

Chapter 8

Againe in the Temple (abfoluing an aduoutreffe after his merciful manner, & yet withal declaring againft his enemies that he is not a faouurer of finne, no more then Moyfes) 12. he teacheth openly, and is not for al that apprehended: telling them both of his Godhead, 21. and of their reprobation, 28. of his exaltation alfo by their Crucifying of him: 31. exhorting the beleeuers to perfeuer, 33. and shewing them that feeke his death, that they are neither free, 39. nor of Abraham, 41. nor of God, 44. but of the Diuel. 45. But that himfelf is of God, 52. and greater and ancierter then Abraham. 59. For the which they goe about to ftone him, but in vaine.

And IESVS went into the Mount-oliuet: ² and early in the morning againe he came into the Temple, and the people came to him, and fitting he taught them.

³ And the Scribes and Pharifees bring a woman taken in aduoutrie; and they did fet her in the middes, ⁴ And faid to him: Maifter, this woman was euen now taken in aduoutrie. ⁵ And in the Law Moyfes commanded vs to ftone fuch. What faieft thou therefore? ⁶ And this they faid tempting him, that they might accufe him. But IESVS bowing himfelf downe, with his finger wrote in the earth. ⁷ When they therefore continued asking him, he lifted vp himfelf, and faid to them: ^aHe that is without finne of you, let him firft throw the ftone at her. ⁸ And againe bowing himfelf, he wrote in the earth. ⁹ And they hearing, went out one by one, beginning at the Seniours: and IESVS alone remained, and the woman ftanding in the middes. ¹⁰ And IESVS lifting vp himfelf, faid to her: Woman, where are they that accused thee: hath no man condemned thee? ¹¹ Who

^a We can not conueniently reprehend or cōdemne other mens faults, if our felues be guilty of the fame or other greater. *Cyriil. in Io. See Annot. Mt. 7. 1.*

faid: No man, Lord. And IESVS faid: ^{a)}Neither wil I condemne thee. Goe, and now finne no more.

¹² Againe therefore IESVS spake to them, faying: I am the light of the world: he that followeth me, walketh not in darkeneffe, but fhall haue the light of life. ¹³ The Pharifees therefore faid to him: Thou giueft teftimonie of thy felf; thy teftimonie is not true. ¹⁴ IESVS answered, and faid to them: Although I doe giue teftimonie of my felf, my teftimonie is true: becaufe I know whence I came, & whither I goe: but you know not whence I come, or whither I goe. ¹⁵ You iudge according to the flefh: I doe not iudge any man. ¹⁶ And if I doe iudge, my iudgement is true: becaufe I am not alone, but I and he that fent me, the Father. ¹⁷ And in your law it is written, that the teftimonie of two men is true. ¹⁸ I am he that giue teftimonie of my felf: and he that fent me, the Father, giueth teftimonie of me. ¹⁹ They faid therefore to him: Where is thy Father? IESVS answered: Neither me doe you know, nor my Father. If you did know me, perhaps you might know my Father alfo. ²⁰ Thefe words IESVS spake in the Treaſurie, teaching in the Temple, and no man apprehended him, becaufe his houre was not yet come.

*Deu. 17, 6.
19, 15.*

²¹ Againe therefore IESVS faid to them: I goe, and you fhall feeke me, and fhall die in your finne. Whither I goe, you can not come. ²² The Iewes therefore faid: Why, wil he kil himſelf, becaufe he faith: Whither I goe, you can not come? ²³ And he faid to them: You are from beneath, I am from aboue. You are of this world, I am not of this world. ²⁴ Therefore I faid to you that you fhall die in your finnes. For if you beleue not that I am he, you fhall die in your finne. ²⁵ They faid therefore to him: Who art thou? IESVS faid to them:

^a S. Auguſtine by this example of our Maifter proueth that Clergie men ſpecially ſhould be giuē much to mercie and that they ought often, as the caufe and time require to get pardon of the ſecular Magiſtrates for offenders that be penitent. *Ep. 54.*

a)The Beginning who also speake to you ²⁶ Many things I haue to speake and iudge of you. But he that sent me, is true: and what I haue heard of him, these things I speake in the world. ²⁷ And they knew not that he said to them that his Father was God. ²⁸ IESVS therefore said to them: When you shall haue exalted the Sonne of man, then you shall know that I am he, and of my self I doe nothing, but as the Father hath taught me, these things I speake: ²⁹ and he that sent me, is with me: and he hath not left me alone, because the things that please him I doe alwaies ³⁰ When he spake these things many beleued in him.

³¹ IESVS therefore said to them that beleued him, the Iewes: If you ^b)abide 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 neuer serued any man: how saiest thou, You shall be free? ³⁴ IESVS answered them: [†]Amen, amen I say to you, that euery one which committeth sinne, is the seruant of sinne. ³⁵ And the seruant abideth not in the house for euer: the sonne abideth for euer. ³⁶ If therefore the Sonne make you free, you shall be ^c)free indeed. ³⁷ I know that you are the children of Abraham: but you seeke to kil me, because my word taketh not in you. ³⁸ I speake that which I haue seen with my Father: and you doe the things that you haue seen with your Father. ³⁹ They answered, and said to him: Our Father is Abraham. IESVS saith to them: If you be the children of Abraham, ^d)doe the workes of Abraham. ⁴⁰ But now, you seeke to kil me, a man that

Ro. 6, 16.
2. Pet, 2, 19.

^a So read S. Cyril, & S. Ambrose, & S. Augustine: expounding it of Christes Person, that he is the beginning or cause of all creatures.

^b Only faith is not sufficient without perseverance or abiding in the keeping of his commandments.

^c Man was never without free will: but having the grace of Christ, his will is truly made free (as S. Augustine saith) from seruitude of sinne also. *tract 41. in Euang. Io.*

^d Not only faith but good workes also make men the children of Abraham according as S. James also speaketh of Abrahams workes. *c. 2.*

haue spoken the truth to you, which I haue heard of God. This did not Abraham. ⁴¹ You doe the workes of your Father. They said therefore to him: We were not borne of fornication. We haue one Father, God. ⁴² IESVS therefore said to them: If God were your Father, verily you would loue me. For from God I proceeded, and came: for I came not of my self, but he sent me: ⁴³ Why doe you not know my speech? Because you can not heare my word. ⁴⁴ You are of your Father the Diuel, & the desires of your father you wil doe. He was a ^{a)}man-killer from the beginning, & he stood not in the veritie; because veritie is not in him. When he speaketh a lie, he speaketh of his owne, because he is a lyer, & the father thereof. ⁴⁵ But because I say the veritie, you beleue me not. ⁴⁶ Which of you shal argue me of finne? If I say the veritie, why doe you not beleue me? ⁴⁷ He that is of God, heareth the wordes of God. Therefore you heare not, because you are not of God. ⁴⁸ The Iewes therefore answered, and said to him: Doe not we say wel that thou art a Samaritane, and hast a Diuel? ⁴⁹ IESVS answered: ^{b)}I haue no Diuel: but I doe honour my Father, and you haue dishonoured me. ⁵⁰ but I seeke not mine owne glorie. There is that seeketh and iudgeth.

⁵¹ Amen, amen I say to you: If any man keep my word, he shal not see death for euer. ⁵² The Iewes therefore said: Now we haue knowen that thou hast a Diuel. Abraham is dead, and the Prophets; and thou saiest: If any man keep my word, he shal not taste death for euer. ⁵³ Why, art thou greater then our father Abraham, who is dead? and the Prophets are dead. Whom doest thou make thy self: ⁵⁴ IESVS answered: If I doe glorifie my self, my glorie is nothing. It is my Father that glorifieth me, whom you say that he is your God. ⁵⁵ And you

^a S. Auguftin compareth Heretikes in their spiritual murder by driuing Christian men out of the Church to the Diuel that droue our parents out of Paradife *Cont. lit. Petil. li. 2. c. 13.*

^b He denieth not that he is a Samaritane, because he is our keeper or protectour, as the word signifieth; & because he is indeed that merciful Samaritane in the parable of the wounded man *Luc 10, 33 Aug. tract. 43. in Ioan.*

haue not knowen him, but I know him. And if I fhall fay that I know him not, I fhall be like to you, a lyer. But I doe know him, and doe keep his word. ⁵⁶ Abraham your father reioyced that he might fee my day: and he faw, and was glad. ⁵⁷ The Iewes therefore faid to him: Thou haft not yet fiftie yeares and haft thou feen Abraham? ⁵⁸ IESVS faid to them: Amen, amen I fay to you, before that Abraham was made I am. ⁵⁹ They tooke ftones therefore to caft at him. But IESVS hid himfelf, and went out of the temple.

ANNOTATIONS

A, . 34 Amen, amen) *What is it (faith S. Auguft. vpon this place) when our Lord faid, Amen, amen? He doth much commend and vrge the thing that he fo vttereth, doubling it. It is a certaine othe of his, if a man may fo fay: for Amen in Hebrew fignifieth verum, a truth. Yet it is not tranflated, whereas it might haue been faid, verum verum dice vobis, but neither the Greeke interpreter durft doe it, nor the Latin, the Hebrew word hath remained ftill, that fo it might be the more efteemed. Tract. 41. in Ioan.* By which wordes & the like ^arecorded in other places of this new Teftament, the Reader may fee great reafon, why we alfo fay, *Amen, amen*, and durft not tranflate it and fuch like wordes into our Englifh tongue.

Why *Amen, amen*, is not tranflated.

^a See the preface, & annot. in *Apoc. c. 19, 4.*