

banished him. Then I, Gamaliel, brought him into my own place, fed and clothed him, and buried him honourably near to S. Stephen" [see also S. Augustine, *Serm.* 316-324]. In the martyrology he is enrolled with S. Stephen among the saints.

Then took they the body of Jesus, and wound it with linen cloths (now preserved at Turin), as the manner of the Jews is to bury. See on Matt. xxvi. 59.

This mode of burial the early Christians imitated, who incurred lavish expense in their burial and embalming. See Tertullian in *Apolog.*; Prudentius in *Hymno de Exequiis*; Nyssen, *Orat. in fun. Meletti*; Nazianzen, *Epist.* xviii.

The Christians adopted this practice from the Jews, the Jews from the Egyptians. See S. Augustine, *Serm.* cxx. *de diversis* [nunc. ccclxi. § 12].

Ver. 41.—*Now in the place where He was crucified there was a garden* (for where could Jesus, the Author of all verdure and vigour, be buried, except in a garden?) See notes on Matt. xxvii. 60. *And in the garden a new sepulchre, wherein was never man yet laid*; as S. Augustine says, "As no one before or after Him was conceived in a virgin's womb, so no one either before or after Him was buried in that tomb."

Ver. 42.—*There laid they Jesus therefore, because of the Jews' preparation day, for the coming sabbath, in which it was not lawful to work, or to bury any one* (so S. Chrysostom, Theophylact, Euthymius), *for the sepulchre was nigh at hand*. "They wished," said Euthymius, "to lay Jesus in another and more fitting tomb, at a greater distance from the city." But God wished Him to be buried near Golgotha and Jerusalem. S. Chrysostom gives the reason: "That the disciples might the more readily betake themselves thither, and observe what was going on thereabouts, and also that not only they, but their enemies also, might be witnesses of His burial. The seal also, and the guards who were placed over the sepulchre, were witnesses to the same."

Christ wished that His death should be witnessed no less than His Resurrection, for if His death had been a matter of doubt, the proof of His Resurrection would not hold good. And not only did He wish, for these reasons, to be buried nigh at hand, but also that no one might falsely allege that His Body had been stolen away."



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IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD...

the gospel of  
**JOHN**

CHAPTER 19: 35-42

For the Catholic Church, God's Revelation is found in Sacred Tradition, understood as God's Revealed Word handed down by the Living Teaching Authority established by Christ in the Church. That includes both Written Tradition (Scripture) and Unwritten Tradition received from Christ and handed down Orally by the Apostles and their Successors. The Church founded by Christ on Peter, and only that Church, has been Empowered by Christ to 'Interpret' His Teaching Authoritatively in His Name.

Scripture is *Inspired*; *Inspiration* really means that God Himself is the Chief Author of the Scriptures. He uses a Human Agent, in so marvelous a way that the Human writes what the Holy Spirit wants him to write, does so without Error, yet the Human Writer is Free, and keeps his own Style of Language. It is only because God is *Transcendent that He can do this - insure Freedom from Error, while leaving the Human Free. To say He is Transcendent means that He is above and beyond all our Human Classifications and Categories.*

John was writing his eye-witness account of Jesus some thirty years later than the other three accounts, possibly around 95AD. There had been time for growth, reflection and observation. Many thousands of Christians had by then lost their lives for their faith in the Lord Jesus, both in Rome and in Jerusalem. John himself had been in prison and was now in exile, the last of Jesus' twelve apostles to remain alive.

Considered one of the most important Catholic theologians and Bible commentators, Cornelius à Lapide's, S.J. writings on the Bible, created a Scripture Commentary so complete and scholarly that it was practically the universal commentary in use by Catholics for over 400 years. Fr. Lapide's most excellent commentaries have been widely known for successfully combining piety and practicality. Written during the time of the Counter Reformation, it includes plenty of apologetics. His vast knowledge is only equaled by his piety and holiness.

### **Continuation of John 19: 35-42**

Ver. 35.—*And he that saw it bare record.* Probably John himself, who speaks of himself unassumingly in the third person.

Ver. 36.—*For these things were done that the scripture should be fulfilled* (allegorically, not literally), *A bone of Him shall not be broken.* A bone, *i.e.*, of the Paschal Lamb (Ex. xii. 46). The literal reason was, that they had to eat it in haste, and had not time to break the bones and extract the marrow. The allegorical reason was, because that lamb was a type of Christ, and God willed that a bone of Him should not be broken, in order that His sacred Body, which was to rise again, should remain complete in every limb. Symbolically, it signified—

(1.) That the Godhead of Christ, which was (as it were) the bone which supported His Body, remained entire and uninjured in His Passion (see Rupertus on Ex. xii.)

(2.) That the strength and vigour of Christ as man (of which the bones were a symbol) were not diminished, but rather increased, by His Passion. For His mind was steadfastly fixed on God, and His will remained firmly and constantly united to the Divine Will. So the Martyr Hippolytus says. See Theodoret, *Dialog.* iii.

Allegorically, This signifies that the Holy Apostles, who were the bones of the Church, were not to be broken. (See, S. Augustine on Ps. xxxiv.; S. Jerome on Ps. xxi.; and S. Gregory, *Mor.* xxiv. 30.)

And S. Hilary, on Ps. xl., says, the bones of Christ were not broken, because the Church, which was formed of His bones, ought not to be weakened by their being broken.

*Tropologically.* See S. Bernard (*Serm. de cute, &c. animæ*). He says that the skin is good thoughts, the flesh pious affections, the bones holy intentions, which, even when godly thoughts and affections fail, must still be kept unbroken and strong: or else a man bursts asunder, and falls to pieces.

Ver. 37.—And again another scripture saith, They shall look on Him whom they pierced. See Zech. xii. 10.

Ver. 38.—But after this Joseph of Arimathæa (being 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 him leave. He came therefore, and took the body of Jesus. See notes on Matt. xxvii. 58. He took away the Body of Jesus to be buried (says S. Chrysostom), “not as that of a criminal, but of a great and wonderful prophet. For he did not believe that He was God, and that He would rise again on the third day. He had faith in Jesus, but yet an imperfect faith.” But see here, how God exalts the humble. For the more ignominious was His Passion and death, the more glorious was His sepulchre. See Is. xi. 10. “His sepulchre will be glorious.” (See Vulg.)

Ver. 39.—*And there came also Nicodemus, which at the first came to Jesus by night.* He came first by night, but afterwards to hear Him, and become His disciple. (See S. Augustine *in loc.*)

*Bearing a mixture of myrrh and aloes, about a hundred pounds' weight.* To embalm and bury nobly so great a prophet. He wished not only to pour the ointment over the whole body, but to embalm, and cover it over with it. He probably did not use the whole of it, but only what was necessary. Nicodemus obtained an ample reward for this kind office to Christ, for by His grace he became not only a Christian, but a Confessor.

Lucian, in his epistle *De Invent. Corp. S. Stephen* [in the appendix to the 7th volume of S. Augustine], thus tells the story. “The Jews, learning that he was a Christian, removed him from his office, excommunicated and