he hath given me, I should lose nothing; but should raise it up again in the last day.

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

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

42 And they said: ^w Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he, 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 in the last day.

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

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

^s Matt. 3. 17, and 17. 5; Supra 1. 32.

^t 1 John 3. 23.

^u Ex. 16. 14; Num. 11. 7; Ps. 77. 24; Wisd. 16. 20.

^v Eccli. 24. 29.

^w Matt. 13. 55; Mark 6. 3.

^x Isa. 54. 13. — ^y Matt. 11. 27.

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

48 I am the bread of life.

49 ^c Your fathers did eat manna in the desert, and are dead.

50 This is the bread which cometh down from heaven; that if any man 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 for ever; and the bread that I will give, is my flesh, for the life of the world.

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

54 Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.

55 He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.

56 ^c For my flesh is meat indeed: and my blood is drink indeed.

57 He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

58 As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me.

59 This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live for ever.

60 These things he said, teaching in the synagogue, in Capharnaum.

61 Many therefore of his disciples, hearing it, said: This saying is hard, and who can hear it?

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 ^b 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 he was, 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.

70 ^c 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.

CHAPTER 7.

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 Judea, because the Jews sought to kill him.

2 Now the Jews' feast of ^d tabernacles was at hand.

^c Matt. 16. 17; Mark 8. 29; Luke 9. 20. — ^d Lev. 23. 34.

Ver. 44. *Except you eat — and drink, &c.* To receive the body and blood of Christ, is a divine precept, commanded in this text; which the faithful fulfil, though they receive but in one kind; because in one kind they receive both body and blood, which cannot be separated from each other. Hence, life eternal is here promised to the worthy receiving, though but in one kind. Ver. 52. *If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh for the life of the world.* Ver. 58. *He that eateth me, the same also shall live by me.* Ver. 59. *He that eateth this bread, shall live for ever.*

Ver. 62. *If then you shall see, &c.* Christ by mentioning his ascension, by this instance of his power and divinity, would confirm the truth of what he had before asserted; and at the same time correct their gross apprehension of eating his flesh, and drinking his blood, in a vulgar and carnal manner, by letting them know he should take his whole body living with

him to heaven; and consequently not suffer it to be, as they supposed, divided, mangled, and consumed upon earth.

Ver. 64. *The flesh profiteth nothing.* Dead flesh separated from the spirit, in the gross manner they supposed they were to eat his flesh, would profit nothing. Neither doth man's flesh, that is to say, man's natural and carnal apprehension, (which refuses to be subject to the spirit, and words of Christ,) profit any thing. But it would be the height of blasphemy, to say the living flesh of Christ (which we receive in the blessed sacrament, with his spirit, that is, with his soul and divinity) profiteth nothing. For if Christ's flesh had profited us nothing, he would never have taken flesh for us, nor died in the flesh for us. — Ibid. *Are spirit and life.* By proposing to you a heavenly sacrament, in which you shall receive, in a wonderful manner, spirit, grace, and life, in its very fountain.

3 And his brethren said to him: Pass from hence, and go into Judea; 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 accomplished.

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 openly, but, as it were, in secret.

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 seduceth the people.

13 Yet no man spoke openly of him, for fear of the Jews.

14 Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews wondered, saying: How doth this man know letters, having never learned?

16 Jesus answered them, and said: My doctrine is not mine, but his that sent me.

17 If any man will do the will of him; he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.

19 ^e Did not Moses give you the law, and yet none of you keepeth the law?

20 ^f Why seek you to kill me? The multitude answered, and said: Thou hast a devil; who seeketh to kill thee?

21 Jesus answered, and said to them:

One work I have done; and you all wonder:

22 Therefore, ^g Moses gave you circumcision, (not because it is of Moses, ^h but of the fathers;) and on the sabbath day you circumcise a man.

23 If a man receive circumcision on the sabbath day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the sabbath day?

24 ⁱ Judge not according to the appearance, but judge just judgment.

25 Some therefore of Jerusalem said: Is not this he whom they seek to kill?

26 And behold, he speaketh openly, and they say nothing to him. Have the rulers known for a truth, that this is the Christ?

27 But we know this man, whence he is: but when the Christ cometh, no man knoweth whence he is.

Jesus therefore cried out in the temple, teaching, and saying: You both know me, and you know whence I am and I am not come of myself, but he that sent me is true, whom you know not.

29 I know him, because I am from him, and he hath sent me.

30 They sought therefore to apprehend him: and 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 *then* I go to him that sent me.

34 ^j You shall seek me, and shall not find me: and where I am, *thither* you cannot come.

35 The Jews therefore said among themselves: Whither will he go, that we shall not find him? will he go unto 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 And on the last, ^k and great day of

^e Ex. 24. 3. — ^f Supra 5. 18.
^g Lev. 12. 3. — ^h Gen. 17. 10.

ⁱ Deut. 1. 16. — ^j Infra 13. 33.
^k Lev. 23. 27.

the festivity. Jesus stood and cried, saying: If any man thirst, let him come to me, and drink.

38 ¹ 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: Doth the Christ come out of Galilee?

42 ² Doth not the scripture say: That Christ cometh of the seed of David, and from 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 The ministers therefore 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 The Pharisees therefore 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, (³ he that came to him by night, who was one of them:)

51 Doth our law judge any man, unless it first hear him, ⁴ 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.

CHAPTER 8.

The woman taken in adultery. Christ justifies his doctrine.

AND Jesus went unto mount Olivet.

2 And early in the morning he came

again into the temple, and all the people came to him, and sitting down he taught them.

3 And the scribes and Pharisees bring unto 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 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 bowing himself down, wrote with his finger on the ground.

7 When therefore they continued asking him, he lifted up himself, and said to them: ⁶ He that is without sin among you, let him first cast a stone at her.

8 And again stooping down, he wrote on the ground.

9 But they hearing *this*, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst.

10 Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee?

11 Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

12 Again therefore, Jesus spoke to them, saying: ⁷ 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 the Father that sent me.

17 And in your law it is written, ⁸ 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.

¹ Deut. 18. 15; Joel 2. 28; Acts 2. 17.

² Mich. 5. 2; Matt. 2. 6.—³ Supra 3. 2.

⁴ Deut. 17. 8, and 19. 15.—⁵ Lev. 20. 10.

⁶ Deut. 17. 7.—⁷ 1 John 1. 3.

⁸ Deut. 17. 6, and 19. 15; Matt. 18. 16;

2 Cor. 13. 1; Heb. 10. 28.

19 They said therefore to him: Where is thy Father? Jesus answered: Neither me do you know, nor my Father: if you had known me, perhaps 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 Again therefore Jesus said to them: I go, 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 unto you.

26 Many things I have to speak and to judge of you. But he that sent me, is true: and the things I have heard of him, these same I speak in the world.

27 And they understood not, that he called God 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, these things I speak:

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, who 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 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 of God. This Abraham did not.

41 You do the works of your father. They said therefore to him: We are not born of fornication: we have one Father, even God.

42 Jesus therefore said to them: If God were your Father, you would indeed love me. For from God I proceeded, and came; 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 ^v 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 stood 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 say 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 ^w He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.

48 The Jews therefore answered, and said to him: Do not we 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.

51 Amen, amen I say to you: If any man keep my word, he shall not see death for ever.

9 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.

10 Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?

11 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.

12 And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word.

13 Abraham your father rejoiced that he might see my day: he saw it, and was glad.

14 The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham?

15 Jesus said to them: Amen, amen I say to you, before Abraham was made, I am.

16 They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

CHAPTER 9.

He gives sight to the man born blind.

AND Jesus passing by, saw a man, who 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.

6 When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes,

7 And said to him: Go, wash in the pool of Siloe, 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 But others said: 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 that is called Jesus made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, 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 that is a sinner do such miracles? And there was a division among them.

17 They say therefore to the blind man again: What sayest 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 themselves, that if any man should confess him to be Christ, he should be put out of the synagogue.

23 Therefore did his parents say: He is of age, ask himself.

24 They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner.

25 He said therefore to them: If he be

a sinner, I know not: one thing I know, that whereas I was blind, now I see.

26 They said then to him: What did he to thee? How did he open thy eyes?

27 He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples?

28 They reviled him therefore, and said: Be thou his disciple; but we are the disciples of Moses.

29 We know that God spoke to Moses: but as to this man, we know not from whence he is.

30 The man answered, and said to them: Why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes.

31 Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him he hear-eth.

32 From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.

33 Unless this man were of God, he could not do any thing.

34 They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out: and when he had found him, he said to him: Dost thou believe in the Son of God?

36 He answered, and said: Who is he, Lord, that I may believe in him?

37 And Jesus said to him: Thou hast both seen him; and it is he that talketh with thee.

38 And he said: I believe, Lord. And falling down, he adored him.

39 And Jesus said: For judgment I am come into this world; that they who see not, may see; and they who see, may become blind.

40 And some of the Pharisees, who were with him, heard: and they said unto 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.

^x Isa. 40. 11; Ezech. 34. 23, and 37. 24.

CHAP. 9. Ver. 39. *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.

CHAPTER 10.

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

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.

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

3 To him 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 proverb Jesus spoke to them. But they understood not what he spoke to them.

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

8 All others, as many as have come, are thieves and robbers: and the sheep heard them not.

9 I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures.

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

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

12 But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep:

13 And the hireling flieth, because he is a hireling: and he hath no care for the sheep.

14 I am the good shepherd; and I know mine, and mine know me.

15 ^yAs the Father knoweth me, and I know the Father: and I lay down my life for my sheep.

^y Matt. 11. 27; Luke 10. 22.

Ver. 41. *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 infidelity: but now, as you boast of your knowledge of the scriptures, you are inexcusable.

14 And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

15 Therefore doth the Father love me: because I lay down my life, that I may take it again.

16 No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father.

17 A dissension rose again among the Jews for these words.

18 And many of them said: He hath a devil, and is mad: why hear you him?

19 Others said: These are not the words of one that hath a devil: Can a devil open the eyes of the blind?

20 And it was the feast of the dedication at Jerusalem: and it was winter.

21 And Jesus walked in the temple, in Solomon's porch.

22 The Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly.

23 Jesus answered them: I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me.

24 But you do not believe, because you are not of my sheep.

25 My sheep hear my voice, and I know them, and they follow me.

26 And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand.

27 That which my Father hath given me, is greater than all: and no one can snatch them out of the hand of my Father.

28 I and the Father are one.

29 The Jews then took up stones to stone him.

30 Jesus answered them: Many good works I have shewed you from my Father; for which of those works do you stone me?

31 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.

32 Jesus answered them: Is it not written in your law: ^c I said you are gods?

33 If he called them gods, to whom the word of God was spoken, and the scripture cannot be broken;

34 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?

35 If I do not the works of my Father, believe me not.

36 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.

37 They sought therefore to take him; and he escaped out of their hands.

38 And he went again beyond the Jordan, into that place where John was baptizing first; and there he abode.

39 And many resorted to him, and they said: John indeed did no sign.

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

CHAPTER 11.

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 ^c 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 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

^a Isa. 53. 1. — ^a 1 Mac. 4. 56 and 59.

^b Ps. 81. 6. — ^c Matt. 26. 7; Luke 7. 37; Infra 12. 3

day, he stumbleth not, because he seeth the light of this world :

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

11 These things he said ; and after that he said to them : Lazarus our friend sleepeth ; 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 sakes, that I was not there, that you may believe : but let us go to him.

16 Thomas therefore, who is called Didymus, said to his fellow disciples : Let us also go, that we may die with him.

17 Jesus therefore came, and found that he had been four days already in the grave.

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 Martha therefore 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, ^d in the resurrection at the last day.

25 Jesus said to her : I am the resurrection and the life : ^e 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. Believest 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 se-

cretly, 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 grave 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 Jesus, therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself,

34 And said : Where have you laid him ? They say 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 : ^f 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 to 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 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

^d Luke 14. 14. ^e Supra 5. 29. ^f Supra 6. 40.

^g Supra 9. 6.

with winding bands; and his face was bound about with a napkin. Jesus said 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 will believe in him; and the Romans will come, and take away our place and nation.

49 But one of them, named Caiphas, being the high priest that year, said to them: You know nothing.

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 Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

CHAPTER 12.

The anointing of Christ's feet. His riding into Jerusalem upon an ass. A voice from heaven.

g John 12. 14. — *h* Matt. 26. 6; Mark 14. 3; A. D. 29.

JESUS ^h therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

2 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 price, 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, he that was about to betray him, said:

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 Now he said this, not because he cared for the poor; but because he was a thief, and having the purse, carried the things that were put therein.

7 Jesus therefore said: Let her alone, that she may keep it against the day of my burial.

8 For the poor you have always with you; but me you have not always.

9 A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

10 But the chief priests thought to kill Lazarus also:

11 Because many of the Jews, by reason of him, went away, and believed in Jesus.

12 And on the next day, a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel.

14 ⁱ And Jesus found a young ass, and sat upon it, as it is written:

15 *Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass's colt.*

16 These things his disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him.

i Zach. 9. 9; Mark 11. 7; Luke 19. 35.

17 The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead.

18 For which reason also the people came to meet him, because they heard that he had done this miracle.

19 The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after him.

20 Now there were certain Gentiles among them, who came up to adore on the festival day.

21 These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would 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 falling into the ground die,

25 Itself remaineth alone. But if it die, it bringeth forth much fruit. ^j He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal.

26 If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

27 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.

28 Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again.

29 The multitude therefore that stood and heard, said that it thundered. Others said: An angel spoke to him.

30 Jesus answered, and said: This voice came not because of me, but for your sakes.

31 Now is the judgment of the world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all things to myself.

33 (Now this he said, signifying what death he should die.)

34 The multitude answered him: We have heard ^k 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, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth.

36 Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke; and he went away, and hid himself from them.

37 And whereas he had done so many miracles before them, they believed not in him:

38 That the saying of Isaias the prophet might be fulfilled, which he said: ^l Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because Isaias said again:

40 ^m 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.

41 These things said Isaias, when he saw his glory, and spoke of him.

42 However, many of the chief men also believed in him; but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue.

43 For they loved the glory of men more than the glory of God.

44 But Jesus cried, and said: He that believeth in me, doth not believe in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world; that whosoever believeth in me, may not remain in darkness.

47 And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world.

48 He that despiseth me, and receiveth not my words, hath one that judgeth

^j Matt. 10. 39, and 16. 25; Mark 8. 35; Luke 9. 24, and 17. 33. — ^k Ps. 109. 4, and 116. 2; Isa. 40. 8; Ezech.

37. 25. — ^l Isa. 53. 1; Rom. 10. 16. — ^m Isa. 6. 9; Matt. 13. 14; Mark 4. 12; Luke 8. 10; Acts 28. 26; Rom. 11. 8

Ver. 39. *They could not believe.* Because they would not, saith St. Augustine, Tract. 33, in Joan. See the annotation, St. Mark 4, 12

the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father who sent me, he gave me commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.

CHAPTER 13.

Christ washes his disciples' feet: the treason of Judas: the new commandment of love.

BEFORE^a the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end.

2 And when supper was done, (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him.)

3 Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God;

4 He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself.

5 After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.

6 He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

7 Jesus answered, and said to him: What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.

9 Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

10 Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

11 For he knew who he was that would betray him; therefore he said: You are not all clean.

12 Then after he had washed their feet, and taken his garments, being set 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 then I being *your* 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 the 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: *p 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 he.

20 q 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 testified, and said: ° Amen, amen I say to you, one of you shall 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 it is to whom I shall reach 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

^a A. D. 33. Matt. 26. 2; Mark 14. 1; Luke 22. 1.
^q Matt. 26. 24; Luke 22. 40; Infra 15. 20.

^p Ps. 40. 10. — ^q Matt. 10. 40; Luke 10. 16.
^r Matt. 26. 21; Mark 14. 18; Luke 22. 21.

CHAP. 13. Ver. 1. *Before the festival day of the pasch.* This was the fourth and last pasch of the ministry of Christ, and according to the common computation, was in the thirty-third year of our Lord, and in the year of the world 4036. Some chro-

nologers are of opinion that our Saviour suffered in the thirty-seventh year of his age: but these different opinions on this subject are of no consequence.

Ver. 27. *That which thou dost, do quickly.* It is not a license, much less a command, to go about his

into him. And Jesus said to him: That which thou dost, do quickly.

28 Now no man at the table knew to what purpose he said this unto 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 festival day: or that he should give something to the poor.

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

31 When he therefore 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 also will glorify him in himself; and immediately will he glorify him.

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

34 ^tA new commandment I give unto you: 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 Simon Peter saith to him: Lord, whither goest thou? Jesus answered: Whither I go, thou canst not follow me now; but thou shalt follow hereafter.

37 Peter saith to him: Why cannot I follow thee now? ^uI will lay down my life for thee.

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.

CHAPTER 14.

Christ's discourse after his last supper.

LET not your heart be troubled. You believe in God, believe also in me.

2 In my Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you.

3 And if I shall go, and prepare a place

^s Supra 7. 34.

^t Lev. 19. 18; Matt. 22. 39; Infra 15. 12.

treason: but a signification to him that Christ would not hinder or resist what he was about, do it as soon as he pleased: but was both ready and desirous to suffer for our redemption.

CHAP. 14. Ver. 16. *Paraclete*. That is, a comforter: or also an advocate; inasmuch as by inspir-

ing prayer, he prays, as it were, in us, and pleads for us. — Ibid. *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.

4 And whither I go you know, and the way you know.

5 Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

7 If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him, and you have seen him.

8 Philip saith to him: Lord, shew us the Father, and it is enough for us.

9 Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, Shew us the Father?

10 Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works.

11 Believe you not that I am in the Father, and the Father in me?

12 Otherwise believe for the very works' sake. Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do.

13 Because I go to the Father: ^vand 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 any thing 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.

^u Matt. 26. 35; Mark 14. 29; Luke 22. 33.

^v Matt. 7. 7, and 21. 22; Mark 11. 24; Infra 16. 23.

ing prayer, he prays, as it were, in us, and pleads for us. — Ibid. *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.

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 it is that loveth me. And he that loveth me, shall be loved of 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 our abode with him.

24 He that loveth me not, keepeth not my words. And the word which you have heard, is not mine; but the Father's who sent me.

25 These things have I spoken to you, abiding with you.

26 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 unto you: not as the world giveth, do I give unto 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 unto 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 I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing.

31 But that the world may know, that I

love the Father: "and as the Father hath given me commandment, so do I: Arise, let us go hence.

CHAPTER 15.

A continuation of Christ's discourse to his disciples.

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

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 ^x Now you are clean by reason of the word, which I have spoken to you.

4 Abide 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 abide 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 abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you.

8 In this is my Father glorified; that you bring forth very much fruit, and become my disciples.

9 As the Father hath loved me, I also have loved you. Abide in my love.

10 If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love.

11 These things I have spoken to you, that my joy may be in you, and your joy may be filled.

12 ^y 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.

^u Acts 2. 23. — ^x Supra 13. 10.

Ver. 26. 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.

Ver. 28. For the Father is greater than I. It is evident, that Christ our Lord speaks here of himself as he is made man: for as God he is equal to the Father. (See Phil. 2.) Any difficulty of understanding the meaning of these words will vanish, when the relative circumstances of the text here are consid-

^y Supra 13. 34; Eph. 5. 2; 1 Thess. 4. 9.

ered: for Christ being at this time shortly to suffer death, signified to his apostles his human nature by these very words: for as God he could not die. And therefore as he was both God and man, it must follow that according to his humanity he was to die, which the apostles were soon to see and believe, as he expresses, ver. 29. *And now I have told you before it come to pass: that when it shall come to pass, you may believe,*

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 of my Father, I have made known to you.

16 You have not chosen me : but I have chosen you ; and have appointed you, ^z 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 you.

17 ^a These things I command you, that you love one another.

18 If the world hate you, know ye, that it hath 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 : ^b The servant is not greater than his master. If they have persecuted me, ^c 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 : ^d *They hated me without cause.*

26 ^e But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me.

27 And you shall give testimony, because you are with me from the beginning.

CHAPTER 16.

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

^z Matt. 28. 19. — ^a 1 John 3. 11, and 4. 7.

^b Supra 13. 16 ; Matt. 10. 24.

CHAP. 15. Ver. 26. *Whom I will send.* This proves, against the modern Greeks, that the Holy Ghost proceedeth from the Son, as well as from the Father : otherwise he could not be sent by the Son.

CHAP. 16. Ver. 8. *He will convince the world of sin.* &c. The Holy Ghost, by his coming, brought over many thousands, first, to a sense of their sin in

THESE things have I spoken to you, that you may not be scandalized.

2 They will put you out of the synagogues : yea, the 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 shall come, you may remember that I told you of them.

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 to 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 is come, he will convince the world of sin, and of justice, and of judgment.

9 Of sin : because they believed not in me.

10 And 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, is 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 shall shew you.

14 He shall glorify me ; because he shall receive of mine, and shall shew *it* to you.

15 All things whatsoever the Father hath, are mine. Therefore I said, that he shall receive of mine, and shew *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 :

^c Matt. 24. 9. — ^d Ps. 24. 19.

^e Luke 24. 49.

not believing in Christ. Secondly, to a conviction of the justice of Christ, now sitting at the right hand of his Father. And thirdly, to a right apprehension of the judgment prepared for them that choose to follow Satan, who is already judged and condemned.

Ver. 13. *Will teach you all truth.* See the annotation on chap. 14. ver. 26.

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 had a mind 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, but the world shall rejoice; and you shall be made 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.

24 Hitherto you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full.

25 These things I have spoken to you in proverbs. The hour cometh, when I will no more speak to you in proverbs, but will shew you plainly of the Father.

26 In that day you shall ask in my name; and I say not to you, that I will ask the Father for you:

27 For the Father himself loveth you, because you have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father.

29 His disciples say to him: Behold, now thou speakest plainly, and speakest no proverb.

30 Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.

31 Jesus answered them: Do you now believe?

32 Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

33 These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

CHAPTER 17.

Christ's prayer for his disciples.

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 As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him.

3 Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

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

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

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 in very deed that I came out 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 my things are thine, and thine are mine; and I am glorified in them.

11 And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep 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 have I kept; and none of them is lost,

/ Matt. 7. 7 and 21. 22; Mark 11. 24; Luke 11. 9;
Supra 14. 13; James 1. 5.

g Matt. 26. 31; Mark 14. 27.

h Matt. 28. 18.—i Infra 18. 9.

but the son of perdition,^j 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 pray not that thou shouldst take them out of the world, but that thou shouldst keep 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 do I sanctify myself, that they also may be sanctified in truth.

20 And not for them only do I pray, but for them 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 to 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 the world may know that thou hast sent me, and hast loved them, as thou hast also loved me.

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 creation 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.

CHAPTER 18.

The history of the passion of Christ.

WHEN ^k 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 And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples.

3 ^l Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, 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 therefore 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: ^m 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 Jesus therefore 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 ⁿ Annas first, for he was father in law to Caiphas, who was the high priest of that year.

14 Now Caiphas was he ^o 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. ^p The other disciple therefore, who was

^j Ps. 108. 8. — ^k 2 Kings 15. 23; Matt. 26. 36; Mark 14. 32; Luke 22. 39. — ^l Matt. 26. 47; Mark 14. 43; Luke

22. 47. — ^m Supra 17. 12. — ⁿ Luke 3. 2. — ^o Supra 11. 49. — ^p Matt. 26. 58; Mark 14. 54; Luke 22. 55.

known to the high priest, went out, and spoke to the portress, and brought in Peter.

17 The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not.

18 Now the servants and ministers 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 therefore 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 secret I have spoken nothing.

21 Why askest thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said.

22 And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so?

23 Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest 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 (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with him?

27 Again therefore Peter 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 therefore 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 man 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 own 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 said this, he went out again to the Jews, and saith to them: I find no cause in him.

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 cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER 19.

The continuation of the history of the passion of Christ.

THEN therefore, Pilate took Jesus, and scourged him.

2 And the soldiers plating a crown of thorns, put it upon his head; and they put on him 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

^γ Matt. 26. 57; Mark 14. 53; Luke 22. 54. — ^τ Matt. 26. 69; Mark 14. 67; Luke 22. 56. — ^ς Matt. 27. 2; Mark 15. 1; Luke 23. 1. — ^ε Acts 10. 28, and 11. 3. — ^υ Matt.

20. 19. — ^υ Matt. 27. 11, Mark 15. 2; Luke 23. 3. — ^ω Matt. 27. 15; Mark 15. 6; Luke 22. 17. — ^α Matt. 27. 26; Mark 15. 15.

saith to them: Behold, I bring him forth unto you, that you may know that I find no cause in him.

5 (Jesus therefore 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 servants, 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 saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?

11 Jesus answered: Thou shouldst 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 henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar.

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 parasceve 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 Cæsar.

16 Then therefore he delivered him to them to be crucified. And they took Jesus, and led him forth.

17 ^y 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 did read: because the place where Jesus was crucified was nigh 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 The soldiers therefore, when they had crucified him, ^z 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: ^a *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 Magdalen.

26 When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son.

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, ^b 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, put it to his mouth.

^y Matt. 27. 33; Mark 15. 22; Luke 23. 33.
^z Matt. 27. 35; Mark 15. 24; Luke 23. 34.

^a Ps. 21. 19.
^b Ps. 68. 22.

CHAP. 19. Ver. 14. *The parasceve of the pasch.* That is, the day before the paschal sabbath. The eve of every sabbath was called the parasceve,

or day of preparation. But this was the eve of a high sabbath, viz., that which fell in the paschal week.

Jesus therefore, when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost.

31 Then the Jews, (because it was the passover,) 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 after they were come to Jesus, when they saw that he was already dead, they did not break his legs.

34 But one of the soldiers with a spear opened his side, and immediately there came out blood and water.

35 And he that saw it, hath given 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: *c* You shall not break a bone of him.

37 And again another scripture saith: *d* They shall look on him whom they pierced.

38 *e* And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus.

39 And Nicodemus also came, (*f* he who at the first came to Jesus by night,) bringing a mixture of myrrh and aloes, about an hundred pound weight.

40 They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury.

41 Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid.

42 There, therefore, because of the passover of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

CHAPTER 20.

Christ's resurrection, and manifestation to his disciples.

AND *g* on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto 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 ran together, and that other disciple did outrun 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 linen cloths lying,

7 And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped 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 The disciples therefore departed again to their home.

11 *h* But Mary stood at the sepulchre without, weeping. Now as she was weeping, 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.

13 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.

14 When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus.

15 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 hence, tell me where thou hast laid him, and I will take him away.

c Ex. 12. 46; Num. 9. 12.

d Zach. 12. 10.

e Matt. 27. 57; Mark 15. 43; Luke 23. 50.

f Supra 3. 2.

g Matt. 28. 1; Mark 16. 1; Luke 24. 3.

h Matt. 28. 1; Mark 16. 5; Luke 24. 4.

16 Jesus saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master).

17 Jesus saith to her: Do not touch me, for I am 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.

18 Mary Magdalen cometh, and telleth the disciples: I have seen the Lord, and these things he said to me.

19 ⁱ Now when it was late that same day, the first 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.

20 And when he had said this, he shewed them his hands and his side. The disciples therefore were glad, when they saw the Lord.

21 He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you.

22 When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost.

23 ⁱ Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

24 Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25 The other disciples therefore said to him: We have seen the Lord. But he said to them: Except 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.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you.

27 Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless, but believing.

28 Thomas answered, and said to him: My Lord, and my God.

29 Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

30 ^k Many other signs also did Jesus in the sight of his disciples, which are not written in this book.

31 But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in his name.

CHAPTER 21.

Christ manifests himself to his disciples by the sea side, and gives Peter the charge of his sheep.

AFTER this, Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed *himself* after this manner.

2 There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two others of his disciples.

3 Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth, and entered into the 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 Jesus therefore said to them: Children, have you any meat? 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, girt 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 hundred cubits,) dragging the net with fishes.

9 As soon then as they came to land,

ⁱ Mark 16. 14; Luke 24. 36; 1 Cor. 15. 5.

^j Matt. 18. 18. — ^k Infra 21. 25.

CHAP. 20. Ver. 19. *The doors were shut.* The same power which could bring Christ's whole body, entire in all its dimensions, through the doors, can without the least question make the same body really present in the sacrament; though both the one and the other be above our comprehension.

Ver. 23. *Whose sins, &c.* See here the commission, stamped by the broad seal of heaven, by virtue of which the pastors of Christ's church absolve repenting sinners upon their confession.

they saw hot coals lying, and a fish laid thereon, and bread.

10 Jesus saith to them: Bring hither of 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. He saith to him: Feed my lambs.

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. He saith to him: Feed my lambs.

17 He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he had 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. He said to him: Feed my sheep.

18 Amen, amen I say to thee, 'when

thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not.

19 And this he said, signifying by what death he 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, ^m who also leaned on his breast at 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 that disciple should not die. And Jesus did not say to him: He should not die; 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.

25 ⁿ But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

12 Peter 1. 14.

m Supra 13. 23. — *n* Supra 20. 30.

CHAP. 21. Ver. 17. *Feed my sheep.* Our Lord had pronounced the spiritual supremacy to St. Peter; and Matt. 16. 19. and now he fulfils that promise,

by charging him with the superintendency of **all** his sheep, without exception; and consequently of his whole flock, that is, of his own church.

THE ACTS OF THE APOSTLES.

This Book, which, from the first ages, hath been called, THE ACTS OF THE APOSTLES, is not to be considered as a history of what was done by all the Apostles, who were dispersed into different nations; but only a short view of the first establishment of the Christian Church. A part of the preaching and actions of St. Peter are related in the first twelve chapters; and a particular account of St. Paul's apostolical labours in the subsequent chapters. It was written by St. Luke the Evangelist, and the original in Greek. Its history commences from the Ascension of Christ our Lord, and ends in the year sixty-two, being a brief account of the Church for the space of about thirty years.

CHAPTER 1.

The ascension of Christ. Matthias is chosen in place of Judas.

THE former treatise I made, O Theophilus, of all things which Jesus began to do and to teach,

2 Until the day ^o on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up.

3 To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God.

4 And eating together with them, ^p he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, ^q 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 ^r But you shall receive the power of the Holy Ghost coming upon you, ^s and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

9 And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight.

10 And while they were beholding him going up to heaven, behold two men stood by them in white garments.

11 Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.

12 Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude the brother of James.

14 All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.

15 In those days Peter rising up in the midst of the brethren, said: (now the number of persons together was about an hundred and twenty:)

16 Men, brethren, the scripture must needs be fulfilled, ^t which the Holy Ghost spoke before by the mouth of David 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 ^u And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all his bowels gushed out.

19 And it became known to all the inhabitants of Jerusalem. so that the same

^o A. D. 29. — ^p Luke 24. 49; John 14. 26.
^q Matt. 3. 11; Mark 1. 8; Luke 3. 16; John 1. 26.

^r Infra 2. 2. — ^s Luke 24. 48.
^t Ps. 10. 10; John 13. 18. — ^u Matt. 27. 7.

field was called in their tongue, Hacedama, that is to say, 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 his bishopric let another take.*

21 Wherefore of these men who have companied 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 praying, they said: Thou, Lord, who knowest the hearts of all men, shew whether 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 they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

CHAPTER 2.

The disciples receive the Holy Ghost. Peter's sermon to the people. The plenty of the first converts.

AND when the days of the Pentecost were accomplished, they were all together in one 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 parted tongues as it were of fire, and it sat upon every one 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 was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue.

7 And they were all amazed, and won-

dered, saying: Behold, are not all these, that speak, Galileans?

8 And how have we heard, every man 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 Arabians: 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 you that dwell in Jerusalem, be this known to you, and with your ears receive my words.

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, (saith 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.*

19 *And I will shew 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 come.*

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 you also know:

23 This same being delivered up, by the

* Ps. 68. 26. — w Ps. 108. 8.

z Matt. 3. 11. Mark 1. 8; Luke 3. 16; John 7. 39;

Supra 1. 8; Infra 11. 16, and 19. 6.

y Isa. 44. 3; Joel 2. 28. — z Joel 2. 32; Rom. 10. 13.

CHAP. 2. Ver. 23. By the determinate, &c. God delivered up his Son: and his Son delivered up him-

self, for the love of us, and for the sake of our salvation; and so Christ's being delivered up was holy.

determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain.

24 Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it.

25 For David saith concerning him: ^a *I foresaw the Lord 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; ^b 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 ^c that God hath sworn to him with an oath, that of the fruit of his loins one should sit upon his throne.

31 Foreseeing this, he spoke of the resurrection of Christ. ^d For neither was he left in hell, neither did his flesh see corruption.

32 This Jesus hath God raised again, whereof all we are 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 you see and hear.

34 For David ascended not into heaven; but he himself said: ^e *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 most certainly, that God hath made both Lord and Christ, this same Jesus, whom you have crucified.

37 Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the apostles: What shall we do, men and brethren?

^a Ps. 15. 8. — ^b 3 Kings 2. 10. — ^c Ps. 131. 11.

and was God's own determination. But they who betrayed and crucified him, did wickedly, following therein their own malice and the instigation of the devil; not the will and determination of God, who was by no means the author of their wickedness; though he permitted it: because he could, and did

38 But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost.

39 For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call.

40 And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.

41 They therefore that received his word, were baptized; and there were added in that day about three thousand souls.

42 And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers.

43 And fear came upon every soul: many wonders also and signs were done by the apostles in Jerusalem, and there was great fear in all.

44 And all they that believed, were together, and had all things common.

45 Their possessions and goods they sold, and divided them to all, according as every one had need.

46 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;

47 Praising God, and having favour with all the people. And the Lord increased daily together such as should be saved.

CHAPTER 3.

The miracle upon the lame man, followed by the conversion of many.

NOW Peter and John went up into the temple at the ninth hour of prayer.

2 And a certain man who was lame from his mother's womb, was carried: whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple.

3 ^f He, when he had seen Peter and

^d Ps. 15. 10; ^e *Infra* 13. 35. — ^e Ps. 109. 1. — ^f A. D. 29.

draw out of it so great a good, viz., the salvation of man

Ver. 24. *Having loosed the sorrows, &c.* Having overcome the grievous pains of death and all the power of hell.

John about to go into the temple, asked to receive an alms.

4 But Peter with John fastening his eyes upon him, said: Look upon us.

5 But he looked earnestly upon them, hoping that he should receive something of them.

6 But Peter said: Silver and gold I have none; but what I have, I give thee: In the name of Jesus Christ of Nazareth, arise, and walk.

7 And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength.

8 And he leaping up stood, and walked, and went in with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

11 And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering.

12 But Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? or why look you 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 you denied the Holy One and the Just, and desired a murderer to be granted unto you.

15 But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.

16 And in the faith of his name, this man, whom you have seen and known, hath his name strengthened; 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 *did* also your rulers.

18 But those things which God before had shewed by the mouth of all the pro-

phets, 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 who 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 his holy prophets, from the beginning of the world.

22 For Moses said: ^h*A prophet shall the Lord your God raise up unto you of you. 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, who have spoken, have told of these days.

25 You are the children of the prophets, and of the testament which God made to our fathers, saying to Abraham: ⁱ*And in thy seed shall all the kindreds of the earth be blessed.*

26 To you first God, raising up his Son, hath sent him to bless you; that every one may convert himself from his wickedness.

CHAPTER 4.

Peter and John are apprehended. Their constancy. The church is increased.

AND ^jas they were speaking to the people, the priests, and the officer of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached in Jesus the resurrection from the dead:

3 And they laid hands upon them, and put them in hold till the next day; for it was now 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 princes, and ancients, and scribes, were gathered together in Jerusalem;

6 And Annas the high priest, and Cai-

^g Matt. 27. 20, Mark 15. 11; Luke 23. 13; John 18. 40.

^h Deut. 18. 15.—ⁱ Gen. 12. 3.—^j A. D. 29.

phas, and John, and Alexander, and as many as were of the kindred of the high priest.

7 And setting them in the midst, they asked: By what power, or by what name, have you done this?

8 Then Peter, filled with the Holy Ghost, said to them: Ye princes of the people, and ancients, hear:

9 If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole:

10 Be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole.

11 ^k This is the stone which was rejected by you the builders, which is become the head of the corner.

12 Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

13 Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they wondered; and they knew them that they had been with Jesus.

14 Seeing the man also who had been healed standing with them, they could say nothing against it.

15 But they commanded them to go aside out of the council; and they conferred among themselves,

16 Saying: What shall we do to these men? for indeed a known miracle hath been done by them, to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it.

17 But that it may be no farther spread among the people, let us threaten them that they speak no more in this name to any man.

18 And calling them, they charged them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answering, said to them: If it 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, 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 having heard it, 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, by the Holy Ghost, by the mouth of our father David, thy servant, hast said: ^l *Why did the Gentiles rage, and the people meditate vain things?*

26 *The kings of the earth stood up, and the princes assembled together against the Lord and his Christ.*

27 For of a truth there assembled together in this city against thy holy child 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 unto thy servants, that with all confidence they may speak thy word,

30 By stretching forth thy hand to cures, and signs, and wonders to be done by the name of thy holy Son Jesus.

31 And when they had prayed, the place was moved wherein they were assembled; and they were all filled with the Holy Ghost, and they spoke the word of God with confidence.

32 And the multitude of believers had but one heart and one soul: neither did any one say that aught of the things which he possessed, was his own; but all things were common unto them.

33 And with great power did the apostles give testimony of the resurrection of Jesus Christ our Lord; and great grace was in them all.

34 For neither was there any one needy among them. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold,

^k Ps. 117. 22; Isa. 28. 16; Matt. 21. 42;
Mark 12. 10; Luke 20. 17;

Rom. 9. 32; 1 Peter 2. 7.
^l Ps. 2. 1.

35 And laid it down before the feet of the apostles. And distribution was made to every one, according as he had need.

36 And Joseph, who, by the apostles, was surnamed Barnabas, (which is, by interpretation, The son of consolation,) a Levite, a Cyprian born,

37 Having land, sold it, and brought the price, and laid it at the feet of the apostles.

CHAPTER 5.

*The judgment of God upon Ananias and Saphira.
The apostles are cast into prison.*

BUT a certain man named Ananias, with Saphira his wife, sold a piece of land,

2 And by fraud kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the apostles.

3 But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land?

4 Whilst it remained, did it not remain to thee? and after it was sold, 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 there came great fear upon all that heard it.

6 And the young men rising up, removed him, and carrying him out, buried him.

7 And it was about the space of three hours after, when his wife, not knowing what had happened, came in.

8 And Peter said to her: Tell me, woman, whether you sold the land 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 them 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 were many signs and wonders wrought

among the people. And they were all with one accord in Solomon's porch.

13 But of the rest no man durst join himself unto them; but the people magnified them.

14 And the multitude of men and women who believed in the Lord, was more increased:

15 Insomuch that they brought forth 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 they that were with him, (which is the heresy of the Sadducees,) were filled with envy.

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

20 Go and standing speak in the temple to the people all the words of this life.

21 Who having heard this, early in the morning, entered into the temple, and taught. And the high priest coming, and they that were with him, called together the council, and all the ancients of the children of Israel; and they sent to the prison to have them brought.

22 But when the ministers came, and opening the prison, found them not there, they returned and told,

23 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.

24 Now when the officer of the temple and the chief priests heard these words, they were in doubt concerning them, what would come to pass.

25 But one came and told them: Behold, the men whom you put in prison are in the temple standing, and teaching the people.

26 Then went the officer with the ministers, and brought them without vio-

lence; for they feared the people, lest they should be stoned.

27 And when they had brought them, they set them before the council. And the high priest asked them,

28 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.

29 But Peter and the apostles answering, said: We ought to obey God, rather than men.

30 The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree.

31 Him hath God exalted with his right hand, to be Prince and Saviour, 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 that obey him.

33 When they had heard these things, they were cut to the heart, and they thought to put them to death.

34 But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while.

35 And he said to them. Ye men of Israel, take heed to yourselves what you intend to do, as touching these men.

36 For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain; and all that believed him were scattered, and brought to nothing.

37 After this man, rose up Judas of Galilee, in the days of the enrolling, and drew away the people after him: he also perished; and all, even as many as consented to him, were dispersed.

38 And now, therefore, I say to you, refrain from these men, and let them alone; for if this council or this work be of men, it will come to nought:

39 But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God. And they consented to him.

40 And calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus; and they dismissed them.

41 And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.

42 And every day they ceased not in the temple, and from house to house, to teach and preach Christ Jesus.

CHAPTER 6.

The ordaining of the seven deacons. The zeal of Stephen.

AND ⁿ in those days, the number of the disciples increasing, there arose a murmuring of the Greeks 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 reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of good reputation, 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 saying was liked by 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 Parmenas, and Nicolas, a proselyte of Antioch.

6 These they set before 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 in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith.

8 And Stephen, full of grace and fortitude, did great wonders and signs among the people.

9 Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen.

ⁿ A. D. 36.

10 And they were not able to resist the wisdom and the spirit that spoke.

11 Then they suborned men to say, they had heard him speak words of blasphemy against Moses and against God.

12 And they stirred up the people, and the ancients, and the scribes; and running together, they took him, and brought him to the council.

13 And they set up false witnesses, who said: This man ceaseth not to speak words 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 unto us.

15 And all that sat in the council, looking on him, saw his face as if it had been the face of an angel.

CHAPTER 7.

Stephen's speech before the council; his martyrdom

THEN the high priest said: Are these things so?

2 Who said: Ye men, brethren, and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan.

3 And said to him: ^p Go forth out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, wherein you now dwell

5 And he gave him no inheritance in it; no, not the space of a foot: but he promised to give it him in possession, and to his seed after him, when as yet he had no child.

6 And God said to him: ^q That his seed should sojourn in a strange country, and that they should bring them under bondage, and treat them evil four hundred years.

7 And the nation which they shall serve will I judge, said the Lord; and after these things they shall go out, and shall serve me in this place.

8 ^r And he gave him the covenant of circumcision, ^s and so he begot Isaac, and circumcised him the eighth day; and Isaac begot Jacob; ^t and Jacob the twelve patriarchs.

9 And the patriarchs, through envy, ^v sold Joseph into Egypt; and God was with him,

10 And delivered him out of all his tribulations. ^w and he gave him favour and wisdom in the sight of Pharaoh, the king of Egypt; and he appointed him governor over Egypt, and over all his house.

11 Now there came a famine upon all Egypt and Chanaan, and great tribulation; and our fathers found no food.

12 ^x But when Jacob had heard that there was corn in Egypt, he sent our fathers first:

13 ^y 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 ^z So Jacob went down into Egypt; and ^a he died, and our fathers.

16 And they were translated into Sichem, and were laid in the sepulchre, ^b that Abraham bought for a sum of money of the sons of Hemor, the son of Sichem.

17 And when the time of the promise drew near, which God had promised to Abraham, ^c the people increased, and were multiplied in Egypt.

18 Till another king arose in Egypt, who knew not Joseph.

19 This same dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.

20 ^d At the same time was Moses born, and he was acceptable to God: who was nourished three months in his father's house.

21 And when he was 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 mighty 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 ^e And when he had seen one of them suffer wrong, he defended him; and strik-

^p A. D. 35.—^q Gen. 12. 2.—^r Gen. 15. 13.—^s Gen. 17. 10.—^t Gen. 21. 2.—^u Gen. 25. 25.—^v Gen. 29. 32, and 35. 22.—^w Gen. 37. 28.—^x Gen. 41. 37.—^y Gen.

42. 2.—^z Gen. 45. 3.—^a Gen. 46. 5.—^b Gen. 49. 32.—^c Gen. 23. 16, and 50. 5 and 13; Jos. 24. 32.—^d Ex. 1. 7.—^e Ex. 2. 2; Heb. 11. 23.—^f Ex. 2. 12.

ing 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.

20^j And the day following, he shewed himself to them when they were at strife; and would have reconciled them in peace, saying: Men, ye are brethren; why hurt you 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 What, wilt thou kill me, as thou didst yesterday kill the Egyptian?

29 And Moses fled upon this word, and was a stranger in the land of Madian, where he begot two sons.

30 And when forty years were expired, there appeared to him in the desert of mount Sina, 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 unto 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 the shoes from 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 to be prince and redeemer by the hand of the angel who appeared to him in the bush.

36^h He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the desert forty years.

37 This is that Moses who said to the children of Israel: ⁱ *A prophet shall God raise up to you of your own brethren, as myself: him shall you hear.*

^f Ex. 2. 13. — ^g Ex. 3. 2. — ^h Ex. 7. 8, and 9. 10, and 11. 4. — ⁱ Deut. 18. 15. — ^j Ex. 19. 3. — ^k Ex. 32. 1. — ^l Amos 5. 25. — ^m Ex. 25. 40. — ⁿ Jos. 3. 14; Heb. 8. 9.

CHAP. 7. Ver. 45. *Jesús.* That is Josue, so called in Greek.

Ver. 48. *Dwelleth not in houses, &c.* That is, so as to stand in need of earthly dwellings, or to be

38^j This is he that was in the church in the wilderness, with the angel who spoke to him on mount Sina, and with our fathers; who received the words of life to give unto us.

39 Whom our fathers would not obey; but thrust him away, and in their hearts turned back into Egypt,

40 Saying to Aaron: ^k *Make us gods to go before us. For as for 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 books of the prophets: ^l *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 Rempham, 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, ^m speaking to Moses, that he should make it according to the form which he had seen.

45ⁿ Which also our fathers receiving, brought in with Jesus, into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David.

46 Who found grace before God, ^p and desired to find a tabernacle for the God of Jacob.

47^q But Solomon built him a house.

48^r Yet the most High dwelleth not in houses made by hands, as the prophet saith:

49^s *Heaven is my throne, and the earth my footstool. What house will you build me? saith the Lord; or what is the place of my resting?*

50 *Hath not my hand made all these things?*

51 You stiffnecked and uncircumcised in heart and ears, you always resist the

— ^o 1 Kings 16. 13. — ^p Ps. 131. 5. — ^q 3 Kings 6. 1; 1 Par. 17. 12. — ^r *Infra* 17. 24. — ^s Isa. 66. 1

contained, or circumscribed by them. Though, otherwise by his immense divinity, he is in our houses; and every where else; and Christ in his humanity dwelt in houses; and is now on our altars.

Holy Ghost: as your fathers did, so do you also.

51 Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers:

52 Who have received the law by the disposition of angels, and have not kept it.

53 Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him.

54 But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

55 And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him.

56 And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man, whose name was Saul.

57 And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit.

58 And falling on his knees, he cried 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.

CHAPTER 8.

Philip converts the Samaritans, and baptizes the eunuch.

AND¹ at that time there was raised a great persecution against the church which was at Jerusalem; and they were all dispersed through the countries of Judea, and Samaria, except the apostles.

2 And devout men took order for Stephen's funeral, and made great mourning over him.

3 But Saul made havock of the church, entering in from house to house, and dragging away men and women, committed them to prison.

4 They therefore that were dispersed, went about preaching the word of God.

† A. D. 36.

CHAP. 8. Ver. 17. They laid their hands upon them, &c. The apostles administered the sacrament of confirmation, by imposition of hands, and prayer: and the faithful thereby received the Holy Ghost. Not but they had received the grace of the Holy

5 And Philip going down to the city of Samaria, preached Christ unto them.

6 And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did.

7 For many of them who had unclean spirits, crying with a loud voice, went out.

8 And many, taken with the palsy, and that were lame, were healed.

9 There was therefore great joy in that city. Now *there was* a certain man named Simon, who before had been a magician in that city, seducing the people of Samaria, giving out that he was some great one:

10 To whom they all gave ear, from the least to the greatest, saying: This man is the power of God, which is called great.

11 And they were attentive to him, because, for a long time, he had bewitched them with his magical practices.

12 But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptized, *both men and women*.

13 Then Simon himself believed also; and being baptized, he adhered to Philip. And being astonished, wondered to see the signs and exceeding great miracles which were done.

14 Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who, when they were come, prayed for them, that they might receive the Holy Ghost.

16 For he was not as yet come upon any 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 on whomsoever I shall lay *my* hands, he may receive the Holy Ghost. But Peter said to him:

Ghost at their baptism: yet not that plenitude of grace and those spiritual gifts which they afterwards received from bishops in the sacrament of confirmation, which strengthened them to profess their faith publicly.

20 Keep thy money to thyself to perish with thee, because thou hast thought that the gift of God may 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 gall of bitterness, and in the bonds of iniquity.

24 Then Simon answering, said: Pray you for me to the Lord, that none of these things which you have spoken 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 Now an angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza: this is desert.

27 And rising up, he went. And behold a man of Ethiopia, an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore.

28 And he was returning, sitting in his chariot, and reading Isaias the prophet.

29 And the Spirit said to Philip: Go near, and join thyself to this chariot.

30 And Philip running thither, heard him reading the prophet Isaias. And he said: Thinkest thou that thou understandest what thou readest?

31 Who said: And how can I, unless some man shew me? And he desired Philip that he would come up and sit with him.

32 And the place of the scripture which he was reading was this: *"He was led as a sheep to the slaughter; and like a lamb without voice before his shearer, so openeth he not his mouth."*

33 *In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the earth?*

34 And the eunuch answering Philip,

said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other man?

35 Then Philip, opening his mouth, and beginning at this scripture, preached unto him Jesus.

36 And as they went on their way, they came to a certain water; and the eunuch said: See, here is water: what doth hinder me from being baptized?

37 And Philip said: If thou believest with all thy 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 went down into the water, both Philip and the eunuch: and he baptized him.

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 the cities, till he came to Cæsarea.

CHAPTER 9.

Paul's conversion and work. Peter heals Eneas, and raises up Tabitha to life.

AND ¹ Saul, as yet breathing out threatenings and slaughter 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 ⁴ And as he went on his journey, it came to pass that he drew nigh 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 persecutest thou me?

5 Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest. 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?

¹ *Infra 22. 4. and 22. 14. and 26. 12. 2 Cor. 11. 4. 3 Cor. 12. 2.*

the love of God. Manhood following with the whole heart signifies a belief in every thing necessary for salvation.

¹ *Infra 22. 4. and 22. 14. and 26. 12. 2 Cor. 11. 4. 3 Cor. 12. 2.*

Ver. 37. If thou believest with all thy heart. The scripture many times mentions only one disposition, as here here, when others equally necessary are not expressed, viz. a sorrow for sins, a firm hope, and

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 no man.

8 And Saul arose from the ground; and when his eyes were opened, he saw nothing. But they leading him by the hands, brought him to Damascus.

9 And he was there three days, without sight, and he did neither eat nor drink.

10 Now there was a certain disciple at Damascus, named Ananias. ^αAnd 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 Strait, and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth.

12 And he saw a man named Ananias coming in, and putting his hands upon him, that he might receive his sight.)

13 But Ananias answered: Lord, I have heard by many of this man, how much evil 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 thy way; for this man is to me a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house. And laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest; that thou mayest 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 that 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 that heard him, were astonished, and said: Is not this he who persecuted in Jerusalem those that called upon this name: and came hither for that intent, that he might carry 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 consulted together to kill him.

24 But their laying in wait was made known to Saul. ^βAnd they watched the gates also day and night, that they might kill him.

25 But the disciples taking him in the night, conveyed him away by the wall, letting him down in a basket.

26 And when he was come into Jerusalem, he essayed to join himself to the disciples; and they all were afraid of him, not believing that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and told them how he had seen the Lord, and that he had spoken to him; and how in Damascus he had dealt confidently in the name of Jesus.

28 And he was with them coming in and going out in Jerusalem, and dealing confidently in the name of the Lord.

29 He spoke also to the Gentiles, and disputed with the Greeks; but they sought to kill him.

30 Which when the brethren had known, they brought him down to Cæsarea, and sent him away to Tarsus.

31 Now the church had peace throughout all Judea, and Galilee, and Samaria; and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost.

32 And it came to pass that Peter, as he passed through, visiting all, came to the saints who dwelt at Lydda.

33 And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy.

34 And Peter said to him: Eneas, the Lord Jesus Christ healeth thee: arise, and make thy bed. And immediately he arose.

35 And all that dwelt at Lydda and Saron, saw him: who were converted to the Lord.

36 And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days that she was sick, and died. Whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them.

39 And Peter rising up, went with them. And when he was come, they brought him into the upper chamber. And all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them.

40 And they all being put forth, Peter kneeling down prayed, and turning to the body, he said: Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up.

41 And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive.

42 And it was made known throughout all Joppe; and many believed in the Lord.

43 And it came to pass, that he abode many days in Joppe, with one Simon a tanner.

CHAPTER 10.

Cornelius is received into the church. Peter's vision.

AND there was a certain man in Cæsarea, named Cornelius, a centurion of that which is called the Italian band;

2 A religious man, and fearing God with all his house, giving much alms to the people, and always praying to God.

3 This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in unto him, and saying to him: Cornelius.

4 And he, beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms are ascended for a memorial in the sight of God.

5 And now send men to Joppe, and call hither one Simon, who is surnamed Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do.

7 And when the angel who spoke to him was departed, he called two of his household servants, and a soldier who feared the Lord, of them that were under him.

8 To whom when he had related all, he sent them to Joppe.

9 And on the next day, whilst they were going on their journey, and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour.

10 And being hungry, he was desirous to taste *somewhat*. And as they were preparing, there came upon him an ecstasy of mind.

11 And he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth:

12 Wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air.

13 And there came a voice to him Arise, Peter; kill and eat.

14 But Peter said: Far be it from me; for I never did eat any thing that is common and unclean.

15 And the voice spoke to him again the second time: That which God hath cleansed, do not thou call common.

16 And this was done thrice; and presently the vessel was taken up into heaven.

17 Now, whilst Peter was doubting within himself, what the vision that he had seen should mean, behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate.

18 And when they had called, they asked, if Simon, who is surnamed Peter, were lodged there.

19 And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee.

20 Arise, therefore, get thee down and go with them, doubting nothing: for I have sent them.

21 Then Peter, going down to the men,

and behold, I am he whom you seek; what is the cause for which you are come?

22 Who said: Cornelius, a centurion, a just man, and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy angel, to send for thee into his house, and to hear words of thee.

23 Then bringing them in, he lodged them. And the day following he arose, and went with them: and some of the brethren from Joppe accompanied him.

24 And the morrow after, he entered into Caesarea. And Cornelius waited for them, having called together his kinsmen and special friends.

25 And it came to pass, that when Peter was come in, Cornelius came to meet him, and falling at his feet adored.

26 But Peter lifted him up, saying: Arise, I myself also am a man.

27 And talking with him, he went in, and found many that were come together.

28 And he said to them: You know how abominable it is for a man that is a Jew, to keep company or to come unto one of another nation: but God hath shewed to me, to call no man common or unclean.

29 For which cause, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me?

30 And Cornelius said: Four days ago, unto this hour, I was praying in my house, at the ninth hour, and behold a man stood before me in white apparel, and said:

31 Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God.

32 Send therefore to Joppe, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon a tanner, by the sea side.

33 Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

34 And Peter opening his mouth, said: In very deed I perceive, ^a that God is not a respecter of persons.

35 But in every nation, he that feareth him, and worketh justice, is acceptable to him.

36 God sent the word to the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)

37 You know the word which hath been published through all Judea: ^b for it began from Galilee, after the baptism which John preached,

38 Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him.

39 And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree.

40 Him God raised up the third day, and gave him to be made manifest,

41 Not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with him after he arose again from the dead;

42 And he commanded us to preach to the people, and to testify that it is he who was appointed by God, to be judge of the living and of the dead.

43 ^c To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him.

44 While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word.

45 And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also.

46 For they heard them speaking with tongues, and magnifying God.

47 Then Peter answered: Can any man forbid water, that ^d these should not be baptized, who have received the Holy Ghost, as well as we?

48 And he commanded them to be baptized in the name of the Lord Jesus

^a Deut. 10. 17. 2 Par. 19. 7; Job 34. 19; Wisd. 6. 8; Eccl. 35. 15. Rom. 2. 11; Gal. 2. 6;

Eph. 6. 9 Col. 3. 25; 1 Pete. 1. 17
^b Luke 4. 14. — ^c Jer. 31. 34; Mich. 7. 18.

CHAP. 10. Ver. 35. In every nation, &c. That is to say, not only Jews, but Gentiles also, of what nation soever, are acceptable to God, if they fear him and work justice. But then true faith is always to be presupposed, without which (saith St. Paul, Heb. 11. 6) it is impossible to please God. Beware

then of the error of those, who would infer from this passage, that men of all religions may be pleasing to God. For since none but the true religion can be from God, all other religions must ^a from the father of lies; and therefore highly displeasing to the God of truth

Christ. Then they desired him to tarry with them some days.

CHAPTER 11.

Peter defends his having received the Gentiles into the church. Many are converted at Antioch.

AND the apostles and brethren, who were in Judea, heard that the Gentiles also had received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying: Why didst thou go in to men uncircumcised, and didst eat with them?

4 But Peter began and declared to them the matter in order, saying:

5 I was in the city of Joppe praying, and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me.

6 Into which looking, I considered, and saw fourfooted creatures of the earth, and beasts, and creeping things, and fowls of the air:

7 And I heard also a voice saying to me: Arise, Peter; kill and eat.

8 And I said: Not so, Lord; for nothing common or unclean hath ever entered into my mouth.

9 And the voice answered again from heaven: What God hath made clean, do not thou call common.

10 And this was done three times: and all were taken up again into heaven.

11 And behold, immediately there were three men come to the house wherein I was, sent to me from Cæsarea.

12 And the Spirit said to me, that I should go with them, nothing doubting. And these six brethren went with me also: and we entered into the man's house.

13 And he told us how he had seen an angel in his house, standing, and saying to him: Send to Joppe, and call hither Simon, who is surnamed Peter,

14 Who shall speak to thee words, whereby thou shalt be saved, and all thy house.

15 And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning.

16 And I remembered the word of the Lord, how that he said: ^d John indeed baptized with water, but you shall be baptized with the Holy Ghost.

17 If then God gave them the same grace, as to us also who believed in the Lord Jesus Christ; who was I, that could withstand God?

18 Having heard these things, they held their peace, and glorified God, saying: God then hath also to the Gentiles given repentance unto life.

19 Now they who had been dispersed by the persecution that arose on occasion of Stephen, went about as far as Phenice and Cyprus and Antioch, speaking the word to none, but to the Jews only.

20 But some of them were men of Cyprus and Cyrene, who, when they were entered into Antioch, spoke also to the Greeks, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believing, were converted to the Lord.

22 And the tidings came to the ears of the church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch.

23 Who, when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord.

25 And Barnabas went to Tarsus to seek Saul: whom, when he had found, he brought to Antioch.^e

26 And they conversed there in the church a whole year; and they taught a great multitude, so that at Antioch the disciples were first named Christians.

27 And in these days there came prophets from Jerusalem to Antioch:

28 And one of them named Agabus, rising up, signified by the Spirit, that there should be a great famine over the whole world, which came to pass under Claudius.

29 And the disciples, every man according to his ability, purposed to send relief to the brethren who dwelt in Judea:

30 Which also they did, sending it to the ancients, by the hands of Barnabas and Saul.^f

CHAPTER 12.

Herod's persecution. Peter's deliverance by an angel. Herod's punishment.

^d Matt. 3. 11; Mark 1. 8; Luke 3. 16; John 1. 26.

^e Supra 1. 5; ^f Infra 19. 4.—^e A. D. 41.—^f A. D. 46.

AND at the same time, Herod the king stretched forth his hands, to afflict some of the church.

2 And he killed James, the brother of John, with the sword.

3 And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes.

4 And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending, after the pasch, to bring him forth to the people.

5 Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side, raised him up, saying, Arise quickly. And the chains fell off from his hands.

8 And the angel said to him: Gird thyself and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me.

9 And going out, he followed him, and he knew not that it was true which was done by the angel: but thought he saw a vision.

10 And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him.

11 And Peter coming to himself, said: Now I know in very deed, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying.

13 And when he knocked at the door of the gate, a damsel came to hearken, whose name was Rhode.

g A. D. 42.—h A. D. 44.

14 And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood before the gate.

15 But they said to her: That art man. But she affirmed that it was so. Then said they: It is his angel.

16 But Peter continued knocking. And when they had opened they saw him, and were astonished.

17 But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James, and to the brethren. And going out, he went into another place.

18 Now when day was come, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not; having examined the keepers, he commanded they should be put to death; and going down from Judea to Cæsarea, he abode there.

20 And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blastus, who was the king's chamberlain, they desired peace, because their countries were nourished by him.

21 And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat, and made an oration to them.

22 And the people made acclamation, saying: It is the voice of a god, and not of a man.

23 And forthwith an angel of the Lord struck him, because he had not given the honour to God: and being eaten up by worms, he gave up the ghost.^h

24 But the word of the Lord increased and multiplied.

25 And Barnabas and Saul returned from Jerusalem,ⁱ having fulfilled their ministry, taking with them John, who was surnamed Mark.

CHAPTER 13.

Saul and Barnabas are sent forth by the Holy Ghost. They preach in Cyprus and in Antioch of Pisidia.

NOW^j there were in the church which was at Antioch, prophets and doctors, among whom was Barnabas, and

i Supra 11. 30.—j A. D. 47.

CHAP. 12. Ver. 3. Azymes. The festival of the unleavened bread, or the pasch, which answers to our Easter

Simon who was called Niger, and Lucius of Cyrene, and Manahen who was the foster brother of Herod the tetrarch, and Saul

And as they were ministering to the Lord, and fasting, the Holy Ghost said to them. Separate me Saul and Barnabas, for the work whereunto I have taken them.

Then they fasting and praying, and imposing their hands upon them, sent them away.

So they being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus.

And when they were come to Salamina they preached the word of God in the synagogues of the Jews. And they had John also in the ministry.

And when they had gone through the whole island, as far as Paphos they found a certain man, a magician and false prophet, a Jew, whose name was Bar-jesu.

Who was with the proconsul Sergius Paulus, a prudent man. He sending for Barnabas and Saul, desired to hear the word of God.

But Elymas the magician (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith.

Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him

Said: O full of all guile and of all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right ways of the Lord.

And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and darkness upon him, and going about, he sought some one to lead him by the hand.

Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

Now when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem.

But they passing through Perge, came to Antioch in Pisidia: and entering

into the synagogue on the sabbath day, they sat down.

And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men, brethren, if you have any word of exhortation to make to the people, speak.

Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear.

The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with an high arm brought them out from thence,

And for the space of forty years endured then manners in the desert.

And destroying seven nations in the land of Chanaan, divided their land among them, by lot,

As it were, after four hundred and fifty years: and after these things, he gave unto them judges, until Samuel the prophet

And after that they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years.

And when he had removed him, he raised them up David to be king: to whom giving testimony, he said: I have found David, the son of Jesse, a man according to my own heart, who shall do all my wills.

Of this man's seed God according to his promise, hath raised up to Israel a Saviour, Jesus:

John first preaching, before his coming, the baptism of penance to all the people of Israel.

And when John was fulfilling his course, he said: I am not he, whom you think me to be: but behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent.

For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every sabbath, judging him have fulfilled them.

k A. D. 47.—*l* Ex. 1. 1.—*m* Ex. 13. 21 and 22.—*n* Ex. 16. 3.—*o* Jos. 14. 2.—*p* Judges 3. 9.—*q* 1 Kings 8. 5. and 9. 16. and 10. 1.—*r* 1 Kings 13. 14.

and 16. 3.—*s* Ps. 88. 21.—*t* Isa. 11. 1.—*u* Matt. 3. 1; Mark 1. 4; Luke 3. 3.—*v* Matt. 3. 11; Mark 1. 7; John 1. 27.

28 And finding no cause of death in him, they desired of Pilate, that they might kill him.

29 And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre.

30 But God raised him up from the dead the third day:

31 Who was seen for many days, by them who came up with him from Galilee to Jerusalem, who to this present are his witnesses to the people.

32 And we declare unto you, that the promise which was made to our fathers,

33 This same God hath fulfilled to our children, raising up Jesus, as in the second psalm also is written: ^y *Thou art my Son, this day have I begotten thee.*

34 And to shew that he raised him up from the dead, not to return now any more to corruption, he said thus: ^z *I will give you the holy things of David faithful.*

35 And therefore, in another place also, he saith: ^a *Thou shalt not suffer thy holy one to see corruption.*

36 For David, when he had served in his generation, according to the will of God, slept: and was laid unto his fathers, and saw corruption.

37 But he whom God hath raised from the dead, saw no corruption.

38 Be it known therefore to you, men, brethren, that through him forgiveness of sins is preached to you: and from all the things, from which you could not be justified by the law of Moses.

39 In him every one that believeth, is justified.

40 Beware, therefore, lest that come upon you which is spoken in the prophets:

41 ^c *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you will not believe, if any man shall tell it you.*

42 And as they went out, they desired them, that on the next sabbath, they would speak unto them these words.

43 And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and

Barnabas: who speaking to them, persuaded them to continue in the grace of God.

44 But the next sabbath day, the whole city almost came together, to hear the word of God.

45 And the Jews seeing the multitudes, were filled with envy, and contradicted those things which were said by Paul, blaspheming.

46 Then Paul and Barnabas said boldly: To you it behoved us first to speak the word of God: but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles.

47 For so the Lord hath commanded us: ^d *I have set thee to be the light of the Gentiles; that thou mayest be for salvation unto the utmost part of the earth.*

48 And the Gentiles hearing it, were glad, and glorified the word of the Lord: and as many as were ordained to life everlasting, believed.

49 And the word of the Lord was published throughout the whole country.

50 But the Jews stirred up religious and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas: and cast them out of their coasts.

51 ^e But they, shaking off the dust of their feet against them, came to Iconium.

52 And the disciples were filled with joy and with the Holy Ghost.

CHAPTER 14.

Paul and Barnabas preach in Iconium and Lystra: Paul heals a cripple: they are taken for gods. Paul is stoned. They preach in Derbe and Perge.

AND it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spoke that a very great multitude both of the Jews and of the Greeks did believe.

2 But the unbelieving Jews stirred up and incensed the minds of the Gentiles against the brethren.

3 A long time therefore they abode there, dealing confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.

4 And the multitude of the city was

^{1c} Matt. 27. 20 and 23; Mark 15. 13; Luke 23. 21 and 43; John 19. 15. — ^{2x} Matt. 28. Mark 16.; Luke 24. John 20. — ^{3y} Ps. 2. 7. — ^{4z} Isa. 55. 3. — ^{5a} Ps. 15. 10. —

CHAP. 14. Ver. 34. *I will give you the holy, &c.* These are the words of the prophet Isaias, 55. 3.

^{6b} 3 Kings 2. 10. — ^{7c} Hab. 1. 5. — ^{8d} Isa. 49. 6. — ^{9e} Matt. 10. 14; Mark 6. 11; Luke 9. 5. — ^{10f} A. D. 47.

According to the Septuagint, the sense is: *I will faithfully fulfil the promises I made to David.*

divided; and some of them indeed held with the Jews, but some with the apostles.

5 And when there was an assault made by the Gentiles and the Jews with their rulers, to use them contumeliously, and to stone them:

6 ^g They understanding it, fled to Lystra, and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel.

7 And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's womb, who never had walked.

8 This same heard Paul speaking. Who looking upon him, and seeing that he had faith to be healed,

9 Said with a loud voice: Stand upright on thy feet. And he leaped up, and walked.

10 And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men;

11 And they called Barnabas, Jupiter: but Paul, Mercury; because he was chief speaker.

12 The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

13 Which, when the apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people, crying,

14 And saying: Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things, to the living God, ^h who made the heaven, and the earth, and the sea, and all things that are in them:

15 Who in times past suffered all nations to walk in their own ways.

16 Nevertheless he left not himself without testimony, doing good from heaven, giving rains and fruitful seasons, filling our hearts with food and gladness.

17 And speaking these things, they scarce restrained the people from sacrificing to them.

18 Now there came thither certain Jews from Antioch, and Iconium: and persuading the multitude, and stoning Paul, drew

him out of the city, thinking him to be dead.

19 But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.

20 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch:

21 Confirming the souls of the disciples, and exhorting them to continue in the faith: and that through many tribulations we must enter into the kingdom of God.

22 And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.

23 And passing through Pisidia, they came into Pamphylia.

24 And having spoken the word of the Lord in Perge, they went down into Attalia:

25 ⁱ And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished.

26 And when they were come, and had assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles.

27 And they abode no small time with the disciples.

CHAPTER 15.

A dissension about circumcision. The decision and letter of the council of Jerusalem.

AND ^j some coming down from Judea, taught the brethren: That except you be circumcised after the manner of Moses, you cannot be saved.

2 And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem about this question.

3 They therefore being brought on their way by the church, passed through Phenice, and Samaria, relating the conversion of the Gentiles; and they caused great joy to all the brethren.

4 And when they were come to Jerusa-

^g A. D. 47.—^h Gen. 1. 1; Ps. 145. 6; Apoc. 14. 7.

ⁱ A. D. 48.—^j A. D. 49. Gal. 2.2.

lem, they were received by the church, and by the apostles and ancients, declaring how great things God had done with them.

5 But there arose some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses.

6 And the apostles and ancients assembled to consider of this matter.

7 And when there had been much disputing, Peter, rising up, said to them:

8 Men, brethren, you know, that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the gospel, and believe.

9 And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost, as well as to us;

10 And put no difference between us and them, purifying their hearts by faith.

11 Now therefore, why tempt you God to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear?

12 But by the grace of the Lord Jesus Christ, we believe to be saved, in like manner as they also.

13 And all the multitude held their peace; and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them.

14 And after they had held their peace, James answered, saying: Men, brethren, hear me.

15 Simon hath related how God first visited to take of the Gentiles a people to his name.

16 And to this agree the words of the prophets, as it is written:

17 *After these things I will return, and will rebuild the tabernacle of David, which is fallen down; and the ruins thereof I will rebuild, and I will set it up:*

18 *That the residue of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord, who doth these things.*

19 To the Lord was his own work known from the beginning of the world.

20 For which cause I judge that they,

who from among the Gentiles are converted to God, are not to be disquieted.

21 But that we write unto them, that they refrain themselves from the pollutions of idols, and from fornication, and from things strangled, and from blood.

22 For Moses of old time hath in every city them that preach him in the synagogues, where he is read every sabbath.

23 Then it pleased the apostles and ancients, with the whole church, to choose men of their own company, and to send to Antioch, with Paul and Barnabas, namely, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren.

24 Writing by their hands: The apostles and ancients, brethren, to the brethren of the Gentiles that are at Antioch, and in Syria and Cilicia, greeting.

25 Forasmuch as we have heard, that some going out from us have troubled you with words, subverting your souls; to whom we gave no commandment:

26 It hath seemed good to us, being assembled together, to choose out men, and to send them unto you, with our well beloved Barnabas and Paul:

27 Men that have given their lives for the name of our Lord Jesus Christ.

28 We have sent therefore Judas and Silas, who themselves also will, by word of mouth, tell you the same things.

29 For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things:

30 That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things keeping yourselves, you shall do well. Fare ye well.

31 They therefore being dismissed, went down to Antioch; and gathering together the multitude, delivered the epistle.

32 Which when they had read, they rejoiced for the consolation.

33 But Judas and Silas, being prophets also themselves, with many words comforted the brethren, and confirmed them.

34 And after they had spent some time

k Supra 10. 16. — l Supra 16. 45.

m Amos 9. 11. — n Supra 13. 27.

CHAP. 15. Ver. 20. *From blood, and from things strangled.* The use of these things, though of their own nature indifferent, was here prohibited, to bring the Jews more easily to admit of the society of the

Gentiles; and to exercise the latter in obedience. But this prohibition was but temporary, and has long since ceased to oblige; more especially in the western churches.

there, they were let go with peace by the brethren, unto them that had sent them.

34 But it seemed good unto Silas to remain there; and Judas alone departed to Jerusalem.

35 And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word of the Lord.

36 ^o And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do.

37 And Barnabas would have taken with them John also, that was surnamed Mark;

38 But Paul desired that he (as having departed from them out of Pamphylia, ^p and not gone with them to the work) might not be received.

39 And there arose a dissension, so that they departed one from another; and Barnabas indeed taking Mark, sailed to Cyprus.

40 But Paul choosing Silas, departed, being delivered by the brethren to the grace of God.

41 And he went through Syria and Cilicia, confirming the churches, commanding them to keep the precepts of the apostles and the ancients.

CHAPTER 16.

Paul visits the churches. He is called to preach in Macedonia. He is scourged at Philippi.

AND ^q he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothy, the son of a Jewish woman that believed; but his father was a Gentile.

2 To this man the brethren that were in Lystra and Iconium, gave a good testimony.

3 Him Paul would have to go along with him: and taking him he circumcised him, because of the Jews who were in those places. For they all knew that his father was a Gentile.

4 And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem.

5 And the churches were confirmed in faith, and increased in number daily.

6 And when they had passed through Phrygia, and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia.

7 And when they were come into Mysia, they attempted to go into Bithynia, and the Spirit of Jesus suffered them not.

8 And when they had passed through Mysia, they went down to Troas.

9 And a vision was shewed to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying: Pass over into Macedonia, and help us.

10 And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the gospel to them.

11 And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis;

12 And from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together.

13 And upon the sabbath day, we went forth without the gate by a river side, where it seemed that there was prayer; and sitting down, we spoke to the women that were assembled.

14 And a certain woman named Lydia, a seller of purple, of the city of Thvatura, one that worshipped God, did hear whose heart the Lord opened to attend to those things which were said by Paul.

15 And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 And it came to pass, as we went to prayer, a certain girl, having a pythonical spirit, met us, who brought to her masters much gain by divining.

17 This same following Paul and us, cried out, saying: These men are the servants of the most high God, who preach unto you the way of salvation.

18 And this she did many days. But Paul being grieved, turned, and said to the spirit: I command thee, in the name

^o A. D. 50.—^p Supra 13. 13.—^q A. D. 50.

of Jesus Christ, to go out from her. And he went out the same hour

19 But her masters, seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the marketplace to the rulers.

20 And presenting them to the magistrates, they said: These men disturb our city, being Jews:

21 And preach a fashion which it is not lawful for us to receive nor observe, being Romans.

22 And the people ran together against them: and the magistrates rending off their clothes, commanded them to be beaten with rods

23 And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight, Paul and Silas praying, praised God. And they that were in prison, heard them

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and the bands of all were loosed.

27 And the keeper of the prison, awaking out of his sleep, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying: Do thyself no harm, for we all are here.

29 Then calling for a light, he went in, and trembling, fell down at the feet of Paul and Silas.

30 And bringing them out, he said: Masters, what must I do, that I may be saved?

31 But they said: Believe in the Lord Jesus, and thou shalt be saved, and thy house.

32 And they preached the word of the Lord to him and to all that were in his house.

33 And he, taking them the same hour of the night, washed their stripes, and himself was baptized, and all his house immediately.

34 And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God.

35 And when the day was come, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told these words to Paul: The magistrates have sent to let you go; now therefore depart, and go in peace.

37 But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison: and now do they thrust us out privately? Not so: but let them come,

38 And let us out ourselves. And the serjeants told these words to the magistrates. And they were afraid bearing that they were Romans.

39 And coming, they besought them, and bringing them out, they desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia; and having seen the brethren, they comforted them, and departed.

CHAPTER 17.

Paul preaches to the Thessalonians and Bereans. His discourse to the Athenians.

AND when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

2 And Paul, according to his custom, went in unto them: and for three sabbath days he reasoned with them out of the scriptures:

3 Declaring and insinuating that the Christ was to suffer, and to rise again from the dead; and that this is Jesus Christ, whom I preach to you.

4 And some of them believed, and were associated to Paul and Silas; and of those that served God, and of the Gentiles a great multitude, and of noble women not a few.

5 But the Jews, moved with envy, and taking unto them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar; and besetting Jason's house, sought to bring them out unto the people.

6 And not finding them they drew Jason and certain brethren to the rulers of the city, crying: They that set the city in an uproar, are come hither also.

7 Whom Jason hath received and these all do contrary to the decrees of Cæsar, saying that there is another king, Jesus.

8 And they stirred up the people, and the rulers of the city hearing these things,

9 And having taken satisfaction of Jason and of the rest, they let them go.

10 But the brethren immediately sent away Paul and Silas by night unto Berea. Who, when they were come thither, went into the synagogue of the Jews.

11 Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so.

12 And many indeed of them believed, and of honourable women that were Gentiles, and of men not a few.

13 And when the Jews of Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up and troubling the multitude.

14 And then immediately the brethren sent away Paul, to go unto the sea; but Silas and Timothy remained there.

15 And they that conducted Paul, brought him as far as Athens; and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

16 'Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry.

17 He disputed, therefore, in the synagogue with the Jews, and with them that served God, and in the marketplace, every day with them that were there.

18 And certain philosophers of the Epi-

cureans and of the Stoics disputed with him; and some said: What is it, that this word sower would say? But others: He seemeth to be a setter forth of new gods: because he preached to them Jesus and the resurrection.

19 And taking him, they brought him to the Areopagus, saying: May we know what this new doctrine is, which thou speakest of?

20 For thou bringest in certain new things to our ears. We would know therefore what these things mean.

21 (Now all the Athenians, and strangers that were there, employed themselves in nothing else, but either in telling or in hearing some new thing.)

22 But Paul standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious.

23 For passing by, and seeing your idols, I found an altar also, on which was written: *To the unknown God*. What therefore you worship, without knowing it, that I preach to you:

24 "God, who made the world, and all things therein; he, being Lord of heaven and earth, dwelleth" not in temples made with hands;

25 Neither is he served with men's hands, as though he needed any thing; seeing it is he who giveth to all life, and breath, and all things:

26 And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation.

27 That they should seek God, if happily they may feel after him or find him, although he be not far from every one of us:

28 For in him we live, and move, and are; as some also of your own poets said: *For we are also his offspring*.

29 Being therefore the offspring of God, we must not suppose the divinity to be like unto gold, or silver, or stone, the graving of art, and device of man.

30 And God indeed having winked at

1 A. D. 50.

u Gen. 1. 1. — v Supra 7. 48.

CHAP. 17. Ver. 6. *City. Urbem*. In the Greek *οἰκουμένην*, the world.

Ver. 11. *More noble*. The Jews of Berea are justly commended, for their eagerly embracing the truth, and searching the scriptures, to find out the texts alleged by the apostle: which was a far more generous proceeding than that of their countrymen at Thessalonica, who persecuted the preachers of

the gospel, without examining the grounds they alleged for what they taught.

Ver. 24. *Dwelleth not in temples*. God is not contained in temples; so as to need them for his dwelling, or any other uses, as the heathens imagined. Yet by his omnipresence, he is both there and every where.

of this ignorance, now declare unto men, that all should every where do penance.

31 Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed; giving faith to all, by raising him up from the dead.

32 And when they had heard of the resurrection of the dead, some indeed mocked, but others said: We will hear thee again concerning this matter.

33 So Paul went out from among them.

34 But certain men adhering to him, did believe; among whom was also Dionysius, the Areopagite, and a woman named Demaris, and others with them.

CHAPTER 18.

Paul leaves the church of Corinth; and preaches at Ephesus, etc. Apollo goes to Corinth.

AFTER these things, departing from Athens, he came to Corinth.

2 And finding a certain Jew, named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife, (because that Claudius had commanded all Jews to depart from Rome,) he came to them.

3 And because he was of the same trade, he remained with them, and wrought; (now they were tentmakers by trade.)

4 And he reasoned in the synagogue every sabbath, bringing in the name of the Lord Jesus; and he persuaded the Jews and the Greeks.

5 And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews, that Jesus is the Christ.

6 But they gainsaying and blaspheming, he shook his garments, and said to them: Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house was adjoining to the synagogue.

8 And Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized.

9 And the Lord said to Paul in the night, by a vision: Do not fear, but speak; and hold not thy peace,

10 Because I am with thee: and no man shall set upon thee, to hurt thee; for I have much people in this city.

11 And he stayed there a year and six months, teaching among them the word of God.

12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment seat,

13 Saying: This man persuadeth men to worship God contrary to the law.

14 And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice, or an heinous deed, O Jews, I should with reason bear with you.

15 But if they be questions of word and names, and of your law, look you to it: I will not be judge of such things.

16 And he drove them from the judgment seat.

17 And all laying hold on Sosthenes, the ruler of the synagogue, beat him before the judgment seat; and Gallio cared for none of those things.

18 But Paul, when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria (and with him Priscilla and Aquila),^y having shorn his head in Cenchræ: for he had a vow.

19 And he came to Ephesus, and left them there. But he himself entering into the synagogue, disputed with the Jews.

20 And when they desired him, that he would tarry a longer time, he consented not;

21 But taking his leave, and saying: I will return to you again, God willing, he departed from Ephesus.

22 And going down to Cæsarea, he went up to Jerusalem, and saluted the church, and so came down to Antioch.

23 And after he had spent some time there, he departed, and went through the country of Galatia and Phrygia, in order, confirming all the disciples.

24 Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the scriptures.

25 This man was instructed in the way of the Lord; and being fervent in spirit,

^x A. D. 51.—^y A. D. 52.

^y Num. 6. 18; Infra 21. 24.

spoke, and taught diligently the things that are of Jesus, knowing only the baptism of John.

26 This man therefore began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them, and expounded to him the way of the Lord more diligently.

27 And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to receive him. Who, when he was come, helped them much who had believed.

28 For with much vigour he convinced the Jews openly, shewing by the scriptures, that Jesus is the Christ.

CHAPTER 19.

Paul establishes the church at Ephesus. The tumult of the silversmiths.

AND² it came to pass, while Apollo was at Corinth, that Paul having passed through the upper coasts, came to Ephesus, and found certain disciples.

2 And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost.

3 And he said: In what then were you baptized? Who said: In John's baptism.

4 Then Paul said: ^a John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus.

5 Having heard these things, they were baptized in the name of the Lord Jesus.

6 And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied.

7 And all the men were about twelve.

8 And entering into the synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the kingdom of God.

9 But when some were hardened, and believed not, speaking evil of the way of the Lord, before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus.^b

10 And this continued for the space of two years, so that all they who dwelt in

Asia, heard the word of the Lord, both Jews and Gentiles.

11 And God wrought by the hand of Paul more than common miracles.

12 So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

13 Now some also of the Jewish exorcists who went about, attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth.

14 And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this.

15 Put the wicked spirit, answering, said to them: Jesus I know, and Paul I know; but who are you?

16 And the man in whom the wicked spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

17 And this became known to all the Jews and the Gentiles that dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many of them that believed, came confessing and declaring their deeds.

19 And many of them who had followed curious arts, brought together their books, and burnt them before all; and counting the price of them, they found the money to be fifty thousand pieces of silver.

20 So mightily grew the word of God, and was confirmed.

21 And when these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must see Rome also.

22 And sending into Macedonia two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

23 Now at that time there arose no small disturbance about the way of the Lord.^d

24 For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen;

25 Whom he calling together, with the

² A. D. 53.

^a Matt. 3. 11; Mark 1. 8; Luke 3. 16; John 3. 26;

Supra 1. 5, and 11. 16.

^b A. D. 53.—^d A. D. 56.

workmen of like occupation, said: Sirs, you know that our gain is by this trade;

26 And you see and hear, that this Paul by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: They are not gods which are made by hands.

27 So that not only this our craft is in danger to be set at nought, but also the temple of great Diana shall be reputed for nothing; yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

28 Having heard these things, they were full of anger, and cried out, saying: Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

32 Now some cried one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together.

33 And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckoning with his hand for silence, would have given the people satisfaction.

34 But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians.

35 And when the town clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring.

36 For as much therefore as these things cannot be contradicted, you ought to be quiet, and to do nothing rashly.

37 For you have brought hither these

men, who are neither guilty of sacrilege, nor of blasphemy against your goddess.

38 But if Demetrius and the craftsmen that are with him, have a matter against any man, the courts of justice are open, and there are proconsuls: let them accuse one another.

39 And if you inquire after any other matter, it may be decided in a lawful assembly.

40 For we are even in danger to be called in question for this day's uproar, there being no man guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the assembly.

CHAPTER 20.

Paul passes through Macedonia and Greece. He raises a dead man to life at Troas. His discourse to the clergy of Ephesus.

AND after the tumult was ceased, Paul calling to him the disciples, and exhorting them, took his leave, and set forward to go into Macedonia.

2 And when he had gone over those parts, and had exhorted them with many words, he came into Greece;

3 Where, when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria; ^e so he took a resolution to return through Macedonia.

4 And there accompanied him Sopater the son of Pyrrhus, of Berea; and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.

5 These going before, stayed for us at Troas.

6 But we sailed from Philippi after the days of the Azymes, and came to them to Troas in five days, where we abode seven days.

7 And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow: and he continued his speech until midnight.

8 And there were a great number of lamps in the upper chamber where we were assembled.

9 And a certain young man named Euty-

e A. D. 57.

CHAP. 20. Ver. 7. *And on the first day of the week.* Here St. Chrysostom and many other interpreters of the scripture explain, that the Christians, even at this time, must have changed the sabbath into the first day of the week, (the Lord's day,) as

all Christians now keep it. This change was undoubtedly made by the authority of the church: hence the exercise of the power, which Christ had given to her: for he is Lord of the sabbath.

chus, sitting on the window, being oppressed with a deep sleep as Paul was long preaching, by occasion of his sleep fell from the third loft down, and was taken up dead.

10 To whom, when Paul had gone down, he laid himself upon him, and embracing him, said: Be not troubled, for his soul is in him.

11 Then going up, and breaking bread and tasting, and having talked a long time to them, until daylight, so he departed.

12 And they brought the youth alive, and were not a little comforted.

13 But we, going aboard the ship, sailed to Assos, being there to take in Paul; for so he had appointed, himself purposing to travel by land.

14 And when he had met with us at Assos, we took him in, and came to Mitylene.

15 And sailing thence, the day following we came over against Chios; and the next day we arrived at Samos; and the day following we came to Miletus.

16 For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hasted, if it were possible for him, to keep the day of Pentecost at Jerusalem.

17 And sending from Miletus to Ephesus, he called the ancients of the church.

18 And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you, for all the time,

19 Serving the Lord with all humility, and with tears, and temptations which befell me by the conspiracies of the Jews;

20 How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house,

21 Testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ.

22 And now, behold, being bound in the spirit, I go to Jerusalem: not knowing the things which shall befall me there:

23 Save that the Holy Ghost in every city witnesseth to me, saying: That bands and afflictions wait for me at Jerusalem.

24 But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to witness this day, that I am clear from the blood of all men;

27 For I have not spared to declare unto you all the counsel of God.

28 Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood.

29 I know that, after my departure, ravening wolves will enter in among you, not sparing the flock.

30 And of your own selves shall arise men speaking perverse things, to draw away disciples after them.

31 Therefore watch, keeping in memory, that for three years I ceased not, with tears to admonish every one of you night and day.

32 And now I commend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified.

33 I have not coveted any man's silver, gold, or apparel, as

34 You yourselves know: for such things as were needful for me and them that are with me, these hands have furnished.

35 I have shewed you all things, how that so labouring you ought to support the weak, and to remember the word of the Lord Jesus, how he said: It is a more blessed thing to give, rather than to receive.

36 And when he had said these things, kneeling down, he prayed with them all.

37 And there was much weeping among them all; and falling on the neck of Paul, they kissed him,

38 Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

CHAPTER 21.

Paul goes up to Jerusalem. He is apprehended by the Jews in the temple.

AND when it came to pass that, being parted from them, we set sail, we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara.

2 And when we had found a ship sailing over to Phenice, we went aboard, and set forth.

3 And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and we kneeled down on the shore, and we prayed.

6 And when we had bid one another farewell, we took ship; and they returned home.

7 But we having finished the voyage by sea, from Tyre came down to Ptolemais: and saluting the brethren, we abode one day with them.

8 And the next day departing, we came to Cæsarea. And entering into the house of Philip the evangelist, ^h who was one of the seven, we abode with him.

9 And he had four daughters, virgins, who did prophesy.

10 And as we tarried there for some days, there came from Judea a certain prophet, named Agabus.

11 Who, when he was come to us, took Paul's girdle: and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the Gentiles.

12 Which when we had heard, both we and they that were of that place, desired him that he would not go up to Jerusalem.

13 Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus.

14 And when we could not persuade him, we ceased, saying: The will of the Lord be done.

15 And after those days, being prepared, we went up to Jerusalem.

16 And there went also with us some of the disciples from Cæsarea, bringing with them one Mnason a Cyprian, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following, Paul went in with us unto James; and all the ancients were assembled.

19 Whom when he had saluted, he related particularly what things God had wrought among the Gentiles by his ministry.

20 But they hearing it, glorified God, and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed: and they are all zealous for the law.

21 Now they have heard of thee that thou teachest those Jews, who are among the Gentiles, to depart from Moses: saying, that they ought not to circumcise their children, nor walk according to the custom.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee. We have four men, who have a vow on them.

24 Take these, and sanctify thyself with them: and bestow on them, ⁱ that they may shave their heads: and all will know that the things which they have heard of thee, are false; but that thou thyself also walkest keeping the law.

25 But as touching the Gentiles that believe, ^j we have written, decreeing that they should only refrain themselves from that which has been offered to idols, and from blood, and from things strangled, and from fornication.

^g A. D. 57.—^h Supra 6. 5, and 8. 5.

ⁱ Num. 6. 18; Supra 18. 18.—^j Supra 15. 20 and 29.

CHAP. 21. Ver. 8. *The evangelist.* That is, the preacher of the gospel; the same that before converted the Samaritans, and baptized the eunuch, chap. 8., being one of the first seven deacons.

Ver. 24. *Keeping the law.* The law, though now no longer obligatory, was for a time observed by the Christian Jews: to bury, as it were, the synagogue with honour.

26 Then Paul took the men, and the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

27 But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the people, and laid hands upon him, crying out:

28 Men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place; and moreover hath brought in Gentiles into the temple, and hath violated this holy place.

29 (For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.)

30 And the whole city was in an uproar: and the people ran together. And taking Paul, they drew him out of the temple, and immediately the doors were shut.

31 And as they went about to kill him, it was told the tribune of the band, That all Jerusalem was in confusion.

32 Who, forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers they left off beating Paul.

33 Then the tribune coming near, took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the violence of the people.

36 For the multitude of the people followed after, crying: Away with him.

37 And as Paul was about to be brought into the castle, he saith to the tribune: May I speak something to thee? Who said: Canst thou speak Greek?

38 Art not thou that Egyptian who before these days didst raise a tumult, and

didst lead forth into the desert four thousand men that were murderers?

39 But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people.

40 And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the Hebrew tongue, saying:

CHAPTER 22.

Paul declares to the people the history of his conversion. He escapes scourging by claiming the privilege of a Roman citizen.

MEN, ^lbrethren, and fathers, hear ye the account which I now give unto you.

2 (And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.)

3 And he saith: I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day:

4 ^mWho persecuted this way unto death, binding and delivering into prisons both men and women.

5 As the high priest doth bear me witness, and all the ancients: ⁿfrom whom also receiving letters to the brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished.

6 And it came to pass, as I was going, and drawing nigh to Damascus at mid-day, that suddenly from heaven there shone round about me a great light:

7 And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me?

8 And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me.

10 And I said: What shall I do, Lord? And the Lord said to me: Arise, and go to Damascus; and there it shall be told thee of all things that thou must do.

11 And whereas I did not see for the

^l A. D. 57.

^m Supra 8. 3. — ⁿ Supra 9. 2.

CHAP. 22. Ver. 9. *Heard not the voice.* That is, they distinguished not the words: though they heard the voice. Acts 9. 7.

brightness of that light, being led by the hand by my companions, I came to Damascus.

12 And one Ananias, a man according to the law, having testimony of all the Jews who dwell there,

13 Coming to me, and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him.

14 But he said: The God of our fathers hath preordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth.

15 For thou shalt be his witness to all men, of those things which thou hast seen and heard.

16 And now why tarriest thou? Rise up, and be baptized, and wash away thy sins, invoking his name.

17 And it came to pass, when I was come again to Jerusalem,^o and was praying in the temple, that I was in a trance,

18 And saw him saying unto me: Make haste, and get thee quickly out of Jerusalem; because they will not receive thy testimony concerning me.

19 And I said: Lord, they know^p that I cast into prison, and beat in every synagogue, them that believed in thee.

20 And when the blood of Stephen thy witness was shed,^q I stood by and consented, and kept the garments of them that killed him.

21 And he said to me: Go, for unto the Gentiles afar off, will I send thee.

22 And they heard him until this word, and then lifted up their voice, saying: Away with such an one from the earth; for it is not fit that he should live.

23 And as they cried out and threw off their garments, and cast dust into the air,

24 The tribune^r commanded him to be brought into the castle, and that he should be scourged and tortured: to know for what cause they did so cry out against him.

25 And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman, and undcondemned?

26 Which the centurion hearing, went

to the tribune, and told him, saying: What art thou about to do? For this man is a Roman citizen.

27 And the tribune coming, said to him: Tell me, art thou a Roman? But he said: Yea.

28 And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.

29 Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen, and because he had bound him.

30 But on the next day, meaning to know more diligently for what cause he was accused by the Jews, he loosed him, and commanded the priests to come together, and all the council: and bringing forth Paul, he set him before them.

CHAPTER 23.

Paul stands before the council: the Jews conspire his death. He is sent away to Cæsarea.

AND^s Paul looking upon the council, said: Men, brethren, I have conversed with all good conscience before God until this present day.

2 And the high priest Ananias commanded them that stood by him to strike him on the mouth.

3 Then Paul said to him: God shall strike thee, thou whited wall. For sittest thou to judge me according to the law, and contrary to the law commandest me to be struck?

4 And they that stood by said: Dost thou revile the high priest of God?

5 And Paul said: I knew not, brethren, that he is the high priest. For it is written: *Thou shalt not speak evil of the prince of thy people.*

6 And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men, brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.

8^v For the Sadducees say that there is

^o A. D. 39.—^p Supra 8. 3.—^q Supra 7. 57.

^r That is, Lysias.

^s A. D. 57.—^t Ex. 22. 28.

^u Phil. 3. 5.—^v Matt. 22. 23.

no resurrection, neither angel, nor spirit : but the Pharisees confess both.

9 And there arose a great cry. And some of the Pharisees rising up, strove, saying: We find no evil in this man. What if a spirit hath spoken to him, or an angel?

10 And when there arose a great dis-sension, the tribune fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord standing by him said: Be constant; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when day was come, some of the Jews gathered together, and bound themselves under a curse, saying, that they would neither eat, nor drink, till they killed Paul.

13 And they were more than forty men that had made this conspiracy.

14 Who came to the chief priests and the ancients, and said: We have bound ourselves under a great curse that we will eat nothing till we have slain Paul.

15 Now therefore do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain touching him. And we, before he come near, are ready to kill him.

16 Which when Paul's sister's son had heard, of their lying in wait, he came and entered into the castle and told Paul.

17 And Paul, calling to him one of the centurions, said: Bring this young man to the tribune, for he hath some thing to tell him.

18 And he taking him, brought him to the tribune, and said: Paul, the prisoner, desired me to bring this young man unto thee, who hath some thing to say to thee.

19 And the tribune taking him by the hand, went aside with him privately, and asked him: What is it that thou hast to tell me?

20 And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul to morrow into the council, as if they meant to inquire some thing more certain touching him.

21 But do not thou give credit to them;

for there lie in wait for him more than forty men of them, who have bound themselves by oath neither to eat, nor to drink, till they have killed him: and they are now ready, looking for a promise from thee.

22 The tribune therefore dismissed the young man, charging him that he should tell no man, that he had made known these things unto him.

23 Then having called two centurions, he said to them: Make ready two hundred soldiers to go as far as Cæsarea, and seventy horsemen, and two hundred spearmen for the third hour of the night:

24 And provide beasts, that they may set Paul on, and bring him safe to Felix the governor.

25 (For he feared lest perhaps the Jews might take him away by force and kill him, and he should afterwards be slandered, as if he was to take money.) And he wrote a letter after this manner:

26 Claudius Lysias to the most excellent governor, Felix, greeting.

27 This man being taken by the Jews, and ready to be killed by them, I rescued coming in with an army, understanding that he is a Roman:

28 And meaning to know the cause which they objected unto him, I brought him forth into their council.

29 Whom I found to be accused concerning questions of their law; but having nothing laid to his charge worthy of death or of bands.

30 And when I was told of ambushes that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

31 Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.

32 And the next day, leaving the horsemen to go with him, they returned to the castle.

33 Who, when they were come to Cæsarea, and had delivered the letter to the governor, did also present Paul before him.

34 And when he had read it, and had asked of what province he was, and understood that he was of Cilicia;

35 I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment hall.

CHAPTER 24.

Paul defends his innocence before Felix the governor. He preaches the faith to him.

AND after five days the high priest Ananias came down, with some of the ancients, and one Tertullus an orator, who went to the governor against Paul.

2 And Paul being called for, Tertullus began to accuse him, saying: Whereas through thee we live in much peace, and many things are rectified by thy providence,

3 We accept it always and in all places, most excellent Felix, with all thanksgiving.

4 But that I be no further tedious to thee, I desire thee of thy clemency to hear us in few words.

5 We have found this to be a pestilent man, and raising seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes.

6 Who also hath gone about to profane the temple: whom, we having apprehended, would also have judged according to our law.

7 But Lysias the tribune coming upon us, with great violence took him away out of our hands;

8 Commanding his accusers to come to thee: of whom thou mayest thyself, by examination, have knowledge of all these things, whereof we accuse him.

9 And the Jews also added, and said that these things were so.

10 Then Paul answered, (the governor making a sign to him to speak:) Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself.

11 For thou mayest understand, that there are yet but twelve days, since I went up to adore in Jerusalem:

12 And neither in the temple did they find me disputing with any man, or causing any concourse of the people, neither in the synagogues, nor in the city:

13 Neither can they prove unto thee the things whereof they now accuse me.

14 But this I confess to thee, that according to the way, which they call a heresy, so do I serve the Father and my God, believing all things which are written in the law and the prophets:

15 Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust.

16 And herein do I endeavour to have always a conscience without offence towards God, and towards men.

17 Now after many years, I came to bring alms to my nation, and offerings, and vows.

18 ^w In which I was found purified in the temple: neither with multitude, nor with tumult.

19 But certain Jews of Asia, who ought to be present before thee, and to accuse, if they had any thing against me:

20 Or let these men themselves say, if they found in me any iniquity, when standing before the council,

21 Except it be for this one voice only that I cried, standing among them, ^x Concerning the resurrection of the dead am I judged this day by you.

22 And Felix put them off, having most certain knowledge of this way, saying: When Lysias the tribune shall come down, I will hear you.

23 And he commanded a centurion to keep him, and that he should be easy, and that he should not prohibit any of his friends to minister unto him.

24 And after some days, Felix, coming with Drusilla his wife, who was a Jew, sent for Paul, and heard of him the faith, that is in Christ Jesus.

25 And as he treated of justice, and chastity, and of the judgment to come, Felix being terrified, answered: For this time, go thy way: but when I have a convenient time, I will send for thee.

26 Hoping also withal, that money should be given him by Paul; for which cause also oftentimes sending for him, he spoke with him.

27 But ^y when two years were ended, Felix had for successor Portius Festus. And Felix being willing to shew the Jews a pleasure, left Paul bound.

CHAPTER 25.

Paul appeals to Cæsar. King Agrippa desires to hear him.

NOW ^z when Festus was come into the province, after three days, he went up to Jerusalem from Cæsarea.

2 And the chief priests, and principal men of the Jews, went unto him against Paul: and they besought him,

3 Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

4 But Festus answered: That Paul was kept in Cæsarea, and that he himself would very shortly depart thither.

5 Let them, therefore, saith he, among you that are able, go down with me, and accuse him, if there be any crime in the man.

6 And having tarried among them no more than eight or ten days, he went down to Cæsarea, and the next day he sat in the judgment seat; and commanded Paul to be brought.

7 Who being brought, the Jews stood about him, who were come down from Jerusalem, objecting many and grievous causes, which they could not prove;

8 Paul making answer for himself: Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I offended in any thing.

9 But Festus, willing to shew the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then Paul said: I stand at Cæsar's judgment seat, where I ought to be judged. To the Jews I have done no injury, as thou very well knowest.

11 For if I have injured them, or have committed any thing worthy of death, I refuse not to die. But if there be none of these things whereof they accuse me, no man may deliver me to them: I appeal to Cæsar.

12 Then Festus having conferred with the council, answered: Hast thou appealed to Cæsar? To Cæsar shalt thou go.

13 And after some days, king Agrippa and Bernice came down to Cæsarea to salute Festus.

14 And as they tarried there many days, Festus told the king of Paul, saying: A certain man was left prisoner by Felix.

15 About whom, when I was at Jerusalem, the chief priests, and the ancients of the Jews, came unto me, desiring condemnation against him.

16 To whom I answered: It is not the

custom of the Romans to condemn any man, before that he who is accused have his accusers present, and have liberty to make his answer, to clear himself of the things laid to his charge.

17 When therefore they were come hither, without any delay, on the day following, sitting in the judgment seat, I commanded the man to be brought.

18 Against whom, when the accusers stood up, they brought no accusation of things which I thought ill of:

19 But had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive.

20 I therefore being in a doubt of this manner of question, asked him whether he would go to Jerusalem, and there be judged of these things.

21 But Paul appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Cæsar.

22 And Agrippa said to Festus: I would also hear the man, myself. To morrow, said he, thou shalt hear him.

23 And on the next day, when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience, with the tribunes, and principal men of the city, at Festus' commandment, Paul was brought forth.

24 And Festus saith: King Agrippa, and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer.

25 Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have nothing certain to write to my lord. For which cause I have brought him forth before you, and especially before thee, O king Agrippa, that examination being made, I may have what to write.

27 For it seemeth to me unreasonable to send a prisoner, and not to signify the things laid to his charge.

CHAPTER 26.

Paul gives an account to Agrippa of his life, conversion, and calling.

THEN ^a Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer.

1 I think myself happy, O king Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews.

2 Especially as thou knowest all, both customs and questions that are among the Jews: Wherefore I beseech thee to bear me patiently.

3 And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know:

4 Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee.

5 And now for the hope of the promise that was made by God to the fathers, do I stand subject to judgment:

6 Unto which, our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.

7 Why should it be thought a thing incredible, that God should raise the dead?

8 And I indeed did formerly think, that I ought to do many things contrary to the name of Jesus of Nazareth.

9 ^b Which also I did at Jerusalem, and many of the saints did I shut up in prison, having received authority of the chief priests: and when they were put to death, I brought the sentence.

10 And oftentimes punishing them, in every synagogue, I compelled them to blaspheme: and being yet more mad against them, I persecuted them even unto foreign cities.

11 ^c Whereupon when I was going to Damascus with authority and permission of the chief priest,

12 At midday, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me, and them that were in company with me.

13 And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.

14 And I said: Who art thou, Lord? And the Lord answered: I am Jesus whom thou persecutest.

15 But rise up, and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister, and a witness of those things which thou hast seen, and of those things wherein I will appear to thee,

16 Delivering thee from the people, and from the nations, unto which now I send thee:

17 To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me.

18 Whereupon, O king Agrippa, I was not incredulous to the heavenly vision:

19 ^d But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance, and turn to God, doing works worthy of penance.

20 For this cause the Jews, when I was in the temple, ^e having apprehended me, went about to kill me.

21 But being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other thing than those which the prophets, and Moses did say should come to pass:

22 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light to the people, and to the Gentiles.

23 As he spoke these things, and made his answer, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad.

24 And Paul said: I am not mad, most excellent Festus, but I speak words of truth and soberness.

25 For the king knoweth of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither was any of these things done in a corner.

26 Believest thou the prophets, O king Agrippa? I know that thou believest.

27 And Agrippa said to Paul: In a little thou persuadest me to become a Christian.

29 And Paul said: I would to God, that both in a little and in much, not only thou, but also all that hear me, this day, should become such as I also am, except these bands.

30 And the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bands.

32 And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Cæsar.

CHAPTER 27.

Paul is shipped for Rome. His voyage and shipwreck.

AND^f when it was determined that he should sail into Italy, and that Paul, with the other prisoners, should be delivered to a centurion, named Julius, of the band Augusta,

2^g Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica, continuing with us.

3 And the day following we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And sailing over the sea of Cilicia, and Pamphylia, we came to Lystra, which is in Lycia:

6 And there the centurion finding a ship of Alexandria sailing into Italy, removed us into it.

7 And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone:

8 And with much ado sailing by it, we came into a certain place, which is called Good-havens, nigh to which was the city of Thalassa.

9 And when much time was spent, and when sailing now was dangerous, because the fast was now past, Paul comforted them,

10 Saying to them: Ye men, I see that the voyage beginneth to be with injury

and much damage, not only of the lading and ship, but also of our lives.

11 But the centurion believed the pilot and the master of the ship, more than those things which were said by Paul.

12 And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice to winter there, which is a haven of Crete, looking towards the southwest and northwest.

13 And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

14 But not long after, there arose against it a tempestuous wind, called Euro-aquilo.

15 And when the ship was caught, and could not bear up against the wind, giving up the ship to the winds, we were driven.

16 And running under a certain island, that is called Cauda, we had much work to come by the boat.

17 Which being taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, they let down the sail yard, and so were driven.

18 And we being mightily tossed with the tempest, the next day they lightened the ship.

19 And the third day they cast out with their own hands the tackling of the ship.

20 And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope of our being saved was now taken away.

21 And after they had fasted a long time, Paul standing forth in the midst of them, said: You should indeed, O ye men, have hearkened unto me, and not have loosed from Crete, and have gained this harm and loss.

22 And now I exhort you to be of good cheer. For there shall be no loss of any man's life among you, but only of the ship.

23 For an angel of God, whose I am, and whom I serve, stood by me this night,

24 Saying: Fear not, Paul, thou must be brought before Cæsar; and behold,

and hath given thee all them that sail with thee.

24 Wherefore, sirs, be of good cheer: for I believe God that it shall so be, as it hath been told me.

25 And we must come unto a certain island.

27 But after the fourteenth night was come, as we were sailing in Adria, about midnight, the shipmen deemed that they discovered some country.

28 Who also sounding, found twenty fathoms; and going on a little further, they found fifteen fathoms.

29 Then fearing lest we should fall upon rough places, they cast four anchors out of the stern, and wished for the day.

30 But as the shipmen sought to fly out of the ship, having let down the boat into the sea, under colour, as though they would have cast anchors out of the forepart of the ship,

31 Paul said to the centurion, and to the soldiers: Except these stay in the ship, you cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you have waited, and continued fasting, taking nothing.

34 Wherefore I pray you to take some meat for your health's sake; for there shall not an hair of the head of any of you perish.

35 And when he had said these things, taking bread, he gave thanks to God in the sight of them all; and when he had broken it, he began to eat.

36 Then were they all of better cheer, and they also took some meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, casting the wheat into the sea.

39 And when it was day, they knew not the land; but they discovered a certain creek that had a shore, into which they minded, if they could, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands; and hoisting up the mainsail to the wind, they made towards shore.

41 And when we were fallen into a place where two seas met, they run the ship aground; and the forepart indeed, sticking fast, remained unmoveable: but the hinder part was broken with the violence of the sea.

42 And the soldiers' counsel was, that they should kill the prisoners, lest any of them, swimming out, should escape.

43 But the centurion, willing to save Paul, forbade it to be done; and he commanded that they who could swim, should cast themselves first into the sea, and save themselves, and get to land.

44 And the rest, some they carried on boards, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.

CHAPTER 28.

Paul, after three months' stay in Melita, continues his voyage, and arrives at Rome. His conference there with the Jews.

AND when we had escaped, then we knew that the island was called Melita. But the barbarians shewed us no small courtesy.

2 For kindling a fire, they refreshed us all, because of the present rain, and of the cold.

3 And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fastened on his hand.

4 And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who though he hath escaped the sea, yet vengeance doth not suffer him to live.

5 And he indeed shaking off the beast into the fire, suffered no harm.

6 But they supposed that he would begin to swell up, and that he would suddenly fall down and die. But expecting long, and seeing that there came no harm to him, changing their minds, they said, that he was a god.

7 Now in these places were possessions of the chief man of the island, named Publius, who receiving us, for three days entertained us courteously.

8 And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in; and when he had prayed, and laid his hands on him, he healed him.

9 Which being done, all that had dis-

eases in the island, came and were healed:

10 Who also honoured us with many honours, and when we were to set sail, they laded us with such things as were necessary.

11 ^h And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors.

12 And when we were come to Syracusa, we tarried there three days.

13 From thence, compassing by the shore, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli;

14 Where, finding brethren, we were desired to tarry with them seven days: and so we went to Rome.

15 And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum, and the Three Taverns: whom when Paul saw, he gave thanks to God, and took courage.

16 And when we were come to Rome, Paul was suffered to dwell by himself, with a soldier that kept him.

17 And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I, having done nothing against the people, or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans;

18 Who, when they had examined me, would have released me, for that there was no cause of death in me;

19 But the Jews contradicting it, I was constrained to appeal unto Cæsar; not that I had any thing to accuse my nation of.

20 For this cause therefore I desired to see you, and to speak to you. Because that for the hope of Israel, I am bound with this chain.

21 But they said to him: We neither received letters concerning thee from Judea, neither did any of the brethren that came hither, relate or speak any evil of thee.

22 But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that it is every where contradicted.

23 And when they had appointed him a day, there came very many to him unto his lodgings; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening.

24 And some believed the things that were said; but some believed not.

25 And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our fathers by Isaias the prophet,

26 Saying: ⁱ Go to this people, and say to them: With the ear you shall hear, and shall not understand; and seeing you shall see, and shall not perceive.

27 For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut; lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore to you, that this salvation of God is sent to the Gentiles, and they will hear it.

29 And when he had said these things, the Jews went out from him, having much reasoning among themselves.

30 And he remained two whole years ^j in his own hired lodging; and he received all that came in to him,

31 Preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition.

^h A. D. 60.

ⁱ Isa. 6. 9; Matt. 13. 14; Mark 4. 12; Luke 8. 10;

John 12. 40; Rom. 11. 8.

^j Until A. D. 62.

THE EPISTLE OF ST PAUL THE APOSTLE TO THE ROMANS.

ST. PAUL wrote this Epistle at Corinth, when he was preparing to go to Jerusalem with the charitable contributions collected in Achaia and Macedonia for the relief of the Christians in Judea; which was about twenty-eight years after our Lord's Ascension. It was written in Greek. And though it is not the first of his Epistles in the order of time, yet it is first placed on account of the sublimity of the matter contained in it, of the pre-eminence of the place to which it was sent, and in veneration of the Church.

CHAPTER 1.

He commends the faith of the Romans, whom he taught in Rome. The philosophy of the heathens, being void of faith and humility, betrayed them into shameful sins.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

2 Which he had promised before, by his prophets, in the holy scriptures,

3 Concerning his Son, who was made to him of the seed of David, according to the flesh,

4 Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead;

5 By whom we have received grace and apostleship for obedience to the faith, in all nations, for his name;

6 Among whom are you also the called of Jesus Christ:

7 To all that are at Rome, the beloved of God, called to be saints. Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

8 First I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world.

9 For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you;

10 Always in my prayers making request, if by any means now at length I

may have a prosperous journey, by the will of God, to come unto you.

11 For I long to see you, that I may impart unto you some spiritual grace, to strengthen you:

12 That is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine

13 And I would not have you ignorant, brethren, that I have often purposed to come unto you, (and have been hindered hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor;

15 So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

16 For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek.

17 For the justice of God is revealed therein, from faith unto faith, as it is written: *k* *The just man liveth by faith.*

18 For the wrath of God is revealed from heaven against all ungodliness and injustice of those men that detain the truth of God in injustice:

19 Because that which is known of God is manifest in them. For God hath manifested it unto them.

20 For the invisible things of him, from

k Hab. 2. 4; Gal. 3. 11; Heb. 10. 38.

CHAP. I. Ver. 4. *Predestinated*, &c. Christ as man, was predestinated to be the Son of God: and declared to be so (as the apostle here signifies) first, by power, that is, by his working stupendous mira-

cles; secondly, by the *spirit of sanctification*, that is, by his infinite sanctity; thirdly, by his *resurrection*, or raising himself from the dead.

the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity: so that they are inexcusable.

21 ^l Because that, when they knew God, they have not glorified him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened.

22 For professing themselves to be wise, they became fools.

23 ^m And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of fourfooted beasts, and of creeping things.

24 Wherefore God gave them up to the desires of their heart, ⁿ unto uncleanness, to dishonour their own bodies among themselves.

25 Who changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

26 For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

27 And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error.

28 And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient;

29 Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers,

30 Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,

31 Foolish, dissolute, without affection, without fidelity, without mercy.

32 Who, having known the justice of God, did not understand that they who do such things, are worthy of death; and not only they that do them, but they

also that consent to them that do them.

CHAPTER 2.

The Jews are censured, who make their boast of the law, and keep it not. He declares who are the true Jews.

WHEREFORE thou art inexcusable, O man, whosoever thou art that judgest. ^o For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest.

2 For we know that the judgment of God is, according to truth, against them that do such things.

3 And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and patience, and longsuffering? ^p Knowest thou not, that the benignity of God leadeth thee to penance?

5 But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God.

6 ^q Who will render to every man according to his works.

7 To them indeed, who according to patience in good work, seek glory and honour and incorruption, eternal life:

8 But to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9 Tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek:

10 But glory, and honour, and peace to every one that worketh good, to the Jew first, and also to the Greek.

11 ^r For there is no respect of persons with God.

12 For whosoever have sinned without the law, shall perish without the law; and whosoever have sinned in the law, shall be judged by the law.

13 ^s For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, who have not the law, do by nature those things that

^l Eph. 4. 17. — ^m Ps. 105. 20; Jer. 11. 10. — ⁿ Gal. 5. 19; Eph. 4. 19, and 5. 3; Col. 3. 5; 1 Thess. 2. 3, and 4. 7. — ^o Matt. 7. 2. — ^p Wisd. 9. 24; 2 Peter 3. 9. —

^q Matt. 16. 27. — ^r Deut. 10. 17; 2 Par. 19. 7; Job 34. 19; Wisd. 6. 8; Eccl. 35. 15; Acts 10. 34; Eph. 6. 9. Col. 3. 25; 1 Peter 1. 17. — ^s Matt. 7. 21; James 1. 22.

Ver. 26. *God delivered them up.* Not by being author of their sins, but by withdrawing his grace, and so per-
mitting them, in punishment of their pride, to fall into those shameful sins.

are of the law; those having not the law are a law to themselves:

15 Who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another,

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 But if thou art called a Jew and restest in the law, and makest thy boast of God,

18 And knowest his will, and approvest the more profitable things, being instructed by the law,

19 Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

20 An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law.

21 Thou therefore that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest:

22 Thou that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege:

23 Thou that makest thy boast of the law, by transgression of the law dishonourest God.

24 For the name of God through you is blasphemed among the Gentiles, as it is written.)

25 Circumcision profiteth indeed, if thou keep the law; but if thou be a transgressor of the law, thy circumcision is made uncircumcision.

26 If, then, the uncircumcised keep the justices of the law, shall not this uncircumcision be counted for circumcision?

27 And shall not that which by nature is uncircumcision, if it fulfil the law, judge thee, who by the letter and circumcision art a transgressor of the law?

28 For it is not he is a Jew, who is so outwardly; nor is that circumcision which is outwardly in the flesh:

29 But he is a Jew, that is one inwardly;

and the circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

CHAPTER 3.

The advantages of the Jews. All men are sinners, and none can be justified by the works of the law: but only by the grace of Christ.

WHAT advantage then hath the Jew, or what is the profit of circumcision?

2 Much every way. First indeed, because the words of God were committed to them.

3 For what if some of them have not believed? shall their unbelief make the faith of God without effect? God forbid.

4 But God is true; and every man a liar, as it is written, That thou mayest be justified in thy words, and mayest overcome when thou art judged.

5 But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath?

6 (I speak according to man.) God forbid: otherwise how shall God judge this world?

7 For if the truth of God hath more abounded through my lie, unto his glory, why am I also yet judged as a sinner?

8 And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good? whose damnation is just.

9 What then? Do we excel them? No, not so. For we have charged both Jews, and Greeks, that they are all under sin.

10 As it is written: There is not any man just.

11 There is none that understandeth, there is none that seeketh after God.

12 All have turned out of the way; they are become unprofitable together: there is none that doth good, there is not so much as one.

13 Their throat is an open sepulchre; with their tongues they have dealt deceitfully. The venom of asps is under their lips.

^a Apoc. 11. 9. — ^b Phil. 1. 10. — ^c Isa. 52. 5; Ezech. 36. 30. — ^d Matt. 12. 42. — ^e Isa. 48. — ^f Infra 9. 4. — ^g Tim. 2. 13. — ^h John 3. 23; Ps. 115. 11. — ⁱ Ps. 50. 6.

— ^c Gal. 3. 22; Supra 1. 17; Infra 11. 9. — ^d Ps. 13. 3. — ^e Ps. 5. 11; James 3. 8. — ^f Ps. 139. 4.

CHAP. 3. Ver. 4. God only is essentially true. All men in their own capacity are liable to lies and errors: nevertheless God, who is the truth, will make good his promise of keeping his church in all truth. See St. John 16. 13.

Ver. 10. There is not any man just, viz., by virtue either of the law of nature, or of the law of Moses; but only by faith and grace.

14 ^g Whose mouth is full of cursing and bitterness:

15 ^h Their feet swift to shed blood:

16 Destruction and misery in their ways:

17 And the way of peace they have not known:

18 ⁱ There is no fear of God before their eyes.

19 ^j Now we know, that what things soever the law speaketh, it speaketh to them that are in the law; that every mouth may be stopped, and all the world may be made subject to God.

20 Because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin.

21 But now without the law the justice of God is made manifest, being witnessed by the law and the prophets.

22 Even the justice of God, by faith of Jesus Christ, unto all and upon all them that believe in him: for there is no distinction:

23 For all have sinned, and do need the glory of God.

24 Being justified freely by his grace, through the redemption, that is in Christ Jesus,

25 Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his justice, for the remission of former sins,

26 Through the forbearance of God, for the shewing of his justice in this time; that he himself may be just, and the justifier of him, who is of the faith of Jesus Christ.

27 Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith.

g Ps. 9. 7. — *h* Isa. 59. 7; Prov. 1. 16.

i Ps. 35. 2. — *j* Gal. 2. 16.

Ver. 28. *By faith, &c.* The faith, to which the apostle here attributes man's justification, is not a presumptuous assurance of our being justified; but a firm and lively belief of all that God has revealed or promised. Heb. 11. *A faith working through charity* in Jesus Christ. Gal. 5. 6. In short, a faith which takes in hope, love, repentance, and the use of the sacraments. And the works which he here excludes, are only the works of the law: that is, such as are done by the law of nature, or that of Moses, antecedent to the faith of Christ: but by no means, such as follow faith, and proceed from it.

CHAP. 4. Ver. 2. *By works.* Done by his own strength, without the grace of God, and faith in him. — *Ibid.* *Not before God.* Whatever glory or applause such works might procure from men, they would be of no value 'in the sight of God.

Ver. 3. *Reputed, &c.* By God, who reputeth nothing otherwise than it is. However, we may gather from this word, that when we are justified, our justification proceedeth from God's free grace and bounty; and not from any efficacy which any act of ours could have of its own nature, abstracting from God's grace.

28 For we account a man to be justified by faith, without the works of the law.

29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

30 For it is one God, that justifieth circumcision by faith, and uncircumcision through faith.

31 Do we, then, destroy the law through faith? God forbid: but we establish the law.

CHAPTER 4.

Abraham was not justified by works done, as of himself; but by grace, and by faith; and that before he was circumcised. Gentiles, by faith, are his children.

WHAT shall we say then that Abraham hath found, who is our father according to the flesh.

2 For if Abraham were justified by works, he hath whereof to glory, but not before God.

3 For what saith the scripture? ^k *Abraham believed God, and it was reputed to him unto justice.*

4 Now to him that worketh, the reward is not reckoned according to grace, but according to debt.

5 But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice, according to the purpose of the grace of God.

6 As David also termeth the blessedness of a man, to whom God reputeth justice without works:

7 *Blessed are they whose ^liniquities are forgiven, and whose sins are covered.*

8 *Blessed is the man to whom the Lord hath not imputed sin.*

k Gen. 15. 6; Gal. 3. 6; James 2. 23.

l Ps. 31. 1.

Ver. 4. *To him that worketh.* Viz., as of his own fund, or by his own strength. Such a man, says the apostle, challenges his reward as a debt due to his own performances; whereas he who *worketh not*, that is, who presumeth not upon any works done by his own strength, but seeketh justice through faith and grace, is freely justified by God's grace.

Ver. 7. *Blessed are they whose iniquities are forgiven, and whose sins are covered.* That is, blessed are those who, by doing penance, have obtained pardon and remission of their sins, and also are covered; that is, newly clothed with the habit of grace, and vested with the stole of charity.

Ver. 8. *Blessed is the man to whom the Lord hath not imputed sin.* That is, blessed is the man who hath retained his baptismal innocence, that no grievous sin can be imputed to him. And, likewise, blessed is the man, who after falling into sin, hath done penance and leads a virtuous life, by frequenting the sacraments necessary for obtaining the grace to prevent a relapse, that sin is no more imputed to him.

8 This blessedness then, doth it remain in the circumcision only, or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice.

10 How then was it reputed? *When he was in circumcision, or in uncircumcision?* Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the justice of the faith, which he had, being uncircumcised; that he might be the father of all them that believe, being uncircumcised, that unto them also it may be reputed to justice:

12 And might be the father of circumcision; not to them only, that are of the circumcision, but to them also that follow the steps of the faithful, that is in the uncircumcision of our father Abraham.

13 For not through the law was the promise to Abraham, or to his seed, that he should be heir of the world; but through the justice of faith.

14 For if they who are of the law be heirs, faith is made void, the promise is made of no effect.

15 For the law worketh wrath. For where there is no law, neither is there transgression.

16 Therefore is it of faith, that according to grace the promise might be firm to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written: *° I have made thee a father of many nations,* before God, whom he believed, who quickeneth the dead; and calleth those things that are not, as those that are.

18 Who against hope believed in hope; that he might be made the father of many nations, according to that which was said to him: *° So shall thy seed be.*

19 And he was not weak in faith; neither did he consider his own body now

dead, whereas he was almost an hundred years old, nor the dead womb of Sara.

20 In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glory to God:

21 Most fully knowing, that whatsoever he has promised, he is able also to perform.

22 And therefore it was reputed to him unto justice.

23 Now it is not written only for him, that it was reputed to him unto justice,

24 But also for us, to whom it shall be reputed, if we believe in him, *°* that raised up Jesus Christ, our Lord, from the dead,

25 *°* Who was delivered up for our sins, and rose again for our justification.

CHAPTER 5.

The grounds we have for hope in Christ. Sin and death came by Adam: grace and life by Christ.

BEING justified therefore by faith, let us have peace with God, through our Lord Jesus Christ:

2 *°* By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.

3 And not only so; but we glory also in tribulations, *°* knowing that tribulation worketh patience;

4 And patience trial; and trial hope;

5 *°* And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us.

6 For why did Christ, when as yet we were weak, according to the time, *°* die for the ungodly?

7 For scarce for a just man will one die; yet perhaps for a good man some one would dare to die.

8 But God commendeth his charity towards us; because when as yet we were sinners, according to the time,

9 Christ died for us; much more therefore, being now justified by his blood,

m Gen. 17. 10 and 11. — *n* Gal. 3. 18; Heb. 11. 9.

o Gen. 17. 4. — *p* Gen. 15. 5. — *q* 1 Peter 1. 21.

Ver. 9. *In the circumcision, &c.* That is, is it only for the Jews that are circumcised? No, says the apostle, but also for the uncircumcised Gentiles: who, by faith and grace, may come to justice; as Abraham did before he was circumcised.

Ver. 14. *Be heirs.* That is, if they alone, who follow the ceremonies of the law, be heirs of the blessings promised to Abraham; then that faith which was so much praised in him, will be found to

r Isa. 53. 6; 1 Peter 1. 3. — *s* Eph. 2. 18.

t James 1. 3. — *u* Ps. 22. 6. — *v* Heb. 9. 14; 1 Peter 3. 18.

be of little value. And the very promise will be made void, by which he was promised to be the father, not of the Jews only, but of all nations of believers.

Ver. 15. *The law worketh wrath.* The law, abstracting from faith and grace, worketh wrath occasionally, by being an occasion of many transgressions, which provoke God's wrath.

shall we be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, shall we be saved by his life.

11 And not only so; but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation.

12 Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned.

13 For until the law sin was in the world; but sin was not imputed, when the law was not.

14 But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of him who was to come.

15 But not as the offence, so also the gift. For if by the offence of one, many died; much more the grace of God, and the gift, by the grace of one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation; but grace is of many offences, unto justification.

17 For if by one man's offence death reigned through one; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ.

18 Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life.

19 ^w For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just.

20 Now the law entered in, that sin might abound. And where sin abounded, grace did more abound.

21 That as sin hath reigned to death; so also grace might reign by justice unto

life everlasting, through Jesus Christ our Lord.

CHAPTER 6.

The Christian must die to sin, and live to God.

WHAT shall we say, then? shall we continue in sin, that grace may abound?

2 God forbid. For we that are dead to sin, ^x how shall we live any longer therein?

3 Know you not that all we, who are baptized in Christ Jesus, are baptized in his death?

4 ^y For we are buried together with him by baptism into death; that as Christ is risen from the dead by the glory of the Father, ^z so we also may walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer.

7 For he that is dead is justified from sin.

8 Now if we be dead with Christ, we believe that we shall live also together with Christ:

9 Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him.

10 For in that he died to sin, he died once; but in that he liveth, he liveth unto God:

11 So do you also reckon, that you are dead to sin, but alive unto God, in Christ Jesus our Lord.

12 Let not sin therefore reign in your mortal body, so as to obey the lusts thereof.

13 ^a Neither yield ye your members as instruments of iniquity unto sin; but present yourselves to God, as those that are alive from the dead, and your members as instruments of justice unto God.

14 For sin shall not have dominion over

^w Phil. 2. 8 and 9. — ^x 2 Peter 2. 22.
^y Gal. 3. 27; Col. 2. 12.

^z Eph. 4. 13; Heb. 12. 1; 1 Peter 2. 1, and 4. 2.
^a Col. 3. 5.

CHAP. 5. Ver. 12. *By one man.* Adam, from whom we all contracted original sin.

Ver. 13. *Not imputed.* That is, men knew not, or made no account of sin; neither was it imputed to them, in the manner it was afterwards, when they transgressed the known written law of God.

Ver. 20. *That sin might abound.* Not as if the law were given on purpose for sin to abound: but that it

so happened through man's perversity, taking occasion of sinning more, from the prohibition of sin.

CHAP. 6. Ver. 6. *Old man—body of sin.* Our corrupt state, subject to sin and concupiscence, coming to us from Adam, is called our *old man*, as our state, reformed in and by Christ, is called the *new man*. And the vices and sins, which then ruled in us, are named the *body of sin*.

you; for you are not under the law, but under grace.

15 What then? Shall we sin, because we are not under the law, but under grace? God forbid.

16 Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death, or of obedience unto justice.

17 But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered.

18 Being then freed from sin, we have been made servants of justice.

19 I speak an human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification.

20 For when you were the servants of sin, you were free men to justice.

21 What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death.

22 But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting.

23 For the wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Lord.

CHAPTER 7.

We are released by Christ from the law, and from the guilt of sin; though the inclination to it still remains.

KNOW you not, brethren, (for I speak to them that know the law,) that the law hath dominion over a man, as long as it liveth?

2^e For the woman that hath an husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband.

3 Therefore, whilst her husband liveth,

1 John 8. 34; 2 Peter 2. 19. -- c 1 Cor. 7. 39.

CHAP. 7. Ver. 1 *As long as it liveth; or, as long as he liveth.*

Ver. 5. *Sin taking occasion.* Sin, or concupiscence, which is called sin, because it is from sin, and leads to sin, which was asleep before, was weakened by the prohibition: the law not being the cause thereof, nor properly *giving occasion* to it: but *occasion* being taken by our corrupt nature to resist the commandment laid upon us.

Ver. 13. *That it may appear sin, or that sin may*

she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband; so that she is not an adulteress, if she be with another man.

4 Therefore, my brethren, you also are become dead to the law, by the body of Christ; that you may belong to another, who is risen again from the dead, that we may bring forth fruit to God.

5 For when we were in the flesh, the passions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

6 But now we are loosed from the law of death, wherein we were detained; so that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say, then? Is the law sin? God forbid. But I do not know sin, but by the law; for I had not known concupiscence, if the law did not say: *d Thou shalt not covet.*

8 But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 And I lived some time without the law. But when the commandment came, sin revived,

10 And I died. And the commandment that was ordained to life, the same was found to be unto death to me.

11 For sin, taking occasion by the commandment, seduced me, and by it killed me.

12^e Wherefore the law indeed is holy, and the commandment holy, and just, and good.

13 Was that then which is good, made death unto me? God forbid. But sin, that it may appear sin, by that which is good, wrought death in me; that sin, by the commandment, might become sinful above measure.

14 For we know that the law is spiritual; but I am carnal, sold under sin.

15 For that which I work, I understand

d Ex. 20. 17; Deut. 5. 21. -- e Tim. 1. 8.

appear, viz., to be the monster it is, which is even capable to take occasion from that which is good, to work death.

Ver. 15. *I do not that good which I will, &c.* The apostle here describes the disorderly motions of passion and concupiscence; which oftentimes in us get the start of reason: and by means of which even good men suffer in the inferior appetite what their will abhors: and are much hindered in the accomplishment of the desires of their spirit and mind.

not. For I do not that good which I will; but the evil which I hate, that I do.

16 If then I do that which I will not, I consent to the law, that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me; but to accomplish that which is good, I find not.

19 For the good which I will, I do not; but the evil which I will not, that I do.

20 Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I have a will to do good, evil is present with me.

22 For I am delighted with the law of God, ^f according to the inward man:

23 But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members.

24 Unhappy man that I am, who shall deliver me from the body of this death?

25 The grace of God, by Jesus Christ our Lord. Therefore, I myself, with the mind serve the law of God; but with the flesh, the law of sin.

CHAPTER 8.

There is no condemnation to them that, being justified by Christ, walk not according to the flesh, but according to the spirit. Their strong hope and love of God.

THERE is now therefore no condemnation to them that are in Christ Jesus, who walk not according to the flesh.

2 For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death.

3 ^g For what the law could not do, in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh and of sin, hath condemned sin in the flesh;

4 That the justification of the law might be fulfilled in us, who walk not

^f 1 Peter 3. 4. — ^g Acts 15. 10; 13. 38; Heb. 9. 15.
^h Acts 3. 15, and 4. 18, and 5. 30;

But these evil motions, (though they are called the law of sin, because they come from original sin, and violently tempt and incline to sin,) as long as the will does not consent to them, are not sins, because they are not voluntary.

CHAP. 8. Ver. 16. *The Spirit himself, &c.* By the inward motions of divine love, and the peace of conscience, which the children of God experience, they have a kind of testimony of God's favour; by

according to the flesh, but according to the spirit.

5 For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit.

6 For the wisdom of the flesh is death; but the wisdom of the spirit is life and peace.

7 Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be.

8 And they who are in the flesh, cannot please God.

9 But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body indeed is dead, because of sin; but the spirit liveth, because of justification.

11 ^h And if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.

13 For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live.

14 For whosoever are led by the Spirit of God, they are the sons of God.

15 ⁱ For you have not received the spirit of bondage again in fear; but you have received the spirit of ^j adoption of sons, whereby we cry: Abba (Father).

16 For the Spirit himself giveth testimony to our spirit, that we are the sons of God.

17 And if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with him, that we may be also glorified with him.

Supra 4. 24; 1 Cor. 6. 14.
ⁱ 2 Tim. 1. 7. — ^j Gal. 4. 5.

which they are much strengthened in their hope of their justification and salvation: but yet not so as to pretend to an absolute assurance: which is not usually granted in this mortal life: during which we are taught to *work out our salvation with fear and trembling*, Phil. 2. 12. And that he that *thinketh himself to stand, must take heed lest he fall*, 1 Cor. 10. 12. See also, Rom. 11. 20, 21, 22.

18 For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.

19 For the expectation of the creature waiteth for the revelation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope :

21 Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22 For we know that every creature groaneth and travaileth in pain, even till now.

23 And not only it, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

24 For we are saved by hope. But hope that is seen, is not hope. For what a man seeth, why doth he hope for ?

25 But if we hope for that which we see not, we wait for it with patience.

26 Likewise the Spirit also helpeth our infirmity. For we know not what we should pray for as we ought; but the Spirit himself asketh for us with unspeakable groanings.

27 And he that searcheth the hearts, knoweth what the Spirit desireth; because he asketh for the saints according to God.

28 And we know that to them that love God, all things work together unto good, to such as, according to his purpose, are called to be saints.

29 For whom he foreknew, he also predestinated to be made conformable to the image of his Son; that he might be the firstborn amongst many brethren.

k Gen. 22. 12. — l Ps. 43. 22.

Ver. 19. *The expectation of the creature, &c.* He speaks of the corporal creation, made for the use and service of man; and, by occasion of his sin, made subject to vanity, that is, to a perpetual instability, tending to corruption and other defects: so that by a figure of speech it is here said to groan and be in labour, and to long for its deliverance, which is then to come, when sin shall reign no more; and God shall raise the bodies and unite them to their souls never more to separate, and to be in everlasting happiness in heaven.

Ver. 26. *Asketh for us.* The Spirit is said to ask, and desire for the saints, and to pray in us; inasmuch as he inspireth prayer, and teacheth us to pray.

30 And whom he predestinated, them he also called. And whom he called, them he also justified. And whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who is against us?

32 ^k He that spared not even his own Son, but delivered him up for us all, how hath he not also, with him, given us all things?

33 Who shall accuse against the elect of God? God that justifieth.

34 Who is he that shall condemn? Christ Jesus that died, yea that is risen also again; who is at the right hand of God, who also maketh intercession for us.

35 Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?

36 (As it is written: ^l *For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.*)

37 But in all these things we overcome, because of him that hath loved us.

38 For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER 9.

The apostle's concern for the Jews. God's election is free, and not confined to their nation.

I SPEAK the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost:

2 That I have great sadness, and continual sorrow in my heart.

3 ^m For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh,

m Acts 9. 2; 1 Cor. 15. 9.

Ver. 29. *He also predestinated, &c.* That is, God hath preordained that all his elect should be conformable to the image of his Son. We must not here offer to pry into the secrets of God's eternal election: only firmly believe that all our good, in time, and eternity, flows *originally* from God's free goodness; and all our evil from man's free will.

Ver. 38. *I am sure.* That is, *I am persuaded*: as it is in the Greek, *πέπεισμαι*.

CHAP. 9. Ver. 3. *Anathema*; a curse. The apostle's concern and love for his countrymen the Jews was so great, that he was willing to suffer even an *anathema*, or curse, for their sake; or any evil that could come upon him, without his offending God.

4 Who are Israelites, to whom belongeth the adoption as of children, and the glory, and the testament, and the giving of the law, and the service of God, and the promises:

5 Whose are the fathers, and of whom is Christ, according to the flesh, who is over all things, God blessed for ever. Amen.

6 Not as though the word of God hath miscarried. For all are not Israelites that are of Israel:

7 Neither are all they that are the seed of Abraham, children; ⁿ but in Isaac shall thy seed be called:

8 That is to say, not they that are the children of the flesh, are the children of God; but they, ^o that are the children of the promise, are accounted for the seed.

9 For this is the word of promise: ^p According to this time will I come; and Sara shall have a son.

10 And not only she. ^q But when Rebecca also had conceived at once, of Isaac our father.

11 For when the children were not yet born, nor had done any good or evil (that the purpose of God, according to election, might stand,)

12 Not of works, but of him that calleth, it was said to her: ^r The elder shall serve the younger.

13 As it is written: ^s Jacob I have loved, but Esau I have hated.

14 What shall we say then? Is there injustice with God? God forbid.

15 For he saith to Moses: ^t I will have mercy on whom I will have mercy; and I will shew mercy to whom I will shew mercy.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith to Pharaoh: ^u To this purpose have I raised thee, that I may shew my power in thee, and that my name may be declared throughout all the earth.

18 Therefore he hath mercy on whom he will; and whom he will, he hardeneth.

19 Thou wilt say therefore to me: Why doth he then find fault? for who resisteth his will?

20 O man, who art thou that repliest against God? Shall the thing formed say to him that formed it: Why hast thou made me thus?

21 ^v Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much patience vessels of wrath, fitted for destruction,

23 That he might shew the riches of his glory on the vessels of mercy, which he hath prepared unto glory?

24 Even us, whom also he hath called, not only of the Jews, but also of the Gentiles.

25 As in Osee he saith: ^w I will call that which was not my people, my people; and her that was not beloved, beloved; and her

ⁿ Gen. 21. 12. — ^o Gal. 4. 28. — ^p Gen. 18. 10.

^q Gen. 25. 24. — ^r Gen. 25. 23. — ^s Mal. 1. 2.

^t Ex. 33. 19.

^u Ex. 9. 16.

^v Wisd. 15. 7; Isa. 45. 9; Jer. 18. 6.

^w Osee 2. 24; 1 Peter 2. 10.

Ver. 6. *All are not Israelites, &c.* Not all, who are the carnal seed of Israel, are true Israelites in God's account: who, as by his free grace, he heretofore preferred Isaac before Ismael, and Jacob before Esau, so he could, and did by the like free grace, election and mercy, raise up spiritual children by faith to Abraham and Israel, from among the Gentiles, and prefer them before the carnal Jews.

Ver. 11. *Not yet born, &c.* By this example of these twins, and the preference of the younger to the elder, the drift of the apostle is, to shew that God, in his election, mercy and grace, is not tied to any particular nation, as the Jews imagined; nor to any prerogative of birth, or any foregoing merits. For as, antecedently to his grace, he sees no merits in any, but finds all involved in sin, in the common mass of condemnation; and all children of wrath: there is no one whom he might not justly leave in that mass; so that whomsoever he delivers from it, he delivers in his mercy: and whomsoever he leaves in it, he leaves in his justice. As when, of two equally criminal, the king is pleased out of pure mercy to pardon one, whilst he suffers justice to take place in the execution of the other.

Ver. 16. *Not of him that willeth, &c.* That is, by any power or strength of his own, abstracting from the grace of God.

Ver. 17. *To this purpose, &c.* Not that God made him on purpose that he should sin, and so be damned: but foreseeing his obstinacy in sin, and the abuse of his own free will, he raised him up to be a mighty king, to make a more remarkable example of him: and that his power might be better known, and his justice in punishing him, published throughout the earth.

Ver. 18. *He hardeneth.* Not by being the cause or author of his sin, but by withholding his grace, and so leaving him in his sin, in punishment of his past demerits.

Ver. 21. *The potter.* This similitude is used only to shew that we are not to dispute with our Maker, nor to reason with him why he does not give as much grace to one as to another; for since the whole lump of our clay is vitiated by sin, it is owing to his goodness and mercy, that he makes out of it so many vessels of honour; and it is no more than just, that others, in punishment of their unrepented of sins, should be given up to be vessels of dishonour.

that had not obtained mercy, one that hath obtained mercy.

26 ^a And it shall be, in the place where it was said unto them, You are not my people; there they shall be called the sons of the living God.

27 And Isaias crieth out concerning Israel: ^b If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he shall finish his word, and cut it short in justice; because a short word shall the Lord make upon the earth.

29 And as Isaias foretold: ^c Unless the Lord of Sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrah.

30 What then shall we say? That the Gentiles, who followed not after justice, have attained to justice, even the justice that is of faith.

31 But Israel, by following after the law of justice, is not come unto the law of justice.

32 Why so? Because they sought it not by faith, but as it were of works. For they stumbled at the stumblingstone.

33 As it is written: ^d Behold I lay in Sion a stumblingstone and a rock of scandal; and whosoever believeth in him shall not be confounded.

CHAPTER 10.

The end of the law is faith in Christ; which the Jews refusing to submit to, cannot be justified.

BRETHREN, the will of my heart, in deed, and my prayer to God, is for them unto salvation.

2 For I bear them witness, that they have a zeal of God, but not according to knowledge.

3 For they, not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.

^x Osee 1. 10. — ^y Isa. 10. 22. — ^z Isa. 1. 9.

^a Isa. 8. 14, and 28. 16; 1 Peter 2. 6.

^b Lev. 18. 5; Ezech. 20. 11. — ^c Deut. 30. 12.

Ver. 27. *A remnant.* That is, a small number only of the children of Israel shall be converted and saved. How perversely is this text quoted for the salvation of men of all religions, when it speaks only of the converts of the children of Israel!

CHAP. 10. Ver. 3. *The justice of God.* That is, the justice which God giveth us through Christ: as on the other hand, the Jews' own justice is, that which they pretended to by their own strength, or by the observance of the law, without faith in Christ.

Ver. 3. *Thou shalt be saved.* To confess the Lord Jesus, and to call upon the name of the Lord (ver. 13.)

4 For the end of the law is Christ, unto justice to every one that believeth.

5 For Moses wrote, that the justice which is of the law, ^b the man that shall do it, shall live by it.

6 But the justice which is of faith, speaketh thus: ^c Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down;

7 Or who shall descend into the deep? that is, to bring up Christ again from the dead.

8 But what saith the scripture? ^d The word is nigh thee, even in thy mouth, and in thy heart. This is the word of faith, which we preach.

9 For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

10 For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation.

11 For the scripture saith: ^e Whosoever believeth in him, shall not be confounded.

12 For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him.

13 ^f For whosoever shall call upon the name of the Lord, shall be saved.

14 How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher?

15 And how shall they preach unless they be sent, as it is written: ^g How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!

16 But all do not obey the gospel. For Isaias saith: ^h Lord, who hath believed our report?

17 Faith then cometh by hearing; and hearing by the word of Christ.

18 But I say: Have they not heard? ⁱ

^d Deut. 30. 14. — ^e Isa. 28. 16.

^f Joel 2. 32, Acts 2. 21. — ^g Isa. 52. 7; Nah. 1. 15.

^h Isa. 53. 1; John 12. 38. — ⁱ Ps. 18. 5.

is not barely the professing a belief in the person of Christ; but moreover, implies a belief of his whole doctrine, and an obedience to his law; without which, the calling him Lord will save no man. St. Matt. 7. 21.

Ver. 15. *Unless they be sent.* Here is an evident proof against all new teachers, who have all usurped to themselves the ministry without any lawful mission, derived by succession from the apostles, to whom Christ said, John 20. 21, *As my Father hath sent me, I also send you.*

Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

19 But I say: Hath not Israel known? First, Moses saith: ^j *I will provoke you to jealousy by that which is not a nation; by a foolish nation I will anger you.*

20 But Isaias is bold, and saith: ^k *I was found by them that did not seek me: I appeared openly to them that asked not after me.*

21 But to Israel he saith: ^l *All the day long have I spread my hands to a people that believeth not, and contradicteth me.*

CHAPTER 11.

God hath not cast off all Israel. The Gentiles must not be proud but stand in faith and fear.

I SAY then: Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elias; how he calleth on God against Israel?

3 ^m *Lord, they have slain thy prophets, they have dug down thy altars; and I am left alone, and they seek my life.*

4 But what saith the divine answer to him? ⁿ *I have left me seven thousand men, that have not bowed their knees to Baal.*

5 Even so then at this present time also, there is a remnant saved according to the election of grace.

6 And if by grace, it is not now by works: otherwise grace is no more grace.

7 What then? That which Israel sought, he hath not obtained: but the election hath obtained it; and the rest have been blinded.

8 As it is written: ^o *God hath given them the spirit of insensibility; eyes that they*

should not see; and ears that they should not hear, until this present day.

9 And David saith: ^p *Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them.*

10 *Let their eyes be darkened, that they may not see: and bow down their back always.*

11 I say then, have they so stumbled, that they should fall? God forbid. But by their offence, salvation is come to the Gentiles, that they may be emulous of them.

12 Now if the offence of them be the riches of the world, and the diminution of them, the riches of the Gentiles; how much more the fulness of them?

13 For I say to you, Gentiles: ^q *as long indeed as I am the apostle of the Gentiles, I will honour my ministry,*

14 *If, by any means, I may provoke to emulation them who are my flesh, and may save some of them.*

15 For if the loss of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead?

16 For if the firstfruit be holy, so is the lump also: and if the root be holy, so are the branches.

17 And if some of the branches be broken, and thou, being a wild olive, art ingrafted in them, and art made partaker of the root, and of the fatness of the olive tree,

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then: The branches were broken off, that I might be grafted in.

20 Well: because of unbelief they were broken off. But thou standest by faith: be not highminded, but fear.

^j Deut. 32. 21. — ^k Isa. 65. 1. — ^l Isa. 65. 2.
^m 3 Kings 19. 10. — ⁿ 3 Kings 19. 18.

^o Isa. 6. 9 and 10; 29. 10; Matt. 13. 14; John 12. 40.
Acts 28. 26. — ^p Ps. 68. 23. — ^q Acts 9. 15; Gal. 2. 7.

CHAP. 11. Ver. 4. *Seven thousand, &c.* This is very ill alleged by some, against the perpetual visibility of the church of Christ: the more, because, however the number of the faithful might be abridged by the persecution of Jezabel in the kingdom of the ten tribes, the church was at the same time in a most flourishing condition (under Asa and Josaphat) in the kingdom of Judah.

Ver. 6. *It is not now by works, &c.* If salvation were to come by *works*, done by nature, without faith and grace, salvation would not be a grace or favour, but a debt; but such *dead works* are indeed of no value in the sight of God towards salvation. It is not the same with regard to *works done with, and by, God's grace*; for to such works as these, he has promised eternal salvation.

Ver. 8. *God hath given them, &c.* Not by his working or acting in them; but by his permission, and by withdrawing his grace in punishment of their obstinacy.

Ver. 11. *That they should fall.* The nation of the Jews is not absolutely and without remedy cast off for ever; but in part only, (many thousands of them having been at first converted,) and for a time; which fall of theirs, God has been pleased to turn to the good of the Gentiles.

Ver. 20. *Thou standest by faith: be not highminded, but fear.* We see here that he who standeth by faith may fall from it; and therefore must live in fear, and not in the vain presumption and security of modern sectaries.

21 For if God hath not spared the natural branches, fear lest perhaps he also spare not thee.

22 See then the goodness and the severity of God: towards them indeed that are fallen, the severity: but towards thee, the goodness of God, if thou abide in goodness, otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the wild olive tree, which is natural to thee; and, contrary to nature, were grafted into the good olive tree; how much more shall they that are the natural branches, be grafted into their own olive tree?

25 For I would not have you ignorant, brethren, of this mystery, ^r (lest you should be wise in your own conceits), that blindness in part has happened in Israel, until the fulness of the Gentiles should come in.

26 And so all Israel should be saved, as it is written: ^s *There shall come out of Zion, he that shall deliver, and shall turn away ungodliness from Jacob.*

27 And this is to them my covenant: when I shall take away their sins.

28 As concerning the gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the fathers.

29 For the gifts and the calling of God are without repentance.

30 For as you also in times past did not believe God, but now have obtained mercy, through their unbelief;

31 So these also now have not believed, for your mercy, that they also may obtain mercy.

32 For God hath concluded all in unbelief, that he may have mercy on all.

33 O the depth of the riches of the wisdom and of the knowledge of God! How

incomprehensible are his judgments, and how unsearchable his ways!

34 ^t For who hath known the mind of the Lord? Or who hath been his counsellor?

35 Or who hath first given to him, and recompense shall be made him?

36 For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

CHAPTER 12.

Lessons of Christian virtues.

I BESEECH you therefore, brethren, by the mercy of God, ^u that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service.

2 And be not conformed to this world; but be reformed in the newness of your mind, ^v that you may prove what is the good, and the acceptable, and the perfect will of God.

3 For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, ^w and according as God hath divided to every one the measure of faith.

4 For as in one body we have many members, but all the members have not the same office:

5 So we being many, are one body in Christ, and every one members one of another.

6 And having different gifts, according to the grace that is given us, either prophecy, *to be used according to the rule of faith;*

7 Or ministry, in ministering; or he that teacheth, in doctrine;

8 He that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. ^x *Hating that which is evil, cleaving to that which is good.*

^v Eph. 5. 17; 1 Thess. 4. 3. — ^w 1 Cor. 12. 11; Eph. 4. 7.
^x Amos 5. 15.

^r Prov. 3. 7; Isa. 5. 21. — ^s Isa. 59. 20.
^t Wisd. 9. 13; Isa. 40. 13; 1 Cor. 2. 16. — ^u Phil. 4. 18.

Ver. 22. *Otherwise thou also shalt be cut off.* The Gentiles are here admonished not to be proud, nor to glory against the Jews: but to take occasion rather from their fall to fear and to be humble, lest they be cast off. Not that the whole church of Christ can ever fall from him; having been secured by so many divine promises in holy writ; but that each one in particular may fall: and therefore all in general are to be admonished to beware of that, which may happen to any one in particular

Ver. 29. *For the gifts and the calling of God are without his repenting himself of them; for the promises of God are unchangeable, nor can he repent of conferring his gifts.*

Ver. 32. *Concluded all in unbelief.* He hath found all nations, both Jews and Gentiles, in unbelief and sin; not by his causing, but by the abuse of their own free will; so that their calling and election is purely owing to his mercy.