

Moses as Mediator

22. "These words, and nothing more, the Lord spoke with a loud voice to your entire assembly on the mountain from the midst of the fire and the dense cloud. He wrote them upon two tablets of stone and gave them to me. 23. But when you heard the voice from the midst of the darkness, while the mountain was ablaze with fire, you came to me in the person of all your tribal heads and elders, 24. and said, 'The Lord, our God, has indeed let us see his glory and his majesty! We have heard his voice from the midst of the fire, and have found out today that a man can still live after God has spoken with him.' 25. But why should we die now? Surely this great fire will consume us. If we hear the voice of the Lord, our God, any more, we shall die. 26. For what mortal has heard, as we have, the voice of the living God speaking from the midst of fire, and survived? 27. Go closer, you, and hear all that the Lord, our God, will say, and then tell us what the Lord, our God, tells you; we will listen and obey."

28. "The Lord heard your words as you were speaking to me and said to me, 'I have heard the words these people have spoken to you, which are all well said.' 29. Would that they might always be of such a mind, to fear me and to keep all my commandments! Then they and their descendants would prosper forever. 30. Go, tell them to return to their tents. 31. Then you wait here near me and I will give you all the commandments, the statutes and decrees you must teach them, that they may observe them in the land which I am giving them to possess."

32. "Be careful, therefore, to do as the Lord, your God, has commanded you; not turning aside to the right or to the left, 33. but following exactly the way prescribed for you by the Lord, your God, that you may live and prosper, and may have long life in the land which you are to occupy."

## CHAPTER 6

THESE then are the commandments, the statutes, and decrees which the Lord, your God, has ordered that you be taught to observe in the land into which you are crossing for conquest, 2. so that you and your son and your grandson may fear the Lord, your God, and keep throughout the days of your lives all his statutes and commandments which I enjoin on you, and thus have long life. 3. Hear then, Israel, and be careful to observe them, that you may grow and prosper the more, in keeping with the promise of the Lord, the God of your fathers, to give you a land flowing with milk and honey.

## The Great Commandment

4. 1. "Hear, O Israel! The Lord is our God, the Lord alone!" 5. Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength. 6. Take to heart these words which I enjoin on you today. 7. Drill them in to your children. 8. Speak of them at home and abroad, whether you are busy or at rest. 9. Bind them at your wrist as a sign and let them be as a pendant on your forehead. 10. Write them on the doorposts of your houses and on your gates.

## Fidelity in Prosperity

10. "When the Lord, your God, brings you into the land which he swore to your fathers, Abraham

<sup>1</sup> Deut. 4, 33. — <sup>2</sup> Deut. 18, 16. — <sup>3</sup> Ex. 20, 19. — <sup>4</sup> Deut. 18, 17. — <sup>5</sup> Deut. 4, 40. — <sup>6</sup> Deut. 4, 1; 5, 31. — <sup>7</sup> Deut. 4, 40; 5, 29; 10, 12. — <sup>8</sup> Mark 12, 29. — <sup>9</sup> Luke 10, 27. — <sup>10</sup> Deut. 4, 9; 11, 18; 32, 46. — <sup>11</sup> Deut. 11, 18; Ex. 13, 9, 16; Matt. 23, 5. — <sup>12</sup> Deut. 11, 20.

1-Ver. 4f. This passage contains the basic principle of the whole Mosaic Law, the key-note of the Book of Deuteronomy: since the Lord alone is God, we must love Him with an undivided heart. Christ cited these words as "the greatest and the first commandment," embracing in itself the whole law of God [Matt. 22, 37f (37) and parallels].

2-Ver. 8. Bind them... as a sign: these injunctions were probably meant merely in a figurative sense, cf. Ex. 13, 9, 16. (90). However, the later Jews understood them literally, and tied on their wrists and foreheads "phylacteries," boxes containing strips of parchment on which these words were inscribed; cf. Matt. 23, 5 (38).

Jaddo and Jacob, that he would give you, a land with fine, large cities that you did not build, 11. with houses full of goods of all sorts that you did not garner, with cisterns that you did not dig, with vineyards and olive groves that you did not plant; and when, therefore, you eat your fill, 12. take care not to forget the Lord, who brought you out of the land of Egypt, that place of slavery. 13. The Lord, your God, shall you fear; him shall you serve, and by his name shall you swear. 14. You shall not follow other gods, such as those of the surrounding nations, 15. lest the wrath of the Lord, your God, flare up against you and he destroy you from the face of the land; for the Lord, your God, who is in your midst, is a jealous God.

16. "You shall not put the Lord, your God, to the test, as you did at Massa. 17. But keep the commandments of the Lord, your God, and the ordinances and statutes he has enjoined on you. 18. Do what is right and good in the sight of the Lord, that you may, according to his word, prosper, and may enter in and possess the good land which the Lord promised on oath to your fathers, 19. thrusting all your enemies out of your way."

## Instruction to Children

20. "Later on, when your son asks you what these ordinances, statutes and decrees mean, which the Lord, our God, has enjoined on you, 21. you shall say to your son, 'We were once slaves of Pharaoh in Egypt, but the Lord brought us out of Egypt with his strong hand' 22. and wrought before our eyes signs and wonders;

<sup>1</sup> Jos. 24, 13. — <sup>2</sup> Deut. 5, 8. — <sup>3</sup> Deut. 10, 20; Matt. 4, 10; Luke 4, 8. — <sup>4</sup> Deut. 8, 19; 11, 16, 28. — <sup>5</sup> Num. 13, 13. — <sup>6</sup> Ex. 23, 27; 34, 11. — <sup>7</sup> Ex. 12, 26; 43, 14. — <sup>8</sup> Ex. 20, 2. — <sup>9</sup> Ex. 23, 23; 33, 2. — <sup>10</sup> Ex. 34, 12. — <sup>11</sup> Ex. 34, 16; 3 Egs. 11, 1f. — <sup>12</sup> Deut. 12, 3; Ex. 34, 12. — <sup>13</sup> Deut. 14, 2; 26, 18; Ex. 19, 6.

1-Ver. 13. Him shall you serve: here, to "serve" God means especially to "worship" Him; in this sense it is quoted by our Lord [Matt. 4, 10 (11)] as an argument against worshipping the devil.

4-Ver. 5. Sacred pillars... poles: see note on Ex. 34, 13 (116).

great and dire, against Egypt and against Pharaoh and his whole house. 23. He brought us from there to lead us into the land he promised on oath to our fathers, and to give it to us. 24. Therefore, the Lord commanded us to observe all these statutes in fear of the Lord, our God, that we may always have as prosperous and happy a life as we have today; 25. and our justice before the Lord, our God, is to consist in carefully observing all these commandments he has enjoined on us."

## CHAPTER 7.

## Destruction of Pagans

WHEN the Lord, your God, brings you into the land which you are to enter and occupy, and dislodges great nations before you—the Hethites, Gergesites, Amorrites, Canaanites, Pherezites, Hevites and Jebusites: 2. seven nations more numerous and powerful than you—2. and when the Lord, your God, delivers them up to you and you defeat them, you shall doom them. Make no covenant with them, and show them no mercy. 3. You shall not intermarry with them, neither giving your daughters to their sons nor taking their daughters for your sons. 4. For they would turn your sons from following me to serving other gods; and then the wrath of the Lord would flare up against you and quickly destroy you.

5. "But this is how you must deal with them: 6. Tear down their altars, smash their sacred pillars, chop down their sacred poles, and destroy their idols by fire. 6. For you are a people sacred to the Lord, your God; he has chosen you from all the nations on the face of the earth to be a people peculiarly his own. 7. It was not because you are the largest of all nations that the Lord set his heart on you and chose you, for you are really the smallest of all nations. 8. It was because the Lord loved you and because of his fidelity to the oath he had sworn to your fathers, that he brought you out with his strong hand

2. And during the supper,<sup>1</sup> the devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, 3. knowing that the Father had given all things into his hands, and that he had come forth from God and was going to God, 4. rose from the supper and laid aside his garments, and taking a towel girded himself. 5. Then he poured water into the basin and began to wash the feet of the disciples, and to dry them with the towel with which he was girded.

6. He came, then, to Simon Peter. And Peter said 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 said to him, "Thou shalt never wash my feet!" Jesus answered him, "If I do not wash thee, thou shalt have no part with me." 9. Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!" 10. Jesus said to him, "He who has bathed needs only to wash,<sup>2</sup> and he is clean all over. And you are clean, but not all." 11. For he knew who it was that would betray him. This is why he said, "You are not all clean."

12. Now after he had washed their feet and put on his garments, when he had reclined again, he said to them, "Do you know what I have done to you? 13. You call me Master and Lord, and you say well, for so I am. 14. If, therefore, I the Lord and Master have washed your feet, you also ought to wash the feet of one another. 15. For I have given you an example, that as I have done to you, so you also should do. 16. Amen, amen, I say to you, no servant is greater than his master, nor is one who is sent greater than he who sent him. 17. If you know these things, blessed shall you be if you do them. 18. I do not speak of you all. I know whom I have chosen; but that the Scripture may be fulfilled, *He who eats bread with me has lifted up his heel against me.* 19. I tell you now before it comes to pass, that when it has come to pass you may believe that I am he. 20. Amen, amen, I say

to you, he who receives anyone I send, receives me; and he who receives me, receives him who sent me."

#### The Betrayer

21. When Jesus had said these things he was troubled<sup>3</sup> in spirit, and said solemnly, *"Amen, amen, I say to you, one of you will betray me."* 22. The disciples therefore looked at one another, uncertain of whom he was speaking.

23. Now one of his disciples, whom Jesus loved, was reclining at Jesus' bosom.<sup>4</sup> 24. Simon Peter therefore beckoned to him, and said to him, "Who is it of whom he speaks?" 25. He therefore, leaning back upon the bosom of Jesus, said to him, "Lord, who is it?" 26. Jesus answered, "It is he for whom I shall dip the bread, and give it to him." And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. 27. And after the morsel Satan entered into him.<sup>5</sup> And Jesus said to him, *"What thou dost, do quickly."* 28. But none of those at the table understood why he said this to him. 29. For some thought that because Judas held the purse, Jesus had said to him, "Buy the things we need for the feast"; or that he should give something to the poor. 30. When,

<sup>1</sup> John 3, 35; 17, 2; 11, 27. — <sup>2</sup> John 15, 3. — <sup>3</sup> John 6, 65. 71f. — <sup>4</sup> Matt. 23, 8. 10. — <sup>5</sup> Matt. 10, 24. — <sup>6</sup> Pa. 40, 10. — <sup>7</sup> John 8, 24; 14, 29. — <sup>8</sup> Matt. 10, 40. — <sup>9</sup> 21-30: Matt. 26, 21-25; Mark 14, 18-21; Luke 22, 21-23; John 11, 33; 12, 27. — <sup>10</sup> John 19, 26; 20, 21, 7. 20. — <sup>11</sup> Luke 22, 3. — <sup>12</sup> John 12, 5f.

1-Ver. 2. *During the supper:* or, "When the supper was finished." Both readings are well attested, but the context shows that the meal was at least resumed. Cf. vv. 12, 18.

2-Ver. 10. *Needs only to wash:* the words "his feet" are added here in some MSS. If we retain them, the sense is: He who has bathed, on returning home needs only to wash the dust from his feet. Or it might also mean that the liturgical and social requirements are satisfied with this partial bathing.

3-Ver. 21. *Troubled:* sadness at seeing one of the chosen disciples ready to commit this enormity.

4-Ver. 23. *At Jesus' bosom:* John reclined at the right of Jesus. He thus had only to lean back and his head rested on our Lord's breast. This fact is often mentioned as evidence that John was "the beloved disciple."

5-Ver. 27. *Satan entered into him:* Judas now gave himself entirely into the power of Satan (St. Thomas). It probably marks a definite decision on the part of Judas to carry out the betrayal of his Master at once.

therefore, he had received the morsel, he went out quickly. Now it was night.

#### The New Commandment

31. When, therefore, he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. 32. If God is glorified in him, God will also glorify him in himself, and will glorify him at once.

33. "Little children, yet a little while I am with you. <sup>a</sup>You will seek me, and, as I said to the Jews, 'Where I go you cannot come,' so to you also I say it now. 34. A new commandment I give you, that you love one another: that as I have loved you, you also love one another. 35. By this will all men know that you are my disciples, if you have love for one another."

#### Peter's Denials Predicted

36. Simon Peter said to him, "Lord, where art thou going?" Jesus answered, "Where I am going, thou dost not follow me now, but thou shalt follow later." 37. Peter said to him, "Why can I not follow thee now? I 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 will not crow before thou dost deny me thrice."

### CHAPTER 14.

#### A Word of Comfort

**L**ET not your heart be troubled. You believe in God, believe also in me. 2. In my Father's house there are many mansions. Were it not so, I

<sup>b</sup> John 17, 1-5. — <sup>c</sup> John 7, 33; 8, 21. — <sup>d</sup> John 15, 12f. 17. — <sup>e</sup> 36-38: Matt. 26, 31-35; Mark 14, 27-31; Luke 22, 31-34; John 7, 34; 21, 18f. — <sup>f</sup> John 18, 27. — <sup>g</sup> John 14, 27. — <sup>h</sup> John 8, 19; 12, 45. — <sup>i</sup> John 8, 28; 12, 49. — <sup>j</sup> John 15, 7; 16; 16, 23f. — <sup>k</sup> John 15, 10. — <sup>l</sup> John 14, 26; 15, 26; 16, 7. — <sup>m</sup> John 16, 13. — <sup>n</sup> John 15, 4-7; 17, 21-23.

1-Ver. 7. *If you had known me:* the meaning is rather encouragement than censure. Their present imperfect knowledge will later be elevated to a better understanding.

2-Ver. 16. *Advocate:* or Paraclete. The latter is a Greek term which is better rendered into English by Advocate or Intercessor. Cf. 1 John 2, 1 (315). The function of the One thus designated is protection, assistance, defense. The thought of Consoler is not wanting from the context (St. Thomas, St. Jerome, St. Augustine).

3-Ver. 19. *But you see me:* i.e., the world will not see me, but you will see me.

should have told you, because I go to prepare a place for you. 3. And if I go and prepare a place for you, I am coming again, and I will take you to myself; that where I am, there you also may be. 4. And where I go you know, and the way you know."

5. Thomas said to him, "Lord, we do not know where thou art going, and how can we know the way?" 6. Jesus said to him, "I am the way, and the truth, and the life: No one comes to the Father but through me. 7. If you had known me, you would also have known my Father. And henceforth you do know him, and you have seen him."

8. Philip said to him, "Lord, show us the Father and it is enough for us." 9. Jesus said to him, "Have I been so long a time with you, and you have not known me? Philip, he who sees me sees also the Father. How canst thou say, 'Show us the Father?' 10. Dost thou not believe that I am in the Father, and the Father in me? The words that I speak to you I speak not on my own authority. But the Father dwelling in me, it is he who does the works. 11. Do you believe that I am in the Father and the Father in me? 12. Otherwise believe because of the works themselves. Amen, amen, I say to you, he who believes in me, the works that I do he also shall do, and greater than these he shall do, because I am going to the Father. 13. And whatever you ask in my name, I will do, in order that the Father may be glorified in the Son. 14. If you ask me anything in my name, I will do it.

15. "If you love me, keep my commandments. 16. And I will ask the Father and he will give you another Advocate<sup>2</sup> to dwell with you forever, 17. the Spirit of truth<sup>m</sup> whom the world cannot receive, because it neither sees him nor knows him. But you shall know him, because he will dwell with you, and be in you.

18. "I will not leave you orphans; I will come to you. 19. Yet a little while and the world no longer sees me. But you see me, for I live and you shall live. 20. In that day you will know that I am in my Father,

## V: THE SPIRITUAL GIFTS

## 1. Their Distribution

## CHAPTER 12.

## A Principle of Discrimination

**N**OW concerning spiritual gifts,<sup>1</sup> brethren, I would not have you ignorant. 2. You know that when you were Gentiles, you went to dumb idols according as you were led. 3. Wherefore I give you to understand that no one speaking in the Spirit of God says "Anathema"<sup>2</sup> to Jesus. And no one can say "Jesus is Lord," except in the Holy Spirit.

4. Now there are varieties of gifts, but the same Spirit;<sup>3</sup> 5. and there are varieties of ministries,<sup>4</sup> but the same Lord; 6. and there are varieties of workings, but the same God, who works all things in all.<sup>5</sup> 7. Now the manifestation of the Spirit is given to everyone for profit. 8. To one through the Spirit is given the utterance of wisdom; and to another the utterance of knowledge, according to the same Spirit;<sup>6</sup> 9. to another faith, in the same Spirit; to another the gift of healing, in the one Spirit; 10. to another the working of miracles; to another prophecy; to another the distinguishing of spirits; to another various kinds of tongues; to another interpretation of tongues. 11. But all these things are the work of one and the same Spirit, who allots to everyone according as he will.

12. For as the body is one and has many members, and all the members of the body, many as they are, form one body, so also is it with Christ.

13. For in one Spirit we were all baptized into one body,<sup>7</sup> whether Jews or Gentiles, whether slaves or free; and we were all given to drink of one Spirit. 14. For the body is not one member, but many. 15. If the foot says, "Because I am not a hand, I am not of the body," is it therefore not of the body? 16. And if the ear says, "Because I am not an eye, I am not of the body," is it therefore not of the body?

17. If the whole body were an eye, where would be the hearing? If the

whole body were hearing, where would be the smelling? 18. But as is, God has set the members, each them, in the body as he willed. Now if they were all one member, where would the body be? 20. But it is, there are indeed many members, yet but one body. 21. And an eye cannot say to the hand, "I do not need thy help"; nor again the hand to the feet, "I have no need of you." 22. Nay, much rather, those that see the more feeble members of the body are more necessary;<sup>8</sup> 23. and those that we think the less honorable members of the body,<sup>9</sup> we surround with more abundant honor, and our uncomely parts receive a more abundant comeliness, 24. whereas our comely parts have no need of it. But God has so tempered the body together in due portion as to give more abundant honor where it was lacking; 25. that there may be no division in the body, but that the members may have care for one another. 26. And if one member suffers anything, all the members suffer with it; or if one member glories, all the members rejoice with it.

<sup>1</sup> Hab. 2, 18f.—<sup>2</sup> Mark 9, 39; 1 John 4, 2f.—<sup>3</sup> Rom. 12, 6; Eph. 4, 4.—<sup>4</sup> 1 Cor. 12, 28; Eph. 4, 11.—<sup>5</sup> 1 Cor. 13, 2; 14, 5; Acts 2, 4.—<sup>6</sup> 1 Cor. 12, 3; Eph. 4, 7.—<sup>7</sup> 1 Cor. 12, 27; 10, 17.—<sup>8</sup> Gal. 3, 28; Eph. 2, 13, 16.—<sup>9</sup> 1 Cor. 12, 20.—<sup>10</sup> 1 Cor. 12, 14.

1-Ver. 1. *Spiritual gifts*: free, supernatural gifts perfecting human knowledge, speech, service and administrative ability, not for personal advantage, but for the good of the Church. Some of these gifts are listed in vv. 8-10; 28-30; Eph. 4, 11 (252).

2-Ver. 3. The Greek text reads "Jesus is anathema." Faith in the Lordship of Christ is a necessary foundation for any true spiritual gift.

3-Ver. 4-6. Note that *Spirit, Lord, God*, terms used to designate God in the Old Testament, are applied in the New to the Holy Spirit, the Son and the Father respectively, as distinct Persons with one divine nature.

4-Ver. 22. *More necessary*: the Greek text and many Vulgate MSS have simply "necessary." As a matter of fact, some of the most delicate organs of the body are the most necessary.

5-Ver. 23f. Paul speaks of a natural tendency not to neglect but rather to give additional attention to those organs which do not have proper strength and beauty. So in the body of Christ attention will be given to the members not according to virtue and attractiveness but according to needs.

## Christ's Mystical Body

27. Now you are the body of Christ,<sup>1</sup> member for member. 28. And God indeed has placed some in the Church, first apostles, secondly prophets, thirdly teachers; after that miracles, then gifts of healing; services of help, power of administration, and the speaking of various tongues. 29. Are all apostles? Are all prophets? Are all teachers? Do all have the gift of healing? Do all speak with tongues? Do all interpret? 31. Yet strive after the greater gifts.<sup>2</sup>

## 2. A Digression on Charity

## CHAPTER 13.

## Its Excellence

**A**ND I point out to you a yet more excellent way. If I should speak with the tongues of men and of angels, but do not have charity,<sup>1</sup> I have become as sounding brass or a tinkling cymbal. 2. And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, yet do not have charity,<sup>2</sup> I am nothing. 3. And

<sup>1</sup> Rom. 12, 5; Eph. 5, 30.—<sup>2</sup> Eph. 4, 11.—<sup>3</sup> 1 Cor. 14, 1.—<sup>4</sup> Matt. 7, 22; 17, 20.—<sup>5</sup> Matt. 6, 2.—<sup>6</sup> Rom. 10, 12; 13, 9.—<sup>7</sup> Gal. 6, 2.—<sup>8</sup> 2 Cor. 5, 7; Jas. 1, 23.—<sup>9</sup> 1 Thess. 1, 3; 1 John 4, 16.—<sup>10</sup> 1 Cor. 12, 10, 31.

1-Ver. 31. *Greater gifts*: greater than those just described is charity, which follows.

2-Ver. 1. *Charity*: here is meant the supernatural virtue comprising love of God above all things and love of neighbor for God. The Greek word implies, not a mere sentimental feeling; but a sense of appreciation of the worth of God in Himself and in one's neighbor.

3-Ver. 3. *Body to be burned*: the precise meaning is not clear, but it would seem to mean a heroic self-sacrifice for some good natural motive.

4-Ver. 5. *Is not ambitious*: the Greek text reads: "does not behave unbecomingly." *Thinks no evil*: the Greek text reads: "does not take account of, or impute evil."

5-Ver. 12. Charity is the will's choice of God based on the knowledge of God. We know Him now indirectly through His reflection in creatures. This indirect vision is vague and distorted as was the vision seen through the metal mirrors of St. Paul's day. But when grace becomes the beatific vision through the lifting of the veil, we shall see God directly and know Him as He knows us.

6-Ver. 1. *To prophesy*: to preach extempore under special inspiration of God, to be His spokesman whether for instructing, rebuking, exhorting to virtue or foretelling the future.

if I distribute all my goods to feed the poor, and if I deliver my body to be burned, yet do not have charity, it profits me nothing.

4. *Charity is patient, is kind, charity does not envy, is not puffed up, is not self-seeking, is not provoked, thinks no evil, does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things.*

## Contrast With Other Gifts

8. Charity never fails, whereas prophecies will disappear, and tongues will cease, and knowledge will be destroyed. 9. For we know in part and we prophesy in part; 10. but when that which is perfect has come, that which is imperfect will be done away with. 11. When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child. 12. We see now through a mirror in an obscure manner, but then face to face. Now I know in part, but then I shall know even as I have been known. 13. So there abide faith, hope and charity, these three; but the greatest of these is charity.

## 3. Gifts of Tongues and Prophecy

## CHAPTER 14.

## Superiority of Prophecy

**A**IM at charity, yet strive after the spiritual gifts,<sup>1</sup> but especially that you may prophesy.<sup>2</sup> 2. For he who speaks in a tongue does not speak to men but to God; for no one understands, as he is speaking mysteries in his spirit. 3. But he who prophesies speaks to men for edification, and encouragement, and consolation. 4. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. 5. Now I should

7-Ver. 2. From this it appears that the gift of tongues, i.e., of speaking new languages, was given primarily with a view not to preaching but to praising God, thereby attracting men to God not by the words spoken but by the miracle of speaking various tongues.



his disciples,<sup>j</sup> "Store up these words in your minds: the Son of Man is to be betrayed into the hands of men." 45. But they did not understand this saying, and it was hidden from them, that they might not perceive it; and they were afraid to ask him about this saying.

#### Against Ambition and Envy

46. Now a discussion<sup>k</sup> arose among them, which of them was the greatest. 47. But Jesus, knowing the reasoning of their heart, took a little child and set him at his side, 48. and said to them, "Whoever receives this little child for my sake, receives me; and whoever receives me, receives him who sent me. For he who is the least among you, he is the greatest."

49. But John answered and said, "Master, we saw a man casting out devils in thy name, and we forbade him, because he does not follow with us." 50. And Jesus said to him, "Do not forbid him; for he who is not against you is for you."

#### V

#### The Unfriendly Samaritans

51. Now it came to pass, when the days had come for him to be taken up, that he steadfastly set his face to go to Jerusalem, 52. and sent messengers before him. And they went and entered a Samaritan town to make ready for him, 53. and they did not receive him, because his face was set for Jerusalem.<sup>l</sup> 54. But when his disciples James and John saw this, they said, "Lord, wilt thou that we bid fire come down from heaven and consume them?"

55. But he turned and rebuked them,<sup>2</sup> saying, "You do not know of what manner of spirit you are; 56. for the Son of Man<sup>m</sup> did not come to destroy men's lives, but to save them." And they went to another village.

#### Sacrifice to Follow Christ

57. And it came to pass<sup>n</sup> as they went on their journey, that a man said to him, "I will follow thee wherever thou goest." 58. And Jesus said to him, "The foxes have dens, and the birds of the air have nests, but the

Son of Man has nowhere to lay his head."

59. And he said to another, "Follow me." But he said, "Lord, let me go and bury my father." 60. But Jesus said to him, "Let the dead bury the dead, but do thou go and proclaim the kingdom of God." 61. And another said, "I will follow thee, Lord; but let me first bid farewell to those at home." 62. Jesus said to him, "One, having put his hand to the plow and looking back,<sup>3</sup> is fit for the kingdom of God."

### CHAPTER 10.

#### The Seventy-two Disciples

NOW after this the Lord appointed seventy-two others, and sent them forth two by two before him into every town and place where himself was about to come. 2. And he said to them, "The harvest indeed is great, but the laborers are few. Pray therefore the Lord of the harvest, send forth laborers into his harvest."

3. "Go. Behold, I send you forth as lambs in the midst of wolves. Carry neither purse, nor wallet, nor sandals, and greet no one on the way. 5. Whatever house you enter, first say, 'Peace to this house!' 6. And if a son of peace be there, your peace will rest upon him; but if not, it will return to you: 7. And remain in the same house, eating and drinking what they have; for the laborer deserves his wages. Do not go from house to house. 8. And whatever town you enter, and they receive you, what is set before you, 9. and eat

<sup>j</sup> 44f: Matt. 17, 21f; Mark 9, 30f.—<sup>k</sup> 46-48: Matt. 18, 1-5; Mark 9, 33-36.—<sup>l</sup> 49f: Mark 9, 37-40; John 3, 17.—<sup>m</sup> 57-60: Matt. 8, 19-22.—<sup>n</sup> Matt. 37f.—<sup>p</sup> Matt. 10, 16.—<sup>q</sup> 4-11: Luke 9, 1-5.—<sup>r</sup> Deut. 4, 29.—<sup>s</sup> Deut. 24, 14; Matt. 10, 10; 1 Tim. 5, 10.

1-Ver. 53. The Samaritans contended for their temple on Mount Garzim was the legitimate place for worship and were hostile to anyone going to the temple of Jerusalem to worship.

2-Ver. 55f. Saying, "You do not know how to save them": missing in the best Greek MSS and some Latin MSS.

3-Ver. 62. Undivided attention is required of the disciples of Jesus.

4-Ver. 4. The disciples are not to spend much unnecessary time in long orations, salutations, but are rather to devote themselves without delay and distraction to the higher calling.

the sick who are there, and say to them, 'The kingdom of God is at hand for you.' 10. But whatever town you enter, and they do not receive you—go out into its streets and say, 11. 'Oven the dust from your town that cleaves to us we shake off against you; yet know this, that the kingdom of God is at hand.' 12. I say to you, that it will be more tolerable for Sodom in that day than for that town.

#### The Impenitent Towns

13. "Woe to thee, Corozain! woe to thee, Bethsaida! For if in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long ago, sitting in sackcloth and ashes. 14. But it will be more tolerable for Tyre and Sidon at the judgment than for you. 15. And thou, Capharnaum, shalt thou be exalted to heaven? Thou shalt be thrust down to hell."

16. "He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him who sent me."

#### Return of the Disciples

17. Now the seventy-two returned with joy, saying, "Lord, even the devils are subject to us in thy name." 18. But he said to them, "I was watching Satan fall as lightning from heaven. 19. Behold, I have given you power to tread upon serpents and scorpions, and over all the might of the enemy; and nothing shall hurt you. 20. But do not rejoice in this, that the spirits are subject to you; rejoice rather in this, that your names are written in heaven."

#### Jesus Draws Men Gently to Himself

21. In that very hour<sup>1</sup> he rejoiced in the Holy Spirit and said, "I praise thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them to little ones. Yes, Father, for such was thy good pleasure. 22. All things have been delivered to me by my Father; and no one knows who the Son is except the Father, and who the Father is except the Son, and him to whom the Son chooses to reveal him."

23. And turning to his disciples<sup>2</sup> he said, "Blessed are the eyes that see what you see! 24. For I say to you, many prophets and kings have desired to see what you see, and they have not seen it; and to hear what you hear, and they have not heard it."

25. And behold, a certain lawyer got up to test him, saying, "Master, what must I do to gain eternal life?" 26. But he said to him, "What is written in the Law? How dost thou read?" 27. He answered and said, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself. 28. And he said to him, "Thou hast answered rightly; do this and thou shalt live." 29. But he, wishing to justify himself, said to Jesus, "And who is my neighbor?"

30. Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after both stripping him and beating him went their way, leaving him half-dead. 31. But, as it happened, a certain priest was going down the same way, and when he saw him, he passed by. 32. And likewise a Levite also, when he was near the place and saw him, passed by. 33. But a certain Samaritan as he journeyed came upon him, and seeing him, was moved with compassion. 34. And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. 35. And the next day he took out two denarii and gave them to the innkeeper and said, 'Take care

of the better Greek MSS."

#### The Great Commandment: The Good Samaritan

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of him; and whatever more thou spendest, I, on my way back, will repay thee."

36. "Which of these three, in thy opinion, proved himself neighbor to him who fell among the robbers?" 37. And he said, "He who took pity on him." And Jesus said to him, "Go and do thou also in like manner."

#### Martha and Mary

38. Now it came to pass as they were on their journey, that he entered a certain village; and a woman named Martha welcomed him to her house. 39. And she had a sister called Mary, who also seated herself at the Lord's feet, and listened to his word. 40. But Martha was busy about much serving. And she came up and said, "Lord, is it not concern of thine that my sister has left me to serve alone? Tell her therefore to help me."

41. But the Lord answered and said to her, "Martha, Martha, thou art anxious and troubled about many things; 42. and yet only one thing is needful.<sup>2</sup> Mary has chosen the best part, and it will not be taken away from her."

### CHAPTER 11.

#### Lessons on Prayer

AND it came to pass as he was praying in a certain place, that when he ceased, one of his disciples said to him, "Lord, teach us to pray, even as John also taught his disciples." 2. And he said to them, "When you pray, say: <sup>3</sup> Father, hallowed be thy name. Thy kingdom come! 3. Give us this day our daily bread, 4. and forgive us our sins, for we also forgive everyone who is indebted to us. And lead us not into temptation."

5. And he said to them, <sup>4</sup> "Which of you shall have a friend and shall go to him in the middle of the night and say to him, 'Friend, lend me three loaves, 6. for a friend of mine has just come to me from a journey, and I have nothing to set before him'; 7. and he from within should answer and say, 'Do not disturb me; the door is now shut, and my children and I are in bed; I cannot get up and give to thee?'"

8. "I say to you, although he will not get up and give to him because he is his friend, yet because of his persistence he will get up and give him all he needs. 9. And I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. 10. For everyone who asks receives; and to him who seeks finds; and to him who knocks it shall be opened. 11. But if one of you asks his father for a loaf, will he hand him a stone? or for a fish, will he for a fish hand him a serpent? 12. or if he asks for an egg, will he hand him a scorpion? 13. Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your heavenly Father give the Good Spirit<sup>5</sup> to those who ask him!"

#### Blasphemy of the Pharisees

14. And he was casting out a devil; and the same was dumb; and when he had cast out the devil, the dumb man spoke. And the crowd marvelled. 15. But some of them said, "By Beelzebub, the prince of devils, he casts out devils." 16. And others to test him, demanded from him a sign from heaven.

17. But he, seeing their thoughts, said to them: <sup>c</sup> "Every kingdom divided against itself is brought to desolation, and house will fall upon house. 18. If, then, Satan also is divided against himself, how shall his kingdom stand? Because you say that I cast out devils by Beelzebub, 19. Now, if I cast out devils by Beelzebub, by whom do your children cast

<sup>a</sup> 2-4: Matt. 6, 9-13.—<sup>a</sup> 9-13: Matt. 7, 7-11; Mark 11, 24; John 14, 13; Jas. 1, 5.—<sup>b</sup> 14: Matt. 9, 32-34; 12, 22-24; Mark 3, 22.—<sup>c</sup> 17-22: Matt. 12, 25-29; Mark 3, 23-27.

1-Ver. 37. Every man is our neighbor.  
2-Ver. 42. And yet only one thing is needful: the reading of some notable Greek MSS is: "Few things are needed or only one."  
3-Ver. 2-4. Luke gives only five petitions of the Our Father, whereas there are seven in the first Gospel.  
4-Ver. 5-13. Our prayers must be said with confidence and perseverance.  
5-Ver. 13. Good Spirit: the Holy Spirit.  
6-Ver. 19. The "children" of the Pharisees are their disciples. They taught them formulas and practices to cast out devils.

them out? Therefore they shall be your judges. 20. But if I cast out devils by the finger of God, then the kingdom of God has come upon you. 21. When the strong man, fully armed, guards his courtyard, his property is undisturbed. 22. But if a stronger than he attacks and overcomes him, he will take away all his weapons that he relied upon, and will divide his spoils. 23. He who is not with me is against me; and he who does not gather with me scatters."

24. "When the unclean spirit has gone out of a man, he roams through waterless places in search of rest; and finding none, he says, 'I will return to my house which I left.' 25. And when he has come to it, he finds the place swept. 26. Then he goes and takes seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becomes worse than the first."

#### The Praise of Mary

27. Now it came to pass as he was saying these things, that a certain woman from the crowd lifted up her voice and said to him, "Blessed is the womb that bore thee, and the breasts that nursed thee." 28. But he said, "Rather, blessed are they who hear the word of God and keep it."

#### The Sign of Jonas

29. And as the crowds were gathering together, he began to say, <sup>d</sup> "This generation is an evil generation: it demands a sign, and no sign shall be given it but the sign of Jonas. 30. For even as Jonas was a sign to the Ninevites, so will also the Son of Man be

<sup>d</sup> 29-32: Matt. 12, 38-42; Mark 8, 11f.—<sup>e</sup> 3 Kings 10, 1.—<sup>f</sup> Jonas 3, 5.—<sup>g</sup> Matt. 5, 15; Mark 4, 21.—<sup>h</sup> 34f: Matt. 6, 22f.—<sup>i</sup> Matt. 23, 25.—<sup>j</sup> Luke 20, 46; Matt. 23, 6; Mark 12, 38.

1-Ver. 24-26. Jesus warns that a devil cast out may return with reinforcements, to an individual or to a society; here there is a warning to those who are rejecting Him. He uses a parable to present the idea: the impure spirit is like a robber who goes into the desert, etc.  
2-Ver. 36. A soul completely illuminated by the truths proposed by Jesus has no further need of a special sign to recognize truth and goodness.  
3-Ver. 41. Worldly possessions should be used for good purposes; the hearts of the Pharisees, as well as their vessels will be clean, if they use them so.

to this generation. 31. The queen of the South will rise up in the judgment with the men of this generation and will condemn them; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. 32. The men of Nineve will rise up in the judgment with this generation and will condemn it; for they repented at the preaching of Jonas, and behold, a greater than Jonas is here."

#### A Lesson from a Lamp

33. "No one lights a lamp<sup>9</sup> and puts it in a cellar or even under the measure, but upon the lamp-stand, that they who enter in may see the light. 34. The lamp of thy body is thy eye. If thy eye be sound, thy whole body will be full of light. But if it be evil, thy body also will be full of darkness. 35. Take care, therefore, that the light that is in thee is not darkness. 36. If, then, thy whole body is full of light, having no part in darkness, it will all be illumined; <sup>2</sup> as when a bright lamp illumines thee."

#### Denunciation of the Pharisees

37. Now, after he had spoken, a Pharisee asked him to dine with him. And he went in and reclined at table. 38. But the Pharisee began to ponder and ask himself why he had not washed before dinner.

39. But the Lord said to him, "Now you Pharisees clean the outside of the cup and the dish, but within you are full of robbery and wickedness. 40. Foolish ones! did not he who made the outside, make the inside too? 41. Nevertheless, give that which remains as alms; and behold, all things are clean<sup>3</sup> to you."

42. "But woe to you Pharisees! because you pay tithes on mint and rue and every herb, and disregard justice and the love of God. But these things you ought to have done, while not leaving the others undone. 43. Woe to you Pharisees! because you love the front seats in the synagogues and greetings in the market place. 44. Woe to you! because you are like hidden tombs, over which men walk unaware."