28. But if I by the Spirit of God cast out devils, then is the kingdom of God come unto you.

29. Or how can any one enter into the house of the strong man, and rifle his goods, unless he first bind the strong man; and then he will rifle his house.

30. He that is not with me is against me: and he that gathereth not with me scattereth.

31. Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit shall not be forgiven.

32. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that shall blaspheme against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.

33. Either make the tree good, and its fruit good: or make the tree evil, and its fruit evil: for by the fruit the tree is known.

34. O generation of vipers, how can you speak good things, whereas you are evil?" for out of the abundance of the heart the mouth speaketh.

35. A good man out of a good treasure brings forth good things: and an evil man out of an evil treasure brings forth evil things.

36. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38. Then some of the Scribes and Pharisees answered him, saying: Master, we would see a sign from thee.

39. But he answering, said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas, the prophet.

40. For as Jonas was in the whale's belly three days and three nights; so shall the Son of man be in the heart of the earth three days and three nights.

41. The men of Nineve shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas is here.

42. The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here.

43. And when an unclean spirit is gone out of a man, he walketh through dry places, seeketh rest, and findeth none.

44. And he saith unto him: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.

45. Then he goeth, and taketh with him seven other spirits more wicked than himself; and they enter in and

46. ...some swear we extend this place; it is an undoubted point of Christian faith, that three things in which our merciful God is not ready to pardon; no sin for the remission of which God hath not left a power in his Church, as it is clearly proved by those words, Where sins you shall forgive, they are forgiven you, &c. &c. Crys, therefore expresses these words, shall not be forgiven them, to imply no more, than shall scarcely, or seldom be forgiven; that is, it is very hard for such sinners to return to God, by a true and sincere repentance and conversion: so that this sentence is like to that (Matt. xix. 28) where Christ seems to call it an impossi

47. ...in the same place S. Chrys. tells us, that some of those who had blasphemed against the Holy Ghost, repented, and had their sins forgiven them. S. Augustin, by this blasphemy against the Spirit, understandeth the sin of false heathen doctrine. V. This shows there must be a place of temporal punishment hereafter, where these slightest faults shall be punished. Ch.

48. ...in the world to come. From these words S. Augustin (De Civ. l. xxi. c. 13) and S. Gregory (Hom. 17. c. 29) gather, that some souls may be reserved in the world to come, and consequently that there is a purgatory, or a middle place. Ch.

49. ...the kingdom. S. Isidore and Ven. Bede say the same. S. Bernard, speaking of heretics, says, they do not believe in purgatory; let them then inquire of our Saviour, what he meant by these words. A.

50. ...the tree good, &c. This is connected with what had been said of their attributing his works to Beelzebub. He condemns them for blaspheming him on all occasions, when at the same time they were not able to find fault with his life and doctrine. W.

51. ...every idle word. By idle words, S. Jerom, &c. express words that are neither profitable to the speaker nor to the hearer: but S. Chrys. says, that such idle words seem to be forbidden in the three passages, and that by idle words is meant here, idle words that are of no profit to the hearers, or are improper for a discourse in such a place as this.

52. ...in the whale's belly. The word signifies a great fish, and was perhaps that which we commonly call a whale. In the prophet Jonas it is called a great fish. And the Jews were ordered to fast with him on the third day and three nights. And yet (chap. v. 1) Esther, after part of three days, went to the king. In the heart of the earth; by which is signified, Christ's descent into hell; as S. Paul says (Ephes. iv. 9.) that he descended into the inferior parts of the earth, and this is understood of the grave of Christ. V.

53. ...Signs of Jonas. I will give no other sign than my death and resurrection, as they, though unwillingly, they will acknowledge me, and people will believe and be converted. M.

54. ...in the whole belly. The word signifies a great fish, and was perhaps that which we commonly call a whale. In the prophet Jonas it is called a great fish. And the Jews were ordered to fast with him on the third day and three nights. And yet (chap. v. 1) Esther, after part of three days, went to the king. In the heart of the earth; by which is signified, Christ's descent into hell; as S. Paul says (Ephes. iv. 9.) that he descended into the inferior parts of the earth, and this is understood of the grave of Christ. V.
Chap. XIII.

S. MATTHEW.

4 And whilst he sojourned, some fell by the wayside, and the birds of the air came and ate them up.

5 And other some fell upon stony ground, where they had not much earth: and they sprang up immediately, because they had no depth of earth.

6 And when the sun was up, they were scorched: and because they had not root, they withered away.

7 And others fell among thorns: and the thorns grew up and choked them.

8 And other some fell upon good ground: and they brought forth fruit, some a hundred-fold, some sixty-fold, and some thirty-fold.

9 He that hath ears to hear, let him hear.

10 And his disciples came and said to him: Who spakest thou to them in parables?

11 He answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given.

12 For he that hath, to him shall be given: but he that hath not, from him shall be taken away even that which he hath.

13 Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.

14 And whilst he sojourned, some fell by the wayside, and the birds of the air came and ate them up. 

15 And other some fell upon stony ground, where they had not much earth: and they sprang up immediately, because they had no depth of earth.

16 And when the sun was up, they were scorched: and because they had not root, they withered away.

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22 For he that hath, to him shall be given: but he that hath not, from him shall be taken away even that which he hath.

23 Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.
Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season?

Blessed is that servant whom when his lord shall come, he shall find so doing.
And the prophecy of Isaiah is fulfilled in them, who saith: "By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive."

For the heart of this people is grown dull, and their ears are hardened, and their eyes they have shut: lest at any time 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.

But blessed are your eyes, because they see, and your ears, because they hear.

"For, amen I say to you, many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them.

You hear therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, there cometh upon him the wicked one, and catcheth away what was sown in his heart: this is he that received the seed by the way side. And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy. Yet hath he not root in himself, but is only for a time: and when there arise tribulation, and persecution because of the word, he is presently scandalized. And he that received the seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches choke up the word, and he becometh fruitless. But he that received the seed into good ground, is he that heareth the word, and understandeth and beareth fruit, and yieldeth one a hundred-fold, and another sixty, and another thirty."

"Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field; but while men were asleep, his enemy came and oversowed cockle among the wheat, and went away. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the master of the house came and said to him: Master, didst thou not sow good seed in thy field? from whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Will thou that we go and gather it up? And he said: No, lest while ye gather up the cockle, ye root up the wheat also together with it. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers: Gather first the cockle, and bind it in bundles to burn, but gather the wheat into my barn."

Another parable he proposed to them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. Which indeed is the least of all seeds: but when it is grown, it is greater than any herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof.

Another parable he spoke to them: The kingdom of heaven is like to a net cast into the sea, which gathered all manner of fishes together. And it was filled. And when they were full, they drew it up on shore: and sitting down gathered the good into baskets, but cast the bad away. The kingdom of heaven is therefore likeness of a fisherman."

Blessed are your eyes. As the eyes of such see and will believe. As it is written: "He hath opened their eyes, and gathered them together."

When any one heareth. This seed fellath upon four different kinds of soil. The 1st, such as continue in good soil: in the 2nd, such as are shallow, and then inflamed with doubts and perils of life; the 3rd, such as are barren, and receive no light; and the 4th, such as are enemy, and receive no nourishment of the word of God. Therefore is sown in their hearts, lest believing they should be saved. And suffers shipwreck in his faith. Mabdon. Another parable he proposed. In the preceding parable our Lord spoke of those who did not receive the word, so in this he speaks of those who receive the corrupted word; for it is a diabolical mechanism to confound error with truth. S. Chrys. ex D. Tho. — There are three things worthy of observation in the present parable. 1st, That the Church of God on earth consists of both good and bad: the 2nd, That the latter are to be separate from the 1st, that God does not always punish the wicked on the spot, but patiently bears with them. M. Virg. 25. Were asleep. When the superiors or pastors of the Church were asleep, or negligent, or, when the apostles were dead, as S. Augustin explains it, the devil spread the tares of error and sin amongst a great number of Christians. Those falling from the state of grace, or becoming heretics, are yet mingled with the rest of the faithful in the same outward profession of Christianity, not unlike the good corn and cockle in the same field. M. Virg. 20. No, lest. S. Ambrose's interpretation is not despised. We are taught, also, by this example not to cut off too hastily a fallen brother; for, whatever he may be to-day, to-morrow perhaps he may see his error and embrace the truth. S. Jerom. — Jesus Christ exhorts us to bear with infidels and heretics, not on our own account only, as wicked men are frequently of use to the virtuous, but also on their account; for sometimes the persons who have been corrupted and perverted, will return to the path of virtue and truth. Let, therefore, both grow until the harvest, i.e. to the day of judgment, when the power of rectifying another's error shall be no more. S. Aug. ex D. Tho. — S. Augustin affirms that no one should be compelled by the threat of eternal punishment, such as is dissuaded from us must be persuaded by words, overcome by argumentation, and convinced by reason. S. Thom. Asin. The least of all seeds. That is, it is the least seeds; but in hot countries it is observed to grow to a considerable height, and to become a bush or a little tree. W. Virg. 35. In these measures. Satisfy the word here used, was a particular Hebrew measure, which corresponded not to any particular measure that we make use of, and therefore I have put measures as it is in other English translations. See Walton de Ponderibus et Mensuris, before his first tome, p. 42. W. — It was the measure of the Jews, the third part of the ephah, and contained about ten pints, and appears to be the ordinary quantity they baked at a time. V. — By the women here mentioned, S. Jerom understands the Church gathered from all nations, or the present wisdom of God, according to S. Augustin. S. Thom. 35. By the prophet. It is taken from S. Aug. xxvii. 2.
36 Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Explain to us the parable of the cockle of the field.
37 He made answer, and said to them: He that soweth good seed, is the Son of man.
38 And the field is the world. And the good seed are the children of the kingdom. And the cockle are the children of the wicked one.
39 And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the angels.
40 Even as cockle therefore is gathered up, and burnt with fire, so shall it be at the end of the world.
41 The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity.
42 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.
43 Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.
44 The kingdom of heaven is like unto a treasure hidden in a field: which, when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.
45 Again, the kingdom of heaven is like to a merchant seeking good pearls.
46 Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.
47 Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes.
48 Which, when it was filled, they drew out, and sitting by the shore they chose out the good into vessels, but the bad they cast forth.
49 So shall it be at the end of the world, and shall separate the wicked from among the just,

A time that Herod, the tetrarch, heard of the fame of Jesus:
2 And he said to his servants: This is John the Baptist: he is risen from the dead, and therefore mighty works shew forth themselves in him.
3 For Herod had apprehended John, and bound him and put him in prison, because of Herodias, his brother's wife.
4 For John said to him: It is not lawful for thee to have her.

**V. 44. Like unto a treasure.** This hidden treasure is the gospel of Christ, which conduces to the kingdoms of heaven. Those who, by the knowledge which the Father has given, have found the kingdom of heaven, should purchase it at the expense of every thing most near and dear to them: he cannot pay too great a price for his purchase.

**V. 45. Every scribe.** i. e. a master, or teacher. Will.-Because you know how invaluable is the treasure, the pearl, the kingdom, here mentioned; you, who are scribes and teachers, should cultivate it yourselves, and communicate the same blessing to others. Thus imitating a father of a family, who draws from his treasure both new and old things, and distributes them to his children, according to their several wants and necessities.

**V. 46. Is not this the carpenter's son?** I find carpenter in all translations, though the Greek word signifies, in general, a workman or craftsman. The Latin is also a general word, which of itself signifies no more a carpenter than a smith. But the common belief of the faithful is, that S. Joseph was a carpenter, which may be confirmed by what Theodore relates (I. 2, Hist. c. 18) of one Libanius, under Julian the Apostate, who, seeking sorrowfully of a holy man, what the carpenter's son was doing at that time? the holy man made him this smart reply, that he was making a coffin for Julian; who was killed not long after. Will. —Almost as earnestly did the father of Mary, the wife of Cleophas, sister to our blessed Lady (Matt. xxvii. 56; John xix. 25); and therefore, according to the usual style of the Scripture, they were called brethren, that is, near relations to our Saviour.

**V. 56.** Fabri illius, roii ricticos, artificios. S. Hilary (Can. or cap. 14. in Matt. p. 678. Ed. Bon.) thought that S. Joseph wrought with fire and iron. We end in a manner the same in S. Amb. l. 8. In loc. in Intro in P. 62. See also S. Chrysodogius, Sermon. 48. S. Justin (Dialogus eumTryphon,) p. 60) says, Christ made aratra and Iuga; and in the Greek edition, (Parallel. annal. 1601, p. 15,) ἀναρατέα καὶ Συραγαίαν Theodoret. (t. 3. Hist. c. 18. p. 605;) Sundallvam fabricium, ἀναιρατος καὶ συραγαίας. 94
5 And when he would have put him to death, he feared the people; ‘because they esteemed him as a prophet.
6 But on Herod’s birth-day, the daughter of Herodias danced before them: and pleased Herod.
7 Whereupon he promised, with an oath, to give her whatsoever she would ask of him.
8 But she being instructed before by her mother, said: Give me here in a dish the head of John the Baptist.
9 And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given her.
10 And he sent, and beheaded John in the prison.
11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.
12 And his disciples came and took the body, and buried it, and came and told Jesus.
13 Whence, when Jesus had heard, he retired forth with his disciples, and turned to the sea, where the people having heard of it, followed him on foot out of the cities.
14 And he commanded the multitude, and they had compassion on them, and healed their sick.
15 And it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that going into the town, they may buy themselves victuals.
16 But Jesus said to them: They have no need to go: give you them to eat.
17 They answered him: We have here but five loaves and two fishes.

Infra, xxi. 38.—Mark vi. 31; Luke ix. 10; John vi. 1.

Vers. 8. Yet because of his oath, which could not blind him, being unjust. Wis.

Vers. 12. Then, when Jesus had heard. Our Saviour did not retire till he was informed of the death of the Baptist: by message; and this he did, not because he was ignorant of it before, but that he might show to the world, not only by his appearances, but also by his actions, the reality of the mystery of his incarnation. Chrys. Hom. 50.—He did not retire through fear, as some may think, for the evangelist does not say, he fled, but he retired, to show us that he did not fear his enemies. jer.—The desert was called Bethsaida, not because it was on the same side as the town, but opposite to it. V.

Vers. 15. And it was evening. To understand this and other places, we may take notice that the Hebrews counted two evenings: the first began when the sun was setting; the second, when the sun was down. Ch. xxxi. 5; and such was the evening when the seven loaves were mentioned. The second evening was after sunset, or the night-time, as it is taken here in this chap, ver. 23. Wis.

Verse 18. But Jesus said. It may perhaps be asked here, if then our Lord, seeing S. John relates, looking upon the multitude, inquired of Philip, how so great a multitude could be fed in the desert, how can this be true, which S. Matt. relates, that the disciples first desired Jesus to send away the multitude? But we are to understand, that after these words our Lord looked upon the multitude, and said to Philip what S. John mentions, which S. Matt. and the other evangelists omit. S. Aug. de Concord. Evang.—They have no need to go: give you them to eat. This says for our instruction, that when the poor ask us alms, we must send them not to other persons and other places, if we are able to relieve them ourselves. E.

Verse 19. Commanded the multitude to sit down. Lit. To be set down, as it was then the custom of the nations and of other nations, at meat. Mark vi. 44, and John vi. 14.—He blessed. S. Luke (xix. 16) says, he blessed them. S. John (vii. 39) says, when he had given thanks: some take this blessing and giving thanks for the same thing. The word blessed, when applied to the body of any thing, must be referred to the loaves, and giving thanks, to the benediction which, by the authority of God, was sanctified for their use.

Verse 20. And the loaves immediately increased... Not in the number of the hosts, or the multitude of Christ’s disciples, which was entirely unaccounted; so that from this it appears, that the object that Christ’s body cannot be in many different places in the holy Eucharist, is nugatory. But who are we, to ask such a question of the Almighty, who know not what is possible and what is not possible for him to do?—Wis.

Vers. 20. And they did eat all, and were filled. This miraculous multiplication of the loaves was effectuated on a Thursday evening.—An excellent figure of the closed Eucharist. On the next morning, Friday, he cured the sick at Gamæaeth,

and arrived at Capernaum for the first vespers of the sabbath; where, in the Synagogue, he made his promise of the holy Eucharist, which he instituted on a Thursday evening, the eve of his death. See Evangelio médit. tom. iii. p. 435.

Vers. 22. And forthwith Jesus obliged his disciples to get up into the ship, and to go before him over the water, while he sent the multitude away.

Verse 23. And when he had dismissed the multitude, he went up into a mountain alone to pray. And when the evening was come he was there alone.

24 But the ship in the midst of the sea was tossed with the waves: for the wind was contrary.

25 And in the fourth watch of the night, he came to them walking upon the sea.

26 And when they saw him walking upon the sea, they were troubled, saying: It is an apparition. And they cried out for fear.

27 And immediately Jesus spoke to them, saying: Be of good heart: It is I, be not afraid.

28 And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters.

29 And he said: Come. And Peter, going down out of the ship, walked upon the water to come to Jesus.

30 But seeing the wind strong he was afraid: and
when he began to sink, he cried out, saying, Lord, save me.

31 And immediately Jesus stretching forth his hand, took hold of him, and said to him: O thou of little faith, why didst thou doubt?

32 And when they were come up into the ship, the wind ceased.

33 Then that they were in the ship came and worshipped him, saying: Thou art truly the Son of God.

34 And when they were gone over, they came into the country of Genesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country, and brought to him all that were diseased.

36 And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

CHAP. XV.

Christ reproves the Scribes. He curses the daughter of the woman of Chanaan: and many others: and feeds four thousand with seven loaves.

THEN came to him from Jerusalem Scribes and Pharisees, saying:

2 Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread.

3 But he answering said to them: Why do you also transgress the commandment of God for your tradition? For God said:

4 'Honour thy father and mother: And he that shall curse father or mother, let him die the death.

5 But you say: Whosoever shall say to his father or mother, The gift whatsoever proceedeth from me, shall profit thee.

6 And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition.

7 Ye hypocrites, well hath Isaiah prophesied of you, saying:

8 This people honoureth me with their lips: but their heart is far from me.

9 And in vain do they worship me, teaching doctrines and commandments of men.

10 And having called together the multitudes unto him, he said to them: Hear ye and understand.

11 Not that which goeth into the mouth, defileth a man: but what cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized?

13 But he answering said: Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they are blind, and leaders of parents, if they once offered to the temple and the priests that which should have been the support of their parents. But this was a violation of the law of God, and of nature, which our Saviour here condemns. Ch.—They committed a double crime. They neither offered the gift to God, nor succeeded their parents in their distress. Chrys. Hom. 29.

V. 10. In vain they worship, or think they worship, God, who neglect the Divine commandments to observe the commandments of men. We must not here suppose that Christ censures the commands of the Church, or the tradition of the apostles, because these are in no wise contrary to the Divine law, but rather serve to enforce it, and reduce it to practice; nor are so many the commandments of men, as if God had delivered us by his ambassadors. Christ reproves them, as being entirely human, such as those mentioned here, which are vain and futile, as the superstitions washing of hands; or erroneous, as that the soul is defiled by meat; or superfluous, as in some places the traditions of the fathers, in which their support. Trin.—It is evidently erroneous to argue from this text against apostolical traditions. S. Paul tells the Thessalonians to stand fast, and hold the traditions which they had been taught, whether by word of mouth, or by epistles, 2 Thes. ii. 14.—Commands of men. The doctrines and commandments here reprehended, are such as are either contrary to the law of God, (as that of neglecting parents, under pretence of giving to God,) or at least frivolous, unprofitable, and no way conducive to true piety, as that of often washing hands, &c. without regard to the purity of the heart. But as to the rules and ordinances of the Holy Church, touching fasts, festivals, &c., there are no ways repugnant to, but highly agreeable to God’s holy word, and all Christian piety:—neither are they to be counted among the doctrines and commandments of men, because they proceed not from mere human authority, but from that which Christ has established in his Church, whose pastors he has commanded us to hear and obey, even as himself. Luke x. 12; Matt. xvi. 17 Ch.

CHAP. XV. Vers. 1. The Pharisees observed a rigid and simple mode of life, disdaining all luxuriously delicacies. They scrupulously followed the dictates of reason, and paid the greatest attention and implicit obedience to the epistles and traditions of their sects.

Vers. 2. Why do thy disciples transgress the tradition? The Pharisees habitually delivered down from their ancestors, called levitical, some of which were works of supererogation, others contrary to the law. B.—It is a great proof of malleus in the Pharisees, and of inexpressible character in our Lord, that they should be so tedious to notice trifles, no ways connected with either piety or rectitude. Ch.—They, moreover, betrayed their superstition, by insisting on the observance of these outward ceremonies, as essential parts of piety, which were not commanded by any law, (were certainly of no Divine origin,) and which, at most, were duties of civility, or emblems of interior purity. Jans.

Vers. 3. Why do you also. The Jews understanding the saying of the prophets, c wash yourselves and be clean, in a ceremonial manner, they made a precept of not eating without washing hands. Ben. Beda.

Vers. 5. The gift whatsoever proceedeth from me, shall profit thee. This gift is called Curbanum, Mark vii. 11. Now, as to the sense of this obscure place, I shall mention two expositions that seem probable to others. The first is, as if a son said to his father or mother, Whatever was mine, (with which indeed I might have assisted you, my parents,) I have given, i.e. promised to give to the temple; and being to keep this promise, I need not, or I cannot now assist you. Whatever gift I have made to God will be profitable to you, as well as to me: or, let it be profitable to you, (which is more according to the Greek text, both here and in St. Mark,) and therefore I am not further obliged to assist you. W.-That is, the offering that I shall make to God, shall be instead of that which should be expended for thy profit. This tradition of the Pharisaees was calculated to enrich themselves, by exempting children from giving any further subscription to their parents, if they once offered to the temple and the priests that which should have been the support of their parents. But this was a violation of the law of God, and of nature, which our Saviour here condemns. Ch.—They committed a double crime. They neither offered the gift to God, nor succeeded their parents in their distress. Chrys. Hom. 29.

V. 11. Not that which goeth into the mouth. We must hereby apply to God for those who blindly pretend from hence, that to eat any kind of meat, whether as a man pleseth, or fasting-days, can defile us. W.—No uncleanness in meat, nor any dirt contracted by eating it with unwashed hands, can defile the soul; but sin alone, or a disobeience of the heart to the ordinance and will of God. Jans. And thus when we take the forbidden fruit, it was not the apple which entered into the mouth, but the disobedience to the law of God, which defiled him. The same is to be said if a Jew, in the time of the old law, had eaten swine’s flesh, or eaten a Christian feast, in the days of the apostles, contrary to their ordinance, had eaten blood; or if any of the faithful, at present, should transgress the ordinances of God’s Church, by breaking the fasts; for in all these cases the soul would be defiled, not indeed by that which goeth into the mouth, but by the disobedience of the heart. Ch.—It is in vain that we protest against the ordinances of God, or of those who have their authority from him. Ch.

V. 12. Sealed and signified. It must be here observed, that Christ was not the disposer of his Church; for such scandal would not be allowable; he only caused it indirectly, because it was his doctrine, at which, through their own perversity, they took scandal. Dion. Carth.

V. 14. Let them alone. It must not be hence inferred, that he desired not
the blind. And if the blind lead the blind, both fall into the pit.

15 "And Peter answered, saying to him: Explain to us this parable.

16 But he said: Are you also yet without understanding?

17 Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy?

18 But the things which proceed out of the mouth, come forth from the heart, and those things defile a man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

20 These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

21 "And Jesus went from thence, and departed into the confines of Tyre and Sidon.

22 And behold a woman of Chanaan, who came out of those parts, crying out, said to him: Have mercy on me, O Lord, thou Son of David, my daughter is grievously troubled by a devil.

23 He answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us:

24 And he answered: I was not sent but to the lost of the house of Israel.

25 But she came and worshipped him, saying: Lord, help me.

26 But he answered, and said: It is not good to take the bread of the children, and to cast it to the dogs.

27 And she said: Yea, Lord: for the whelps also eat of the crumbs that fall from the table of their masters.

28 Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured from that hour.

29 And when Jesus had departed from thence, he came night the sea of Galilee: and going up into a mountain, he sat there.

30 "And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them:

31 So that the multitudes wondered, seeing the dumb speak, the lame walk, the blind see: and they glorified the God of Israel.

32 "Then Jesus called together his disciples, and said: I have compassion on the multitudes, because they continue with me now three days, and have nothing to eat. And I will not send them away fasting; lest they faint in the way.

33 And the disciples say unto him: Whence should we have so many loaves in the desert, as to fill a great multitude?

34 And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes.

35 And he commanded the multitudes to sit down on the ground.

36 And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people.

37 And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments.

38 And they that did eat, were four thousand men besides children and women.

39 And having sent away the multitude, he took ship, and came into the coasts of Magdæan.

CHAP. XVI.

Christ refuses to show the Pharisees a sign from heaven. Peter’s confession is rewarded. He is rebuked for opposing Christ’s passion. All his followers must deny themselves.

AND there came to him the Pharisees and Sadducees, tempting: and they asked him to show them a sign from heaven.


Christ refuses to show the Pharisees a sign from heaven. Peter’s confession is rewarded. He is rebuked for opposing Christ’s passion. All his followers must deny themselves. • Mark viii. 1—5. A. D. 32. Mark viii. 11, 20. Supra, x. 6; John x. 24; Luke xvi. 10. The Sadducees deny the immortality of the soul, and affirm that our only obligation is the observance of the law; insomuch, that they prided themselves on their right of disputing the most important points with their teachers. • S. Chrys. Is of opinion that he would have greater them any signs they wished, had they been willing to believe; but as their object was curiosity and censure, he refused to comply. They mistrusted, it would seem, his other miracles, as the effect of some occult quality in himself, and wished to see a miracle performed upon distant objects in the heavens or clouds, which would be to them less suspicious and objectionable. A.

CHAP. XVI. VER. 1. The Pharisees and Sadducees. These were widely opposed in their religious sentiments to each other, but closely united in their design of persecuting Jesus Christ, and they came and asked him a sign or prodigy from heaven, to convince them that he was the Christ, the Messiah. V. The Sadducees deny the immortality of the soul, and affirm that our only obligation is the observance of the law; insomuch, that they prided themselves on their right of disputing the most important points with their teachers. • S. Chrys. Is of opinion that he would have greater then any signs they wished, had they been willing to believe; but as their object was curiosity and censure, he refused to comply. They mistrusted, it would seem, his other miracles, as the effect of some occult quality in himself, and wished to see a miracle performed upon distant objects in the heavens or clouds, which would be to them less suspicious and objectionable. A.
2 But he answered and said to them: "When it is evening, you say: It will be fair weather, for the sky is red.
3 And in the morning: To-day there will be a storm, for the sky is red and lowering.
4 You know then how to discern the face of the sky: and can you not know the signs of the times?" A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet.
5 And he left them and went away.
6 And he said to them: "Take heed, and beware of the leaven of the Pharisees, and of the Sadducees.
7 But they thought within themselves, saying: Because we have taken no bread.
8 And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, because you have no bread?
9 Do you not yet understand, neither do you remember the five loaves among the five thousand men, and how many baskets you took up?
10 Nor the seven loaves, among the four thousand men, and how many baskets you took up?
11 Why do you not understand that it was not con-

Jesus Christ spoke, there is no difference of genders, as there is in Latin, between petra, a rock, and Petrus, Peter; hence, in the original language, there was both more natural and more simple. V. — Thou art Peter, and upon this rock, i.e. upon thy faith, according to the literal and general expression of the ancient Fathers I will build my Church. It is true. V. And upon this rock, which Peter hath confessed: yet he owns that he had also the other interpretation, by which Peter himself was the rock. Some Fathers have also expounded it, upon the faith, which Peter confessed; but then they take not faith, as separated from the person of Peter, but on Peter, as holding the true faith. No one questioned, but that Christ himself is the great foundation-stone, the chief corner-

stone, as S. Paul tells the Ephesians (chap. ii. 20, 21), that all the apostles may be called foundation-stones of the Church, as represented therein.

In the meantime, S. Peter (called therefore Cephas, a rock) was the first and chief foundation-stone, in regard to the apostle; and Christ promised to build his Church.

V. — Thou art Peter, i.e. S. Peter, by Divine revelation, was made to be the solemn protagonist of his faith of the Divinity of Christ, so in recompense of this faith and love, he is here declared to him, that the Church is built upon him, not that it is Peter, but Christ himself, the chief foundation-stone, in quality that of chief priest, or ruler, and governor; and should have accordingly all the fulness of ecclesiastical power, signified by the keys of the kingdom of heaven. — Christ, by building his house, that is, his Church, upon a rock, has thereby secured it against all storms and floods, like the wise builder, Matt. xvi. 24, 25. — The gates of hell, etc.

That is, the powers of darkness, and whatever Satan can do, either by himself or by his agents, as also, that the Church is here likened to a house or fortress, the gates of which, i.e. the whole strength, and all the efforts it can make, will never be able to prevail over the Church of Christ. By this promise we are fully assured that neither idolatry (Christ, as Peter, is the only, or any pernicious error whatsoever shall at any time prevail over the Church of Christ. Ch.

V. And I will give to thee the keys of the kingdom of heaven. This is another metaphor, expressing the supreme power and dominion of the prince of the apostles. The keys of a city, or of its gates, are presented, or given to the person who has the chief power. We also own a power of the keys, given to the other apostles, but it is not a power of dominion in the Church, but to his successor, as head of the Catholic Church. — And whatsoever thou shalt bind upon earth, etc. — All his successors, partake also of this power of binding and loosing, but with a due authority and according to the head invested with the supreme power. Wh. — Loosed on earth, the bonds of temporal punishments due to sin, is called an indulgence: the power of which is here granted. Ch. — Although Peter and his successors are all in temporal death, yet they are neverethless endowed with heavenly power, says S. Chrys., nor is it removed from Peter, and to his successor, as head of the Catholic Church. — And whatsoever thou shalt loose, etc. — To prevent the growth of schism, and the thing to be declared, a decree of God himself.

If he teacheth you, hear him, etc. The power of binding is exercised, i.e. by referring to absolution; and, by exercising power for sins forgiven: Sed. excommunication, suspension, or interdict: 4th.
20 Then he charged his disciples, that they should tell no one that he was Jesus the Christ.

21 From that time forth Jesus began to show to his disciples, that he must go to Jerusalem, and suffer many things, and be put to death, and the third day rise again.

22 And Peter taking him, began to rebuke him, saying: Lord, be it far from thee; this shall not be unto thee.

23 But he turning, said to Peter: Go after me, Satan, thou art a scandal unto me: because thou dost not relish the things that are of God, but the things that are of men.

24 Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life, shall lose it: and he that shall lose his life for my sake, shall find it.

26 For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

27 For the Son of man is come to the glory of his Father, with his angels: and then will he rend asunder every man according to his works.

28 Amen, I say to you, there are some of them standing here, who shall not taste death, till they see the Son of man coming in his kingdom.

CHAP. XVII.

The transfiguration of Christ: he cured the lunatic child; foretold his passion and pays the 다르면.

AND after six days Jesus tooketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart:

2 And he was transfigured before them: And his face did shine as the sun: and his garments became white as snow.

3 And beheld there appeared to them Moses and Elias, talking with him.

4 Then Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 And as he was yet speaking, behold a bright cloud overshadowed them. And behold a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him.

6 And the disciples hearing, fell upon their face, and were very much afraid.

Mark viii. 30; Luke xv. 29; Acts xx. 1—2 Pet. i. 17.

by making rules and laws for the government of the Church; 6th, by determining what is of faith by the judgments and definitions of the Church. T.

V. R. 50. Tell not one that he was Jesus, the Christ. In some MSS., both Greek and Latin, and in some editions of the New Testament, are many errors, which is called a textus. The Greek expressly says, the adjoining, the article, which the Latin tongue does not express. V.—Why did he lay this injunction? To avoid the envy of the Scribes and Pharisees, who were eunuchs, who raise his own glory. He wished the people to be induced to own him for their Messiah, not from the testimony of his enemies, but from his miracles and doctrines; and lastly, because as his time was not yet come, the apostles were not yet fit to deliver, nor the people to receive, this grand test. Mat. ch. 26.

V. R. 21. From that time, &c. Now when the apostles firmly believed that Jesus was the Messiah, and the true Son of God, he saw it necessary to let them know that the life which was to be spent in the service of his apostles was to be like that of their Master, and that he that would follow the Master, was to follow all his words, even the most abhorrent to the human mind, and most contrary to human sentiment.

V. R. 22. Peter taking him, &c. From the best MSS. and most approved of the Latin versions, it appears, that Peter, to contradict the idea of the supper, which was being talked of, thought fit to question him, and as it were to reproach him, &c.; saying, Lord, far be it from thee, God forbid, &c.

V. R. 23. Go after me, &c. The words may signify, begone from me; but put them in a less violent sense, namely, go after me, follow me, and go with me. The word signifies, to be an adversary, and is here applied to Peter, because he opposed, out of mistaken zeal, Christ's passion, without which the great work of man's redemption could not be effected. Peter, however, unknowingly, or innocently, raised an opposition against the will of God, against the glory of Jesus, against the redemption of mankind, and against the destruction of the devil's work. He did not understand that there was nothing more glorious than to make of one's life a sacrifice to God. V.

V. R. 24. If any man will come. S. Chryss., Euthymius, and Theophylactus, show that free-will is confirmed by these words. Do not expect, O Peter, that when you have condemned me to be the Son of God, you are immediately to be crowned, as if this were sufficient for salvation, and that the rest of your days may be spent in license and pleasure. For, although by my power, as Son of God, I could deliver you from every danger and trouble, yet this I will not do for your sake, but you must contribute to your glory, and become the more illustrious.

S. Chryss. Hom. 66. S. Chrys. Hom. 66. Whenever he will save his life. Lit. his soul. In the style of the Scriptures the word soul is sometimes put for the life of the body, sometimes for the soul. WI.

V. R. 25. And lose his own soul. Christ seems in these words to pass from the life of the body to the life of the soul. WI.

V. R. 26. Shall come in glory. Jesus Christ wishing to show his disciples the greatness of his glory at his future coming, reveals to them in this life as much as it was possible for them to comprehend, purposely to strengthen them against the scandal of his ignominious death. S. Chryss.

V. R. 27. Shall come in glory. Jesus Christ wishing to show his disciples the greatness of his glory at his future coming, reveals to them in this life as much as it was possible for them to comprehend, purposely to strengthen them against the scandal of their ignominious death. S. Chryss.

V. R. 28. Then shall they see the Son of man coming in his kingdom. Some explain this, as fulfilled at his transfiguration, which follows in the next chapter, words to signify came after me, or follow me. WI. And then shall they see the Son of man coming in his kingdom. Some explain this, as fulfilled at his transfiguration, which follows in the next chapter, words to signify came after me, or follow me. WI.

V. R. 28. Amen, I say to you, there are some of them standing here, who shall not taste death, till they see the Son of man coming in his kingdom.

V. R. 10. Tu es Christus, Filius Dei vivi. A τὸν χριστὸν τοῦ θεοῦ λαλεῖτε. When the Greek articles seem significant.

S. Aug. serm. 19, de Verbis Domini, in the new edit. serm. 76, t. 5, p. 416, expands these words super hanc Petram, i.e. super hanc Petram, quae conferat eis, super meliponam. See also Tract. 24, in Joan. t. 3, p. 822. But it is elsewhere given the common interpretation, as he says, I, 3, 18, 19, 20, Paul with Peter, qui non panum, et humum confessus est Filium Dei, et in illa Consistente appellatur et patrum, super quam fabricatur Ecclesia, &c. See S. Jerom on this place, t. 3, p. 97, obtubabo (inquit Christus) super te Ecclesiam. S. Chrys. hos. 65, in Matta, &c.

V. R. 22. Increscere, insinuatur, by saying, also to a Domine, γάρ τις φιλόποις σιτιθείς δικαίως, &c.

V. R. 23. Vale post me, έρχασι τις προς μας.

CHAP. XVII. VER. 1. And after six days. S. Matt. reckons neither the day of the promise, nor the day of the transfiguration; S. Luke, including both, tells the interval, about eight days afterwards; S. Chryss., S. Chrys. He took Peter, as head of the apostolic college; James, as first to shed his blood for the faith; and John, as he was to receive all the rest, and to transmit to posterity the circumstances of this glorious mystery; or, according to S. Chrys., on account of their more excellent age, &c. The mountain is generally believed to be Thabor, and as such is considered by Christians as holy, and was much frequented by pilgrims, as S. Jerom testifies. Others, however, do not think the transfiguration took place on Mount Thabor, which was in the middle of Lower Galilee, because S. Mark (xx. 9) says, that Christ and his apostles, departing thence, passed through Galilee, and not out of Galilee, and suppose it might be Lebanon, because it was near Cesarea Philippi; in the borders of which place he appears at this time to have been. But Thabor is generally supposed to have been the mountain.

V. R. 2. Transfigured. Let one take that he changed his natural form, laying aside his corporeal, and assuming a spiritual form; but when the evangelist says his countenance shone like the sun, and describes the whiteness of his garments, he shows in what the transfiguration consisted. He added to his former appearance, beauty and glory, and to the substance of men, so many elements. The Lord was transfigured into that glory with which he will appear again at the day of judgment, and in his kingdom. S. Jer. 3. Moses and Elias. None Christ had been taken by the people for Elias, Jerimiah, or one of the prophets. He therefore chose the chief of all the prophets to be present, that he might show his great superiority over them, and verify the illustrious confession of Peter. It is hence evident, that the distinctions he made, and did, with regard to the ministry of his apostles, so that there should be offices of men, so may saints. 6. And see very much afraid. There were two causes that might produce this fear in the apostles, the cloud that overshadowed them, or the voice of God the Father, which they heard. Their human weakness could not bear such resplendent beams of glory, and trembling in every limb, they fell prostrate on the ground. S. Jer. The Almighity, it seems, was pleased to fulfill the wish of Peter, whereby to show that Himself is the tent or pavilion, under the shade of which the blessed shall live for ever, and to sanction the public and explicit declaration.
7 And Jesus came and touched them: and said to them: Arise, and be not afraid.
8 And when they lifted up their eyes, they saw no man but only Jesus.
9 And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.
10 And his disciples asked him, saying: Why then do the Scribes say that Elias must come first?
11 But he answering, said to them: Elias indeed shall come, and restore all things.
12 But I say to you, that Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them.
13 Then the disciples understood that he had spoken to them of John the Baptist.
14 And when he was come to the multitude, there came to him a man falling down on his knees before him, saying: Lord have pity on my son, for he is lunatic, and suffereth much: for he falleth oft in the fire, and oft in the water.
15 And I brought him to thy disciples, and they could not cure him.
16 Then Jesus answered, and said: O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

17 And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour.
18 Then came the disciples to Jesus secretly, and said: Why could not we cast him out?
19 Jesus said to them: Because of your unbelief: For amen I say to you, if you have faith as a grain of mustard-seed, you shall say to this mountain: Remove from hence to yonder place, and it shall remove, and nothing shall be impossible to you.
20 But this kind is not cast out but by prayer and fasting.
21 And while they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men:
22 And they shall kill him, and the third day he shall rise again.
23 And when they were come to Capernaum they that received the didrachmas, came to Peter, and said to him: Doth not thy master pay the didrachmas?
24 He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? Of whom do the kings of the earth take tribute or custom? of their own children, or of strangers?
25 And he said: Of strangers. Jesus said to him: Then the children are free.
26 But that we may not scandalize them, go thou to the sea, and cast in a hook: and that fish which shall

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[Mark ia. 14, 15—Sura. 23, 14.] —Sura. 10—Mark ia. 16; Luke ia. 38.

Luke viii. 6—1 Cor. xxii. 8; Mark ia. 35; Luke ia. 44.

19. If you have faith as a grain of mustard-seed. Christ intimates to his apostles, as if they had not yet faith enough to work great miracles, which requires a firr faith, joined with a lively confidence in God. The mustard-seed is brought in with an allusion to its hot and active virtues. Wi. —This was a very perfect faith; which, in its properties and its fruits, resembles the grains of mustard-seed in the parable. Chap. xxii. 31. Ch.—By faith is here understood, not that which we ascribe to the virtues of God, but that confidence, which the least of the theological virtues, in which the apostles were not deficient; but that confidence in the power and goodness of God, that he will on such an occasion exert his attributes, in favour of the suppliant. To have a true faith of this kind, and free from all presumption, is a great and high privilege, which the Holy Ghost breathes into such only as he pleases. Jans. —See also the efficacy of prayer and fasting. What the apostles could not do, prayer accompanied with fasting can effect. How then can that genuine religion, which makes fasting an object of ridicule? We see also here that the true Church in her exorcisms followers Scriptures, when she uses, besides the name of Jesus, many prayers and much fasting to drive out the devils, because these, as well as faith, are here required. B.
20. They were troubled exceedingly. Not being able, to comprehend the mystery of Christ's suffering and death, which was so opposite to the notions they had of the glorious kingdom of the Messiah. Wi.—This grief was the consequence of their attachment to their Divine Master. They were ignorant, as S. Mark and S. Luke notice, of the word that was spoken.
21. They that received the didrachmas. (συμμονή) in value about fifteen pence of our money. Wi.—A tax, according to some, laid on every person who was twenty years of age, for the service of the temple. Soc.
22. Then the children. From these words and the following, that some may not scandalize them, some argue that Christians are exempt from taxes. The following declaration is victorious demonstrated from the express words of S. Paul, (Rom. xiii.) commanding to pay all taxes; only in so far as they are just and not essentially criminal. Wi.
NOW WHEN JESUS WAS BORN IN BETHLEHEM OF JUDAH, IN THE DAYS OF KING HEROD, BEHOLD, THERE CAME WISE MEN FROM THE EAST TO JERUSALEM, SAYING, WHERE IS HE THAT IS BORN KING OF THE JEWISH? FOR WE HAVE SEEN HIS STAR IN THE EAST, AND WE ARE COME TO ADORE HIM. — ST. MATTHEW II, 1, 2.
AND SHE BROUGHT FORTH HER FIRST-BORNE SON, AND WRAPPED HIM UP IN SWADDLING-CLOTHES, AND LAID HIM IN A MANGER: BECAUSE THERE WAS NO ROOM FOR THEM IN THE INN.—ST. LUKE II. 7.
+ NOW JESUS SEEING THE MULTITUDES, HE WENT UP INTO A MOUNTAIN, AND TAUGHT THEM, SAYING: BLESSED ARE THE POOR IN SPIRIT; FOR THEIRS IS THE KINGDOM OF HEAVEN.—ST. MATT. V. 1-3.
AND WHEN THE CROWD WAS TURNED OUT, HE WENT IN, AND TOOK HER BY THE HAND, AND THE GIRL AROSE—ST. MATT. IX. 25.
THEN ALL THOSE VIRGINS AROSE AND TRIMMED THEIR LAMPS. AND THE FOOLISH SAID TO THE WISE, GIVE US OF YOUR OIL, FOR OUR LAMPS ARE GONE OUT. —ST. MATTH. XXV. 7, 8.
WHICH, WHEN THE PEOPLE KNEW, THEY FOLLOWED HIM; AND HE RECEIVED THEM, AND SPOKE TO THEM OF THE KINGDOM OF GOD, AND HEALED THEM WHO HAD NEED OF HEALING.—ST. LUKE IX. 11.
Then Jesus came with them to a country place, which is called Gethsemani, and He said to His disciples: Sit you here, till I go yonder, and pray.—St. Matt. xxvi. 36.
Christ teaches humility, to beware of scandal, and to flee the occasions of sin: to denounce to the Church incorrigible sinners, and to look upon such as refuse to hear the Church as heathens. He promises to his disciples the power of binding and loosing: and that he will be in the midst of their assemblies. No forgiveness for them that will not forgive.

At that hour the disciples came to Jesus, saying: Who, thinkst thou, is the greatest in the kingdom of heaven?

And Jesus calling unto him a little child, set him in the midst of them.

And said: Amen I say unto you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven.

And he that shall receive one such little child in my name, receiveth me.

But he that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe to the world because of scandals. For it must needs be that scandals come: nevertheless woe to that man by whom the scandal cometh.

And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to enter into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire.

And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee with one eye to enter into life, than having two eyes to be cast into hell fire.

Take heed that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven.

For the Son of man is come to save that which was lost.

What think you? If a man have a hundred sheep, and one of them should go astray; doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray?

And if it be so that he find it, amen, I say to you, he rejoiceth more for that than for the ninety-nine that went not astray.

Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.

But if thy brother shall offend against thee, go,
and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.

16 But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand.

17 And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican.

18 Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.

19 Again I say to you, that if two of you shall agree upon earth, concerning any thing whatsoever they shall ask, it shall be done for them by my Father, who is in heaven.

20 For where there are two or three gathered together in my name, there am I in the midst of them.

21 Then Peter came unto him, and said: Lord, how often shall my brother offend against me, and I forgive him? Till seven times?

22 Jesus said to him: I say not to thee, till seven times; but till seventy times seven times.

23 Therefore is the kingdom of heaven likened to a king, who would take an account of his servants.

24 And when he had begun to take the account, one was brought to him, that owed him ten thousand talents.

25 And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment made be.

26 But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

27 And the lord of that servant being moved with compassion, let him go, and forgave him the debt.

1 John xii. 14; John viii. 17; 2 Cor. xii. 1; Heb. x. 25; 1 Cor. v. 9; 2 Thess. iii. 16.

understand from this verse, that the injured person is to go and admonish his brother. Others understand against thee, to mean in thy presence, or to thy knowledge, because fraternal correction is a duty, not only when our brother offends us, but likewise when he offendeth against his neighbour, and much more when he offends God. It is, however, a duty not peculiar to the injured, but common to all. When the offence is not personal, our advice will be less interested. This precept, though positive, is only obligatory when it is likely to profit your brother, as charity is the only motive for observing it. Therefore, it is not only necessary, but ought to be omitted, when the contrary effect is likely to ensue, whether it be owing to the perversity of the sinner, or the circumstances of the admonishers.

V. 17. Tell the church. This not only shows the order of fraternal correction, but also every man's duty in submitting to the judgment of the Church.

V. 18. Whatsoever you shall bind, &c. The power of binding and loosing, which in a more eminent manner was promised to S. Peter, is here promised to the other apostles and their successors, bishops and priests. The power of binding and loosing, conferred on S. Peter, extended that granted to the other apostles, inasmuch as to S. Peter, who was head and pastor of the whole Church, was granted jurisdiction over the other apostles, while these received no power over each other, much less over S. Peter.

V. 19. That if two of you. From these words we learn how superior is public to private prayer. The efficacy of the former is attributed to the presence of Christ in those assemblies. doe Father, for his Son's sake, will grant petitions thus offered. Jesus.—The favour of one will supply for the weakness and dissensions of the other.

V. 20. There am I in the midst of them. This is understood of such assemblies only as are gathered in the name and authority of Christ, and in unity of the Church of Christ. S. Cyril on De Unitate Redem. Ch.-S. Chrysostom, Theophylact, and Bartholomew explain the words in his name, thus, assembled by authority received from Christ, in the manner appointed by him, or for his sake, seeking nothing but his glory. Hence we may see what confidence we may place in an ecclesiastical council lawfully assembled.

28 But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest.

29 And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 Now his fellow-servants seeing what was done, were very much grieved, and they came, and told their lord all that was done.

32 Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me.

33 Shouldst thou then have compassion also on thy fellow-servant, even as I had compassion on thee?

34 And his lord being angry, delivered him to the torturers until he should pay all the debt.

35 So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

CHAP. XIX.

Christ declares matrimony to be indissoluble: he recommends the making one's self an euangel, for the kingdom of heaven; and parting with all things for him. He shews the danger of riches, and the reward of leaving all to follow him.

AND it came to pass when Jesus had ended these words, he departed from Galilee, and came into the confines of Judea beyond the Jordan.

2 And great multitudes followed him; and he healed them there.

3 And the Pharisees came to him tempting him, saying: Is it lawful for a man to put away his wife for every cause?

4 And he answered, and said to them: Have ye not...
S. MATTHEW.

read, that he\(^*\) who made man in the beginning, made them male and female? And he said:

5 "For this cause, shall a man leave father and mother, and shall cleave unto his wife, and they two shall be in one flesh.

6 Wherefore they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say to him: "Why then did Moses command to give a bill of divorce, and to put away?"

8 He saith to them: Moses because of the hardness of your hearts permitted you to put away your wives: but from the beginning it was not so.

9 "And I say to you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committed adultery; and he who shall marry her that is put away, committed adultery.

10 His disciples say unto him: If the case of a man with his wife be so, it is not good to marry.

11 He saith to them: All receive this not, but they to whom it is given.

12 For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it.

13 "Then were little children presented to him, that he should lay his hands upon them and pray. And the disciples rebuked them.

14 But Jesus said to them: 'Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such."

15 And when he had laid his hands upon them, he departed thence.

16 And behold one came and said to him: Good master, what good shall I do that I may have eternal life?

17 And he said to him: Why asketh thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments.

18 He saith to him: Which? And Jesus said: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith to him: All these have I kept from my youth: what is yet wanting to me?

21 Jesus saith to him: If thou wilt be perfect, go sell

\(^*\) Gen. 1:27—Gen. H. 24; 1 Cor. vii. 16; Eph. v. 22. Deut. xxiv. 1–4. Supra, p. 20; Mark x. 11; Luke vi. 18; 1 Cor. vii. 18.

VER. 5. Those words were pronounced by Adam. Gen. vi. 24.—And they two shall be in one flesh. I translate thus, with submission to better judges; yet this may be, by a kind of Hebrewism, they shall be esteem'd as one person. Wl.

VER. 9. Moses, because of the hardness of your hearts permitted you, &c. Whether this was permitted in the old law, so that the man who was divorced from his wife could marry another woman, is disputed. Some think that this second marriage was still unlawful, though tolerated, and not punished. At least in the new law, a divorce upon just causes may be sometimes permitted; but this does not make it lawful for the man or woman so separated to marry another. Wl.—The latter part of this verse of S. Paul, (Rom. vii. 8,) and the constant tradition of the Church, show that the exception only refers to separation, but not to the marrying another (as this clause of the Vulgate Latin tells us). In this place Christ restores the original condition of the marriage state, and henceforth it is to be a perfect figure of the hypostatic union of his Divine person with our human nature, as also of his suppliant and his Church, and consequently that it should be indissoluble. T.

VER. 11. This is a worthy of remark, that in the parallel texts, S. Mark x. 2, and S. Luke, xvi. 18, and S. Paul, 1 Cor. vii. 10, omit the exception of fornication; and also that S. Matthew himself omits it in the second part of the verse, and then says: 'And he that putteth away his wife, except it be for fornication, cometh to commit adultery.' It perhaps crept in here from chap. v. 32, where it is found in a phrase very similar to this, but which expresses a case widely different. Divorce in no case admitted but in that of adultery. This is what Christ teaches in chap. v. 32, and to this the exception is referred, marked in the two texts. But in this very case the separated parties cannot contract a second marriage without again committing adultery, as we must infer, from a comparison of this text with the parallel texts of S. Mark and of S. Luke. Y.—If we did not understand it in this manner, the case of the adulteress would be preferable to the case of her who should be put away without any crime of her own; as in this supposition, the former would be obliged to marry again, which the latter would not be allowed to. T.

—This universally received doctrine of the Catholic Church was confirmed in the general Council of Trent. Cens. 24, Can. 8.

VER. 12. For this word, To translate all exact words, or cannot receive this word, is neither conformable to the Latin nor Greek text. To be able to live singly, and chastely, is given to every one that asketh, and prayeth for the grace of God to enable him to live so. Wl.—Jesus Christ takes occasion from the remembrance of the Pharisees to praise holy virginity, which he represents as a great and good gift of heaven; and such it has ever been considered in the eye of true and genuine religion. Hence it appears that besides commandments, there are reasons of conscience, which are not of the same lawfulness, but are great and important, and of a Christian to devote himself, especially for the purpose of employing himself with great liberty and less encumbrance in the service of his God. All cannot receive this, but, unless all do not wish it, The reason is held out to all. Let him who looks for glory, think not of the labour. None would come to overcome, if all were afraid of engaging in the conflict. If some fail, are we to be less careful in our pursuit of the grace of God? The reason is that not every man that cometh to war is saved. S. Chris. —In that can receive let him receive. He that fighteth, but overcome, and triumph. It is the voice of the Lord animating his soldiers to victory. S. Jer.

VER. 13. And there are eunuchs, who have made themselves eunuchs, &c. N. T.
what thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me.
22 And when the young man had heard this word, he went away sorrowful: for he had great possessions.
23 Then Jesus said to his disciples: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven.
24 And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.
25 And when the disciples had heard this, they wondered very much, saying: Who then can be saved?
26 And Jesus beholding, said to them: With men this is impossible; but with God all things are possible.
27 Then Peter answering, said to him: Behold we have left all things, and have followed thee: what then shall we have?
28 And Jesus said to them: Amen, I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.
29 And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall possess life everlasting.
30 But many that are first, shall be last: and the last shall be first.

CHAP. XX.

The parable of the labourers in the vineyard. The ambition of the two sons of Zebedee. Christ gives sight to two blind men.

And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.
3 And he went out about the third hour, and saw others standing idle in the market-place,
4 And he said to them: Go you also into my vineyard, and I will give you what shall be just.
5 And they went their way. And again he went out: about the sixth and the ninth hour: and did in like manner.
6 But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle?
7 They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard.

V. 25. Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. For the phrase πᾶν ὁ πλούσιος ἀναβήσεται ἀπ' αὐτός has a peculiar expression; and the sense is: A rich man will hardly be saved; or rather: It is difficult for a rich man to be saved. For the word πλοῦς means great wealth, or riches, and this phrase was applied to the Pharisees, who took great care of their物质 security, and were, on the whole, more disinterested than the Sadducees, who put more trust in the present life. But Christ, speaking generally, says, that it is difficult for a rich man to be saved. I apply this to all who are rich in the sense of the word, and have great possessions, whatever they may be. So some understand the word: It is difficult, that is, it requires much labour and trouble, a great abnegation and mortification, to be saved. But this interpretation is not necessary, nor do I think it is necessary; for it is manifest, that Christ spoke in a figurative manner, in order to express the difficulty of salvation to those who have many things. And in this sense, the rabbins construe the word πλοῦς: it is difficult for a great man to be saved; and this agrees well with the context. And in this sense, it is a truth of the highest importance, and very necessary for my exhortation, that all who have many things, whether they may be riches or honours or riches, should labour to acquire eternal life.
8 And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first.
9 When therefore they came, who had come about the eleventh hour, they received every man a penny.
10 But when the first also came, they thought that they should have received more: and they likewise received every man a penny.
11 And when they received it, they murmured against the master of the house,
12 Saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats.
13 But he answering one of them, said, Friend, I do thee no wrong: didst thou not agree with me for a penny?
14 Take what is thine, and go thy way: I also will give to this last even as to thee.
15 Or is it not lawful for me to do what I will? is thy eye evil, because I am good?
16 So shall the last be first, and the first last. For many are called, but few chosen.

17 And Jesus going up to Jerusalem, took the twelve disciples apart, and said to them:
18 Behold we go up to Jerusalem, and the Son of man shall be delivered to the chief priests and to the Scribes, and they shall condemn him to death.
19 And shall deliver him to the Gentiles to be mocked, and to be scourged, and to be crucified, and the third day he shall rise again.

8 Sup. vii. 59. Mark x. 11; Luke xii. 50—Mark xii. 50—Mark xii. 41.

20 Then came to him the mother of the sons of Zebedee, with her sons, worshipping and desiring something of him.
21 And he said to her: What wilt thou? She saith to him: Say that these two my sons may sit, the one on the right hand, and the other on thy left, in thy kingdom.
22 But Jesus answered, and said: You know not what you ask. Can you drink of the chalice that I shall drink? They say to him: We can.
23 He saith to them: Of my chalice indeed you shall drink: but to sit on my right or left hand, is not mine to give you, but to them for whom it is prepared by my Father.
24 And when the ten heard it, they were moved with indignation against the two brethren.
25 But Jesus called them to him, and said: You know not what you ask. The sons of the kingdom to sit on my right hand and on my left hand, is not given to me, but to them for whom it is prepared by my Father.
26 It shall not be so among you; but whosoever will be great among you, let him be your minister.
27 And he who would be the first among you, shall be your servant.
28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a redemption for many.
29 And when they went out from Jericho, a great multitude followed him.
30 And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out saying: O Lord, Son of David, have mercy on us.

And the multitude rebuked them that they should hold their peace. But they cried out the more, saying, "O Lord, Son of David, have mercy on us."

32 And Jesus stood still and called them, and said, "What will ye that I should do to you?"

33 They say to him, "Lord, that our eyes may be opened."

34 And Jesus having compassion on them, touched their eyes. And immediately they received sight, and followed him.

CHAP. XXI.

Ver. 1. Christ rides into Jerusalem upon an ass; he casts the buyers and sellers out of the temple; curses the fig-tree; and puts to silence the priests and scribes.

AND when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples. 2 Saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring me to me. 3 And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go. 4 Now all this was done that the word might be fulfilled which was spoken by the prophet, saying: 5 Tell ye the daughter of Sion: Behold, thv King cometh to thee, meek, and sitting upon an ass and a colt, the foal of her that is used to the yoke. 6 And the disciples, going, did as Jesus commanded them.

7 And they brought the ass and the colt: and laid their garments upon them, and made him sit thereon. 8 And a very great multitude spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way: 9 And the multitudes that went before and that followed, cried, saying, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

10 And when he was come into Jerusalem, the whole city was moved, saying: "Who is this?"

11 And the people said: This is Jesus the prophet, from Nazareth of Galilee. 12 And Jesus went into the temple of God, and cast out all who were selling and buying in the temple, and overthrew the tables of the money-changers, and the chairs of those that sold doves.

13 And he saith to them: It is written: "My house shall be called the house of prayer: but you have made it a den of thieves."

14 And the blind, and the lame came to him in the temple: and he healed them.

CHAP. XXII.

Ver. 1. Betphage, was a village of the priests, and signifies the house of uses and dating: or, the house of the fountain, or, of the flatterer, situated on the declivity of Mount Olivet, about a mile to the east of Jerusalem, a sabbath-day's journey. As Bethphage was probably so called from the fig and olive-trees growing there, Mount Olivet was from the great number of olive-trees; now Danilo. This triumphal entry of Jesus Christ into Jerusalem from Bethania, was on the first day of the week, answering to our Sunday, the very day on which, by the appointment of the law, (Exod. xii. 3.) the lamb was brought thither, to be sacrificed at the Passover. To show, moreover, that in himself all the figures of the Passover were realized, he chose that very day for the institution of the Passover of the new law, the blessed Eucharist, which was appointed for the immoliation of the paschal lamb in the old law, and the very day for the redemption of the world, in which the people of God had formerly been redeemed from Egyptian bondage.

Ver. 2. Go ye into the village; in Latin, Castellum; but in Greek, εἰς τὸ ἄνευ, which is before you, contra vasa, as Virgin says, Italica contra. "Even if I should think it was Bethphage, A- in εἰς τὸ ἄνευ, and a colt with her. This colt, whither never yet had been rid upon, represented the people of the Gentiles, to whom God had not given a written law, as he had done to the Jews. It was a horse which was manifestly fulfilled the prophecy of Zachary, chap. ix. It was the first day of the week, in which Christ suffered; he was pleased to enter into Jerusalem in a kind of triumph, the people making acclamations to him, as to their king and Messiah. Wise, both Jews and Gentiles, figured by the ass and the colt, was to be possessed and conducted by the hand of the masters of Christ to their Redeemer.

Ver. 3. The Lord hath need. Not our Lord, or your Lord, but the Lord, God, all the hands of the beasts and of their masters, and of every creature. Christ

Memorandum of two of his own attributes, his omniscience and his supreme dominion. Now this was done not by accident, not through novelty, or to avoid finding, but as the evangelist declares, to accomplish the prophecy of Isaiah and of Zachary.

Ver. 7. Sit thence. S. Jerom reproposes the opinion of those, who suppose that Christ rode upon both the ass and the colt, though without sufficient reason. The Greek indeed, ἐξεδίδοντο, upon them, may be referred either to the beasts or to ἐκ ἀυτῶν, the garments; but the very general sentiment is, that he first sat upon the ass for a short time, and then mounted the colt. It may be asked why Jesus, Ẓebulon, through humility, kept the whole life travelled on foot, and in no one previous instance is found to have allowed himself the convenience of riding, should on this occasion enter Jerusalem riding? One reason was, as mentioned in ver. 4, supra, to fulfill the prophecy of Zacharias, who had given this mark of the Messias. Hence S. John (Chap. xi. 6.) challenges the Jews to show him any other king of theirs, who had entered Jerusalem riding upon an ass. Other reasons were, to give a faint specimen of his real kingly dignity before he suffered; to be acknowledged as Messiah, and to manifest the faith of his disciples; and to leave his enemies no excuse for their incredulity. On this, as on all other occasions, magnificence is admirably blended with humility, in our Saviour's actions. Even in this his triumph, we cannot help admiring his humility, in riding upon an ass.

Ver. 9. Hosanna, or hail-nam, was an acclamation of the Jews: when applied to God, means, Save us, I beseech Thee; when applied to a sovereign prince, mean, hail, hail, hail, hail, hail. The口碑 of the Lord, and of all the people of God, the Medes aid Persians.

Ver. 11. The prophet, &c. It was amid these acclamations that Christ went, and foreshadowed the destruction of the city. Luke xix. 49. Wi.

Ver. 12. And cast out all. Since the Jews came to the temple from all parts of Judah, such as came from a distance did not bring with them their sacrifices, and were, as the Jews say, in Latin, or loin live the king. Y-Hosanna, says S. Jerom, is the same as, Save, I beseech Thee. Some. Some will have the word Hosanna directed to Christ himself, and the sense to be, Save us, O thou Son of David; others understand Hosanna, directed to God, as the people said, Save, O Lord, this our King; by which the people wished peace, safety, and prosperity to Jesus their Messiah. Wi.

Ver. 15. My house shall be a den of thieves, which makes religion a cloak for his avarice. Of all the innumerable miracles which Jesus performed, none appear greater in my eyes than that, that one through humility, had courage and despised, who was afterwards nailed to the tree of the cross, should with his single power be able to expel from the temple that multitude of Scribes and Pharisees, who were so maliciously bent upon his destruction, and so greedy of gain.
15 And when the chief priests and the scribes saw the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the Son of David: they were moved with indignation. 

16 And said to him: Hearkest thou what these say? And Jesus said to them: Yea, have you never read: 'Out of the mouth of infants and of sucklings thou hast perfected praise.' 

17 And leaving them, he went out of the city into Bethania: and remained there. 

18 And in the morning, as he returned into the city, he was hungry. 

19 And seeing a fig-tree by the way-side, he came to it: and found nothing on it but leaves only, and he said to it: May no fruit grow on thee henceforward for ever. And immediately the fig-tree withered away. 

20 And the disciples seeing it, wondered, saying: How is it presently withered away? 

21 And Jesus answering, said to them: Amen, I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also if you shall say to this mountain, 'Take up and cast thyself into the sea,' it shall be done. 

22 'And all things whatsoever you shall ask in prayer, believing, you shall receive.' 

23 And when he was come into the temple, the chief priests and ancients of the people came to him as he was teaching, and said: 'By what authority dost thou these things? and who gave thee this authority?' 

24 Jesus answering, said to them: I also will ask you one word, if you shall tell me, I will also tell you by what authority I do these things. 

25 The baptism of John, whence was it? from heaven or from men? But they thought within themselves, saying: 

26 If we shall say, From heaven, he will say to us: Why then did you not believe him? But if we shall say, From men, we are afraid of the multitude: for all held John as a prophet. 

27 And answering, Jesus, they said: We know not. And he said to them: Neither do I tell you by what authority I do these things. 

28 But what think you: A certain man had two sons, and coming to the first he said: Son, go work to-day in my vineyard. 

29 And he answering, said: I will not. But afterwards, being moved with repentance, he went. 

30 And coming to the other, he said in like manner. And he answering, said: I go sir. And he went not. 

31 Which of the two did the father's will? They say to him: The first. Jesus saith to them: Amen, I say to you, that the publicans and the harlots shall go into the kingdom of God before you. 

32 For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him: but you seeing it, did not even afterwards repent, that you might believe him. 

33 Hear ye another parable: 'There was a certain master of a family who planted a vineyard, and made a hedge round about it, and dug in it a wine-press, and built a tower, and let it out to husbandsmen: and went into a strange country. 

34 And when the time of the fruit drew near, he sent his servants to the husbandsmen, that they might receive the fruits of it. 

35 And the husbandsmen having laid hold of his servants, they beat one, they killed another, and another they stoned. 

36 Again he sent other servants more than the former: and they did to them in like manner. 

37 And last of all he sent to his son, saying: They will reverence my son. 

38 But when the husbandsmen saw the son, they said: 

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V. 15. Hosanna. S. Augustin. (L. de Doct. Christ. c. 11) thinks this word is interjection of joy, without any particular meaning, denoting only affection, as Hosah is an expression of indignation. This opinion seems supported by the interpreters not having translated either of these words, but retained them in the Greek and Latin versions. It seems more than probable, according to S. Jerome, that the whole ascription is taken from Psal. cxli. 5. and 60, in which supposition, hosannah will signify God save the word we, though in the verse of the Psalm just mentioned, not in the Hebrew. It is a familiar acclamation among the Jews, which they sung every day on the feast of the tabernacles, carrying branches in their hands. (The feast of the tabernacles was figurative of Christ's Divinity, resting under the tabernacle of our humanity.) The manner in which it was chanted, was not unlike our litanies. First was sung some name or attribute of the Deity, as 'For thy sake, O Lord of lords,' to which the people answered, 'Hosannah,' or 'save us,' 'by thy covenant,' 'save us,' 'by thy boundless mercy,' save our us.' These words were very long, and are said at present by the Jews in their synagogues. Many things have been added in process of time, but they most probably were in use from the beginning. 

V. 16. Have you never read: Out of the mouth of the child. The words are Psalm viii. 3, which some apply to the praises the people gave to David, when he had conquered Goliath, but Christ applies them to the present circumstances. W. Ver. 18. As he was going about to announce to the Gentiles, as also publicans and sinners, the good news of the kingdom of God, which he was to make sensible of their own great ingratitude, and the readiness obedience of the cast-aside Gentiles. For they having never heard the law, nor promised obedience, have still shown their submission by their works; whereas the Jews, after promising to obey the voice of God, had neglected the performances. 

V. 23. A certain man had two sons. The ancient interpreters, by the particular expression generally understood the Gentiles, as also publicans and sinners; and by the second the Jewish people. W. Ver. 25. The sacrifice of Christ, by which is understood his death, was foreseen even in the tabernacle, and was represented by the sacrifices of the shadows, which the Jews were required to make sensible of their own great ingratitude, and the readiness obedience of the cast-aside Gentiles. For they having never heard the law, nor promised obedience, have still shown their submission by their works; whereas the Jews, after promising to obey the voice of God, had neglected the performances.
among themselves: "This is the heir, come, let us kill him, and we shall have his inheritance.

39 And taking him, they cast him forth out of the vineyard, and killed him.

40 When the lord therefore of the vineyard shall what will he do to those husbandmen?

41 They say to him: He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

42 Jesus saith to them: Have you never read in the Scriptures: "The stone which the builders rejected, the same is become the head of the corner? By the Lord this hath been done, and it is wonderful in our eyes."

43 Therefore I say to you, the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they understood that he spoke of them.

46 And seeking to lay hands on him, they feared the multitude: because they held him as a prophet.

CHAP. XXII.

The parable of the marriage feast: Christ orders tribute to be paid to Caesar; he confutes the Sadducees: such is the first commandment in the law; and puzzles the Pharisees.

a Isa. xxi. 1, and xxii. 2; John xvi. 53. b Psal. cxlii. 23; Acts xxi. 11; Rom. ix. 30.

a apostle says, (1 Cor. ii. 6,) if they had known, they would not have crucified the Lord of glory. c In truth, it must be understood of the common people, since we can hardly believe that the princes of the people were ignorant of it, as Christ had so repeatedly intimated this truth, that he even said himself, if they had no excuse, and were only actuated by hatred againsthim and his Father. c St. John xvi. 27, 7.

V. 6. He will bring those evil men to an evil end. This answer was made by some of them. Yet St. Luke (xx. 10) tells us, that others among them, whom we may take to be the Saducees and Pharisees, cried out, God forbid: seeing well through that this was a prediction of their future ruin. Wi.

V. 7. The head of the corner. These words, (Psal. cxlii. 23,) which the Jews understood to be the corner-stone to unite the Jews and the Gentiles, converted into one Chris- tian Church, and made its chief cornerstone the one, whom Christ had already intimated to be the Son of God, and the true Messiah. See Acts xvi. 11. Wi. a St. Austin remarks, that this parable was addressed not only to the opponents of Christ's authority, but likewise to the people.

V. 9. The Son of God shall be taken from you. By this cryptical conclusion he tells them in plain terms, that they shall be forsook, and punished for their blindness and obstinacy. Wi.

V. 13. They understand that he spoke of them. This parable, though immediately addressed to the Jews, contains an admirable instruction for Christians. For, what the Jews have suffered for their wickedness and ingratitude, has also been the fate of many Christian kingdoms, and the mournful lot of many once flourishing happy churches, whose candlesticks are removed, and light extinct. The same conduct God observes with regard to particular persons, in punishment of their repeatedly abusing his grace; as at last withdrawing them, and leaving the subject to himself; and to the miserable consequences of this merited privation of grace.

V. 17. A prophecy of the coming of the Messiah was here so manifestly accomplished in the person of Jesus, that I cannot but set down the words of the prophet Zachary, chap. ix., Zec 2. 10. Jesu Rua tua veniet tibi justus et Salvator, laps populi, et excludas super animam, et super bullam silvis animos. They are no less clear in the Hebrew, and other languages. See the Protestant translation in the prophet Zacharias.


CHAP. XXII.

V. 1. Jesus answered, and spoke to them again in parables, and concludes his discourse with again describing, 1st, the rejection of the Jews; and the calling of the Gentiles to the true faith; and, 3d, the final judgment of both the one and the other.

V. 2. Is this to a man being a king, &c. This parable seems different from that of Luke xiv. 16. See 8, Aug. 1, and De Caro Kerm. c. 70. The main design in this parable is to show the Jews that they were all invited to believe in Christ; though so few of them believed. — The king is God; his son is Jesus Christ; the spouse is the Church; the marriage is Christ's incarnation; the feast, the grace

of God in this life, and his glory in the next. His servants were the prophets, and lastly, his prospect to believe that the Messiah would celebrate this happy feast. On the predetermined day they were again called by his servants, saying, Do penance; for the kingdom of heaven is at hand; come to the feast, i.e. be become new members of his Church, by believing in Christ, Jews. — In the same manner, St. Chrysostom says that the Gentiles, who had been invited by the voice of the prophets, and afterwards by the Baptist, who declared to all that Christ should increase, but that he himself should decrease. At length, they were invited by the Son in person, crying aloud to them, This is the day of salvation, and let him that is athirst come. I will give you the water of life freely. St. Ambrose, and I will refresh you. Matt. xiv. 20. And again, If any man thirst, let him come to me and drink. St. John v. 77.

V. 8. One to his form. After they had put to death the Son of God, still did the Almighty invite them to the marriage-feast; but they with little excuse declined and slighted the proffered favour, wholly taken up with their temporal concerns and several enjoyments, their sons, hands, and wives. From the punishment inflicted on them, we learn, that no considerations, how specious soever it may appear, can prove a legitimate excuse for neglecting our spiritual duties. St. John Chrys. Hom. 70.

V. 9. Put them to death. Thus the Jews had many times treated the prophets. Wi.

V. 10. Sending his armies. Here our Redeemer predicts the destruction of Jerusalem. By the armies of Syria and Titus, sent against them by the Almighty in punishment of their incredulity and iniquity. St. Chrys. Hom. 70. — Thus the king destroyed those murderers, and burnt their city; for sooner or later God is observed to execute vengeance on all such as despise his word, or persecute his ministers. See the miseries to which the Jews were reduced in Josephus, book the 6th, c. 8, Hist. of the Jewish War; who declares, that in the last siege of Jerusalem he saw 65,000 people perish, and that the city was completely destroyed.

V. 11. Not worthy. The Almighty kept it full well that they were not worthy; he still sent them those frequently repeated invocations, that they might be left without any excuse. St. Chrys. Hom. 70.

V. 12. Ye go therefore into the highway. The apostles first kept them- selves within the precincts of Judea, but the Jews continually sought their destruction. Therefore St. Paul said to them, (Acts xiii. 43.) To you it behoved us to go out and speak the word of God. And, judging yourselves unworthy of eternal life, behold we turn to the Gentiles. St. Chrys. Hom. 70.

V. 13. Both bad and good. Christ had before told the Jews that harleq
And they said to him: Caesar, render to Caesar the things that are Caesar's. And to God, the things that are God's.

render therefore to Caesar the things that are Caesar's. His answer was firm and clear. He neither directly declared the question, nor offended the Herodians. They admired his wisdom, were quite disappointed, and retired with confusion.
and the God of Jacob: He is not the God of the dead, but of the living.

33 And when the multitudes heard this, they were in admiration at his doctrine.

34 And when the Pharisees heard that he had silenced the Sadducees, they came together.

35 And one of them, a doctor of the law, asked him, tempting him:

36 Master, which is the great commandment in the law?

37 Jesus said to him: 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

38 This is the greatest and first commandment.

39 And the second is like to this: 'Thou shall love thy neighbour as thyself.

40 On these two commandments dependeth the whole law and the prophets.

41 And the Pharisees being gathered together, Jesus asked them,

42 Saying: 'What think you of Christ? whose son is he?' They say to him: David's.

43 He saith to them: 'How then doth David in spirit call him Lord: saying:

44 'The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool?'

VER. 32. He is not the God of the dead. Jesus Christ here proves the re-ultimate of the body by the immortality of the soul; because in these two nsects are inseparable. The soul being immortal, ought necessarily to be one day reunited to the body, to receive therein the recompence or punishment which it has merited in this same body, when it was clothed with it.—By this text S. Jerome refutes the heretic Vigilantius, and in him many of modern date, who, to diminish the honour Catholic pay to the saints, call them designally dead men. But the Almighty is not the God of the dead; of consequence these patriarchs, dead as they are in our eyes, are alive in the sight of God and their souls, which he has created immortal, and which he will undoubtedly have the power of uniting to their bodies. W. Ver. 38. The Pharisees heard that he had silenced their adversaries the Sadducees, &c. Some of them, says S. Luke, (xx. 35,) applauded him, saying, Master, thou hast said well. W. Ver. 45. If David then call him Lord, how is he his son? It was allowed of as a certain truth, that the Messiah was to be the son of David. Christ shows them, by David's own words, that he was the Lord as well as the son of David: and this is what they could not answer to W.—Jesus Christ here inoculates to the Pharisees, that two nsects must be admitted in the Messias; in one of which, viz. in his human nature, he is the son of David; and as such inferior to him; and in the other, viz. in his Divine nature, he is the Son of God, and consequently superior to David; whence this latter, by the inspiration of the Holy Ghost, duly calls him, in the words of Isaiah, Lord, my Lord. CHAP. XXIII. VER. 1. Then Jesus, &c. Jesus thus spoke to the multitude a few days previous to his passion. It is here observable that our Saviour, after he had finished all possible remedies, after he had taught and confirmed his doctrine by innumerable miracles, after he had secretly by his parables reprehended them for their wickedness, but without effect, now publicly upbraids their vices. But before his reprehension of the Pharisees, he instructs the people, lest they should despise the severity of his reproof. VER. 2. The Scribes. They, who professed the greatest zeal for the law of Moses, and gloried in being the interpreters of it, sat upon the chair of Moses, succeeded to his authority of governing the people of God, of instructing them in the law, and of disclosing to them his wills. Such, therefore, as did not depart from the letter of the law, were called Scribes. But such as professed something higher, and separated themselves from the crowd, as better than the ordinary class of scribes, were called Pharisees, which is translated, Priests. —See the bottom of the page. VER. 4. The Titre of the Christian religion in the Apostolic See of Rome, which in new law answers to the chair of Moses, notwithstanding the dissolving conduct of some few of its bishops. Yes, though a traitor, as vile as Judas himself, were a bishop thereof, it would not be prejudicial to the integrity of the faith of God’s Church, or to the ready obedience and perfect submission of sincere good Christians, for whom our Lord has made this provision, when he says: Do that which they say, but do not as they do. 8. Aug. Ep. 105. VER. 5. All therefore whatsoever they shall say. S. Augustin, in his defense of the See Apostolic, thus argues, contra lit. Petr. Why dost thou call the apostolic chair the chair of pestilence? If, for the men that sit therein, I ask: did our Lord Jesus Christ, on account of the Pharisees, reflect upon the chair, wherein they sat? Did he not commend that chair of Moses, and, preserving the honour of the chair, reprove them? For he saith: They have sat on the chair of Moses. All therefore whatsoever they shall say to you, observe and do. These points if you well consider, you shall find not, for the men whom you debase, blaspheme the See Apostolic, whereas you do not hold communion. I, c. 61. We are taught to obey no less than good ministers, in those things that are not expressly contrary to the law of God. Hence appears how unfounded and baseless is the excuse of those who are seduced by persons in justification of their misdeeds, viz. that they saw their pastors do the same. Such must attend to the rules here given by Jesus Christ. What they say, do; but according to their works, do ye judgment. Cursa. VER. 6. Heavy and insupportable burdens. Some understand in general the ceremonies of the law of Moses; but Christ seems rather here to mean the vain customs, traditions, and additions, introduced by the Jewish doctors, and by their Scribes and Pharisees. W. VER. 7. Phylacteries. These were pieces or parchments, on which were written the ten commandments, or some sentences of the law, which the Jews were accustomed to fasten to their foreheads, or their arms, to put them in mind of their duty. Thus they interpreted those words, Deut. vi. 8. Thou shalt tie them as a sign upon thy hand: and they shall be, and more before thy eyes. Perhaps all the Jews, and even the Saviour himself, wore them; and the only blame was the hypocrisy and superfluity of the Scribes and Pharisees, who affected to have them larger than others; and the like they did as to the fringes which the Jews wore on their garments. W.—That is, parchments, on which they wrote the ten commandments, and carried them on their foreheads before their eyes: which the Pharisees affected to wear broader than other men; so to seem more zealous for the law. Ch. VER. 8. Rabbi, a title like that of master, or doctor. Judas gave it to our Saviour, Matt. xxvi. 40. And the disciples of S. John the Baptist call him so. John iii. 38. Christ blames their pride and vanity in affecting such titles, rather than the titles themselves. W.—Afraxaxand, properly a preceptor, as John iii. 19, Art thou a master in Israel, and knowest not these things? W. VER. 9. One is your Master, or teacher, who is the Christ, and under him one voice, the successor of S. Peter, with whom all Catholic teachers are one, because they all teach one and the same doctrines in every part of the Catholic world; whereas in the multiplicity of modern sects, which are every day dividing and subdividing into fresh sects, no two leaders can be found teaching in all points exactly the same tenets; as each is not only allowed, but expected to follow his own private spirit, and to build his creed upon his own interpretation of Scripture. A.
9 And call none your father upon earth: for one is your Father, which is in heaven.
10 Neither be ye called masters: for one is your Master, Christ.
11 He that is greatest among you shall be your servant.
12 And whosoever shall exalt himself, shall be humbled: and he that shall humble himself, shall be exalted.
13 But woe to you Scribes and Pharisees, hypocrites; because ye shut the kingdom of heaven against men: for ye go not in yourselves: and those that are going in, ye suffer not to enter.
14 Woe to you Scribes and Pharisees, hypocrites: because ye devour the houses of widows, making long prayers: therefore ye shall receive the greater judgment.
15 Woe to you Scribes and Pharisees, hypocrites: because ye go round about sea and land to make one proselyte: and when he is made, ye make him the child of hell two-fold more than yourselves.
16 Woe to you blind guides, who say: Whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is a debtor.
17 Ye foolish and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 
18 And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, he is a debtor.
19 Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

VER. 20. Sanctified. The altar is sanctified by our Lord's body thereof. Theophanes, the close follower of S. Chrysostom, writes thus upon this text: "In the old law, Christ will not allow the gift to be greater than the altar: but with us the altar is sanctified by the gift: for the bread, by the Divine grace, is consecrated into our Lord's body, and therefore is the altar sanctified by it." 

21 Whosoever therefore sweareth by the altar, sweareth by it, and by all things that are upon it: 
22 And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it: 
23 And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon. 
24 Blind guides, who strain out a gnat, and swallow a camel.
25 Woe to you Scribes and Pharisees, hypocrites: because you make clean the outside of the cup, and of the dish: but within you are full of extortion and uncleanness.
26 Thou blind Pharisee, first make clean the inside of the cup, and of the dish, that the outside may become clean.
27 Woe to you Scribes and Pharisees, hypocrites: because you are like to whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness.
28 So you also outwardly, indeed, appear to men just; but within, you are full of hypocrisy and iniquity.
29 Woe to you Scribes and Pharisees, hypocrites, who build the sepulchres of the prophets, and adorn the monuments of the just,
30 And say: If we had been in the days of our fathers, we would not have been partners with them in the blood of the prophets.
31 Wherefore you are witnesses against yourselves, that you are the sons of him that killed the prophets.
32 Fill ye up then the measure of your fathers.
33 *You serpents, generation of vipers, how will you escape the judgment of hell?*
34 Therefore, behold, I send unto you prophets and wise men, and Scribes: and some of them you will put to death, and crucify, and some you will scourge in your synagogues, and persecute them from city to city:
35 That upon you may come all the just blood, that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar.
36 Amen, I say to you, all these things shall come upon this generation.

37 *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldst not?*
38 Behold, your house shall be left to you desolate.
39 For I say to you, you shall not see me henceforth, till you say: Blessed is he that cometh in the name of the Lord.

**CHAP. XXIV.**

Christ foretold the destruction of the temple: with the signs that shall come before it, and before the last judgment. *He must always watch.*

1 And *Jesus being come out of the temple went away,* and his disciples came to show him the buildings of the temple.
2 And he answering, said to them: Do you see all these things? Amen, I say to you, *there shall not be left here a stone upon a stone that shall not be thrown down.***

3 And as he was sitting on Mount Olivet, the disciples came to him privately, saying: Tell us, when shall these things be, and what shall be the sign of thy coming, and of the consummation of the world?
4 And Jesus answering, said to them: Take heed that no man seduce you:

* * *

**V. 2. Do you see all these things?** Examine again and again all this magnificence, that the sentence of Heaven may appear more striking.—*A stone shall not be left upon a stone.* The temple was covered with so many precious stones that even the Romans, and afterwards even ploughed up. See S. Greg. Naz. Ort. 2, cont. Julianum; Theodoret. l. 3, Hist. c. 20, &c. *When the Apostle, wishing to prevent the disciples from forming a false and easy idea of the time when the temple was destroyed, pointed to the very stones of the temple, for this purpose, he assembled the chief among the Jews, and asked them, why they neglected the prescribed sacrifices, was answered, that they could not offer any more elsewhere but in the temple of Jerusalem, and that the temple was the house of God, which is in Jerusalem, and the temple of the Father, where all believers meet together, and that restoring this temple, they would repair the ancient worship, promising them his concurrence in carrying on the work. This filled the Jews with unparalleled joy. Hence fleeing to Jerusalem, they began with scorn and triumph to taunt over the Christians. Contributions came in from all parts. The Jewish women stripped themselves of their most costly ornaments. The Emperor opened his treasures to furnish every thing necessary for the building. The most able workmen were convened from all parts; persons of the greatest rank appointed to direct the work; and the emperor's friend, Albinus, was set over the whole, with orders to carry on the work without ceasing, and to spare no expense. All materials were laid in an immense quantity. The Jews who were present, saw a part of the temple work. Till this time the foundations and some walls of the temple had remained, as appears from S. Cyril, in his Catechism, 15, n. 15, and Euseb. Dem. Evang. l. 8, p. 406. These ruins the Jews first demolished with their own hands, thus conforming to the accomplishment of our Saviour's prediction. They next began to dig the new foundations, in which many thousands were employed. But what they had thrown up in the day, was, by repeated earthquakes, the night following cast back again into the trench. When Albinus the next day was earnestly pressing on the work, with the assistance of the governor of the province there issued, says Ammianus Marcellinus, such horrible blasts of fire out of the earth near the foundations, as to render the place inaccessible from time to time to the scramble workers. And the violent element continuing to this marvellous extent, which all the ancient Fathers describe as inestimable, in Albinus's Life of S. Cyril of Jerusalem, March 16th. Thus they so completely destroyed what was never intended to become another temple upon another; nor were they permitted by Heaven even to begin the new one. Maloentza.***

**V. 4. And Jesus answering.** Various are the interpretations given here. Some will have it refer to the destruction of Jerusalem, which took place A. D. 70; and others, to the end of the world. That of S. Chrys. seems to be very conformable to the context, and is followed by many. He explains all, to the two verses exclusively, of what shall precede the destruction of Jerusalem; nor is there any circumstance which cannot easily be referred to that event, as will appear from a careful and attentive observation of the history of the Jews, and of the Church of that time, in the writings of Josephus and Eusebius. Every detail of the whole story, which seems to favour the contrary explanation, is by the same Father said to have taken place before the destruction of Jerusalem. The verses subsequent to the 5th, are explained by S. Chrys. of the second coming of Christ, previous to the general judgment. *Jas.—Such was an event:*
S. MATTHEW.

CHAP. XXIV.

5 For many will come in my name, saying, I am Christ: and they will seduce many.

6 And you shall hear of wars, and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences, and famines, and earthquakes in places.

8 Now all these are the beginnings of sorrows.

9 Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake.

10 And then shall many be scandalized, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall seduce many.

12 And because iniquity shall abound, the charity of many shall grow cold.

13 But he that shall persevere to the end, he shall be saved.

14 And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come.

* Supra, x. 17; Luke xxii. 12; John xv. 20, and xvi. 2—Mark xiii. 14; Luke xxii. 20.

for a more particular explanation of every thing preceding the 23rd verse, how it applies to the Jews, may consult the concordance of Jansenius.

Ver. 5. For many will come. One of these was Simon Magus, who in the Acts (ch. viii. 9, 10) is mentioned as an apostate from the possession of God: hence the apostle S. John (1 Ep. vi. 18) says, And as you have heard that Antichrist cometh, even now there are become many Antichrists. By Antichrists I understand heretics, who, under the name of the Lord, rush out from Christ, and live in this manner, to the end that we should be led astray, and since our Lord declares that many will be seduced. S. Jerome.

Ver. 6. Shall hear of wars. Most authors understand this second sign of the Jewish wars which preceded the ruin of Jerusalem; others, of the wars of Antichrist, previous to the end of the world. Both are very probable. The first is procured from history, and from the events; the latter, from what we learn from the Apocalypse, will certainly happen.

Ver. 7. Then shall they deliver you up. And the 4th sign is the persecution raised against the Church, which will be two-fold: it will regard both body and soul. See Luke xxi. 12; Mark xiii. 9. All this happened to the apostles, as well as to the martyrs in subsequent times. A similar persecution, attended probably with additional severity, will most probably be the lot of the faithful during the reign of Antichrist.

Ver. 8. And because iniquity shall abound. In the midst of the great confusion of the city and temple of Jerusalem, are a figure of the still more dreadful calamities, bloodshed, and ruin to be expected towards the end of the world; and which should be frequently present to our minds. The last chapter of the Apocalypse, which is the last alluding scene in faith and charity, shows us a sense of that day of general retribution, saying: Surely I come quickly: behold I come quickly: and my reward is with me, to render to every man according to his works. (Behold the merit of good works proceeding from faith and charity.) With what earnestness have the servants of God, in every age, prayed with Job (Chap. vii. 17): Lord Jesus, come, put a final end to the world and its sin; and save us, admit thy elect, who have been purified in the waters of the great persecution, and in the blood of the Lamb, to thy heavenly bosom; to that happy sanctuary and asylum, where no hunger or thirst, no sorrowing, distress, or care, shall ever trouble the mind of the elect; who, on this account, shall enter the kingdom of heaven; for they shall enter into the joy of thy father. Am. 5. 24. Then the consummation will appear; or, which is the same thing, the consummation will be the kingdom of heaven.

Ver. 9. And this gospel of the kingdom shall be preached. This is the last work of the Divine will to man, is deserving our frequent and very attentive perusal. In it Jesus Christ, by his repeated warnings, wishes to awaken us to a sense of that day of general retribution, saying: Surely I come quickly: behold I come quickly: and my reward is with me, to render to every man according to his works. (Behold the merit of good works proceeding from faith and charity.) With what earnestness have the servants of God, in every age, prayed with Job (Chap. vii. 17): Lord Jesus, come, put a final end to the world and its sin; and save us, admit thy elect, who have been purified in the waters of the great persecution, and in the blood of the Lamb, to thy heavenly bosom; to that happy sanctuary and asylum, where no hunger or thirst, no sorrowing, distress, or care, shall ever trouble the mind of the elect; who, on this account, shall enter the kingdom of heaven; for they shall enter into the joy of thy father. Am. 5. 24. Then the consummation will appear; or, which is the same thing, the consummation will be the kingdom of heaven.

Ver. 10. And many false prophets shall rise. How many false prophets have risen in the Church, who have professed themselves to be apostles of Christ, and have been in the possession of God, but have been cast out of that divine kingdom, in which they had obtained their power? A. J. M. C.

Ver. 11. And because iniquity shall abound. The apostle anticipates this in the preceding verse. The iniquity of the nations is formidable, the iniquity of the church is a far greater evil. The apostle, therefore, says: Behold I come quickly: and my reward is with me, to render to every man according to his works. (Behold the merit of good works proceeding from faith and charity.) With what earnestness have the servants of God, in every age, prayed with Job (Chap. vii. 17): Lord Jesus, come, put a final end to the world and its sin; and save us, admit thy elect, who have been purified in the waters of the great persecution, and in the blood of the Lamb, to thy heavenly bosom; to that happy sanctuary and asylum, where no hunger or thirst, no sorrowing, distress, or care, shall ever trouble the mind of the elect; who, on this account, shall enter the kingdom of heaven; for they shall enter into the joy of thy father. Am. 5. 24. Then the consummation will appear; or, which is the same thing, the consummation will be the kingdom of heaven.

CHAP. XXV.

15 When therefore you shall see the abomination of desolation, which was spoken of by Daniel, the prophet, standing in the holy place: he that readeth, let him understand.

16 Then let those that are in Judas flee to the mountains:

17 And he that is on the house top, let him not come down to take any thing out of his house:

18 And he that is in the field, let him not go back to take his coat.

19 And woe to them that are with child, and that give suck in those days.

20 But pray that your flight be not in the winter, or on the sabbath.

21 For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.

22 And unless those days had been shortened, there should no flesh be saved: but for the sake of the elect, those days shall be shortened.

23 Then if any man shall say to you: Lo, here is Christ, or there: do not believe him.

24 For there shall arise false Christs and false prophets, (hazards, or scandals,) shall be saved. To perseverance alone this promise is made: for, non queruntur in Christianitatem vivi et fines.
and shall show great signs and wonders, insomuch as to deceive (if it were possible) even the elect.

25 Behold, I have told it to you beforehand.

26 If therefore they shall say to you: Behold he is in the desert: go ye not out: Behold he is in the closets, believe it not.

27 For as the lightning cometh out of the east, and appeareth even unto the west: so shall also the coming of the Son of man be.

28 Wheresoever the body shall be, there shall the eagles also be gathered together.

29 And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved;

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with great power and majesty.

31 And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect, from the four winds, from the utmost bounds of the heavens.

32 Now learn a parable from the fig-tree: when its branch is now tender, and the leaves come forth, you know that summer is nigh.

33 So also you, when you shall see all these things, know that it is near, even at the doors.

34 Amen, I say to you, this generation shall not pass till all these things be done.

35 *Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour no one knoweth, no not the angels of heaven, but the Father alone.

37 *And as it was in the days of Noe, so shall also the coming of the Son of man be.

38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.

39 And they knew not till the flood came, and took them all away: so shall also the coming of the Son of man be.

40 Then shall two be in the field: the one shall be taken, and the other shall be left.

41 Two women shall be grinding at the mill: the one shall be taken, and the other shall be left.

42 Watch ye therefore, because you know not at what hour your Lord will come.

43 But this know ye, that if the master of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open.

44 Wherefore be you also ready, because at what hour you know not, the Son of man will come.

45 Who, thinkest thou, is a faithful and wise servant, whom his lord hath set over his family, to give them meat in season?
46 *Blessed is that servant, whom, when his lord shall come, he shall find so doing.

47 Amen, I say to you, he shall set him over all his goods.

48 But if that evil servant shall say in his heart: My lord is long coming;

49 And shall begin to strike his fellow-servants, and shall eat, and drink with drunkards:

50 The lord of that servant shall come, in a day that he expecteth not, and in an hour that he knoweth not:

51 And shall separate him, and appoint his portion with the hypocrites. *There shall be weeping and gnashing of teeth.

CHAP. XXV.

The parable of the ten virgins, and of the talents: the description of the last judgment.

THEN shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride.

2 Now five of them were foolish, and five were wise.

3 But the five foolish, having taken their lamps, took no oil with them:

4 But the wise took oil in their vessels with the lamps.

5 And while the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him.

7 Then all those virgins arose and trimmed their lamps.

8 And the foolish said to the wise: Give us of your oil: for our lamps are gone out.

9 The wise answered, saying: Lest there be not enough for us and for you: go ye rather to them that sell, and buy for yourselves.

10 Now while they went to buy, the bridegroom came and they who were ready, went in with him to the marriage, and the door was shut.

11 But at last came also the other virgins, saying: Lord, Lord, open to us.

12 But he answering, said: Amen, I say to you, I know you not.

13 *Watch ye, therefore, because ye know not the day nor the hour.

14 *For even as a man going into a far country, called his servants, and delivered to them his goods;

15 And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.

16 And he that had received the five talents, went his way, and traded with the same, and gained other five.

17 And in like manner he that had received the one, gained another two.

18 But he that had received the one, going his way dug in the earth, and hid his lord's money.

19 But after a long time, the lord of those servants came, and reckoned with them.

20 And he that had received the five talents, coming, brought other five talents, saying: Lord, thou deliveredst

CHAP. XXV. VER. 1. Ten virgins. By these are signified all mankind. By the bridegroom, Christ; by the bride, the Church; by oil, grace and charity. W. 8 The kingdom of heavens is not uncomparably compared to the Church militant, which, as it is composed of both just and wicked, reprobated and elect, is deservedly compared to five wise and five foolish virgins: the wise constantly applying after their blessed country; the foolish, with all their faults and wantonness, wishing to preserve nothing more than the empty ostem of men. S. Gregory. — Went out to meet the bridegroom and the bride: in the Greek, it is simply, before the bridegroom. The custom among the Jews was, that the bridegroom should go to fetch his bride, and conduct her with solemnity to his house. V. — The young women of the vicinity, in order to do her honour, went to meet her with lighted lamps. VER. 4. But the wives took oil. Under this parable, we have the state of all Christians in their mortal pilgrimage justly delineated. The wise took oil in their lamps, the necessary qualifications of grace and charity, joined with Divine faith, and an additional supply of all in their vessels; i.e. they laid up in store for themselves a solid foundation of good works. S. Gregory teaches, that by the lamps, faith is meant; and by the light, works. Hence he concludes that the bad, although they have lamps, i.e. faith, no less than the good, shall be excluded; because their lamps are out, i.e. their faith is dead, without charity and good works to enlighten them. Hom. 12. — S. Augustin also declares, that these lighted lamps are good works, viz. works of mercy and good conversation, which shine forth before men. Ep. 120, c. 33. — And, that this oil is a right inward instruction, directing all the works to the greater glory of God, and not to the praise of ourselves in the sight of men. Idem. ibid.

VER. 5. And while the bridegroom (Jesus Christ) tarried, i.e. delayed his coming, and thus protracted the time of repentance, they all slumbered and slept; viz. they all died.

VER. 6. There was a cry. So shall we all have to rise again at the sound of the last trumpet, to meet our Judge, either like the wise virgins, who, having their oil replenished and burning, were prepared to give in their accounts to their Lord; or, like the foolish, who, having made no provision of the oil of good works, are compelled to seek it at the time they are to be judged. S. Augustin.

VER. 8. For our lamps are gone out. Thus too many, trusting to their faith alone, and leading a tepid, indifferent life, are negligent in preparing themselves by good works for the coming of the Bridegroom. But when they perceive themselves called away from this life, to go and meet their Judge, they then begin to find their lamps extinguished, and to think of procuring for themselves the oil of good works, by bequeathing their effects to the poor. Though we ought not to despise of the salvation of these, still there is great room for fear; for a death-bed repentence a seldom sinner, more seldom or never perfect, and always uncertain. Iambulius.

VER. 10. And the door was shut. After the final day of judgment, there will be no room for prayers and good works. S. Jerome. — For, after having received those within its walls, who have put on in some degree the nature of the angels, the gate to the city of bliss is closed for ever. S. Aug. hom. 13. — For even as a man, &c. W. This passage is to be understood of our Divine Redeemer, who ascended to heaven encompassed by his human nature. The proper abode for the flesh is the earth; where, therefore, it is placed in the kingdom of God, it may be said to be gone into a far country. S. Gregory.

VER. 15. In the parable of the talents, the master is God, talents, graces, &c. W. — From this it appears, we can do no good of ourselves, but only by means of God's grace, though he requires our co-operation; since the servants could only make use of the talents given them to gain others. (A talent is £287 10s.) It is also worthy of remark, that both he who received five and he who received only two talents, received an equal reward of entering into the joy of our Lord; which is but just, inasmuch as an account was not kept of what they had done, and that however mean and despicable our abilities may be, we still have an equal facility with the most learned of entering heaven. Jas. 5. 6. — He that had received the one talent. The man who hid this one talent, represents all those who, having received any good quality, whether mental or corporeal, employ it only on earthly things. S. Gregory. — Origin is also of the same sentiment: if you see any one, says he, who has received from God the gift of expressing himself, and yet not exercise himself in this function, he buries his talent in the ground, like this unworthy servant, and must expect to receive the like reward. V. 10. After a long time. This represents the time that is to intervene between our Saviour's ascension and his last coming.

CHAP. XXV.
to me five talents; behold I have gained other five over and above. 
21 His lord said to him: Well done, thou good and faithful servant: because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. 
22 And he also that had received the two talents came and said: Lord, thou deliverest two talents to me: behold I have gained other two. 
23 His lord said to him: Well done, thou good and faithful servant: because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. 
24 But he that had received the one talent, came and said: Lord, I know that thou art a hard man: thou reapest where thou hast not sown, and gatherest where thou hast not strewn: 
25 And being afraid, I went and hid thy talent in the earth: behold here thou hast that which is thine. 
26 And his lord answering, said to him: Thou evil and slothful servant, thou knewest that I reap not, and gather where I sowed not, and gather where I have not strewn. 
27 Thou oughtest, therefore, to have committed my money to the bankers, and at my coming, I should have received my own with usury. 
28 Take away, therefore, the talent from him, and give it him that hath ten talents. 
29 For to every one that hath, shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away. 
30 And the unprofitable servant, cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth. 
31 And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty: 
32 And all the nations shall be gathered together before the kingdom of heaven is bestowed solely upon the works of mercy, and eternal damnation for the neglect of them; viz. because, however just a man may be, if he does not many good works, on account of which the kingdom of heaven might be justly denied him: but he has shown mercy in his neighbours, he deserves in like manner to have mercy shown him. But the wicked not having shown mercy to their neighbours, nor redeemed their sins by means of the sacrifice, the like, are thus delivered up to eternal damnation. Jas. 2:26, Concord. 
33 And when did we see thee hungry, and fed thee: thirsty, and gave thee drink? 
34 And when did we see thee a stranger, and took thee in: or naked, and clothed thee? 
35 Or when did we see thee sick, or in prison, and came to thee? 
36 And the king answering, shall say to them: Amen, I say to you: as long as you did it to one of these, my least brethren, you did it to me. 
37 Then shall he say to them also, that shall be on his left hand: Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. 
38 For I was hungry, and you gave me no food: I was thirsty, and you gave me no drink: 
39 I was a stranger, and you took me not in: and naked, and you clothed me not: sick, and in prison, and you did not visit me. 
40 Then shall they also answer him, saying: Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you? 
41 Then shall he answer them, saying: Amen, I say to you: as long as you did it not to one of these least ones, neither did you do it to me. 

* Supra. xii. 12. Mark iv. 22; Luke viii. 18, and xii. 25. — Lev. ixx. 7; Esd. viii. 7, and 16. 

Ver. 20. I have gained other five. Free-will, aided by the grace of God, doth multiply. 

Ver. 24. I know that thou art a hard man. This is an insignificant part, that is, an ornament of the parable; only as when it is said, I should have received mine with usury. Ver. 27. Wi. — This seems to have been an adage levelled at usurious men, who are never pleased but with what increases their hoards. 

Ver. 26. Thou evil and slothful servant. For callumasing thy master; if I wish to reap where I have not sown, how ought you to fear my just indignation, if I where I have sown I find nothing by your neglect to reap. Thus our Lord retorts the accusation upon the servant, as in Luke xxi. 28. Out of thy own mouth I judge thee, thou wicked servant. 

Ver. 29. To every one that hath. They are not to be understood of the very same persons; but the sense is, that the same power of good works, as he who doeth good, are punished with the greatest severity. Let Christians listen to these words, and while time will permit them, embrace the means of salvation. S. Chrys. Hom. 70. 

Ver. 30. And the unprofitable servant. Thus not only the rapacious, the unjust, and profane, but also all those who, neglecting the works of good, are punished with the greatest severity. Let Christians listen to these words, and while time will permit them, embrace the means of salvation. S. Chrys. Hom. 70. 

Ver. 35. For I was hungry, etc. We may take notice, that the wicked at the last judgment are said to be condemned for having omitted to perform good works. Wi. — S. Austin, in his thirty-third sermon, brings a beautiful reason why 

the king of heaven is bestowed solely upon the works of mercy, and eternal damnation for the neglect of them; viz. because, however just a man may be, if he does not many good works, on account of which the kingdom of heaven might be justly denied him: but he has shown mercy in his neighbours, he deserves in like manner to have mercy shown him. But the wicked not having shown mercy to their neighbours, nor redeemed their sins by means of the sacrifice, the like, are thus delivered up to eternal damnation. Jas. 2:26, Concord. 

Ver. 36. And you gave me no food: I was thirsty, and you gave me no drink: 

Ver. 39. I was a stranger, and you took me not in: and naked, and you clothed me not: sick, and in prison, and you did not visit me. 

Ver. 40. Then shall they also answer him, saying: Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you? 

Ver. 41. Prepared for the devil. When Christ invited the just to his heavenly kingdom, he calls it a kingdom of mercy. S. Chrys. Hom. 80. — These works of mercy, says S. Austin, prevail towards life everlasting, and to the blotting out of former sins; in Paul iii. 46. — We may take notice, that the wicked at the last judgment are said to be condemned for having omitted to perform good works. Wi. — S. Austin, in his thirty-third sermon, brings a beautiful reason why
But at last came also the other virgins, saying: Lord, Lord, open to us.
And these shall go into everlasting punishment: but the just, into life everlasting.

And the disciples seeing it, had indignation, saying, To what purpose is this waste?

And for this might have been sold for much, and given to the poor.

And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me.

And for the poor you have always with you: but me you have not always.

And for she, in pouring this ointment upon my body, hath done it for my burial.

Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

Then went one of the twelve, who was called Judas Iscariot, to the chief priests.

And he said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver.

And from thenceforth he sought opportunity to betray him.

And in the first day of the ayzymes, the disciples

that done in the house of the Pharisee, and in Galilee, set down by S. Luke, chap. vii. 37. Wl. S. Matthew mentions the fact in this place, because it was in some measure one of the circumstances of the Paschal supper, which he treated with very great emphasis. S. John, xii. 7. V.

And to the chief priests.

V. 10. Why do you trouble this woman? by this, our Saviour teaches us, that we are not to expect the more perfect acts of virtue from persons still Novices or young in the service of God. He takes the part of the woman, and speaks in her behalf; that the tender bud of her faith might not be blasted, but that her virtues might be strengthened. It would be a great mercy if we were to be assisted by our first errors, and not strangled in our infancy. For the future. S. Tho. Aqu. V. 11. 12. We love not, or you will not always, in this visible manner.--She...done it for my burial. S. Mark (v. 8.) says, She hath presented the time to assist me, which is done at burials, for my time of being buried will be in a few days, and then I shall be no more to be assisted. And so we, when conversing here on earth: and as we have the poor, whom we may daily assist and relieve. Ch.

The chief priests were then assembled; Judas, the disciple who chiefly regretted the expense of the perfumes that had been used on his Lord and Master at the feast of Bethania, and wished for an opportunity to make good the less, went to the chief priests, saying:

What will you give me? The impious wretch did not betray his Divine Master out of fear, but out of avarice. He sells him for the paltry consideration of thirty pieces of silver, about $35 ½. the price of a common slave. S. Exod. xix. 39. It is probable that even the obstinate heart of Judas would not have betrayed his Master to the Jews, had he not expected that Jesus would escape from their hands on this occasion, as he had done at Nazareth, and in the temple

The Paschal supper.

V. 17. The first day of the ayzymes: unleavened bread. S. Mark (v. 19) adds and the day on which the Pasch was sacrificed. The Pasch (or Paschal lamb) is killed. V. 18. And the day of the unleavened bread came: on which it was necessary that the Pasch (i.e., the Paschal lamb) should be killed. From hence it follows, that Christ sent his apostles that very day (the 14th day of the month of Nisan) on which, in the evening, he was about to eat the Pasch: this Pasch was to be eaten; and which was to be with unleavened bread. It is true, the 15th day of that month is called (Exod. xii. 1) the first day of unleavened bread: but we must take notice, that the Jews began their feast, or festival of the Pasch, on the 14th day of Nisan; and consequently on the evening of the 14th day of the moon: at which time there was to be no leavened bread in any of their houses. This shows that Christ eat the Pasch, or Paschal lamb, after sunset. And when the Paschal supper was over, he consecrated the Host (the bread) as the Paschal lamb, in unleavened bread, as the Latin Church doth. There are two or three difficulties relating to this matter in S. John, of which there is proper place. Wl. The Passover was the most solemn rite of the old law. When God ordained the Israelites to sprinkle the blood of the lamb upon their door-posts, it was done with a view of signifying, that the blood of the true Lamb was to be the distinctive
came to Jesus, saying: Where wilt thou that we prepare for thee to eat the Pasch? 
18 But Jesus said: Go ye into the city to a certain man, and say to him: The master saith: My time is near at hand, I will keep the Pasch at thy house with my disciples.
19 And the disciples did as Jesus had appointed them, and they prepared the Pasch.
20 "Now when it was evening, he sat down with his twelve disciples.
21 And whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me.

... Mark xiv. 17; Luke xii. 39. — John xiii. 11.

... Mark xiv. 17; Luke xii. 39. — John xiii. 11.

... Mark xiv. 13; Luke xii. 39. — John xiii. 11.

... Mark xiv. 13; Luke xii. 39. — John xiii. 11.

... Mark xiv. 13; Luke xii. 39. — John xiii. 11.

... Mark xiv. 13; Luke xii. 39. — John xiii. 11.

... Mark xiv. 13; Luke xii. 39. — John xiii. 11.

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... Mark xiv. 13; Luke xii. 39. — John xiii. 11.

... Mark xiv. 13; Luke xii. 39. — John xiii. 11.

... Mark xiv. 13; Luke xii. 39. — John xiii. 11.

... Mark xiv. 13; Luke xii. 39. — John xiii. 11.

... Mark xiv. 13; Luke xii. 39. — John xiii. 11.

... Mark xiv. 13; Luke x2. 24. — I Cor. xvi. 24.

... Mark xiv. 13; Luke x2. 24. — I Cor. x6. 24.

... Mark x4. 13; Luke x2. 24. — I Cor. x6. 24.

... Mark x4. 13; Luke x2. 24. — I Cor. x6. 24.

... Mark x4. 13; Luke x2. 24. — I Cor. x6. 24.
men shall be scandalized in thee, I will never be scandalized.

34 Jesus said to him: ‘Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me three times.’

35 Peter saith to him: ‘Though I should die with thee, I will not deny thee. And in like manner said all the disciples.’

36 Then Jesus came with them to a country place which is called Gethsemani, and he said to his disciples: Sit ye here, till I go yonder, and pray.

37 And taking with him Peter, and the two sons of Zebedee, he began to grow sorrowful and to be sad.

38 Then he saith to them: My soul is sorrowful, even unto death: stay you here, and watch with me.

39 And going a little further, he fell upon his face, praying, and saying: O my Father, if it is possible, let

And if any one will read leaf by leaf, as related by S. Matthew and S. Mark, he will see that the sense is still the same; viz., that in this cup was not wine, but the blood of Christ, by which was confirmed the new testament, or alliance between God and man.—For many. S. Luke and S. Paul, instead of many, say for you. Both are joined in the consent of the mass. W.—As the old testament was dedicated with the blood of animals, so this is the sign and pledge of the new testament, by which Christ confirmed it: here is the institution of the new testament in Christ’s blood, by these words, This is the new testament, which God contracts with you, to communicate to you the ‘holy gift’ of his grace, and whereby he consecrates you as the holiest people on earth. The whole necessity of the cross; and which is here mystically shed for many for the remission of sins.

39. I will not drink of henceforth of this fruit of the vine. In S. Luke, (chap. xvi., 18.), Christ said to his disciples, I earnestly desired to eat this Passover with you before I suffer (cf. this Paschal sentence): for, I say to you, from this time I will not eat thereof, till it be fulfilled in the kingdom of God. These expressions seem to import no more, than that it was the last time he would eat and drink with them in his human body. And hence Paul adds, (1 Cor. xi., 23, 25.), the body of Christ, which is the bread of the word, the body of Christ, in the cup, the blood of the word, which is the knowledge of Christ, by the comprehension of the vine, understood the consecrated cup of his blood, by which he might call it wine, or the fruit of the vine; because he gave them the blood under the appearance of wine, as we have already said, because he gave them the body of Christ, under the appearance of bread. 1 Cor. xi., 23. W.—The fruit of the vine. These words, by the account of S. Luke, (xxii., 18.), were not spoken of the sacramental cup, but of the wine that was drunk with the Paschal lamb. Though the sacramental cup might also be called the fruit of the vine, because it was consecrated from wine, and retained the likeness, and all the accidents, or qualities, of wine. Ch.—Drink it now, after a different manner, most wonderful and hitherto unheard of, not having a possible body, but one united with immortality and incorruptibility, and able to nourish men, which was the purpose: thus he brings to their minds the idea of his resurrection, to strengthen them under the ignominy of his passion, and eats and drinks with them, to give them the certain proof of this grand mystery. S. Chrys. hom. 83.

40. S. Ambrose, lib. de Intellandiis, c. 9.

Fifth Century.

S. Chrysostom, bishop of Constantinople, who died in 407, does not speak less clearly on this subject. “He,” (i. e., Jesus Christ), says the holy doctor, hom. 64, in his SS. Nineteen Sermons, is the host himself to eat my blood; which cup shall be a victim sacrificed for you. And in homily 83: “How many now say they wish to wish his form, his garments, &c.; you wish to see his garments, but he gives you himself not only to be seen, but to be touched, to be eaten, to be received within you. Than what beam of the sun ought not that hand to be pure, which divides this flesh! that mouth, which is filled with this spiritual fire! that tongue, which is purposed with this abominable blood! The angels beholding it tremble, and dare not look thereon through awe and fear, on account of the yaps which dart from that wherewith we are nourished, with which we are mingled, being made one body, one flesh with Christ. What shepherd ever fed his sheep with his own blood? The shepherds and mothers turn over their children to necessary exercises; whereas he feeds us with his own blood!”

Ver. 37. Drink ye all of this. This was spoken to the twelve apostles, who were the all then present; and they all drank of it. (cf. S. Mark xvi., 26, 28.) But it no way follows from these words spoken to the apostles, that all the faithful are here commanded to drink of the chalice, any more than that all the faithful are commanded to consecrate, offer, and administer this sacrament; because Christ upon this occasion, as he has said before, said not to the apostles, only, but to all men; so; in these words, (S. Luke xxi., 19.) Do this for a commemoration of me. Ch.—It is a point of discipline, which the Church for good reasons may allow, or dissallow; for it is a thing of such a nature that the Catholic doctrine of the real presence, is made partaker of the same benefit under my kind only; he that eateth of this bread, shall live for ever. John vi.

Ver. 38. This is my blood of the new testament which shall be shed for many, for the remission of sins. The Greek text, or Luke shows that the words shall be shed, or is shed, cannot, in construction, be referred to the blood of Christ shed on the cross, but to the cup, at the institution of the holy sacrament. This cup (says Luke xii., 20.) is the new testament in my blood; which cup shall be shed, or is shed for thee. S. Paul also saith, this cup is the new testament in my blood.

Ver. 39. Genesis. S. John tells us it was a garden, whither Jesus was accustomed to go with his disciples, which Judas knew. S. Luke says, he went according to his custom to the mount of Olives; i. e. where he used to spend part of the night in prayer.

Ver. 40. He began to be sorrowful.++ The Greek signifies to be dispirited. S. Mark, to be in a consternation with fear: to wit, when all he was to undergo was represented to him, and which he anticiapted, as he himself, still Peter denied it; and the more Christ assured him of his weakness, the more, according to S. Luke, (chap. xxii.), did Peter affirm that he would not deny him. W. Which is the same, says S. Chrysostom, but he said, Christ, let this cup of sorrowings pass from me.—Nevertheless not as I will, but as thou wilt. W.
this chalice pass from me. Nevertheless, not as I will, but as thou wilt.

40 And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? could you not watch one hour with me?

41 Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

42 Again, he went the second time, and prayed, saying: O my Father, if this chalice cannot pass away, except I drink it, thy will be done.

43 And he cometh again, and findeth them asleep: for their eyes were heavy.

44 And leaving them, he went away again: and he prayed the third time, saying the same words.

45 Then he cometh to his disciples, and saith to them: Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners.

46 Rise, let us go: behold he is at hand that will betray me.

47 As he yet spake, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people.

48 And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast.

49 And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him.

50 And Jesus said to him: Friend, where art thou come? Then they came up, and laid hands on Jesus, and held him.

51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear.

52 Then Jesus saith to him: Put up again thy sword into its place. For all that take the sword, shall perish by the sword.

53 Thinkest thou, that I cannot ask my Father, and he will give me presently, more than twelve legions of angels?

54 How then shall the Scriptures be fulfilled, that so it must be done?

55 In that same hour, Jesus said to the multitude: You are come out as against a robber, with swords and clubs, to apprehend me: I sat daily with you teaching in the temple, and you laid not hands on me.

56 Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled away.

57 But they holding Jesus, led him to Caiphas, the high priest, where the Scribes and the ancients were assembled:

58 But Peter followed him afar off, to the high priest’s palace. And going in, he sat with the servants to see the end.

59 Now the chief priests, and the whole council, sought false witness against Jesus, that they might put him to death:

60 And they found not, though many false witnesses had come in. And last of all there came in two false witnesses,

61 And they said: This man said, I am able to destroy the temple of God, and in three days to rebuild it.

62 And the high priest rising up, said to him: Answear thou nothing to the things which these witness against thee?

63 But Jesus held his peace. And the high priest

4 Mark xiv. 45. Luke xxii. 47; John xviii. 3. — Gen. iv. 8; Apoc. xiii. 16—18; Is. lxi. 10.

55. In that same hour, &c. The reason why the Jewish prince did not directly arrest Jesus is, that the Lord was in the temple, was, because they feared the multitude; on which account Jesus retired, that he might give them an opportunity, both from the circumstances of place and time, to apprehend him: thus showing us, that without his permission they could not so much as lay a finger upon him. The evangelist informs us in the following verse of the reason of this conduct: that the writings of the prophets might be fulfilled. S. Chrys. See Luke xxi. 63.

56. All leaving him, fled away. Yet Peter and another soon followed at a distance. S. Mark says, (xv. 51,) that a young man followed with nothing on but a linen cloth. Perhaps it was some one that upon the noise came hastily out of the neighbourhood; and when they caught hold on him, fled away naked.

57. To Caiphas. Our Saviour Christ was led in the night time, both to Annas and Caiphas: and first to Annas (John xviii. 13;) perhaps because the house of Annas was in their way; or that they had a mind to gratify the old man with the sight of Jesus, now taken prisoner and bound with ropes. Wi.

58. Peter followed. To wit, to the court of Caiphas, where a great many of the chief priests were met.—And another disciple. Many think this disciple refers to John himself. Wi.

59. False witnesses. But how were these men false witnesses, who affirm what we read in the gospel? That man is a false witness, who construes what is said in a sense foreign to that of the speaker. Jesus Christ spoke of the temple of his body. Our Divine Saviour had said, Destroy this temple; and they affirm that he had said, I am able to destroy. Had the Jews attended sufficiently to our Saviour’s words, they would easily have perceived of what Christ was speaking, from what he there says, and in three days I will raise it up. S. Jerem.

60. This man said, I am able to destroy the temple of God. These men that gave this evidence, are called false witnesses. They relate not the true words of Christ: which were not, I can destroy: but destroy you this temple, &c. 2. Christ spoke of the temple of his body, and they of the material temple. 3. It is not unlikely that they made other additions, as well as false constructions controverted by the evangelist. Wi.

61. I adjure thee by the living God. They hoped this might make him own himself God; for which they were sternly stoning him. John x. 31. — Luke tells us, (xxii. 60,) that this question was put to Jesus, when it was day.
said to him: I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God.
64 Jesus saith to him: Thou hast said it. Nevertheless, I say to you, henceforth ye shall see the Son of man, sitting on the right hand of the power of God, and coming in the clouds of heaven.
65 Then the high priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy:
66 What think you? They answering said: He is guilty of death.
67 Then they spit in his face, and buffeted him, and others struck his face with the palms of their hands;
68 Saying: Prophesy unto us, O Christ, who is he that struck thee?
69 But Peter sat without in the palace: and there came to him a servant-maid, saying: Thou also wast with Jesus, the Galilean.
70 But he denied before them all, saying: I know not what thou sayest.
71 And as he went out of the gate, another maid saw him, and she saith to them that were there: This man was also with Jesus of Nazareth.

**S. Augustin** thinks it was put to him first in the night, and again the next morning. We must not forget that when Christ was examined by the high priest, one of the servants standing by our blessed Redeemer, a box on the ear, or on the face. See John xvii. 22. — The confession or denial of a person thus interrogated was decisive. C.

**Var. xvi.** Thou hast said it. Or, as it is in S. Mark, I say. According to S. Luke, Christ in the morning, before he was answered directly, said to them, If ye call me, well believe me, &c. V.

**Var. xix.** The same fury that made Caliphas rise from his seat, forced him also to read his garments, saying, I have blasphemed. It was customary with the Jews, whenever they heard any blasphemous doctrines uttered against the majesty of the Almighty, to read their garments in abhorrence of what was uttered. S. Jerom.

V.

**Var. xx.* They then spit in his face, and buffeted him.** Here it was that this wicked council of the Sanhedrim broke up, in order to meet again the next morning. Our blessed Saviour in the mean time was abandoned for our sake, to be abused, buffeted, and tormented by a crew of priests and others, by the ways and means their enraged malice could devise: in short: what S. Luke passeth over in a few words, telling us, that, blasphemy, they said many other things against him. Let us, at least, compassionates our blessed Redeemer, and cry out with the angels in the Apocalypsin, Thou art worthy, O Lord, to receive power and divinity and honour and glory for ever. V.

**Peter’s Denial.**

**Var. xvi.** Peter sat without in the palace: i.e. in the open court below, where the servants had lighted a fire. There came to him a certain servant-maid, the porter, says S. John, xviii. 17. But he denied, saying, I know not what thou sayest. In S. Luke, I know him not: in S. John, I am not. The sense is the same; and Peter might use all three expressions. V.

**Var. xlv.** As he went out of the gate, another maid. S. Mark says, he went not before the court. By the Greek, he seems to have gone out of the court into the porch. He went from the fire but returned thither again; for by S. John, (xviii. 26) this second denial was at the fire. S. Luke seems to say it was a man: it to speak to him: and S. John, that they were several that spoke to him: it is likely, both a girl and a man.

**Var. xlv.** And after a little while. S. Luke says, about an hour after; this seems to have about the time that the cocks crow the second time. — They that spoke by S. Luke, says another man. S. John says, the counsel to be believed is thereby confirmed. It is probably not so alone, but others with him. — Peter begins to cease and to swear. It is vain in pretend to excuse Peter, as if he meant that he knew not Jesus, as man; but knew him as God; (says S. Jerom) who are for excusing Peter in this manner, accuse Christ of a lie, who foretold that he should deny him. V.

**Var. xlv.** And Peter remembered the word of Jesus, S. Aug. understands this rather of an interior illumination of grace: but it is likely our Saviour then thought of the words he saw Peter and gave him at his ordination. — And going forth, he kept bitterly: even daily all his life-time, say the ancient historians of his life. W.

**8** And again he denied with an oath: I do not know the man.

**73** And after a little while they that stood by came and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee.

**74** Then he began to curse and to swear, that he knew not the man. And immediately the cock crew.

**75** And Peter remembered the word of Jesus which he had said: Before the cock crew, thou wilt deny me thrice. And going forth, he wept bitterly.

**CHAP. XXVII.**

The continuation of the history of the passion of Christ. His death and burial.

**A** ND when the morning was come, all the chief priests and ancients of the people held a council against Jesus, to put him to death.

**2** And they brought him bound, and delivered him to Pontius Pilate, the governor.

**3** Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients,

**4** Saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it.

**5** And casting down the pieces of silver in the temple.

**Luke xxii. 4; John xviii. 17.—4 D. B. 33. Mark xv. 1; Luke xxii. 1; John xviii. 23.**

Pascua, quod Hebraice dictum Pashua: non a Paschis, ut plerique arbitrantur, sed a Pashua, nominatu nominatoris. So also S. Aug. tract 55, in Joan.

**V. 20. Vesperis facta, See the two evenings. Matt. xiv. 15.**

**V. 20. Luther. Verum ego me captivum video. Textus enim Evangelii non censetur.**

**V. 28. Tono te pontifi, & manu lingua in tibi sumpserat, etc. hic ignominiosus et non ignominiosus. So S. Aug. and others.**

**V. 24. The time towards the morning, called Gallicantum.**

**V. 37. Ante matutinum et alacritate. In S. Mark, facile ducitis.**

**V. 71. Alius, idest, says S. Luke. S. John says, ago alius.**

**V. 9. S. Jerom, in his translation of the Apocalypse, says, Ego Apostolus Petrus, leona hum an interpretatur, ut diversum Petrum non Deum negaret, sed hominem. &c.**

Christ before Pilate and Herod. Barabbas is preferred before him. He is scourged, and crowned with thorns.

**CHAP. XXVIII.**

**Vex. 1. When the morning was come.** The evangelist is silent with regard to what was transacted during the night, and of the multiplied cruelties and base indignities offered to our Divine Redeemer during the whole of the night; for, after he had informed us of Peter’s denial, he immediately proceeds to tell us what happened at break of day. S. Austin.—Council. Caliphas, in the morning, called a full council of the Sanhedrim. They again put the question to Jesus, and commanded him to tell them if he were the Christ, and the Son of God? He owned he was. Luke xxii. 70.—Upon this they led him away, and delivered him to Pontius Pilate, the governor; i.e. the president. This they did, 1. because, being a festival day, they apprehended a tumult among the people. 2. To make him die a more ignominious death on the cross; otherwise they might perhaps have stoned him to death, as they afterwards did S. Stephen. 3. The power of death being taken from them, they dare not well exercise it, at least, without permission from the Roman emperor.

**Vex. 2. In the council Jesus was free; but now all the council rising up, as appears from S. Luke, and binding him, (ἕφασαν αὐτον, as one certainly guilty of death, they conducted him to Pilate.**

**Then Judas... repenting himself.** A fruitless repentance, accompanied with a new sin of despair, says S. Leo. W.—Percieving that Jesus was delivered up, and remembering what our Divine Saviour had said concerning his passion. — Although Judas conceived a horror at his crime, and confessed it, and made satisfaction to a certain degree by restoring the money, still many essential conditions were wanting to be’s repeat once: 1. Faith in Christ, as God, as a Redeemer, as the sole justifier from sin; 2. besides this, there was also wanting hopes of pardon, as in Cain, and a love of so much injured and much offended God. Hence his grief was unwaking, like that of the damned. If Judas, says an ancient writer, had made recourse to suicide, it was a just sentence of punishment, and not to the happier, there was mercy in store even for the traitor. A.

**Vex. 5. Hanged himself; and did not die of the quay, (a usual idea.**
he departed, and went and hanged himself with a halter.
6 But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the Corbona, because it is the price of blood.
7 And having consulted together, they bought with them the potter’s field, to be a burying-place for strangers.
8 Wherefore that field was called Haelcaddama; that is, the field of blood, even to this day.
9 Then was fulfilled which was spoken by Jeremia, the prophet, saying: And they took the thirty pieces of silver, the price of him that was valued, whom they prised of the children of Israel.
10 And they gave them unto the potter’s field, as the Lord appointed to me.
11 And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it.
12 And when he was accused by the chief priests and ancients, he answered nothing.
13 Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee?

14 And he answered him not to any word; so that the governor wondered exceedingly.
15 Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would.
16 And he had then a notorious prisoner, that was called Barabbas.
17 They therefore being gathered together, Pilate said:
 Whom will you that I release to you, Barabbas, or Jesus, who is called Christ?
18 For he knew that through envy they had delivered him up.
19 And as he was sitting on the judgment-seat, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream on account of him.
20 But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away.

21 And the governor answering, said to them: Which will you have of the two to be released unto you? But they said, Barabbas.

**Mark xv. 11; Luke xxiii. 18; John xviii. 38; Acts i. 13.**

**Ver. 16. Upon the solemn day of the Paschal feast, (which began the evening before,) it was a custom for the governor to pardon and release to the people any prisoner that the people desired.** For this reason, when Pilate asked what the Jews would have him do for Barabbas, which was a notorious robber, they all cried out for him, and desired Barabbas to be let him; and Judas Iscariot, who betrayed Jesus, was in company with the people, and therefore, in the latter part of his speech, Pilate said, Whom will you that I release to you, Barabbas, or Jesus, who is called Christ? And they answered and said, Let Barabbas be released to us. And Pilate said, Why, what evil hath he done? Then the people cried out, saying, Crucify him, crucify him.**

**Ver. 19. In a dream, Pilate was frightened by a marble statue which he understood to be a picture of the crucified Jesus, and, in his dream, by a voice crying, Crucify him, crucify him.**

**Ver. 21. Whether . . . the two, said Pilate to them, will you have released, S. Mark tells us, that at the instigation of the priests, the people petitioned for Barabbas. It was no small disappointment to Pilate. What then said he, shall I do with Jesus? They all answer, let him be crucified.** In S. Luke, Crucify him, crucify him, What shall we do with him? He replied: Pilate, and this is why he is called S. Luke xvi. 32. Here in order followed the cruel scourging of our blessed Saviour, which Pilate consented to, in hopes to move the people to compassion. This was executed with the utmost cruelty. For they assembled the whole band of soldiers, commonly about six hundred. And they made him one wound from head to foot. Then a scarlet or purple cloth was thrown over his shoulders: and platting or weaving a crown of thorns, i.e. twisting sharp thorns, with some resemblance of a crown, they violently pressed it down on his head; and struck him at their pleasure with a reed or cane, which they had placed in his hand, instead of a sceptre; and knocking in decision, said, Hail, king of the Jews. When the soldiers had treated Jesus in this barbarous manner, Pilate himself presented him in this condition to the people, saying, Behold the man. He imagined their fury would now be changed into pity; but they still cried out, Crucify him, crucify him! Take him you, said Pilate, and crucify him; for I find nothing in him worthy of death. They answered, We have a law, and according to our law, he must die; because he hath made himself the Son of God. At this Pilate was more afraid, lest perhaps he should be of the progeny of the gods, as the Romans feared their heroes to be. He retired to the palace, and asked Jesus again, Whence art thou? Jesus gave him no direct answer, yet told him, he could have no power over him, unless it had been granted him from above. Pilate was still very desirous to get him set at liberty, especially when his wife sent a message to him, saying, Behold, my soul is distressed for thee this night. He feared lest some private information might be presented against him to Tiberius Caesar. He presently met the judgment-seat in a public place, and said to the Jews, Behold your king. They cry out, Away with him, crucify him! Shall I crucify your king? said Pilate. They reply, We have no king but Caesar; thus removing their Messiah. At this Pilate yielded; and (ver. 54) washed his hands, and said, I am innocent from the blood of this just man: look you to it.**
22 Pilate saith to them: What shall I do then with Jesus that is called Christ? They all say: Let him be crucified.

23 The governor said to them: Why, what evil hath he done? But they cried out the more: Let him be crucified.

24 And Pilate seeing that he prevailed nothing; but that rather a tumult was made: having taken water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it.

25 And all the people answering, said: His blood be upon us, and upon our children.

26 Then he released to them Barabbas; and having scourged Jesus, delivered him to them to be crucified.

27 Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band:

28 And stripping him, they put a scarlet cloak about him.

29 And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews.

30 And spitting upon him, they took the reed, and struck his head.

31 And after they had mocked him, they took off the cloak from him, and put on his own garments, and led him away to crucify him.

32 And going out, they found a man of Cyrene, Simon, named Simon: him they forced to take up his cross.

33 And they came to the place that is called Golgotha, which is the place of Calvary.

34 And they gave him wine to drink, mingled with gall. And when he had tasted, he would not drink.

35 And after they had crucified him, they divided his garments, casting lots; that the word might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots.

36 And they sat down and watched him.

37 And they put over his head his cause written: This is Jesus, the King of the Jews.

38 Then were there crucified with him two thieves: one on the right hand, and the other on the left.

39 And they that passed by, blasphemed him, wagging their heads.

40 And saying: Ah, thou that destroyest the temple of God, and in three days buildest it up again, save thy own self: if thou be the Son of God, come down from the cross.

41 In like manner also the chief priests with the Scribes and ancient mocking, said:

42 He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God, let him deliver him now if he will have him: for he said: I am the Son of God.

44 And the self-same thing the thieves also, that were crucified with him, reproached him with.

45 Now from the sixth hour, there was darkness over all the earth, until the ninth hour.

46 And about the ninth hour, Jesus cried with a loud

* Mark xv. 14; Psal. xul. 17.—John xix. 5.—Mark xv. 21; Luke xix. 36.
* Mark xv. 22; Luke xxii. 33; John xix. 17.

Verse 55. All the people answered, His blood be upon us, and upon our children; which continues, saith S. Jerome, to this day. Then Pilate delivered to them Jesus to be crucified. Wl.

Verse 56. And having scourged Jesus. We must know that Pilate was a subject of the Roman empire; and by the Roman law it was ordained, that whoever was condemned to the cross, should previously suffer the punishment of scourging. And hence Christ was scourged several times, and the minds of the Jews, content their inanimate passion, and this with hopes, that they would in the end consent to the liberation of Jesus.

Verse 57. All the people answered, saith S. Mark, and all called it parable. But those colours are frequently taken promiscuously by writers.

Verse 58. The crown of thorns had preceded the time when Jesus was made over by Pilate to the Jews. As the Hebrew has no protoprophorofeous tense, we must understand that Pilate had laid a crown of thorns upon Christ, and that it was to be put on him, when he should come to Mount Calvary, where it is nailed to it. A great darkness.

Verse 59. And led him away to crucify him. It was the custom for men condemned to die by crucification to carry their cross, which Jesus did through the city; but going out, or being gone out of the city, and, as it is probable, fainting under the weight of it, (his strength as man being exhausted,) they forced a man of Cyrene, Simon, a native of that city, to carry it in his stead. And hence he is called Simon the Cyrenian. In like manner, the pater under which Abraham was ready to sacrifice of his son Isaac, for circumcidentium, posseuent, they had covered him with a cloak; they had placed a crown of thorns on his head, and a reed or cane in his hand. Wl.

Verse 60. Jesus carried his cross to Mount Calvary, where he is nailed to it. A great darkness.

Verse 61. And led him away to crucify him. It was the custom for men condemned to die by crucification to carry their cross, which Jesus did through the city; but going out, or being gone out of the city, and, as it is probable, fainting under the weight of it, his strength as man being exhausted, they forced a man of Cyrene, Simon, a native of that city, to carry it in his stead. And hence he is called Simon the Cyrenian. In like manner, the pater under which Abraham was ready to sacrifice of his son Isaac.

Verse 62. Crucify him. In the Gospel and Epistle, the prefiguration of the passion of Christ is1

Verse 63. And led him away to crucify him. It was the custom for men condemned to die by crucification to carry their cross, which Jesus did through the city; but going out, or being gone out of the city, and, as it is probable, fainting under the weight of it, his strength as man being exhausted, they forced a man of Cyrene, Simon, a native of that city, to carry it in his stead. And hence he is called Simon the Cyrenian. In like manner, the pater under which Abraham was ready to sacrifice of his son Isaac.

Verse 64. And they divided his garments. This was accounted with the ancients the greatest iniquity. It was never done with any but the vilest and wormwood work: with men who possessed nothing more than their garments. S. Chrys. The king of the Jews. The king of the Jews.

Verse 65. And the king of the Jews. As also S. Luke. S. John, Jesus, of Nazareth, King of the Jews, which might be the whole inscription. It was the custom of the Romans to put such inscriptions with the cause of their being crucified. S. Luke and S. John tell us, it was written in Hebrew, Greek, and Latin. The Jews begged of Pilate that it might be changed, and only put, He said, I am the King of the Jews; but Pilate made them this short answer, What I have written, I have written. Wl.

Verse 66. Two robbers, or thieves, and Jesus in the midst; as if he had been the greatest malefactor of the three.

Verse 67. They ... blasphemed, reviled, and insulted him with words and gestures. Wl.

Verse 68. If he be the king of Israel. Pilate having written on the inscription set upon the cross, that Christ was the king of Israel, the Jews endeavored to persuade him to remove or alter it; but Pilate gave them for answer, according to S. John, What I have written, I have written. The Jews, therefore, wishing to show that he was not their king, said with insulting scorn, If he be the king of Israel, let him come down from the cross. (S. Chrys.) and we will believe him.

Verse 69. If he will have him: lit. if he will him. In the style of the Scriptures, to will, is to love, or to please with any one, and so it is applied, Psal. xxxvii. 42. Whereas in the Greek a different sense is taken. See also 1 Kings xxii. 22. Wl.

Verse 70. And the self-same thing the thieves also: i.e. one of them, the other being converted, as we find Luke xxii. 39. Wl.—S. Ambrose, S. Chrysostom, S. Jerome, and Ven. Bede say, that at first both of the thieves blasphemed, but one of them seeing the wonderful things that happened, viz. that the sun was darkened, the rocks split asunder, &c., was terrified and converted, he believed in Jesus, and stoned for his former evil language, by praying to him as to his God and Saviour.

Verse 45. From the sixth hour. S. Mark says, it was the third hour, and

Verse 46. And about the ninth hour, Jesus cried with a loud

Verse 47. And they divided his garments. This was accounted with the ancients the greatest iniquity. It was never done with any but the vilest and wormwood work: with men who possessed nothing more than their garments. S. Chrys.
voice, saying: 'Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me?"

47 And some of them stood there and heard, said: This man calleth for Elias.

48 And immediately one of them running, took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink.

49 And the others said: Stay, let us see whether Elias will come to deliver him.

50 And Jesus again crying with a loud voice, yielded up the ghost.

51 And behold the veil of the temple was rent in two, from the top even to the bottom, and the earth quaked, and the rocks were rent.

52 And the graves were opened: and many bodies of the saints that slept, arose.

53 And coming out of the tombs after his resurrection, came into the holy city, and appeared to many.

54 Now the centurion, and they that were with him, watching Jesus, having seen the earthquake and the

\[\text{Ps. xlv. 1.} \text{John xvi. 30.} \]

things that were done, were greatly afraid, saying: Indeed this was the Son of God.

55 And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him:

56 Among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded that the body should be delivered.

59 And Joseph taking the body wrapped it up in a clean linen cloth,

60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way:

61 And there was Mary Magdalene, and the other Mary sitting over against the sepulchre.

62 And the next day, which followed the day of the
Then the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty.

And all the nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats.

And he shall set the sheep on his right hand, but the goats on the left.
S. MATTHEW.

And in the end of the sabbath, when it began to dawn towards the first day of the week, Mary Magdalene, and the other Mary to see the sepulchre.

And behold there was a great earthquake: for an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it.

And for fear of him, the guards were struck with terror, and became as dead men.

And the angel answering, said to the women: Fear not you: for I know that you seek Jesus, who was crucified:

He is not here; for he is risen, as he said. Come, and see the place where the Lord was laid.

And going quickly, tell ye his disciples that Christ is risen: and behold he will go before you into Galilee; there shall you see him. Lo, I have foretold it to you.

And they went out quickly from the sepulchre, with fear and great joy, running to tell his disciples.

And behold Jesus met them, saying: All hail. But they came up and took hold of his feet and worshipped him.

—And the other Mary, &c. S. Mark says, Mary, the mother of James and John. S. Luke also names James, who was wife to Clopas, Hero'd's steward. These women had rested the sabbath, as the saying is, on the day of the Lord. Providence ordered this, to make Christ's resurrection more certain as well as evident.

And he is risen, as he said. This is to put them in mind of what they ought to have remembered, and believed. —S. Luke is more particular; and tells us the angel said, Remember how he spoke to you, when he was yet in Galilee, the Son of man must be delivered into the hands of sinners, and be crucified, and the third day rise again. Wi.

And into Galilee. It is not without reason that the angel informs the women that he will go before them into Galilee; for Galilee is interpreted a translation, or a passage. O happy women, who merited the glorious ministry of announcing to a sunk and distressed world the triumphant resurrection of our Redeemer.

S. John met them. According to S. Mark, Christ appeared first to Mary Magdalene; and the particulars are related by S. John. She at first did not know him, but took him for the gardener: then he called her by her name, Mary, and she knew him: he said to her, Touch me not, for I have not yet ascended to my Father. This, as it may be worthy of a great and extraordinary darkness.

CHAP. XXVIII. V. 1. The resurrection of Christ. His commission to his disciples.

A ND in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre.

And behold there was a great earthquake: for an angel of the Lord descended from heaven: and coming rolled back the stone, and sat upon it.

And for fear of him, the guards were struck with terror, and became as dead men.

And the angel answering, said to the women: Fear not you: for I know that you seek Jesus, who was crucified:

He is not here; for he is risen, as he said. Come, and see the place where the Lord was laid.

And going quickly, tell ye his disciples that Christ is risen: and behold he will go before you into Galilee; there shall you see him. Lo, I have foretold it to you.

And they went out quickly from the sepulchre, with fear and great joy, running to tell his disciples.

And behold Jesus met them, saying: All hail. But they came up and took hold of his feet and worshipped him.
10 Then Jesus said to them: Be not afraid. Go, tell my brethren that they go into Galilee, there shall they see me.

11 Now when they were departed, behold some of the guards came into the city, and told the chief priests all the things that had been done.

12 And they being assembled together with the ancients, having taken counsel, they gave a great sum of money to the soldiers;

13 Saying: Say you, that his disciples came by night, and stole him away when we were asleep.

14 And if the governor shall hear of this, we will persuade him, and secure you.

15 So they, taking the money, did as they were taught.

persons on the very day of his resurrection; secondly, eight days afterwards, and
then a third time. S. Aug.

VER. 11. Some of the guards came into the city. It is probable they had re-
ceived a while to some place to consult what to say, and how to avoid being punished.

The chief priests, after consulting upon the matter, ordered them to say, that, when
they were asleep, the disciples came and stole away Jesus's body. This report was
spread about everywhere. S. Augustin, 368; S. Greg. Nazianzen, 317, 22. 10; for this
reason, in order to avoid the world's suspicion, they delivered this report.

VER. 12. Give a great sum of money. The princes of the Jewish nation,
till persisting in their malice, refused to turn to their Creator by hearty repen-
tance, and wished to persuade the world that Jesus was not risen, sacri
cificing money to falsehood which was given for the use of the temple. For as they offered
thirty pieces of silver to betray his Master, so now they offer a great sum of money
to suppress a truth so useful and so necessary for man. S. Jerom.

VER. 13. It hence appears, that the chief priests themselves were fully con-
cinced of the fact; for, otherwise, they would not have bribed the soldiers to dis-
cember, but would have accused the soldiers before the president of a neglect of duty.

—How was it possible for the timid and weak disciples, who dared not
show themselves in public, to come in defiance of an armed multitude to steal
away the body! If these men dared not even to come forward in defiance of their
Master when alive, is it probable that these same men after his death would steal
away the body? And, could they, even allowing the possibility of concealing the
design, have removed the stones, which required a great number of hands to stir?

Was not the mouth of the sepulchre also sealed? But why did they not steal away
the body the first night, before the guards were stationed? For it was on Saturday
the priests petitioned for a guard. What then did they not take the clothes, which
S. Peter saw lying in the sepulchre? Would not adelay in taking off the clothes
and the napkins that bound his head, have appeared dangerous? Would it not
have exposed their lives, particularly as the body had been anointed, and some time
would have been required to take the clothes, the life of which would adhere to the body?
The reason then, is, that they take to make the miracle uncertain, render it utterly
undeceivable. For in protesting that the disciples stole it away, they confessed that the
body was no longer in the sepulchre. The fear and doubts of the disciples, joined to the
evil story of the guards, did not work together to deceive the world.

VER. 14. The eleven disciples went into Galilee, yet not till after eight days
afterwards. When the disciples were gone into Galilee, he showed himself to
seven of them, as they were fishing on the lake of Tiberias. [n 4. We
read also in this chap. (ver. 16) that he appeared to them on a mountain in
Galilee: what mountain it was we know not. It may be of this appearance that
S. Paul says, (1 Cor. xvi. 7. ) The same was he seen by more than five hundred brethren
at once. He also tells us he appeared to S. James. See ver. 7. But when or
where this was is not mentioned. In fine, Christ, till his ascension, frequently
appeared to them, and conversed with them. He taught them to understand
the Holy Scriptures, and all that belonged to their ministry: he gave them power
to forgive sins. He sent his apostles, as his heavenly Father had sent him. He gave
them power also over the unclean spirits. After his ascension, he appeared
unto them the Holy Ghost; and to remain with them himself to the end of
the i. e. with his Church. Wi.

VER. 15. All power is given to me. The Savior declares that the power which
Christ had, is said to be given him by another. The Catholics answer, that Christ,
as man, received this power from God. Secondly, it may also be said, that the
eternal Son, though he be equal, and be the same God with the Father, yet be
proceeds and receives all from the Father. Wi. —See here the warrant and con-
clusion of the apostles, and their successors, the bishops and pastors of Christ's Church
on all the days of the church, and the mutations of the church, which promise to be
with them, not for three or four hundred years only, but all days, even to the consummation of the
world. How then could the Catholic Church go astray? having always with her pastors, as is here promised, Christ himself, who is the way, the truth, and the life. S. John xvi. 6. ch.

VER. 16. Teach all nations. In S. Mark we read, going into the whole world,
preach to every creature, that is capable of it: not only to the Jews, but to all
nations throughout the whole world, baptising them, &c. The Anabaptists pretend
to show from this place, that none are to be baptized, unless they be first taught
and instructed. This is true, as to persons who are already come to an age, in
which they are capable of being instructed before their baptism; but according to the
tradition and constant doctrine of the Catholic Church, received also by the
pretended Reformed Churches, new-born children are to be baptized before they
are capable of instruction: nor can they enter into the kingdom of heaven without
baptism. —In the name of the Father, &c. We are made Christians in the name
of the Father, and of the Son, and of the Holy Ghost; we profess to believe, and hope
for our salvation, by believing, hoping, serving, and adoring the same time Divine
Persons, from whence the Fathers prove the Father, the Son, and the Holy Ghost
to be one God, and equal in all perfections. Wi. —Had Christ only said, Lo! I am with you all days; it might, in that case, be limited to the natural lives of the apostles; but as he moreover adds, even to the consummation of the world, it must necessarily be extended to their successors in the ministry, till the end of the time.

VER. 19. Behold I am with you all days, even to the end of the world. En-
rance two points necessary for the Church; viz. integrity of doctrine, and sanctity of
Church. He received from his Father, all power in heaven and on earth: and in
virtue of this power he sends them (even as his Father sent him, S. John xx. 21.)
to teach and disciple, μαθητρίας, not only to all nations, and instruct them in all
faith; and that he may assist them effectually in the execution of this commission,
he promises to be with them, (not for three or four hundred years only, but all
days, even to the consummation of the world. How then could the Catholic Church
go astray? having always with her pastors, as is here promised, Christ himself, who is the way, the truth, and the life. S. John xvi. 6. ch.

VER. 20. Teach all nations. In S. Mark we read, going into the whole world,
preach to every creature, that is capable of it: not only to the Jews, but to all
nations throughout the whole world, baptising them, &c. The Anabaptists pretend
to show from this place, that none are to be baptized, unless they be first taught
and instructed. This is true, as to persons who are already come to an age, in
which they are capable of being instructed before their baptism; but according to the
tradition and constant doctrine of the Catholic Church, received also by the
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VII. V. 1. Vespere autem Sabbati, quae locutus est in prima Sabbati, &c. (one Greek copy, κυριακήν, τῆς ἑορτής τοῦ παρακλήσιον, see primam Sabbatarum). What must the Latin, quae, and the Greek, εἰς τῇ ἑορτῇ, agree with? We must understand in the Latin, dies i. e. die quo locutus est: and in the Greek we must understand, ἐν τῇ ἑορτῇ, τῇ τιμωρίᾳ. We may also observe that in the Greek we read not θεᾶν, but θεᾶς, servus, serva so that for the Latin to correspond to the Greek, it should also be venerate, late after the sabbath. In fine, that venerate is used in Scripture for the night: see what is said in Genesis, 40:4, the days of the sabbath should be the wanting to the Mosaic, XIV. 12.—Paulus Burgensis, in his Additions, published with his Glosses on Gen. i. 1. p. Attendimus quod Hebræi non venerate intelligunt Nocem, quae ineptit a vepertam, et terminates in manuscript, &c.

V. 2. Fides. Est eumdam Patrum sententia Christiana resurrectionis classis semen.
THE HOLY GOSPEL OF JESUS CHRIST
ACCORDING TO
S. MARK.

1 Mark, who wrote this Gospel, is called, by S. Augustin, the abridge of S. Matthew; by S. Ireneeus, the disciple and interpreter of S. Peter; and according to Origen and S. Jerome, he is the same Mark whom S. Peter calls his son. Sitting, the Bottandist, in the Life of S. John Mark, T. 7, S. 5, p. 567, saur: saur: son to the sister of S. Barnabas) endeavours to prove that this was the same person as our evangelist; and this is the sentiment of S. Jerome, and some others; but the general opinion is that John, surnamed Mark, mentioned in Acts xii., was a different person. He was the disciple of S. Paul, and companion of S. Barnabas, and was with S. Paul at Antioch, when our evangelist was with S. Peter at Antioch, when our evangelist was with S. Peter at Rome, or at Alexandria, as Eusebius, S. Jerome, and others observe. Tertullian is of opinion that the evangelist was not one of the seventy-two disciples, because as S. Peter calls him his son, he was commissioned by S. Peter after the death of Christ. S. Ephrem, however, assures us he was one of the seventy-two, and forsook Christ after his discourse on the Eucharist, (John vi.,) but was converted by S. Peter after Christ's resurrection. Hist. vii, c. 6, p. 528. — The learned are generally of opinion that the original was written in Greek, and not in Latin; for, though it was written at the request of the Romans, the Greek language was commonly understood amongst them; and the style itself sufficiently shows this to have been the case. The old MS. in Latin, kept at Venice, and supposed by some to be the original, is shown by Alcuin, and other antiquaries, to have been written in the sixth century, and contains the oldest copy extant of S. John's version. — S. Peter revised the work of S. Mark, approved of it, and authorized it to be read in the religious assemblies of the faithful; hence some, as we learn from Tertullian, attributed this Gospel to S. Peter himself. S. Mark relates the same facts as S. Matthew, and often in the same words; but he adds several particular circumstances, and changes the order of the narration. In which he agrees with S. Luke and S. John. He narrates two histories not mentioned by S. Matthew; the widow's two mites, and Christ's appearing to the two disciples, on the road to Emmaus; also some miraculous cures (Mark i. 40; vii. 36; viii. 22, 20;) and omits many things noticed by S. Matthew. — But nothing proves clearly, as Dom. Cellier and others suppose, that he made use of S. Matthew's Gospel. In his narrative he is concise, and he writes with a most pleasing simplicity and elegance. It is certain that S. Mark was sent by S. Peter into Egypt, and was by him appointed bishop of Alexandria, (which, after Rome was consecrated the second city of the world,) as Bassetius, S. Ephremus, S. Jerome, and others assure us. He remained there, governing that flourishing church with great prudence, zeal, and sanctity. He suffered martyrdom in the 14th of the year of Nero, in the 68th year of our Lord, and three years after the death of S. Peter and S. Paul, at Alexandria, on the 26th of April; having been sick the previous day, which was Sunday, at the altar, as he was offering to God the prayer of the oblation, or the mass.

CHAPTER I.
The preaching of John the Baptist. Christ is baptized by him. He calls his disciples, and works many miracles.

1 The beginning of the Gospel of Jesus Christ, the Son of God.

2 As it is written in Isaías, the prophet: — Behold I send my angel before thy face, who shall prepare thy way before thee.

3 The voice of one crying in the desert: Prepare ye the way of the Lord; make his paths straight.

4 John was in the desert, baptizing, and preaching the baptism of penance for the remission of sins.

5 And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in he river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and a leather girdle about his loins: — and he eat locusts and wild honey, and he preached, saying:

7 There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose.

8 And the Spirit came upon him, and he was baptized with the Holy Ghost.

9 And it came to pass in those days that Jesus came from Nazareth of Galilee: and was baptized by John in the Jordan.

10 And forthwith coming out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him.

11 And there came a voice from heaven: Thou art my beloved Son, in thee I am well pleased.

12 And immediately the Spirit drove him out into the desert.
And he was in the desert forty days, and forty nights; and was tempted of Satan, and was with the wild beasts, and the angels ministered to him.

And after that John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God; and saying: The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel.

And as he walked by the sea of Galilee, he saw Simon, and Andrew, his brother, casting nets into the sea (for they were fishermen).

And Jesus said to them: Come after me, and I will make you to become fishers of men.

And immediately leaving their nets, they followed him.

And going on from thence a little farther, he saw James, the son of Zebedee, and John, his brother, who also were in the ship mending their nets;

And forthwith he called them. And they left their father, Zebedee, in the ship, with his hired men, and followed him.

And they enter into Capernaum: and forthwith on the sabbath-day, going into the synagogue, he taught them.

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit: and he cried out,

Saying: What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know whom thou art, the holy one of God.

And Jesus threatened him, saying: Speak no more, and go out of the man.

And the unclean spirit tearing him, and crying out with a loud voice, went out of him.

And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? what is this new doctrine? for with authority, he commandeth even the unclean spirits, and they obey him.

And the fame of him was spread forthwith through all the country of Galilee.

And immediately going out of the synagogue, they came into the house of Simon and Andrew, with James and John.

And Simon's wife's mother lay sick of a fever: and forthwith they tell him of her.

And he came and lifted her up, taking her by the hand: and immediately the fever left her, and she ministered unto them.

And when it was evening, after sun-set, they brought all to him that were diseased, and that were possessed with devils.

And all the city was gathered together at the door.

And he healed many that were sick of divers diseases: and he cast out many devils, and he suffered them not to speak, because they knew him.

And rising very early in the morning, going out he went into a desert place: and there he prayed.

And Simon, and they who were with him, followed after him.

And when they had found him, they said to him: All men seek for thee.

And he saith to them: Let us go into the neighboring towns and cities, that I may preach there also; for to this purpose I am come.

And he preached in their synagogues, and in all Galilee, and cast out devils.

And there came a leper to him, beseeching him, and kneeling down, said to him: If thou wilt, thou canst make me clean.

And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean.

And when he had spoken, immediately the leprosy departed from him, and he was made clean.

And he strictly charged him, and forthwith sent him away.

And he saith to him: See thou tell no man: but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them.

But he being gone out, began to publish and to blaze abroad the matter: so that now he could not go openly into the city, but was without in desert places, and they flocked to him from all sides.

Christ heals the sick of the palsy: calls Matthew; and excuses his disciples.

And again he entered into Capernaum after some days.

V. 1. Some Greek and Latin copies have, after eight days.
2 And it was heard that he was in the house, and many came together, so that there was no room, no not even at the door: and he spake to them the word.

3 And they came to him, bringing one sick of the palsy, who was carried by four.

4 And when they could not offer him to him for the multitude, they uncovered the roof where he was: and opening it, they let down the bed wherein the man sick of the palsy lay.

5 And when Jesus saw their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee.

6 And some of the Scribes were sitting there, and thinking in their hearts:

7 Why doth this man speak thus? He blasphemeth.

8 Who can forgive sins, but God only?

9 And Jesus, presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts?

9 Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee: or to say: Arise, take up thy bed, and walk?

10 But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say to thee, Arise, take up thy bed, and go thy way into thy house.

12 And immediately he arose: and taking up his bed, went his way in the sight of all: so that all wondered, and glorified God, saying: We never saw the like.

13 And he went forth again to the sea-side: and all the multitude came to him, and he taught them.

14 And when he was passing by, he saw Levi, the son of Alpheus, sitting at the receipt of custom; and he saith to him: Follow me. And rising up, he followed him.

15 And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples: for they were many, who also followed him.

16 And the Scribes and Pharisees, seeing that he did eat with publicans and sinners, said to his disciples: Why doth thy master eat and drink with publicans and sinners?

17 Jesus hearing this, saith to them: They that are present goods, but despised all danger, which he incurred by leaving his business abruptly, and without rendering any account of it to his employers or grooms.

20 But the days will come, when the bridegroom shall be taken away from them: and then they shall fast in those days.

21 No man seweth a piece of new cloth to an old garment: otherwise the new pieceing taketh away from the old, and there is made a greater rent.

22 And no man putteth new wine into old bottles: otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles.

23 And it came to pass again, as the Lord walked through the corn-fields on the sabbath, that his disciples began to go forward and to pluck the ears of corn.

24 And the Pharisees said to him: Behold, why do they on the sabbath-day that which is not lawful?

25 And he said to them: Have you never read what David did, when he had need, and was hungry, he and they that were with him?

26 How he went into the house of God, under Abijah, the high priest, and did eat the leavings of propitiation, which it was not lawful to eat but for the priests, and gave to them who were with him?

27 And he said to them: The sabbath was made for man, and not man for the sabbath.

28 Therefore the Son of man is Lord also of the sabbath.

CHR. III.

Christ heals the withered hand. He chooses the twelve. He confutes the blasphemy of the Pharisees.

1 And he entered again into the synagogue, and there was a man there who had a withered hand.

2 And they watched him, whether he would heal on the sabbath-day: that they might accuse him.

* Matt. x. 1; Luke x. 18.—* Joh xiv. 4; Isa. liii. 5.—* Matt. ix. 9; Luke v. 27. 3. 4—* 1 Tim. i. 14.—* Luke v. 32.

** Matt. xii. 1; Luke vi. 1—* 1 Kings xvi. 6.—* Lev. xxiv. 9.—* A. D. 31.

VIR. 5. When Jesus saw their faith. From this example, we are taught that in sickness the sacraments and helps of the Church, which are the medicines of the soul, should be called for in the first instance; for Christ first healed the sick man spiritually, so he removed bodily infirmity. We also learn that many diseases originate in sin, and that we are to remove the effect by removing the cause.

VIR. 10. The Son of man. Jesus Christ here proves that himself as man, and not as God only, hath power to forgive sins; by this, that he was able to do miracles, and make the sick man suddenly rise; so the apostles and their successors, though they be not God, may in like manner have authority from God to remit sins, not as God, but as God's ministers, and acting in his name, and vested with his delegated authority. — On earth. This power which the Son of man hath to remit sins on earth, was never taken from him, but is perpetuated in his successors and apostles, by which he still remitteth sins in the Church, and acts in his name, and vested with his delegated authority.

VIR. 32. The prayer is not the same as that mentioned in St. John; for that decreased man had no one to assist him, whereas this person had four; the former was by the side of the Prophets, but the latter in a house at Capernaum. Theophyl.

VIR. 14. To follow Christ is to imitate him; wherefore this apostle, that he might be able to follow Christ, the model of poverty, not so much by his bodily steps, as by his inward abstinence of his soul, forsook all; he not only forsook his
3 And he saith to the man who had the withered hand: 
4 And he saith to them: Is it lawful to do good on the sabbath-day, or to do evil? to save life, or to destroy? But they held their peace.
5 And looking round about on them with anger, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored unto him.
6 And the Pharisees going out immediately, made a consultation with the Herodians against him, how they might destroy him.

7 But Jesus retired with his disciples to the sea; and a great multitude followed him from Galilee and Judea.
8 And from Jerusalem, and from Idumea, and from beyond the Jordan: and they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.
9 And he spake to his disciples that a small slip should vail on him, because of the multitude, lest they should throng him:
10 For he healed many, so that they pressed upon him for to touch him, as many as had evils.
11 And the unclean spirits, when they saw him, fell down before him; and they cried, saying:
12 Thou art the Son of God. And he strictly charged them that they should not make him known.
13 And going up into a mountain, he called unto him whom he would: and he came to him.
14 And he made that twelve should be with him: and that he might send them to preach.
15 And he gave them power to heal sicknesses, and to cast out devils.
16 And to Simon he gave the name of Peter:
17 And James, the son of Zebedee, and John, the brother of James, and he named them Boanerges, which is, The sons of thunder:
18 And Andrew and Philip, and Bartholomew and Matthew, and Thomas, and James, of Alphaeus, and Thaddaeus, and Simon Cananeus.
19 And Judas Iscariot, who also betrayed him.
20 And they come to a house: and the multitude cometh together again, so that they could not eat bread.
21 And when his friends had heard of it, they went out to lay hold of him: for they said: He is become mad.
22 And the Scribes, who were come down from Jerusalem, said: He hath Beelzebub, and by the prince of the devils he casteth out devils.
23 And after he had called them together, he said to them in parables: How can satan cast out satan?
24 And if a kingdom be divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself, that house cannot stand.
26 And if satan be risen up against himself, he is divided, and cannot stand, but hath an end.
27 No man can enter into the house of a strong man, and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house.
28 Amen, I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme:
29 But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.
30 Because they said: He hath an unclean spirit.
31 And his mother and his brethren came: and standing without, sent to him, calling him.
32 And the multitude sat about him: and they say to him: Behold thy mother and thy brethren, without, seek for thee.
33 And answering them, he said: Who is my mother and my brethren?
34 And looking round on them who sat about him, he saith: Behold my mother and my brethren.

V. 21. Sul, de rupi ad sepulcrum.

V. 24. Kingdom against kingdom. As this is true in all kingdoms and states where civil dissension obtains, so it is especially verified in heresies and heresies, which have always divided one among themselves, as a punishment for their abandoning the Church, the pillar and ground of truth, the only centre of peace and unity.

V. 33. Of eternal sin, i.e. of eternal punishment.
35 For whosoever shall do the will of God, he is my brother, and my sister, and mother.

CHAP. IV.

AND he began again to teach by the sea-side: and a great multitude was gathered together unto him, so that he went up into a ship, and sat in the sea, and all the multitude was upon the land, by the sea-side:

2 And he taught them many things in parables, and said to them many things in his doctrine.

3 And he said: Behold a sower went out to sow.

4 And whilst he is sowing, some fell by the way-side: and the birds of the air came, and eat it up.

5 And other some fell upon stony ground, where it had not much earth: and it shot up immediately, because it had no depth of earth:

6 And when the sun was risen, it was scorched: and because it had no root, it withered away.

7 And some fell among thorns: and the thorns grew up, and choked it, and it yielded no fruit.

8 And some fell upon good ground: and brought forth fruit that grew up, and increased, and yielded, one thirty, another sixty, and another a hundred.

9 And he said: He that hath ears to hear, let him hear.

10 And when he was alone, the twelve that were with him, asked him the parable.

11 And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them.

13 And he saith to them: Know you not this parable? how then shall you know all parables?

14 He that soweth, soweth the word.

15 And these are they by the way-side, where the word is sown; and as soon as they have heard, immediately satan cometh, and taketh away the word that was sown in their hearts.

16 And these likewise are they that are sown on the stony ground: who, when they have heard the word, immediately receive it with joy.

17 And they have no root in themselves, but are only for a time: and when tribulation and persecution arise for the word's sake, they are presently scandalized.

18 And others there are that are sown among thorns: these are they that hear the word.

19 And the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in, choke the word, and it is made fruitless.

20 And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred.

21 And he said to them: Dost a candle come in to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad.

23 If any man have ears to hear, let him hear.

24 And he said to them: Take heed what you hear: with what measure you shall mete, it shall be measured to you again, and more shall be given to you.

25 For he that hath, to him shall be given: and he that hath not, that also which he hath, shall be taken away from him.

26 And he said: So is the kingdom of God, as if a man should cast seed into the earth,

27 And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not.

28 For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear:

29 And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said: To what shall we liken the kingdom of God? or to what parable shall we compare it?

31 It is as a grain of mustard seed, which when it is sown in the earth, is less than all the seeds that are in the earth:

32 And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.


CHAP. IV. VER. 1. If we examine S. Matthew on this point, we shall discover that this discourse was made on the same day as the preceding discourse; for S. Matthew informs us, that having finished this exposition, he was the same day west, and taught by the sea. Ver. 6. Bede.

VER. 12. These speeches here and elsewhere, are not to be understood as if he spoke in parables to this end, that the hearers might not understand, lest they should be converted; but we must learn the true sense from the corresponding texts in Matt. xiii. and Acts xxvii., where our Saviour and S. Paul render it thus: with their ears they have been dull of hearing, and their eyes they have shut, lest, perhaps, they may see, and understand, and be converted, and I slay them. Whereby it is evident, that the speaking in parables was not the cause, (for many besides the apostles heard and understood,) but themselves, who would not hear and understand, and be converted: and thus they were the real cause of their own mind and obstinacy.

VER. 24. Pay attention then to what you hear this day, that you may retain it, and communicate it to others, your brethren; for as you measure to others, so shall it be measured unto you: yes, more shall be given to one, who receive the word of God, if you be attentive to preserve it in yourselves, and to communicate it to your brethren. Ver. 28. The word is not to be understood as if it were brought forth by the human agency: but the fruit is already in the seed, and is brought forth, and ripens, by the operation of the Divine power. This is the way in which the spiritual fruit is produced in the souls of the elect. And it is to be understood as if, when the seed is brought forth, the blade germinates, the ear is put forth, and the corn ripens, and becomes ripe. Wis. — This is a secondary sense of the text, when the fruit hath come to maturity, and by no means a forced interpretation.

* V. 29. Cum producunt fructus. By the Greek, fructus is in the nominative case; δρών δὲ φρούτων καὶ φρούτων. Δ.Α.
And with many such parables he spoke to them the word, according as they were able to hear.

And without parable he did not speak unto them: but apart, he explained all things to his disciples.

And he saith to them that day, when evening was come: Let us pass over to the other side.

And sending away the multitude, they take him even as he was in the ship: and there were other ships with him.

And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled.

And he was in the hinder part of the ship, sleeping upon a pillow; and they awake him, and say to him: Master, dost thou not consider that we perish?

And rising up, he rebuked the wind, and said to the sea: Peace; be still. And the wind ceased; and there was made a great calm.

And he said to them: Why are you fearful? have you not faith yet? And they feared exceedingly, and they said one to another: Who is this (thinnest thou) that both wind and sea obey him?

Christ cast out a legion of devils: he heals the issue of blood, and raises the daughter of Jairus to life.

And they came over the strait of the sea into the country of the Gerasens.

And when he went out of the ship, immediately there met him out of the tombs a man with an unclean spirit:

Who had his dwelling in the tombs, and no man could bind him, not even with chains:

For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no man could tame him.

And he was always day and night in the tombs, and in the mountains, crying and cutting himself with stones.

And seeing Jesus, afar off, he ran and adore him:

And crying with a loud voice, he said: What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

For he said to him: Go out of the man, thou unclean spirit.

And he asked him: What is thy name? And he saith to him: My name is Legion: for we are many.

And he besought him much, that he would not drive him away out of the country.

And there was there near the mountain a great herd of swine, feeding.

And the spirits besought him, saying: Send us into the swine, that we may enter into them.

And Jesus immediately gave them leave. And the unclean spirits went out, and entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea.

And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done.

And they came to Jesus, and they saw him that was troubled with the devil, sitting, clothed, and of a sound mind; and they were afraid.

And they that had seen it, told them in what manner he had been dealt with who had the devil; and concerning the swine.

And they began to pray him to depart from their coasts.

And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him.

And he admitted him not, but saith to him: Go into the house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee.

And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men wondered.

And when Jesus had passed again into the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea.

And there cometh one of the rulers of the synagogue, named Jairus: and seeing him, he falleth down at his feet:

And he besought him much, saying: My daughter is at the point of death; come, and lay thine hand upon her, that she may be save, and may live.

And he went with him, and a great multitude fol lowed him, and they thronged him.

And a woman who was under an issue of blood twelve years,

And had suffered many things from many physicians: and had spent all that she had, and was nothing the better, but rather worse:

When she had heard of Jesus, she came in the crowd behind him, and touched his garment.

For she said: If I shall but touch his garment, I shall be whole.

And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil.
And the lord of that servant being moved with compassion, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest.
30 And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments?
31 And his disciples said to him: Thou seest the multitude thronging thee; and sayest thou, Who hath touched me?
32 And he looked about to see her who had done this. 
33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.
34 And he said to her: Daughter, thy faith hath made thee whole: go in peace, and be thou whole of the disease.
35 While he was yet speaking, some come from the ruler of the synagogue’s house, saying: Thy daughter is dead: why dost thou trouble the master any further?
36 But Jesus having heard the word that was spoken, saith to the ruler of the synagogue: Fear not: only believe.
37 And he admitted not any man to follow him, but Peter, and James, and John, the brother of James.
38 And they came to the house of the ruler of the synagogue; and he seeth a tumult, and people weeping and wailing much.
39 And going in, he saith to them: Why make you this ado, and weep? the damsel is not dead, but sleepest. 
40 And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying:
41 And taking the damsel by the hand, he saith to her: Talitha, cumi; which is, being interpreted: Damsel, (I say to thee,) arise.
42 And immediately the damsel rose up, and walked: now she was twelve years old: and they were astonished with a great astonishment.
43 And he charged them strictly that no man should know it: and commanded that something should be given her to eat.

CHAP. VI.

Christ teaches at Nazareth. He sends forth the twelve apostles. He feeds five thousand with five loaves, and walks upon the sea.

And going out from thence, he went into his own country; and his disciples followed him. 

And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine: saying: How came this man

by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands?

3 ‘Is not this the carpenter, the son of Mary, the brother of James and Joseph, and Jude and Simon? are not also his sisters here with us? and they were scandalized in regard of him.

4 And Jesus said to them: ‘A prophet is not without honour, but in his own country, and in his own house, and among his own kindred.

5 And he could not do any mighty work there, only that he healed a few that were sick, laying his hands upon them;

6 And he wondered because of their unbelief, and he went through the villages round about teaching.

7 ‘And he called the twelve; and began to send them two and two, and gave them power over unclean spirits. 

8 And he commanded them that they should take nothing for their journey, but a staff only: no scrip, no bread, nor money in their purse.

9 ‘But to be shod with sandals, and that they should not put on two coats.

10 And he said to them: Wheresoever you shall enter into a house, there abide till you depart from that place. 

11 And whosoever shall not receive you, nor hear you, going forth from thence, shake off the dust of your feet for a testimony to them.

12 And going forth they preached that they should do penance:

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 ‘And king Herod heard (for his name was made manifest): and he said: John the Baptist is risen again from the dead, and therefore mighty works show forth themselves in him.

15 And others said: He is Elias. But others said: He is a prophet, as one of the prophets.

16 Which Herod hearing, said: John whom I beheaded, he is risen again from the dead.

17 ‘For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip, his brother, because he had married her.

18 For John said to Herod: ‘It is not lawful for thee to have thy brother’s wife.

19 Now Herodias laid snares for him: and was desirous to put him to death, and could not.

20 For Herod feared John, knowing him to be a just


VER. 2. Virtue that had proceeded from him. Virtue to heal this woman’s malady proceeded from Christ, though she touched but his coat: so when the saints by their relics and garments perform miracles, the grace and force thereof cometh from our Saviour: they being but the means or instruments of the same. 

VER. 36. Only believe. Disbelievers grossly abuse this and other similar texts of Scripture, to prove that faith alone sufficeth for justification; whereas God only declares, that he requires a faith in his almighty power for the performance of miracles, and that without this necessary proposition he will not do any miracles. See ver. 5. of following chapter.

VER. 41. Only three resurrections from the dead are mentioned as performed by our Saviour: one just dead, one carried out to be buried, and Lazarus, already in his tomb. These represent the different states of sinners dead in sin, some more desperate than others.

CHAP. VI. VER. 1. After the miracles that Christ had performed, though he was not ignorant how much they desired him, yet that there might be no excuse for their dissipation, he出国留学 to return to them. Theophyl.
and holy man: and kept him, and having heard him, did many things: and he heard him willingly.

21 And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee.

22 And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee.

23 And he swore to her: whatsoever thou shalt ask I will give thee, though it be the half of my kingdom.

24 And when she was gone out, she said to her mother: What shall I ask? But she said: The head of John the Baptist.

25 And she came in immediately with haste to the king, and asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist.

26 And the king was struck sad: yet because of his oath, and because of them that were with him at table, he would not displease her:

27 But sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in the prison.

28 And brought his head in a dish; and gave it to the damsel: and the damsel gave it to her mother.

29 Which his disciples hearing, came, and took his body: and laid it in a tomb.

30 And the apostles coming together unto Jesus, related to him all things that they had done and taught.

31 And he said to them: Come ye apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat.

32 And going up into a ship, they went into a desert place apart.

33 And they saw them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.

34 And Jesus going out, saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

35 And when the day was now far spent, his disciples came to him, saying: This is a desert place, and the hour is now past:

36 Send them away, that going into the next villages and town: they may buy themselves meat to eat.

MATTHEW xiv. 12-17 — LUKE ix. 10-11 — LUKE x. 10 — JOHN vi. 1-2.

be that Herod entertained and showed a particular respect and value for John the Baptist: yet he was exasperated at it, that he had a watchful eye over him, and sought only for an occasion to take him off. W.

V. 37. Church history informs us, that the Christians were accustomed to frequent this tomb with great piety and respect, till the reign of Julian the Apostate, at which time the pagans, through hatred for Christianity, broke open his tomb, and dispersed his bones; but immediately after, thinking it better to burn them, they endeavoured to collect them again. But some religious of a neighbouring convent, lying themselves to the pagans, under pretence of collecting the bones to burn, secreted the greater part of them, and sent them to Philip, at Jerusalem, who sent them to Athanasius, bishop of Alexandria; and in the reign of Theodosius, the temple of Serapis was converted into a Christian church, and dedicated to the honour of St. John the Baptist, where his relics were deposited. Gloss. Ord. n.

V. 38. For two hundred pence. See Matt. xvii. 28. The apostles seem to speak these words ironically, to signify that they had not so much money as would procure a mouthful for each of them. W.

37 But he answering, said to them: Give you them to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat.

38 And he saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes.

39 And he commanded them to make them all sat down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes; looking up to heaven, he blessed, and broke the loaves, and gave to his disciples to set before them: and the two fishes he divided among them all.

42 And they all did eat, and had their fill.

43 And they took up the leavings, twelve baskets full of fragments, and of the fishes.

44 And they that did eat, were five thousand men.

45 And immediately he obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida; whilst he dismissed the people.

46 And when he had dismissed them, he went up to the mountain to pray.

47 And when it was late, the ship was in the midst of the sea, and he alone on the land.

48 And seeing them labouring in rowing, (for the wind was against them,) and about the fourth watch of the night he cometh to them, walking upon the sea: and he would have passed by them.

49 But they seeing him walking upon the sea, thought it was an apparition, and they cried out:

50 For they all saw him, and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I: fear ye not.

51 And he went up with them into the ship, and the wind ceased. And they were far more astonished within themselves.

52 For they understood not concerning the loaves: for their heart was blinded.

53 And when they had passed over, they came into the land of Genesaret, and set to the shore.

54 And when they were gone out of the ship, immediately they knew him:

55 And running through that whole country, they began to carry about in beds those that were sick, where they heard he was.

MARK x. 40—LUKE x. 13—JOHN vi. 2—LUKE x. 43—LUKE x. 44a.

V. 45. The apostles were in a desert place belonging to Bethsaida, which probably was divided from it by some bay or creek, that ran into the land; and Christ only ordered them to pass over this to the city, where he might afterwards have joined them, when he had sent away the people. But in their passage a great storm arose, and they were driven by an adverse wind to the open sea, towards Capernaum: or, probably, when they found the wind so violent, afraid of shipwreck if they heared the shore, they rowed out to sea. This reconciles the seeming discrepancy of S. Mark and S. John, when notwithstanding the directions Christ had given his disciples to go before him to Bethsaida, we find them going to Capernaum. Rutter.

* V. 5. Non posse in the Scripture, is divers times the same as scilicet. See Gen. xxxvii. 11, it is said of Joseph's brethren, they could not, (non poterunt). lacere would not, speak to him peaceably. See John xii. 30, 40.

56 And whithersoever he entered, into towns, or into villages, or cities, they laid the sick in the streets, and besought him that they might touch the hem of his garment: and as many as touched him were made whole.

CHAP. VII.

Christ rebukes the Pharisees. He heals the daughter of the woman of Canaan: and the man that was deaf and dumb.

And there assembled together unto him the Pharisees, and some of the Scribes, coming from Jerusalem.

2 And when they had seen some of his disciples eat bread with common, that is, with unwashed, hands, they found fault.

3 For the Pharisees, and all the Jews, eat not without often washing their hands, holding the tradition of the ancients:

4 And when they come from the market, unless they be washed, they eat not; and many other things there are that have been delivered to them to observe, the washings of cups, and of pots, and of brazen vessels, and of beds.

5 And the Pharisees and Scribes asked him: Why do not thy disciples walk according to the tradition of the ancients, but eat bread with common hands?

6 But he answering, said to them: Well did Isaias prophesy of you, hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me.

7 And in vain do they worship me, teaching doctrines and precepts of men.

8 For leaving the commandment of God, you hold the tradition of men, the washing of pots, and of cups: and many other things you do like to these.

9 And he said to them: Well do you make void the commandment of God, that you may keep your own tradition.

10 For Moses said: Honour thy father and thy mother: and he that shall curse father or mother, dying let him die the death.

11 But you say: If a man shall say to his father or mother, Corban, (that is, a gift,) whatsoever is from me, shall profit thee:

12 And further you suffer him not to do any thing for his father or mother,

13 Making void the word of God by your tradition, which you have given forth. And many other such like things you do.

14 And calling again the multitude unto him, he said to them: Hear ye me all, and understand.

15 There is nothing from without a man entering into him, that can defile him: but the things which come from a man, those are they that defile a man.

16 If any man have ears to hear, let him hear.

17 And when he was come into the house from the multitude, his disciples asked him the meaning of the parable.

18 And he said to them: Are you also so unwise? understand you not that whatsoever thing from without entereth into a man, it cannot defile him:

19 Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats?

20 And he said that the things which come out from a man, they defile a man.

21 From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All these evil things come from within, and defile a man.

24 And he arose from thence, and went to the borders of Tyre and Sidon: and entering into a house, he would have no man know it, but he could not be hid.

25 For a certain woman heard of him, whose daughter had an unclean spirit, and presently came in, and fell down at his feet.

26 For the woman was a Gentile, a Syrophoenician born. And she besought him to cast forth the devil out of her daughter.

27 And he said to her: Let the children first be filled: for it is not good to take the bread of the children, and cast it to the dogs.

28 But she answered, and said to him, Yea, Lord: for the whelps also eat under the table of the crumbs of the children.

29 And he said to her: For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the girl lying upon the bed, and that the devil was gone out.

31 And again going out of the borders of Tyre, he came by Sidon to the sea of Galilee, through the midst of the territories of Decapolis.

32 And they bring to him one that was deaf and dumb, and they besought him to lay his hand upon him.

33 And taking him aside from the multitude, he put his fingers into his ears, and spitting, he touched his tongue;
34 And looking up to heaven, he groaned, and said to him: Ephphatha; that is, Be opened.
35 And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right.
36 And he charged them that they should tell no man.
But the more he charged them, so much the more a great deal did they publish it:
37 And so much the more did they wonder, saying: He hath done all things well: he hath made, both the deaf to hear, and the dumb to speak.

CHAP. VIII.

Christ feeds four thousand. He gives sight to a blind man. He foretells his passion.

And those days again, when there was a great multitude, and they had nothing to eat; calling his disciples together, he saith to them:
2 I have compassion on the multitude: for behold they have now been with me three days, and have nothing to eat.

3 And if I send them away fasting to their own houses, they will faint in the way; for some of them came from afar off.
4 And his disciples answered him: From whence can any one satisfy them here with bread in the wilderness?
5 And he asked them: How many loaves have ye, and they said: Seven.

6 And he commanded the people to sit down on the ground: and taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them, and they set them before the people.
7 And they had a few little fishes: and he blessed them, and commanded them to be set before them.
8 And they did eat and were filled, and they took up which was left of the fragments, seven baskets.
9 And they that had eaten were about four thousand: and he sent them away.
10 And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha.

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
12 And sighing deeply in spirit, he saith: Why doth this generation seek a sign? Amen, I say to you, a sign shall not be given to this generation.
13 And leaving them, he went up again into the ship, and passed to the other side of the water.
14 And they forgot to take bread: and they had but one loaf with them in the ship.
15 And he charged them, saying: Take heed and be ware of the leaven of the Pharisees, and of the leaven of Herod.
16 And they reasoned among themselves, saying: Because we have no bread.
17 Which Jesus knowing, saith to them: Why do you reason, because you have no bread? do you not yet know nor understand? have you still your heart blinded?
18 Having eyes, see you not? and having ears, hear you not? Neither do you remember.
19 When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to him: Twelve.
20 And when the seven loaves among four thousand, how many baskets full of fragments took you up? And they say to him: Seven.
21 And he said to them: How do you not yet understand?
22 And they came to Bethsaida: and they brought to him a blind man, and they besought him to touch him.
23 And taking the blind man by the hand, he led him out of the town, and spitting upon his eyes, laying his hands on him, he asked him if he saw any thing.
24 And looking up, he said: I see men, as trees, walking.
25 After that he laid his hands again upon his eyes, and he began to see, and was restored, so that he saw all things clearly.
26 And he sent him to his house, saying: Go into thy house, and if thou enter into the town, tell nobody.
27 And Jesus went out, and his disciples, into the country of the Gadarees.

VER. 11. Jesus Christ did not consent to the petition they made him, because there will be another time for signs and wonders, viz., his second coming, when the powers of heaven shall be moved, and the moon refuse her light. This his first coming is not to terrify man, but to instruct and store his mind with lessons of humility, and every other virtue. Theophyl.

VER. 19. Jesus Christ fashions a deep sigh on account of their obstinacy, and says, Why do these ask for a miracle to confirm their belief, when they resist the authority of so many miracles, which are daily performed under their eyes? V.-A sign shall not be given. But by a Hebrew form of speech, if divers times is put for a negative. Ws.

VER. 15. Of the leaven of Herod. In S. Matt., chap. xvi. 6, we read of the leaven of the Pharisees and Sadducees: we may conclude that Christ named all of them.

VER. 23. It may be asked, why our Lord led the man from the multitude before he cured him? It may be answered, that he did it not to seem to perform his prodigies through vain-glory; and thence to teach us to shun the empty praise of men; lest, to facilitate recollection, and to give himself to prayer, before he cured the blind man; and, lastly, he went out of the city because the inhabitants of Bethsaida had already rendered themselves unworthy of the miracles of Christ.

VER. 25. Our Saviour made use of exterior signs in the performance of his miracles to command attention, and to signify the inward effects of the favours granted: those the Catholic Church, after the example of her Founder and Model, also sees in the celebration of her sacraments, and for the same purposes.
town of Caesarea Philippi; and in the way he asked his disciples, saying to them: 'Who do men say that I am?'

28 And they answered him, saying: 'John the Baptist; but some say, Elias, and others as one of the prophets.'

29 Then he said to them: 'But who do you say that I am?' Peter answering, said to him: 'Thou art the Christ.'

30 And he strictly charged them that they should not tell any man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the ancients, and by the high priests, and the Scribes, and be killed: and after three days rise again.

32 And he spoke the word openly: 'And Peter taking him, began to rebuke him.

33 But he turning about and seeing his disciples, threatened Peter, saying: Go after me, satan, because thou dost not relish the things that are of God, but the things that are of men.

34 And calling together the multitude with his disciples, he said to them: 'If any man will follow me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, and for the gospel, shall save it.

36 For what will it profit a man, if he gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he shall come in the glory of his Father with the holy angels.

39 And he said to them: 'Amen, I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power.'

CHAP. IX.

Christ is transfigured. He casts out the dumb spirit. He teaches humility, and to avoid scandal.

And after six days Jesus took with him Peter, and James, and John: and ledeth them up to a high mountain apart by themselves, and was transfigured before them.

2 And his garments became shining, and exceedingly white as snow, so as no fuller on earth can make white.

3 And there appeared to them Elias with Moses: and they were talking with Jesus.

4 And Peter answering, said to Jesus: 'Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, one for Moses, and one for Elias.'

5 For he knew not what he said: for they were struck with fear.

6 And there was a cloud that overshadowed them, and a voice came out of the cloud, saying: This is my beloved Son: hear ye him.

7 And immediately looking about, they saw no man any more, but Jesus only with them.

8 And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the Son of man shall be risen again from the dead.

9 And they kept the word to themselves: questioning together what that should mean: When he should be risen from the dead.

10 And they asked him, saying: 'Why then do the Pharisees and Scribes say, that Elias must come first?'

11 And he answered, and said to them: 'Elias, when he shall come first, shall restore all things: and how 'tis written of the Son of man, that he must suffer many things, and be despised.

12 But I say to you, that Elias also is come, (and they have done to him whatsoever they would,) as it is written of him.

13 And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

14 And presently all the people seeing Jesus, were astonished and struck with fear: and running to him, they saluted him.

15 And he asked them, what do you question among yourselves?

16 And one of the multitude answering, said: Master, I have brought to thee my son who hath a dumb spirit.

17 And wheresoever he taketh him, he dasheth him, and he foameth, and gnasheth with his teeth, and pineth away; and I spoke to thy disciples to cast him out, and they could not.

18 And Jesus answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him to me.

19 And they brought him. And when he had seen him, immediately the spirit troubled him: and being thrown down upon the ground, he rolled about, foaming.

20 And he asked his father: How long a time is it since this hath happened unto him? But he said: From his infancy.

21 And oftentimes hath he cast him into the fire, and into waters, to destroy him. But if thou canst do any thing, have compassion on us, and help us.'

VER. 9. Risen from the dead. The disciples believed the resurrection of the dead, but they knew not what Christ meant by his rising from the dead. Their thoughts were filled with the idea of a glorious kingdom in this world, in which they should enjoy great dignities and offices under the Messiah.

VER. 10. The Jews here confound the two comings of Jesus Christ. The Baptist, in the spirit of Elias, will precede the first, and Elias in person the second coming of Christ.

VER. 22. The answer of our Lord is adapted to the petition of the child's father. He had said: If thou canst do any thing, have mercy on us; and Christ answered, If thou canst believe, all things are possible to him that believeth. The sense is not, as he the
22 And Jesus saith to them: If thou canst believe, all things are possible to him that believeth.

23 And immediately the father of the boy crying out, with tears, said: I do believe, Lord; help thou my unbelief.

24 And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Thou deaf and dumb spirit, I command thee, go out of him: and enter no more into him.

25 And crying out, and greatly tearing him, he went out of him, and he became as one dead; insomuch that many said: He is dead

26 But Jesus taking him by the hand, lifted him up, and he arose.

27 And when he was come into the house, his disciples asked him privately: Why could not we cast him out?

28 And he said to them: This kind can go out by nothing, but by prayer and fasting.

29 And departing from thence, they passed through Galilee, and he would not that any man should know it.

30 And he taught his disciples, and said to them: 'The Son of man shall be delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day.

31 But they understood not the word: and they were afraid to ask him.

32 And they came to Capernaum. And when they were in the house, he asked them: Whence did you treat of in the way?

33 But they held their peace: for in the way they had disputed among themselves, which of them should be the greatest.

34 And sitting down, he called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the servant of all.

35 And taking a child, he set him in the midst of them: and when he had embraced him, he saith to them:

36 Whosoever shall receive one such child as this in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

37 'John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him.

38 But Jesus said: Do not forbid him: for there is no man that doth a miracle in my name, that can soon speak ill of me.

39 For he that is not against you, is for you;

40 'For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: Amen, I say to you, he shall not lose his reward.

41 'And whosoever shall scandalize one of these little ones, who believe in me; it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea.

42 'And if thy hand scandalize thee, cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into unquenchable fire:

43 Where their worm dieth not, and the fire is not extinguished.

44 And if thy foot scandalize thee, cut it off; it is better for thee to enter lame into life everlasting, than, having two feet, to be cast into the hell of unquenchable fire:

45 'Where their worm dieth not, and the fire is not extinguished.

46 And if thine eye scandalize thee, pluck it out: it is better for thee, with one eye, to enter into the kingdom of God; than, having two eyes, to be cast into the hell of fire:

47 Where their worm dieth not, and the fire is not extinguished.

48 'For every one shall be salted with fire: and every victim shall be salted with salt.

49 'Salt is good: but if the salt become unsavoury, wherewith will you season it? Have salt in you, and have peace among you.

**CHAP. X.**

Marriage is not to be dissolved. The danger of riches. The ambition of the sons of Zebulun. A blind man is restored to his sight.

AND rising up from thence, he cometh into the territories of Judea, beyond the Jordan: and the people flock to him again. And as he was accustomed, he taught them again.

2 And the Pharisees coming to him, asked him: Is it lawful for a man to put away his wife? tempting him.

3 But he answering, saith to them: What did Moses command you?

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b believeth could do all things; but that any thing might be done by the Divine power and goodness, in favour of him that had a firm and lively faith. Wl.

v. 35. If the man believed, he said, why does he add, help my unbelief? It may be answered, because faith is manifold; there is a faith of beginners, and a faith of the perfect. The insipient faith this man already possessed, and he besought our Saviour to help him to the higher degrees of this virtue. No one becomes great and perfect all at once, but must first not far off with small beginnings, and thus gradually ascend to the height of perfection. Thus the man, who, by the inspiration of grace, has received imperfect faith, may be said at the same time to believe, and still to be incredulous. Ven. Hodge.

w. 37. The person, whom the apostles had forbidden to work miracles in the name of Christ, believed indeed in Christ; but did not follow him, in account of the great poverty of the apostles: he was not perfect, nor had he left all things a follow Christ. The apostles therefore concluded, that such a one was not worthy to work miracles in the name of the Divine Master. But for this reason, Christ rebukes them, saying, Do not, &c. &c.

v. 40. Here we may find that no one, however poor, can be excused from good works; since there is no one who is not able to give at least a cup of cold water; and we are assured that he will not lose his reward. Nic. de Lyra.

v. 43. Where their worm dieth not. These words are taken out of Is. liv. 18; and are to be understood of the punishments and fruitless repentance of the wicked in the next world. Wl.

v. 44. For every one shall be salted with fire. The sense seems to be, that every wicked unrepenting sinner (of whom it was before said, that their worm dieth not) shall be severely and continually punished, though not consumed by the fire of hell. And every victim shall be salted with salt; that is, even good men shall be cleansed and purified by trials and sufferings in this world, as some victims were to be salted by the law. Lev. ii. 19. Wl.

v. 49. Became unsavoury; i. e. if he, who has once received the faith, should apostatize from it, what is there that can possibly convert him from his wicked ways; since even the salt, with which he was salted, is become unsavoury. I. e. the doctrine he formerly received are no longer of any use. Nic. de Lyra.
4 And they said: 'Moses permitted to write a bill of divorcement, and to put her away.'
5 And Jesus answering, said to them: Because of the hardness of your heart, he wrote you that precept.
6 But from the beginning of the creation, 'God made them male and female.
7 For this cause a man shall leave his father and mother: and shall cleave to his wife.
8 'And they two shall be in one flesh. Therefore now they are not two, but one flesh.
9 What therefore God joined together, let not man put asunder.
10 And in the house again his disciples asked him concerning the same thing.
11 And he said to them: Whosoever shall put away his wife, and marry another, committeth adultery against her.
12 And if the wife shall put away her husband, and be married to another, she committeth adultery.
13 And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them.
14 And when Jesus saw it, he was much displeased, and said to them: Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God.
15 Amen. I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it.
16 And embracing them, and laying his hands upon them, he blessed them.
17 And when he was gone forth into the way, a certain man running up and kneeling before him, 'asked him: Good Master, what shall I do that I may receive life everlasting?'
18 And Jesus said to him: Why callest thou me good? None is good, but one: that is God.
19 'Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear false witness, do not fraud, honour thy father and mother.
20 But he answering, said to him: Master, all these things I have observed from my youth.
21 And Jesus looking on him, loved him; and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.
22 But he being struck sad at the saying, went away sorrowful: for he had great possessions.
23 And Jesus looking round about, saith to his disciples: How hardly shall they who have riches, enter into the kingdom of God!
24 And the disciples were astonished at his words. But Jesus answering again, saith to them: Children, how

CHAP. X. VER. 4. Moses permitted the injured husband to send away his wife, declaring that he had repudiated her. See Deut. xxiv. 1.
VER. 14. Unless we are possessed of the innocence and purity of little children, we cannot enter the kingdom of heaven. By the kingdom of heaven, we may here understand the truths of the gospel; for as a child never contradicts its teachers, or opposes to them vain reasonings and empty words, but faithfully and readily receives their instructions, and with fear obeys them; so must we implicitly obey, and without any, the least, opposition, receive the word of the Lord. Ven. Bede.
VER. 18. None is good. Of himself, entirely and essentially, but God alone: men may be good also, but only by a participation of God’s goodness. Ch.

S. MARK.

CHAP. X.

25 It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.
26 And they wondered the more, saying among themselves: Who then can be saved?
27 And Jesus looking on them, saith: With men it is impossible; but not with God: for all things are possible with God.
28 And Peter began to say to him: Behold, we have left all things, and have followed thee.
29 Jesus answering, said: Amen, I say to you, there is no man, who hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel:
30 Who shall not receive a hundred times as much, now in this time: houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come, life everlasting.
31 But many that are first, shall be last, and the last first.
32 And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished: and following, were afraid. And taking again the twelve, he began to tell them the things that should befall him.
33 Saying: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the Scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles.
34 And they shall mock him, and spit upon him, and scourge him, and kill him: and the third day he shall rise again.
35 And James, and John, the sons of Zebedee, came to him, saying: Master, we desire that whatsoever we shall ask, thou wouldest do it for us.
36 But he said to them: What would you that I should do for you?
37 And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
38 And Jesus said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?
39 But they said to him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized:
40 But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared.

VER. 21. Loved him. It is worthy of inquiry, how that could happen which the evangelist here mentions, how Jesus could love this young man; when, as it is here related, he did not follow the admonitions given him by Jesus Christ. The reason is, Christ loved him for his past behaviour, and his strict observance of the old law. S. Chrys. in S. Thom. Cat. Aur.
VER. 28. Christ goes before, to show his eagerness to suffer the ignominies and torments of his approaching passion, for our salvation. Theophy—But the disciples being already forewarned of what their Master was to suffer from the high priest and the Scribes, went along the road to Jerusalem, with silent fear and trepidation, either lest they should be put to death with him, or lest he, whose life and doctrine they adored, should fall into the hands of his enemies. Ven. Bede.
against you, and immediately at your coming into the town, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring him.

3 And if any man shall say to you: What are you doing? say ye that the Lord hath need of him: and immediately he will let him come hither.

4 And going their way, they found the colt tied before the gate without, in the meeting of two ways: and they loosed him.

5 And some of them that stood there, said to them: What do you, loosing the colt?

6 And they said to them as Jesus had commanded them: and they let him go with them.

7 And they brought the colt to Jesus: and they lay their garments on him, and he sat upon him.

8 And many spread their garments in the way: and others cut down branches from the trees, and strewed them in the way.

9 And they that went before, and that they followed, cried, saying: Hosanna:

10 Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh.

11 Hosanna in the highest.

12 And he entered Jerusalem, into the temple: and having viewed all things round about, when now the hour of evening was come, he went out to Bethania with the twelve.

13 And the next day, when they came out from Bethania, he was hungry.

14 And when he had seen afar off a fig-tree having leaves, he came, if perhaps he might find anything on it. And when he was come to it, he found nothing but leaves: for it was not the time for figs.

15 And answering, he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it.

16 And they came to Jerusalem. And when he had entered into the temple, he began to cast out them that sold and bought in the temple, and he overthrew the tables of the money-changers, and the chairs of them that sold doves.

*Psalm xxvii. 20; Isaiah xxviii. 14; Matthew xx. 41; Luke xix. 38; Matthew xx. 12.* 

Christ enters into Jerusalem upon an ass: cursing the barren fig-tree: and drives the buyers and sellers out of the temple.

And when they were drawing near to Jerusalem, to Bethania, at the Mount of Olives, he senteth wo of his disciples.

2 And senteth to them: Go into the village that is over against you, and immediately at your coming into the town, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring him.

3 And if any man shall say to you: What are you doing? say ye that the Lord hath need of him: and immediately he will let him come hither.

4 And going their way, they found the colt tied before the gate without, in the meeting of two ways: and they loosed him.

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*Psalm xxvii. 20; Isaiah xxviii. 14; Matthew xx. 41; Luke xix. 38; Matthew xx. 12.*
There was a certain master of a family who planted a vineyard, and made a hedge round about it, and dug in it a wine-press, and built a tower, and let it out to husbandmen, and went into a strange country.
16 And he suffered not that any man should carry a vessel through the temple.

17 And he taught, saying to them: Is it not written: 'My house shall be called the house of prayer to all nations? But you have made it a den of thieves.

18 Which when the chief priests, and the Scribes, had heard, they sought how they might destroy him: for they feared him, because the whole multitude was in admiration at his doctrine.

19 And when evening was come, he went forth out of the city.

20 And when they passed by in the morning, they saw the fig-tree dried up from the roots.

21 And Peter remembering, said to him: Rabbi, behold the fig-tree, which thou cursedst, is withered away.

22 And Jesus answering, saith to them: Have the faith of God.

23 Amen, I say to you, that whosoever shall say to this mountain: Be thou removed, and be thou cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he shall say shall be done: it shall be done for him.

24 Therefore, I say to you, all things, whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you.

25 And when you shall stand to pray, forgive, if you have any thing against any man, that your Father also, who is in heaven, may forgive you your sins.

26 But if you will not forgive, neither will your Father, who is in heaven, forgive you your sins.

27 And they came again to Jerusalem. And when he was walking in the temple, there come to him the chief priests, and the Scribes, and the ancients;

28 And they say to him: By what authority dost thou these things? and who hath given thee this authority to do these things?

VER. 16. The vessels here spoken of as not allowed to be carried through the temple, were not any belonging to the temple, but only such as were brought by those who were buying and selling. — If Christ could not permit to see his Father's house profaned, even with these things which in another place were not unbecoming, how indignant must he be to see the temple of God defiled with blasphemous and heretical doctrines, and with that levity and mutiny observed in thoughtless, giddy Christians, who thus scandalize and pervert his devoted children.

VER. 18. What effect this strong reproof of our Saviour had upon the Jewish priests, and other ministers of the temple, is related by the evangelist in the subsequent words: they sought how they might destroy him. Still they were obliged to protract their inquisitorial designs for a short time, as the multitude were in admiration at his doctrine. Gloss.

VER. 23. Ecclesiastical history informs us, that St. Gregory of Neo-Caesarea, surnamed Thaumaturgyus, (whose feast is kept Nov. 17,) performed this miracle, removing by his prayers a mountain that obstructed the building of a church. Ven. Bede.

VER. 26. Faith alone will suffice for the remission of sins; we must moreover pardon every neighbour, and from our heart.

VER. 29. No one can estimate the exercise of power in the hands of Dr. Bowes, "which was made to our Saviour: Tell us by what authority dost thou these things, and who hath given thee this authority. The reasonableness of it our Lord did often avow, declaring that if by his doctrine and works he had not vouchsafed the Divinity of his authority, it had been no sin to disbelieve or reject him." John vi. 31, 36; x. 25, 37, and xv. 22, 24. Dr. Bowes on Supremacy, p. 49. — This principle, which supposes in powers the necessity of a lawful mission, was formerly, and may still be, triumphantly urged against Luther, Calvin, Usthal, Cranmer, and all the first pretended Reformers of the Catholic Church. For whence, said the Catholics, did these innovators derive their mission? Who sent them to preach? Who gave them authority to reform and alter the whole state of God's Church? Let them show their commission for this purpose, either ordinary or extraordinary. Unless they can do this, we have nothing to do with usurpers and intruders. . . . If it be said that they have extraordinary mission, immediately derived from God, why did they not show their credentials, stamped with the broad seal of heaven; that is, why did they not by clear and evident miracles, such as Christ and his apostles wrought, attest their being thus extraordinarily commissioned for the extraordinary work of the Reformation? Without such proofs as these, no pretensions to an extraordinary mission, in opposition to the ordinary Church authority, can be admitted. Otherwise every fanatic or enthusiast, following his own caprice, may pretend to a call from heaven; and, upon this foolish plea, puff up his own dreams for the pure word of God, in contempt of all authority, whether of Church or State.

VER. 2. The just servant whom the Almighty sent, was Moses; but they sent him away empty; for, says the Psalmist, they provoked him to anger in the camp. Paul, c. The second servant sent was David, whom he showed graciously, saying, What have we to do with David? 3 Kings xii. 16. The third was the school of the prophets; and which of the prophets did they not kill? Matt. xxiv. 3. Ven. Bede.
8 And lying hold on him, they killed him: and cast him out of the vineyard.

9 What, therefore, will the lord of the vineyard do? He will come and destroy the husbandmen: and will give the vineyard to others.

10 And have you not read this Scripture: The stone which the builders rejected, the same is become the head of the corner:

11 By the Lord hath this been done, and it is wonderful in our eyes!

12 And they sought to lay hands on him: but they feared the people. For they knew that he spoke this parable against them. And leaving him, they went their way.

13 And they send to him some of the Pharisees, and of the Herodians; to catch him in his words.

14 And coming, they say to him: Master, we know that thou art a true speaker, and carest not for any man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar; or shall we not give it?

15 But he knowing their dissimulation, saith to them: Why tempt you me? bring me a penny, that I may see it.

16 And they brought it to him. And he saith to them: Whose is this image and inscription? They say to him: Caesar's.

17 And Jesus answering, said to them: 'Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him. And there came to him the Sadducees, who say there is no resurrection; and they asked him, saying:

18 Master, Moses wrote unto us, that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife, and raise up seed to his brother.

20 Now there were seven brethren; and the first took a wife, and died, leaving no issue.

21 And the second took her, and died: and neither did he leave any issue. And the third in like manner.

22 And the seven took her in like manner; and did not leave issue. Last of all the woman also died.

23 In the resurrection, therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said to them: Do ye not therefore err, not understanding the Scriptures, and the power of God?

25 For when they shall rise again from the dead, they shall neither marry, nor be given in marriage, but are as the angels in heaven.

26 And, as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?'

27 He is not the God of the dead, but of the living. You therefore do greatly err.

28 And there came one of the Scribes, that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment?

29 And Jesus answered him: The first commandment of all is: "Hear, O Israel, the Lord thy God is one:

30 And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment.

31 And the second is like to it: Thou shalt love thy neighbour as thyself. There is no other commandment greater than these.

32 And the Scribe said to him: Well, master, thou hast said in truth, that there is one God, and there is no other besides him.

33 And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love one's neighbour as himself, is a greater thing than all holocausts and sacrifices.

34 And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answering, said, teaching in the temple, How do the Scribes say, that Christ is the son of David?

36 For David himself saith by the Holy Ghost: 'The Lord said to my Lord, Sit thou on my right hand, until I make thy enemies thy footstool.'

37 David, therefore, himself calleth him Lord, and whence is he then his son? And a great multitude hear him gladly.

VEN. 8. They cast the holy Jesus Christ, out of the vineyard, by leading him out of Jerusalem to be crucified, Theyphory.

VEN. 10. By this question, Christ shows that they were about to fulfill this prophecy, by casting him off, planning his death, and delivering him up to the Gentiles, by which he became the corner-stone, joining the two peoples of the Jews and Gentiles together, and forming out of them the one city and one temple of the faithful, Ven. Bede.

VEN. 14. The disciples of the Pharisees said this in order to induce our Saviour to answer them, 'that they were not to pay tribute to Caesar, being the people of God;' an answer they confidently anticipated, and which the Herodians hearing, might immediately apprehend him, and thus remove the odium from themselves to Herod, Ven. Bede.

VEN. 16. Although Christ clearly establishes here the strict obligation of paying to Caesar what belongs to Caesar, in the confusion of his very enemies, he shall still find them bringing forward against him the charge of disloyalty, as if he forbade tribute to be paid to Caesar. Luke xxii. 2. After the example of her Divine model, the Catholic Church has uniformly taught, with St. Paul, the necessity of obeying the powers in being; and this not for fear of their wrath, but for conscience sake.—With reason were they astonished at the wisdom of this answer, which eluded all their artifices, and taught them at the same time what they owed to their prince, and what they owed to God; and whoever hopes for the favour of heaven, must conscientiously observe this double duty to God and to the magistrate.

VEN. 20. The doctrine of the resurrection from the dead is clearly given in the book of Moses, where mention is made of the burning bush, from the midst of which God appeared to Moses: have you not read, I say, what God said to him? As God is the God of the living, you must be in an egregious error in imagining that such as die in the eyes of the world, not to return thither any more, die in the same manner in the eyes of God, to live no more. V.

VEN. 23. Venerable Bede gathers from this answer of the Scribe, that it has been long disputed among the Scribes and Pharisees, which was the greatest commandment in the law; some preferring the acts of faith and love, because many of the Fathers, before the law was instituted, were pleasing to God on account of their faith and piety, and not on account of their sacrifices; yet none were agreeable to God who had not faith and charity. This excellency of charity taught us that faith only is not sufficient. H.

VEN. 37. This interrogation of Jesus instructs us how to refute the adversaries of truth: for if any assert that Christ was but a simple and holy man, a mere descendant of the race of David, we will ask them, after the example of Jesus; If Christ be man only, and the son of David, how does David, under the inspiration
And he said to them in his doctrine: * Be aware of the Scribes, who love to walk in long robes, and to be saluted in the market-places. 39 And to sit in the first chairs in the synagogues, and to have the highest places at suppers; 40 Who devour the houses of widows under the pretence of long prayer: these shall receive greater judgment. 41 And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much. 42 And there came a certain poor widow, and she cast in two mites, which make a farthing. 43 And calling his disciples together, he saith to them: Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury. 44 For they all did cast in of their abundance; but she, of her want, cast in all she had, even her whole living.

And as he was going out of the temple, one of his disciples saith to him: Master, behold what manner of stones, and what buildings are here. 2 And Jesus answering, saith to him: Seest thou all these great buildings? There shall not be left here a stone upon a stone, that shall not be thrown down. 3 And as he sat on the Mount of Olives, over against the temple, Peter and James, and John and Andrew, asked him apart: 4 Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled? 5 And Jesus answering, began to say to them: Take heed, lest any man deceive you. 6 For many shall come in my name, saying: I am he: and they shall deceive many. 7 And when ye shall hear of wars and rumours of wars, be not afraid: for such things must needs be: but the end is not yet. 8 For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in places, and famines. These are the beginnings of sorrows. 9 But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them. 10 And unto all nations the gospel must be first preached. 11 And when they shall lead you up, delivering you up, be not thoughtfull beforehand what you shall speak; for whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. 12 And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall put them to death. 13 And you shall be hated by all men for my name’s sake. But he that shall endure unto the end, he shall be saved. 14 And when you shall see the abomination of desolation, standing where it ought not: let him that readeth, understand: then let those who are in Judea, flee to the mountains: 15 And let him that is on the house-top not go down, nor enter therein to take any thing out of his house: 16 And let him that shall be in the field, not turn back again to take his garment. 17 And woe to them that are with child, and that give suck in those days. 18 But pray ye, that these things may not happen in winter. 19 For in those days shall be tribulations, such as were not from the beginning of the creation which God created until now, neither shall be. 20 And unless the Lord had shortened the days, no flesh should be saved: but for the sake of the elect which he hath chosen, he hath shortened the days. 21 And then, when any man shall say to you: Lo, here is Christ; or, lo, he is there: do not believe. 22 For there will rise up false Christs, and false prophets...
But they said: Not on the festival day, lest there should be a tumult among the people.

And when he was in Bethania, in the house of Simon, the leper, and was at meat: there came a woman, having an alabaster box of ointment of precious spikenard; and breaking the alabaster box, she poured it out upon his head.

Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made?

For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.

But Jesus said: Let her alone; why do you molest her? She hath wrought a good work upon me.

For the poor you have always with you: and whosoever you will, you may do them good: but me you have not always.

She hath done what she could: she is come beforehand to anoint my body for the burial.

And Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.

And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them.

And they hearing it, were glad: and promised to give him money. And he sought how he might conveniently betray him.

Now, on the first day of the unleavened bread, when they sacrificed the Pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the Pasch?

And he senteth two of his disciples, and saith to them: Go ye into the city: and there shall meet you a man carrying a pitcher of water, follow him;

And wheresoever he shall go in, say to the master of the house: The master saith, Where is my refectory? where I may eat the Pasch with my disciples?

And he will show you a large dining-room, furnished: and there prepare ye for us.

And his disciples went their way, and came into the

—The first part of the history of the passion of Christ.

NOW 

the feast of the Pasch, and of the spices, was after two days: and the chief priests, and the Scribes, sought how they might by some wise lay hold on him, and kill him.

—Mark xxiv. 31.
city: and they found as he had told them, and they prepared the Pasch.

17 And when evening was come, he cometh with the twelve.

18 And when they were at table, and eating, Jesus saith: Amen, I say to you, that one of you who eateth with me, shall betray me.

19 But they began to be sorrowful, and to say to him, one by one: Is it I?

20 And he said to them: One of the twelve that dip- peth his hand in the dish with me.

21 And the Son of man indeed goeth; as it is written of him: but woe to that man, by whom the Son of man shall be betrayed. It were better for him if that man had not been born.

22 And whilst they were eating, Jesus took bread: and blessing, broke, and gave to them, and said: Take ye, this is my body.

23 And having taken the chalice, giving thanks, he gave it to them, and they all drank of it.

24 And he said to them: This is my blood of the new testament, which shall be shed for many.

25 Amen, I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God.

26 And when they had sung a hymn, they went forth to the Mount of Olives.

27 And Jesus saith to them: You will all be scandalized in me this night: for it is written: I will strike the shepherd, and the sheep shall be dispersed;

28 But after I shall be risen again, I will go before you into Galilee.

29 But Peter saith to him: Although all shall be scandalized in thee, yet not I.

30 And Jesus saith to him: Amen, I say to thee, to thee shall be given the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

31 But he spoke the more vehemently: Although I should die together with thee, I will not deny thee: And in like manner also said they all.

32 And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here while I pray.

33 And he taketh Peter, and James, and John, with him: and he began to fear, and to be heavy.

34 And he saith to them: My soul is sorrowful even unto death: stay you here and watch.

35 And when he had gone forward a little, he fell flat on the ground: and he prayed, that, if it were possible, the hour might pass from him:

36 And he said: Abba, Father, all things are possible to thee; take away this chalice from me: but not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

38 Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

39 And going away again, he prayed, saying the same words.

40 And when he returned, he found them again asleep, (for their eyes were heavy,) and they knew not what to answer him.

41 And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners.

42 Rise up: let us go. Behold, he that will betray me, is at hand.

43 And while he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multi-

chat supper of the lamb sacrificed? Lit. in the Lat. of the offering, or my reflection? But it is generally agreed that here is meant a place to eat in. 

This is my body.

VER. 22. This which I now give you, and which you receive: for the bread is not the figure only of Christ, but is changed into the true body of Christ; and he himself says, The bread, which I will give you, is my flesh. 

S. John vi. But the flesh of Christ is not seen, on account of our infirmity; for if we were allowed to see with our eyes the flesh and blood of Jesus, we should not dare to approach the blessed sacrament. Our Lord therefore, condescending to our weakness, preserves the outward species of bread and wine, but changes the bread and wine into the reality of flesh and blood. Theophy.—S. Chrysostom, in his third sermon on the treason of Judas, says, Christ is also now present to adorn our table, (altar,) the same that was present to adorn that table. The priest stands his wascendant, and pronounces the words, but the power and grace is of God. He says, This is my body, and the word changes the elements: and as the sentence increase and multiply, and fill the earth, was only spoken once, but still imparts sacrament to human nature throughout all time; so these words (of consecration) once spoken, constitute an absolute, perfect sacrifice upon every altar of the Church from that day to this, yea, even to the time when Christ shall come again at the last day. 

S. Chrysostom, Serm. 20, on the treachery of Judas.

That is impossible to imagine others more explicit. Their force and import will however appear in a still stronger light, if we consider the formal promise Christ had made to his apostles, as related by S. John, that he would give them his flesh to eat. that same flesh he was to deliver up for the life of the world. He on that occasion confirms with remarkable emphasis of expression the reality of this munificence, assuring them that his flesh was taken indeed, and his blood drink indeed; and when some of the disciples were shocked at such a proposition, he still insisted that unless they eat his flesh, they should have no life in them. The possibility of it he evinced from his Divine power, to be exemplified in his miraculous ascension; the necessity of it he established, by permuting these to abandon him who refused to believe in; and the belief of it be- ened on the minds of his disciples, from the consideration that he, their teacher, was the Son of God, and the author of their eternal salvation. The apostles were deeply impressed with these thoughts, previously to the institution of the holy Eucharist; consequently when they beheld Jesus Christ, just before his death, taking bread into his sacred hands; when, after blessing it with solemnity, they heard him say, Take, eat; this is my body, which shall be given for you; they knew immediately that it was truly his body, which he now gave them to eat, according to his former promise. And though their reason or senses might have started difficulties, yet all these were obviated by their belief of his being God, and consequently able to effect whatever he pleased, and to make good whatever he said. Moreover, if we consult tradition, we shall find that the Greek, as well as the Latin Church, has uniformly declared in favour of the literal sense of Christ's words, as may be seen at large in all Catholic controversy. The learned author of the Perpetuie de la Foi, and his continuator, Renautot, in the two additional quarto volumes, have invincibly demonstrated, that the belief of all the Oriental Christians perfectly coincides with that of the Catholic Church, respecting the real presence. 

This is my blood.

VER. 24. Which shall be shed. With words so explicit, with the unanimous agreement of the Eastern and Western Churches, how can any Dissenters bring themselves to believe that there is nothing more disguised, or given, than a memorial of Christ's passion and death? Catholics, who believe in the real presence, do certainly more in themselves the resemblance of our Saviour's death and passion, with more lively sentiments of devotion than they who believe it to be mere bread and wine.

VER. 27. Christ permitted his disciples to fall, that they might learn not to trust in themselves. To strengthen his prediction, he adds the testimony of Zacharias the prophet, (xiii. 7.) I will strike the shepherd, and the sheep shall be dispersed. Theophy. This text is expressed in other words, being there spoken in the person of the prophet, Strike the pastor, and the sheep shall be dispersed. Ven. Behe. By these words, the prophet prophesies for the passion of the Lord. The Almighty Father and all the angels pray, that he may strike the shepherd. This is sent by the Father, and is stricken by becoming inaccurate, and suffering death. S. Jerom.

VER. 45. Our Lord received the kiss of the traitor, that he might not
tude, with swords and staves, from the chief priests, and the Scribes, and the ancients.

44 And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him, and lead him away cautiously.

45 And when he was come, immediately going up to him, he saith: Hail, Rabbi; and he kissed him.

46 But they laid hands on him, and held him.

47 And one of them that stood by, drawing a sword, struck the servant of the chief priest, and cut off his ear.

48 And Jesus answering, said to them: Are you come out as against a robber with swords and staves, to apprehend me?

49 I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled.

50 Then his disciples leaving him, all fled away.

51 And a certain young man followed him, having a linen cloth cast about his naked body: and they and held on him.

52 But he casting off the linen cloth, fled from them naked.

53 And they brought Jesus to the high priest: and all the priests, and the Scribes, and the ancients, were assembled together.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants at the fire, and warmed himself.

55 And the chief priests, and all the council, sought for evidence against Jesus, that they might put him to death; and they found none.

56 For many bore false witness against him, and their evidence did not agree.

57 And some rising up, bore false witness against him, saying:

58 We heard him say: I will destroy this temple made with hands, and within three days I will build another, not made with hands.

59 And their witness did not agree.

60 And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ, the Son of the blessed God?

62 And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.

63 Then the high priest rending his garments, saith: What need we any further witnesses?

64 You have heard the blasphemy. What think you? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say to him: Prophesy: and the servants struck him with the palms of their hands.

66 Now, when Peter was in the court below, there came one of the maidservants of the high priest:

67 And when she had seen Peter warming himself, looking on him, she saith: Thou also wast with Jesus of Nazareth.

68 But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court, and the cock crew.

69 And again a maid-servant seeing him, began to say to the standers-by: This is one of them.

70 But he denied again. And after a while they that stood by, said again to Peter: Surely thou art one of them: for thou art also a Galilean.

71 But he began to curse and swear, saying: I know not this man of whom thou speakest.

72 And immediately the cock crowed again. And Peter remembered the word that Jesus had said to him: Before the cock crow twice, thou shalt deny me thrice. And he began to weep.

4 John ii. 16.—Matt. xxvi. 56, and xxvi. 57.—Matt. xxvii. 62; Luke xxii. 46.
* To avoid being delivered up; and at the same time he fulfilled that of the Psalmist, with those who hated prince, I was peaceful. Psal. cxxii.

Ver. 57. This was Peter, as we learn from St. John xviii. 10. S. Mark conceals his master’s name, lest he should seem to be publishing the armour of his zeal for Christ. Theophy.

Ver. 58. This probably was the owner, or the son of the owner of the garden, who, hearing the tumult, came to see what was the cause. It must have been a young man, from the Greek word νεανισκός. T. V. R.

Ver. 59. Though the law prescribed there should be only one high priest, yet at this time there were many, being appointed yearly by the Roman governor; and those are here called chief priests who had once been invested with the dignity of high priest, but were at that time out of office. Theophy.

Ver. 60. Others translate, their testimonies were not sufficient; that is, so as to amount to a crime that made him guilty of death. The Greek, as well as the Latin text, may be taken in either sense.

Ver. 61. Thus has iniquity lied to itself, (Psal. xxviii.), as formerly in the case of the wife of Putiphar against Joseph, (Gen. xxi.), and the elders against Susanna, Dan. xiv. 2.

Ver. 62. Calpurnius, in order to excite their hatred against what was said, rent his garments, and thus despoiled himself of the priestly dignity, by transgressing the precepts; which, speaking of the high priest, says, He shall not uncover his head, and his garments he shall not rend. Lev. xvi. 10. S. Leo the Great.—By the high priest rending his garments he shows, that the Jewish priesthood, on account of their crimes, was now dissolved; whereas the tunic of Christ, by which the one true Catholic Church is prefigured, was seamless, and not to be divided. Ven. Behe.

Ver. 61. In this one apostle, Peter, the first and chief in the order of apostles, in whom the Church was figured, both sorts were to be signified, viz. the strong and the weak, because the Church is not without both. S. Austin, Ser. 13, on Verb. Do.

* V. 62. Ungentia ordinis sanctae pretiosi, ρηθοὶ τῶν ποτίσματος ταυτοτερον. Both here in S. Mark, and also in S. John, (chap. xii.) we read ποτίσματα, which, by the Greek agrees with nard, and not with ointment. The interpreters are much divided about the signification of the word ποτίσματα; some late writers would have ποτίσματα to come from ποτίσμα, to signify liquid; but this does not seem well grounded. Others, with S. Aug., would have ποτίσματα to be taken from the name of some country or race from whence this precious nard was brought. The most common opinion seems that of S. Hierom, with whom agrees Theophylactus, and Euthymius, that ποτίσματα, derived from ποτίσμα, signifies true and genuine nard, and so of the greatest price and value.

Ver. 14. Ubi est corpus iniquitatis, ubi est corpus gloriae? P. Loi, et tribulat, et gloriabitur. 7. 14. Indeed testimonium non orunt. Lexis et populis significat. Erianos, (chap. xii.) the word foros may either signify that they did not agree together, or that they were not sufficient to get him condemned, which latter is the opinion of Erasmus, who translates, non grant idonea.

CHAP. XV. Ver. 1. It was customary with the Jews to bind and deliver
21 And they forced one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross.
22 And they bring him into the place called Golgotha, which is, The place of Calvary.
23 And they gave him to drink mingled with myrrh: but he took it not.
24 And crucifying him, they divided his garments, casting lots upon them what every man should take.
25 And it was the third hour, and they crucified him.
26 And the inscription of his cause was written over, The King of the Jews.
27 And with him they crucify two thieves; the one on his right hand, and the other on his left.
28 *And the Scripture was fulfilled, which saith: And with the wicked was he reputed.
29 And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou destroyest the temple of God, and in three days buildest it up again:
30 Save thyself, coming down from the cross.
31 In like manner also the chief priests, with the scribes, mocking, said one to another: He saved others himself he cannot save.
32 Let Christ, the king of Israel, come down now from the cross, that we may see and believe. And they that were crucified with him, reviled him.
33 And when the sixth hour was come, there was darkness over the whole earth, until the ninth hour.
34 And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabachthani? which is, being interpreted, My God, My God, why hast thou forsaken me?
35 And some of them that stood by, hearing, said Behold, he calleth Elias.
36 And one running, and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias will come to take him down.
37 And Jesus having cried out with a loud voice, gave up the ghost.
38 And the veil of the temple was rent in two, from the top to the bottom.

* Matt. xxvii. 22; Luke xixii. 28.—Matt. xxvii. 32; Luke xlii. 34; John xiv. 23, 24; xii. 50; xvi. 16.—Acts x. 36; xiii. 19; xiv. 29; xvi. 25; Rom. vi. 6; Col. ii. 2.
And the centurion who stood over against him, seeing that crying out in this manner, he had given up the ghost, said: Indeed this man was the Son of God.

And there were also women looking on afar off: among whom was Mary Magdalene; and Mary, the mother of James the less, and of Joseph; and Salome;

Who also, when he was in Galilee, followed him, and ministered to him, and many other women that came up with him to Jerusalem.

And when evening was now come, (because the Pasch conducive, that is, the day before the sabbath,) Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus.

But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead.

And when he had understood it by the centurion, he gave the body to Joseph.

And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre, which was hewed out of a rock, and he rolled a stone to the door of the sepulchre.

And Mary Magdalene, and Mary, the mother of Joseph, beheld where he was laid.

Christ’s resurrection and ascension.

And when the sabbath was past, Mary Magdalene, and Mary, the mother of James and Salome, bought sweet spices, that they might anoint Jesus.

And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen.

And they said one to another: Who shall roll us back the stone from the door of the sepulchre?

And looking, they saw the stone rolled back. For it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

And he saith to them: Be not affrighted; ye seek Jesus of Nazareth, who was crucified: he is risen, he is not here: behold the place where they laid him.

But go tell his disciples, and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

But they going out, fled from the sepulchre, for a trembling and fear had seized them: and they said nothing to any man: for they were afraid.

But he rising early the first day of the week, appeared first to Mary Magdalene, out of whom he had cast seven devils.

She went, and told them that had been with him, who were mourning and weeping.

And they hearing that he was alive, and had been seen by her, did not believe.

And after that he appeared in another form to two of them walking, as they were going into the country.

And they going, told it to the rest: neither did they believe them.

At length he appeared to the eleven, as they were at table: and he upbraided them with their incredulity and hardness of heart; because they did not believe they had seen him after he was risen again.

And he said to them: Go ye into the whole world, and preach the gospel to every creature.

He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned.

And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues;

They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

And the Lord Jesus, after he had spoken to them,

Luke xxiv. 4; John xv. 27; Acts x. 38; 1 Corinthians xvi. 20; John xii. 26; Luke x. 16; Acts xv. 18; Acts ii. 4; xiv. 26; Acts xviii. 7; Acts xxi. 8.

VER. 59. The centurion considered the crying out of our Saviour as an effect not of human, but of Divine power; since it generally happens that people at the moment the soul quits the body are reduced to so delirious a state, that they are scarcely able to utter the least word.

VER. 42. Ven. Bede thinks the word παρασκευή signifies a preparation. It was the day before the sabbath, on which the Jews were accustomed to prepare two meals, one for the passover, and another for the sabbath; the Jews not being allowed to dress any meat on the latter day, on account of its great solemnity. Ven. Bede.

VER. 43. A noble Description. The Decurions among the Romans were first called by that name from having a lictor or spear-bearer under them, as the senators were over a hundred. But some of the Decurions were also counsellors in towns, as is here signified by the Greek word δικαστήριον. Wl.

VER. 9. Saturday evening, after the sun was set, for the sabbath began and ended with the setting sun.

VER. 5. S. Matthew says the angel was sitting on the stone, whilst S. Mark says that they saw him sitting on the right side of the sepulchre. This may not surprise us; for the angel which first appeared sitting upon the stone, might have been afterwards seen by him sitting on the right side of the sepulchre. Thesep.

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VER. 16. Let those weep and lament who have not yet seen him, and in a short time they shall receive consolation. Blessed are they that weep, for they shall be comforted. S. Matt. v. 4. —Perhaps some one will say within himself, I have already believed, I shall be saved: he says true, if his faith be supported by good works; for that only is true faith, which does not contradict in works what is believed in words. Vlm. 16.

But by these words it is not to be understood that Jesus Christ is no more confined to that particular posture of body, or that the Father has any hands, or any human shape; for God is a pure, incorporeal, and all-perfect Spirit. The image of God, as he is in himself, comes not within the reach of our mortal senses. When the Scripture, therefore, speaks of God, it uses such imagery of language as is adapted to our senses, that it may thereby convey to us some imperfect knowledge of those sublime mysteries, which are inconceivable to ourselves, and incomprehensible to our understanding. Thus we are informed that Jesus Christ sits at the right hand of God, the Father Almighty, to signify that, as man, our Lord is raised to the height of glory, and to that supreme majesty, which there is
S. LUKE.

S. LUKE was a physician, a native of Antioch, the metropolis of Syria, and well skilled in the Greek language, as his writings sufficiently avince. In some ancients 2938, he is called Lucatus, and Lucanus. S. Luke was the disciple, travelling companion, and fellow-labourer of S. Paul. Of him S. Paul is supposed to speak (2 Cor. viii. 18): We have sent also with him (Tim) the brother, whose praise we have in the Gospel, through all churches: and again, Luke, the most dear physician, saluted you (Coloss. iv. 14): and, only Luke is with me, 2 Tim. iv. Some are of opinion that as often as S. Paul, in his Epistles, says, according to my Gospel, he speaks of the Gospel of S. Luke. His Gospel, as he said he heard it, but the Acts of the Apostles, from his own observations; and both, as some believe, about the same time in which his history of the Acts finishes, towards the year of Christ 68. But the received opinion now is, that S. Luke wrote his Gospel in Achaias, in the year 86, ten years previously to his writing of the Acts, purposely to counteract the fabulous relations concerning Jesus Christ, which several persons had endeavoured to palm upon the world. It does not appear, as Calvin observes, that he had ever read the Gospels of S. Matt. and S. Mark. He chiefly insisteth in his Gospel, upon what relates to Christ's priestly office; hence the ancients gave, of the four symbolical representations, mentioned in Ezekiel, that of the ox, or calf, to S. Luke, as an emblem of sacrifice. He lived eighty-four years in the state of ephor, was crucified at Ephesus, in Fel庞onnium, near Achaias, and was buried in the church of the apostles, at Constantinople; to which city his remains were translated, together with those of S. Andrew and S. Timothy. In the year 357, by order of the emperor Constantine. S. Luke writes purer Greek than any of the other evangelists; yet many Syriac words, and turns of expression, occur in both his Gospel and Acts of the Apostles; some also that imitate the genius of the Latin tongue. He cites Scripture according to the Septuagint, and not after the Hebrew text. S. Paul, in his Epistles, generally quotes the Gospel in a manner the most conformable to S. Luke, as may be seen in the following instances: 1 Cor. xi. 23, and 24; xv. 5.

CHAPTER I.
The conception of John the Baptist, and of Christ: the visitation and coeticle of the blessed Virgin: the birth of the Baptist, and the coeticle of Zachary.

FORSASMUCH as many have taken hand to set forth, in order, a narration of the things that have been accomplished among us: 2 According as they have delivered unto us, who from the beginning were eye-witnesses and ministers of the word: 3 It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus,

4 That thou mayest know the truth of those words in which thou hast been instructed.

5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth.

6 And they were both just before God, walking in all

1 Par. xxiv. 10.

—The people waited without, according to Lev. xvi. 13; whilst the high priest carried the incense into the holy of holies, on the tenth day of the seventh month.

VEN. B. —Of the course of Abia. 4. What we read in the Greek for course, is commonly put for the employment of one day, but here for the functions of a whole week. For, by the appointment of David, (1 Par. xxiv.) the descendants from Aaron were divided into twenty-four families; of which the eighth was Abia, from whom descended this Zachary, who at this time was in the works of his priestly functions. It is worthy of remark, that these were three Herods. The first was the one here spoken of, (summarised Asebonia, from his paves in the city of Ascalon; in Palestine,) the same who murdered the innocents. The second was son of the first, (summarised Antipes,) who desired Christ at the time of his passion, the same who beheaded the Baptist. The third was Herod Agrippa, who beheaded S. James, imprisoned S. Peter, and who was afterwards, for his great pride, stricken by an angel, and devoured by worms. Our Saviour was born in the reign of the first Herod, by whom the prophecy of Jacob, related in the book of Genesis, (chap. xxxvii.) was fulfilled, &c. Herod was an Idumean, and made king of the Jews by the Romans.

VEN. 6. beheld just, ... walking, without blame. Not that in the sight of God they were exempt even from all lesser failings, which are called venial faults; but only from such sins as might make them forfeit the grace and favour of God. Wi.—Three things are here to be noticed: 1. that good men do keep alo
the commandments and justifications of the Lord without blame.
7 And they had no son, for that Elizabeth was barren, and they both were well advanced in years.
8 And it came to pass, that while he executed the priestly office before God, in the order of his course,
9 According to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord;
10 *And all the multitude of the people were praying without, at the hour of incense.
11 And there appeared to him an angel of the Lord, standing on the right side of the altar of incense.
12 And Zachary seeing him, was troubled, and fear fell upon him.
13 But the angel said to him: Fear not, Zachary, for thy prayer is heard: and thy wife, Elizabeth, shall bear thee a son, and thou shalt call his name John;
14 And thou shalt have joy and gladness, and many shall rejoice at his birth.
15 For he shall be great before the Lord: and shall drink no wine, nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb:
16 And he shall convert many of the children of Israel to the Lord, standing on the right side of the altar of incense. Wi.—See Exod. xxxi. 6, 8.
17 And all the people were praying without: i.e. in that part of the temple called the court of the Israelites. For the Jews themselves were not permitted to enter into the first part of the tabernacle, called the holy, much less into the most holy part, called the Holy of Holies: the people therefore, after performing their private devotions, in that division of the temple called the court of the Israelites, and were there waiting for the coming out of the priest Zachary. Wi.—We here see that the priest's functions profited the people, though they were not of the holy order, for they only joined in intention with him; and so may the prayers of the priest in the Catholic Church, though offered up in an unknown tongue.
18 Thy prayer is heard. We cannot suppose, as S. Aug. observes, (L. xx. Q. Evang. c. 1, tom. 3, part 5, p. 245, ed. Ben.) that the angel was to pray to children, when his wife was so advanced in years; that he did not think possible, but he was praying for the people, and for the coming of the Messiah. See S. Chrys. Hom. 2, de Incarnatione, tom. 1, p. 464, nos. ed. Ben. Wi.
19 And this was fulfilled not only at his birth, but ever after by the Catholic Church, celebrating his nativity. A.
20 After the angel had assured him of the joy this son should bring to many, he acquainted him of the excellency of his virtue: he shall be great before the Lord: and shall drink no wine, nor strong drink: i.e. by virtue, or by the grace of the Holy Ghost, even from his mother's womb; from which words some conjecture that S. John the Baptist, though conceived in original sin, yet might have been freed from the guilt of it before he was born. See of this see S. Aug. Ev. 57, now Ep. 187, ed. Dardanum, t. 8, p. 685, ed. Ben. Wi.
21 Turn the hearts of the fathers, &c. The angel applies these words (Mal. iv. 6) to S. John the Baptist; telling his father, that he shall convert many of the children of Israel to the Lord, and shall turn the hearts of the fathers to the children, &c. Wi.
22 And Zachary said to the angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years.
23 And the angel answering, said to him: I am Gabriel, who stand before God: and am sent to speak to thee, and to bring thee these good tidings.
24 And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass: because thou hast not believed my words, which shall be fulfilled in their time.
25 And the people were waiting for Zachary: and they wondered that he staid so long in the temple.
26 And when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.
27 And it came to pass, after the days of his office were accomplished, that he departed to his own house.
28 And after those days his wife, Elizabeth, conceived, and hid herself five months, saying:
29 Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.
30 And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth.
31 To a virgin espoused to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary.
32 Also the commandments, which some moderns declare to be impossible; 2. that men are justified not by imputation only of Christ's justice, nor by faith alone, but by walking in the commandments; 3. that keeping and doing the commandments is properly our justification through Jesus Christ.
33 Ver. 9. It was his lot. The priests drew lots for the different functions to be performed in the same week; and now it fell by lot to Zachary, to burn, or offer up incense, morning and evening, in that part of the temple called the altar of incense, which was the altar of incense: Zachary was in this part of the tabernacle. Wi.—See Exod. xxvi. 6, 8.
34 Ver. 11. And all the people were praying without: i.e. in that part of the temple called the court of the Israelites. For the Jews themselves were not permitted to enter into the first part of the tabernacle, called the holy, much less into the most holy part, called the Holy of Holies: the people therefore, after performing their private devotions, in that division of the temple called the court of the Israelites, and were there waiting for the coming out of the priest Zachary. Wi.—We here see that the priest's functions profited the people, though they were not of the holy order, for they only joined in intention with him; and so may the prayers of the priest in the Catholic Church, though offered up in an unknown tongue.
35 Ver. 18. Thy prayer is heard. We cannot suppose, as S. Aug. observes, (L. xx. Q. Evang. c. 1, tom. 3, part 5, p. 245, ed. Ben.) that the angel was to pray to children, when his wife was so advanced in years; that he did not think possible, but he was praying for the people, and for the coming of the Messiah. See S. Chrys. Hom. 2, de Incarnatione, tom. 1, p. 464, nos. ed. Ben. Wi.
36 Ver. 19. And this was fulfilled not only at his birth, but ever after by the Catholic Church, celebrating his nativity. A.
37 After the angel had assured him of the joy this son should bring to many, he acquainted him of the excellency of his virtue: he shall be great before the Lord: and shall drink no wine, nor strong drink: i.e. by virtue, or by the grace of the Holy Ghost, even from his mother's womb; from which words some conjecture that S. John the Baptist, though conceived in original sin, yet might have been freed from the guilt of it before he was born. See of this see S. Aug. Ev. 57, now Ep. 187, ed. Dardanum, t. 8, p. 685, ed. Ben. Wi.
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45 And after those days his wife, Elizabeth, conceived, and hid herself five months, saying:
46 Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.
47 And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth.
48 To a virgin espoused to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary.
39 Matt. iv. 6; Matt. xi. 16.
28 And the angel being come in, said to her: Hail, full of grace, the Lord is with thee: Blessed art thou among women.

29 And when she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be.

30 And the angel said to her: Fear not, Mary, for thou hast found grace with God:

31 "Behold thou shalt conceive in thy womb, and shall bring forth a Son, and thou shalt call his name, Jesus;" 32 He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David, his father: and he shall reign in the house of Jacob for ever,

33 And of his kingdom there shall be no end.

34 And Mary said to the angel: How shall this be done, because I know not man?

35 And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God.

36 And behold thy cousin, Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her that is called barren.

37 Because no word shall be impossible with God.

38 And Mary said: Behold the handmaid of the Lord. Be it done to me according to thy word. And the angel departed from her.

39 And Mary rising up in those days, went into the mountainous country with haste, into a city of Juda:

40 And she entered into the house of Zachary, and saluted Elizabeth.

41 And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost:

42 And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

45 And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

46 And Mary said: My soul doth magnify the Lord:

47 And my spirit hath rejoiced in God, my Saviour:

48 Because he hath regarded the humility of his handmaid: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done great things to me: and holy is his name.

50 And his mercy is from generation to generations, to them that fear him.

51 He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

52 He hath put down the mighty from their seat, and hath exalted the humble.

53 He hath filled the hungry with good things: and the rich he hath sent away empty.

...and consequently that the blessed Virgin Mary was truly the mother of God, or of him that is truly God; though not the mother of the Godhead; as the Catholic Church declared in the Council of Ephesus, (431.) against the heretic Nestorius. 

Ver. 30. We find that Aaron, who was of the tribe of Levi, took a wife of the tribe of Juda, viz. Elizabeth, the sister of Naasson. In the successors of David we find that Josiah, the chief priest, took a wife of the family of David, viz. the daughter of Judah, from which it appears that both the royal and priesthoodal tribes were united, and that Mary and Elizabeth were relatives. It was certainly proper that Christ should be born of both these tribes, because he was in himself both king and priest. Ver. 30.

Ver. 39. This city is generally supposed to be Hebron, a sacred town, (Jos. xi. 11.) situated in the mountains, to the south of Judah, and about 120 miles from Nazareth. V.

Ver. 41. The infant leaped in her womb. According to the general opinion of the interpreters, this motion of the child at this time was not natural and some think that God gave to S. John, even in his mother’s womb, a passing knowledge of the presence of his Redeemer. See S. Aug. in the above-cited letter to Dardanus. W.

Ver. 43. The mother of my Lord. A proof that Christ was truly God, and the blessed Virgin Mary truly the mother of God. W.

Ver. 47. In God, my Saviour, as appears by the Greek text, though literally in Latin, in God my salvation, W.

Ver. 48. The humility of his humilior, i.e. the humble, low, and abject condition; as perhaps might be translated both in this and in ver. 63. For blessed Virgin does not here commend and praise her own virtue of humility; as divers interpreters observe. See S. Francis of Sales, in his Introduction to a Discourse on Faith, part 3. c. 6. W.—Yet Elizabeth only, but all nations of believers are to call her Blessed. Theophy.

Ver. 51. The wise men of the Gentiles, the Pharisees and Scribes, were powerful; but those the Almighty cast down, and exalted those, whom humble themselves under his powerful hand. 1 Pet. iv. 1 The Jews were proud in their strength, but their incredulity brought on them their humiliation; whilst the low and mean among the Gentiles, have by faith ascended to the summit of perfection S. Cyril Alex. ii. S. Thom. c. 71. cap. 6. W.

Ver. 53. The Jews were in the possession of the law, and the doctrines of the prophets; but, as they would not humbly unite themselves to the incarnate Word, they were sent away empty, without faith, without knowledge, deprived of all...
54 He hath received Israel, his servant, being mindful of his mercy.  
55 As he spoke to our fathers, to Abraham, and to his seed, for ever.  
56 And Mary abode with her about three months: and she returned to her own house.  
57 Now Elizabeth's full time of being delivered was come, and she brought forth a son.  
58 And her neighbours and kinsfolk heard that the Lord had shown his great mercy towards her, and they congratulated with her.  
59 And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary.  
60 And his mother answering, said: Not so, but he shall be called John.  
61 And they said to her: There is none of thy kindred that is called by this name.  
62 And they made signs to his father, how he would have him called.  
63 And demanding a table-book, he wrote, saying: John is his name. And they all wondered.  
64 And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God.  
65 And fear came upon all their neighbours: and all these words were divulged over all the mountainous country of Judea.  
66 And all they who had heard them, laid them up in their heart, saying: What a one, think ye, shall this child be? For the hand of the Lord was with him.

67 And Zachary, his father, was filled with the Holy Ghost: and he prophesied, saying:  
68 Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people:  
69 And hath raised up a horn of salvation to us, in the house of David, his servant.  
70 As he spoke by the mouth of his holy prophet, who are from the beginning:  
71 Salvation from our enemies, and from the hand of all that hate us:  
72 To shew mercy to our fathers, and to remember his holy covenant:  
73 The oath which he swore to Abraham, our father,  
74 That being delivered from the hand of our enemies, we may serve him without fear,  
75 In holiness and justice before him, all our days.  
76 And thou, child, shalt be called the prophet of the Most High: for to thee shall go before the face of the Lord, to prepare his way.  
77 To give knowledge of salvation to his people, into the remission of their sins.  
78 Through the bowels of the mercy of our God: in which the Orient, from on high, hath visited us.  
79 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.  
80 And the child grew up, and was strengthened in spirit: and was in the deserts until the day of his manifestation to Israel.
CHAP. II.

The birth of Christ—his presentation in the temple: Simeon's prophecy.

And it came to pass, that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled.

This enrolling was first made by Cyrenius, the governor of Syria.

And all went to be enrolled, everyone into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David.

To be enrolled with Mary, his espoused wife, who was with child.

And it came to pass, that when they were there, her days were accomplished, that she should be delivered.

And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger: because there was no room for them in the inn.

And there were in the same country shepherds, watching, and keeping the night-watches over their flock.

And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear.

And the angel said to them: Fear not: for behold I bring you tidings of great joy, that shall be to all the people:

For this day is born to you a Saviour, who is Christ the Lord, in the city of David.

And this shall be a sign unto you: You shall find the infant wrapped in swaddling-clothes, and laid in a manger.

1 Kings xx. 6—8; Matt. ii. 8; Luke ii. 22—25; Lev. xxii. 12; Deut. xii. 3.

CHAP. II.

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying:

Glory to God in the highest: and on earth, peace to men of good will.

And it came to pass, that after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed us.

And they came with haste: and they found Mary and Joseph, and the infant lying in a manger.

And seeing, they understood of the word that had been spoken to them concerning this child.

And all they that heard, wondered: and at those things that were told them by the shepherds.

But Mary kept all these words, pondering them in her heart.

And the shepherds returned, glorifying and praising God, for all the things they had heard, and seen, as it was told unto them.

And after eight days were accomplished, that the child should be circumcised: his name was called Jesus, which was called by the angel, before he was conceived in the womb.

And after the days of her purificatication, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord.

And it is written in the law of the Lord: That every male opening the womb shall be called holy to the Lord.

And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons.

And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for

Matt. l. 21; Supra, l. 20; Lev. xi. 5—6; Exod. xiii. 2; Num. viii. 16.—Lev. xi. 8.

VER. 14.

And on earth, peace to men of good will. * The reason why the will is designated in preference to any other power of the soul, is, because the will moves the rest; consequently the goodness or badness of an action depends upon the will alone. By this the whole question is reduced to the will. Christ came to bring into the world, was the internal peace of our souls, of which the external peace that subsisted under Augustus was a figure. Nic. de Lyra.—Peace made on earth, since human nature, before an enemy to God, is not reconciled and united to him by his incarnation. Theophyl.—In this hymn of the angels, there is a remarkable difference observable in some of the Greek and the Latin copies. The latter have it, according to this text, men of good will, the former, good will among men, or to men. Euth. signifieth the genuine benediction of God towards man. So that this sentence seems divided into three parts:—glory to God, peace on earth, and good will to men. Janes. Con. Evang.

VER. 15. The Word which always was, let us see how it is made for us; thus, which we could not see, when it was the Word, let us see because it is formed flesh. Ven. Bede.—See how particularly the Scripture weights the meaning of every word. The shepherds listened to see the Word, for when the flesh of the Lord is seen, the Word is seen, which is the Son, S. Amb.

VER. 17. They saw this with the eyes of their body, but with their internal eyes they discovered other wonders, viz. that he, who lay there in such gross poverty, was their Messiah, their great King, and the Son of God. Bawardis.

VER. 19. Mary kept all these things, and compared what was accomplished in her, concerning the Lord, with what had been written of him by the prophets Ven. Bede.—She considered in her heart the arguments of faith, S. Ambrose.

VER. 21. Should be circumcised; which might be done not only in the temple, or in a synagogue, but in any house. Ven. Bede.—Of her purification. The blessed Virgin mother stood not in need of that ordinance, to which she submitted herself, as her Son did to that of circumcision. Ven. Bede.

VER. 23. Every male opening the womb. * This translation is more conformable to the doctrine of the Fathers, that Christ was born without opening the womb; which Jude calls the doctrine of the Catholic Church. Ven. Bede.—See Exod. xii. 2, and Num. viii. 16.

VER. 24. This was the offering of the poorer classes. Ven. Bede.—A man, named Simeon, whom some conjecture to have been one of the Jewish priests.—Waiting for the consolation of Israel, for the happy coming
the consolation of Israel, and the Holy Ghost was in him.
26 And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.
27 And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law;
28 He also took him into his arms, and blessed God, and said:
29 Now thou dost dismiss thy servant, O Lord, according to thy word, in peace:
30 Because my eyes have seen thy salvation,
31 Which thou hast prepared before the face of all people:
32 A light to the revelation of the Gentiles, and the glory of thy people, Israel.
33 And his father and mother were wondering at these things which were spoken concerning him.
34 And Simeon blessed them, and said to Mary, his mother: Behold, this child is set for the ruin, and for the resurrection of many in Israel, and for a sign which shall be contradicted.
35 And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.
36 And there was a prophetess, called Anna, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity.
37 And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day.
38 Now she at the same hour coming in, gave praise to the Lord: and spoke of him to all that looked for the redemption of Israel.

39 And after they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.
40 And the child grew, and waxed strong, full of wisdom, and the grace of God was in him.
41 And his parents went every year to Jerusalem, at the solemn day of the Pasch.
42 And when he was twelve years old, they went up to Jerusalem, according to the custom of the feast.
43 And after they had fulfilled the days, when they returned, the child, Jesus, remained in Jerusalem, and his parents knew it not.
44 And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance.
45 And not finding him, they returned into Jerusalem seeking him.
46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions.
47 And all, that heard him, were astonished at his wisdom, and at his answers.
48 And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? beheld thy father and I have sought thee, sorrowing.
49 And he said to them: How is it that you sought me? did you not know, that I must be about the things that are my Father's?
50 And they understood not the word that he spoke to them.
51 And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart.
52 And Jesus increased in wisdom, and age, and grace with God and men.
The people asked him, saying: What shall we do?

11 And he answering, said to them: He that hath two coats, let him give to him that hath none: and he that hath meat, let him do in like manner.

12 And the publicans also came to be baptized, and said to him: Master, what shall we do?

13 But he said to them: Do no more than that which is appointed you.

14 And the soldiers also asked him, saying: And what shall we do? He said to them: Do violence to no man: neither calumniate any man: and be content with your pay.

15 As and as people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ:

16 John answered, saying to them all: I indeed baptized you with water: but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose: he shall baptize you with the Holy Ghost, and with fire.

17 Whose fan is in his hand, and he will purge his floor, and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire.

18 And many other things, exhorting, did he preach to the people.

19 But Herod, the tetrarch, when he was reproved by him for Herodias, his brother's wife, and for all the evils which Herod had done,
20 He added this also above all, and shut up John in prison.
21 *Now it came to pass, when all the people were baptized, that Jesus also being baptized, and praying heaven was opened:
22 And the Holy Ghost descended in a bodily shape, as a dove, upon him: and a voice came from heaven: Thou art my beloved Son, in thee I am well pleased.
23 And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathath.
24 Who was of Levi, who was of Melchi, who was of Jann, who was of Joseph, who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagg, who was of Malath, who was of Mathathias, who was of Semae, who was of Joseph, who was of Juda, who was of Zorobabel, who was of Sallathiel, who was of Neri, who was of Melchi, who was of Addi, who was of Cosam, who was of Elnamad, who was of Her, who was of Jesus, who was of Eliezer, who was of Jorim, who was of Matathia, who was of Levi, who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Elukim, who was of Mele, who was of Menn, who was of Mathathias, who was of Nathan, who was of David, who was of Jesse, who was of Obed, who was of Jesse, who was of Salmon, who was of Naasson,

33 Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, who was of Jacob, who was of Isaac, who was of Abrahaim, who was of Thare, who was of Nachor, who was of Sarug, who was of Ragun, who was of Phaleg, who was of Heber, who was of Sale, who was of Caunin, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, who was of Methusale, who was of Henoch, who was of Jared, who was of Malakiel, who was of Caunin, who was of Henos, who was of Seth, who was of Adam, who was of God.
power, and the glory of them: for to me they are deli-
vered, and to whom I will I give them.
7 If thou, therefore, wilt adore before me, all shall be
thine.
8 And Jesus answering, said to him:* It is written:  
Thou shalt adore the Lord, thy God, and him only shalt
thou serve.
9 And he brought him to Jerusalem, and set him on a
pinnacle of the temple, and said to him: If thou be the
Son of God, cast thyself down from hence.
10 *For it is written, that he hath given his angels
charge over thee, that they keep thee:
11 And that in their hands they shall bear thee up,
lest thou dash thy foot against a stone.
12 And Jesus answering, said to him: It is said:  
'Thou shalt not tempt the Lord, thy God.'
13 *And when all the temptation was ended, the devil
departed from him for a time.
14 "And Jesus returned in the power of the Spirit into
Galilee, and the fame of him went out through the whole
country.
15 And he taught in their synagogues, and was extolled
by all.
16 "And he came to Nazareth, where he was brought
up, and he went into the synagogue, according to his
custom, on the sabbath-day, and he rose up to read.
17 And the book of Isaiah, the prophet, was delivered
unto him. And as he unfolded the book, he found the
place where it was written:
18 "The Spirit of the Lord is upon me: wherefore he
hath anointed me, to preach the gospel to the poor he
hath sent me, to heal the contrite of heart,
19 To preach deliverance to the captives, and sight to
the blind, to set at liberty them that are bruised, to preach
the acceptable year of the Lord, and the day of reward.
20 And when he had folded the book, he restored it to
the minister, and sat down. And the eyes of all in the
synagogue were fixed on him.
21 And he began to say to them: This day is fulfilled
this Scripture in your ears.
22 And all gave testimony to him: and they wondered
at the words of grace that proceeded from his mouth, and
they said: Is not this the son of Joseph?
23 And he said to them: Doubtless you will say to
me this similitude: Physician, heal thyself: as great things
as we have heard done in Capharnaum, do also here in
thy own country.
24 And he said: Amen, I say to you, that no prophet
is accepted in his own country.
25 In truth I say to you, there were many widows in
the days of Elias, in Israel, when heaven was shut up
three years and six months: when there was a great
famine throughout all the land:
26 And to none of them was Elias sent, but to a
widow at Sarepta of Sidon.
27 "And there were many lepers in Israel in the time
of Eliseus, the prophet: and none of them was cleansed
but Naaman, the Syrian.
28 And all they in the synagogue, hearing these
things, were filled with anger.
29 And they rose up, and thrust him out of the city:
and they brought him to the brow of the hill, whereon
their city was built, that they might cast him down head
long.
30 But he passing through the midst of them, went his
way.
31 "And he went down into Capernaum, a city of
Galilee, and there he taught them on the sabbath-days.
32 "And they were astonished at his doctrine: for his
word was with power.
33 "And in the synagogue there was a man who had
an unclean devil, and he cried out with a loud voice,
34 Saying: Let us alone; what have we to do with thee,
Jesus of Nazareth? art thou come to destroy us? I
know thee who thou art, the Holy One of God.
35 And Jesus rebuked him, saying: Hold thy peace,
and go out of him. And when the devil had thrown him
into the midst, he went out of him, and hurt him not at all.
36 And there came fear upon all, and they talked
among themselves, saying: What word is this: for with
authority and power he commandeth the unclean spirits,
and they go out?"
And the name of him was published in every place of the country.

And Jesus rising up out of the synagogue, went into Simon’s house. And Simon’s wife’s mother was taken with a great fever: and they besought him for her.

And immediately rising, she ministered to them.

And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them.

And devils went out of many, crying out and saying: Thou art the Son of God. And he, rebuking them, suffered them not to speak: for they knew that he was Christ.

And when it was day, going out, he came into a desert place: and the multitudes sought him, and came to him: and they detained him, that he should not depart from them.

And he said to them: I must preach the kingdom of God to other cities also: for therefore am I sent.

And he was preaching in the synagogues of Galilee.

And it came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth.

And he saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

And going up into one of the ships that was Simon’s,

**Matt. viii. 14; Mark i. 29. — Mark i. 34. — A. D. 31.**

**CHAP. V.**

The miraculous draught of fishes. The cure of the leper and of the paralytic. The call of Matthew.

And it appeared that when the devil expressed himself thus, it is less through conviction than artifice. He suspected the fact; and to certify the same, he said to him in the desert, if you be the Son of God, change these stones into bread.

In the same manner by saying here, you are the Son of God, he wished to give him an occasion of explaining himself on the subject. **—** But Jesus Christ would not accept of the testimony of evil spirits, lest he might be suspected of some intelligence with them, to cause himself to be acknowledged the Son of God. **—**

**Matt. iv. 10; Mark i. 13. — Matt. viii. 2; Mark i. 10.**

Ver. 43. From the apparent good dispositions of these people, we might be induced to think, that if Christ had yielded to their solicitations, and remained with them, he could have drawn all to himself; yet he did not choose to do this, but has left us an example worthy our imitation, in seeking out the persecuted and strayed sheep; for by the salvation of one soul, our many sins will be remitted. **S. Chrys. Cat. Great. Pat. hom. in Matt.**

Ver. 44. Our Divine Redeemer frequented the Jewish synagogue, to show he was no seducer. If he had inhabited wilds and deserts, it might have been objected to him, that he concealed himself, like an impostor, from the sight of men.

**St. Jerome, in Matt.**

**CHAP. V. VER. 1.** What S. Luke here gives till ver. 10, is mentioned purposely to show what occasion, and by what miracles, Peter, Andrew, James, and John, were called. **—**

Ver. 2. Washing their nets. See S. Matt. iv. 18, and S. Mark i. 16, where it is said, that Christ saw them when they were casting their nets; i. e. some of them were casting, others washing, or mending their nets. **—**

Ver. 3. Why it is mentioned that there were two ships; that one of these was Simon Peter’s, that Christ went into that one, and sat down in it, and sitting he taught out of that ship? *No doubt, answering many of the ancient commentators, to show that the Church was figured by the bark of Peter, and that in it is the chair of Christ, a permanent authority, profigured by Christ’s sitting down, and the true word of God.*

Ver. 4. From Brvdracvyy 50 ἢ βαθύς. Put back from whence you have just now returned. Where you failed without Christ, with Christ you will prove successful.

Ver. 5. The other ship was probably at such a distance from them, that they as could not be heard, had they called out to them; and this also is another proof of the greatness of the miracle, that though the other ship was fishing in the same place, and with not a little removed, they could catch nothing. Maldonatus. **—** This also shows that Peter was to call in other co-labourers, and that all were come into Peter’s ship. S. Ambrose in Luc. Ser. 8.

Ver. 8. Such was the aspect of S. Peter’s humility, that he judged himself unworthy of the presence of Christ, and by this rendered himself more worthy. So the consecration, for a similar act of self-debasement, merited to hear from Truth itself, that he should be called *to the apostleship.* S. Ambrose.

Ver. 10. Jesus Christ answers the thought of S. Peter, that instead of any less or evil coming to him, he should, on the contrary, receive a great reward, by being appointed a fisher of men; and, as he had taken so many fishes by the Divine assistance, so he should take in his net innumerable souls, not so much by his own industry, as by the Divine grace and assistance. Maldonatus.

Ver. 11. We may suppose that these four apostles, like Andrew, followed Jesus Christ at the first call, but, without attaching themselves to him; and that now they attached themselves to him, never to leave him more.

Ver. 12. **By falling on his face, he showed his humility and meekness, that all men might learn to be ashamed of the state of their lives; but the *his handiness,* did not prevent him from confessing his misery; he exposes his wound, he solicits a cure: Lord, if thou wilt, thou canst make me clean.** He did not doubt the goodness of the Lord, but in consideration of his own unworthiness, he durst not presume, That consecration is full of religion and faith, which places its trust in the will of God, S. Ambrose.

Ver. 13. The law forbade lepers to be touched; but he, who is the Lord of the law, dispenses with it. He touches the leper, not because he could not cleanse him without it, but in order to show that he was not subject to the law, nor to fear of any infection. At the touch of Christ, leprosy is dispelled, which before commanded him to depart. S. Ambrose.

Ver. 14. Because men in sickness generally turn their thoughts towards God, but when they recover, forget him; the leper is commanded to think of God, and return thanks. Therefore it is of the most profit, to make his offering, (I. Evr. xiv.) that, committing himself to the examination of the priest, he might be accounted among the clean. S. Chrys. Hom. 30, in Matt.—Jesus Christ seems here to approve of the legal sacrifices, which the Church does not receive; and this he did, because he had not yet established that musty holiness of all holy sacrifices, the sacrifice of his own body. The figurative sacrifices were not to be abrogated, be fore that, which they prefigured, was established by the preaching of the apostles and the faith of Christian believers. S. Austin, quaest. 2, b. iii., de Quest. Evang.
thysel to the priest, and offer for thy cleansing according as Moses commanded, for a testimony to them. 15 But the fame of him went abroad the more: and great multitudes came together to hear, and to be healed of their infirmities. 16 And he retired into the desert, and prayed. 17 And it came to pass on a certain day, that he sat teaching. And there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was to heal them. 18 And behold, men brought in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles, with his bed, into the midst, before Jesus. 20 And when he saw their faith, he said: Man, thy sins are forgiven thee. 21 And the Scribes and the Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone? 22 And when Jesus knew their thoughts, answering, he said to them: What is it that you think in your hearts? 23 Which is it easier to say: Thy sins are forgiven thee; or to say: Arise, and walk? 24 But that you may know that the Son of man hath power on earth to forgive sins, (he said to the sick of the palsy,) I say to thee: Arise, take up thy bed, and go into thy house. 25 And immediately rising up before them, he took up the bed on which he lay: and he went away into his own house, glorifying God. 26 And all were astonished, and they glorified God. And they were filled with fear, saying: We have seen wonderful things to-day. 27 And after these things he went forth, and saw a publican, named Levi, sitting at the custom-house, and he said to him: Follow me. 28 And leaving all things, he rose up, and followed him. 29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others, that were at table with them. 30 But their Pharisees and Scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners? 31 And Jesus answering, said to them: They who are in health need not the physician: but they that are sick. 32 I came not to call the just, but sinners, to penance. 33 And they said to him: Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner: but thine eat and drink. 34 And he said to them: Can you make the children of the bridegroom fast, whilst the bridegroom is with them? 35 But the days will come, when the bridegroom shall be taken away from them: then shall they fast in those days. 36 And he spoke also a similitude to them: That no man putteth a piece from a new garment upon an old garment: otherwise he rendeth the new, and the piece taken from the new agreeth not with the old. 37 And no man putteth new wine into old bottles: otherwise the new wine will burst the bottles, and it will be spilled, and the bottles will be lost. 38 But new wine must be put into new bottles and both are preserved. 39 And no man drinking old, hath presently a mina to new: for he saith, The old is better.

CHAP. VI.

Christ accuses his disciples. He curseth the sabbath-day: chooses the twelve, and makes a sermon to them.

And it came to pass on the second first sabbath, that as he went through the corn-fields, his dis-
22 And some of the Pharisees said to them: Why do you not observe the sabbath-days? 3 And Jesus answering them, said: Have you not read so much as this, what David did, when himself was hungry, and they that were with him: 4 How he went into the house of God, and took and ate the bread of proposition, and gave to them that were with him, which it is not lawful to eat? but only for the priests? 5 And he said to them: The Son of man is Lord also of the sabbath. 6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught. And there was a man, whose right hand was withered. 7 And the Scribes and Pharisees watched, to see if he would heal on the sabbath: that they might find an accusation against him. 8 But he knew their thoughts: and said to the man who had the withered hand: Arise, and stand forth in the midst. And he rising, stood forth. 9 Then Jesus said to him: I ask you, if it be lawful on the sabbath-days to do good, or to do evil: to save life, or to destroy? 10 And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored. 11 And they were filled with madness, and they talked one with another, what they might do to Jesus. 12 And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God. 13 And when it was day, he called his disciples: and he chose twelve of them (whom also he named apostles): 14 Simon, whom he surnamed Peter, and Andrew, his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James, the son of Alphaeus, and Simon, who is called Zealotes.

called the first first sabbath, that Pentecost was called the second first sabbath, and that of Tabernacles the third first, or great sabbath. Wi. Vers. 5. These twelve Christ chose as individual companions and domestics. To these he committed the charge of founding and governing his Church. He sent them as legates, or ambassadors, (for this is the import of the word apostolos,) to all the world. Hence their power was more universal than that of bishops, which is confined to their own dioceses or districts. The jurisdiction of the apstles was not limited to place. Titus.—This power which Jesus Christ delegated to his apostles, and which was for the benefit and regulation of the universal Church in all future ages, the apostles, in their turn, delegated to their successors in the ministry, with such regulations and limitations as have been judged in the Holy Ghost necessary for the proper government of the spiritual kingdom of God upon earth. And it is the height of presumption to question any ordinations that come to us with the authority of the Catholic Church.

Vers. 10. Judas, surnamed Thaddæus, in S. Matthew v. 3, and in S. Mark iii. 19. The head of his episcopate he is, himself Judas, brother of James. V. Vers. 20. S. Matt. (v. 3—10) mentions eight beatitudes, S. Luke only four; but S. Luke only gives an abridgment in this place of the discourse, which S. Matt. gives at length. We are also to remark, that, in these four the whole sight is comprised, and that both evangelists place poverty in the first place, because it is the first in rank, and, as it were, the parent of the other virtues; for he who hath broken earthly possessions, deserves heavenly ones. Neither can any man reasonably expect eternal life, who is not willing to forsake all in affection, and in effect also, if called upon for the love of Jesus Christ. S. Ambrose.

Vers. 24. Jesus Christ having declared how miserable poverty of spirit was to eternal life, proceeds to denounce heavy chastisements upon the rich and proud.
32 And if you love them that love you, what thanks have you? for sinners also love those that love them. 33 And if you do good to them who do good to you; what thanks have you? for sinners also do this. 34 'And if you lend to them of whom you hope to receive; what thanks have you? for sinners also lend to sinners, for to receive as much. 35 But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Most High: for he is kind to the unthankful, and to the evil. 36 Be ye, therefore, merciful, as your Father also is merciful. 37 'Judge not, and you shall not be judged: condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. 38 Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. 'For with the same measure that you shall measure, it shall be measured to you again. 39 And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? 40 'The disciple is not above his master: but every one shall be perfect, if he be as his master. 41 And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye, thou considerest not? 42 Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye: when thou thyself seest not the beam in thy own eye? Thou hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye. 43 'For there is no good tree that bringeth forth evil fruit: nor an evil tree that bringeth forth good fruit. 44 For every tree is known by its fruit. For men do not gather figs from thorns: nor from a bramble bush do they gather grapes. 45 A good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man, out of the evil treasure, bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh. 46 And why call you me 'Lord, Lord: and do not the things which I say? *  

CHAP. VII. Ver. 1. It was not immediately after he had spoken the preceding words that Christ entered Capernaum; for in the interval he healed the man afflicted with the leprosy, according as S. Matthew relates it in its proper place. S. Austin.  

Ver. 2. This history, though different in some circumstances from that related by S. Matthew, chap. viii., is most likely a relation of the same event, and the apparent discrepancies may be easily reconciled. S. Matt. says it was the centurion's boy; S. Luke calls him his servant: but in these terms there is no necessary contradiction. And whereas the former says the centurion went himself to Christ, S. Luke mentions that he sent the ancients, or senators, of the Jews. Here, as in other places, we may suppose that the former evangelist, for the sake of brevity, attributes to the centurion what was done in his name and with his authority; and through the whole narrative he represents our Saviour as commanding the centurion as if personally present. Jnana. Concord. Evam.  

Ver. 3. When S. Luke says that the centurion begs of our Lord to come to him, he must not be supposed to contradict S. Matt., who says, that the centurion objected he was not worthy to receive him under his roof. S. Luke seems here to relate the words of the Jews, who most probably would stop the centurion as he was going to Christ, and promise to intercede with our Lord for him. S. Chrysost. hom. 27, in Matt.  

Ver. 4. Our Lord does not speak of the patriarchs, but of the Israelites of his own time, with whose faith he compares, and prefers that of the centurion, because they had the assistance of the law and of the prophets; but this man, without such instruction, willingly believed. Ver. Bede.  

Ver. 5. Nazareth is a city of Galilee, about two miles from Mount Thabor. It was by Divine dispensation, that so very great a multitude was present on this occasion, in order to witness this stupendous miracle. Ver. Bede.—The burying-places of the Jews were out of the precincts of the city, as well for the pretender.
12 And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother: and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said to her: Weep not.

14 And he came near and touched the bier. (And they that carried it, stood still.) And he said: Young man, I say to thee, arise.

15 And he that was dead, sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us, as: and God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the country round about.

18 And John's disciples told him of all these things.

19 And John called to him two of his disciples, and sent them to Jesus, saying: Art thou he who is to come: or expect we another?

20 And when the men were come to him, they said: John, the Baptist, hath sent us to thee, saying: Art thou he who is to come: or expect we another?

21 And in that same hour, he cured many of their diseases, and sores, and of evil spirits, and to many that were blind, he gave sight.

22 And, answering, he said to them: Go and relate to John what you have heard and seen: That the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached: and blessed is he, whosoever shall not be scandalized in me.

23 And when the messengers of John were departed, he began to speak to the multitudes concerning John: What went you out into the desert to see? A reed shaken with the wind?

24 But what went you out to see? a man clothed in soft garments? Behold, they that are in costly apparel and live delicately, are in the houses of kings.

25 Jesus Christ alludes to the known and full testimonies that had been given of him by the prophets. The Lord giveth food to the hungry, the Lord loseth them that are in fetters, the Lord enlighteneth the blind, he lifts up them that are cast down, ...and he who doeth those things, shall reign for ever thy God, O Sion, from generation to generation. Psal. cxiv. 8. Ambrose.

26 But what went you out to see? a prophet? Yea, I say to you, and more than a prophet. 27 This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.

28 For I say to you: Amongst those that are born of women, there is not a greater prophet than John, the Baptist: but he who is lesser in the kingdom of God, is greater than he.

29 And all the people hearing, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees, and the lawyers, despised the counsel of God against themselves, being no baptized by him.

31 And the Lord said: Whereupon, then shall I liken the men of this generation? and to what are they like?

32 They are like to children sitting in the marketplace, and speaking one to another, and saying: We have pipped to you, and you have not danced: we have mourned, and you have not wept.

33 For John, the Baptist, came, neither eating bread, nor drinking wine, and you say: He hath a devil.

34 The Son of man is come eating and drinking, and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners.

35 And wisdom is justified by all her children.

36 And one of the Pharisees desired him to eat with him. And being entered into the house of the Pharisee, he sat down to meat.

37 And behold, a woman in the city, who was a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster-box of ointment:

38 And standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a publican, he would not have washed the feet of Jesus.

40 Jesus Christ alludes to the known and full testimonies that had been given of him by the prophets. The Lord giveth food to the hungry, the Lord loseth them that are in fetters, the Lord enlighteneth the blind, he lifts up them that are cast down, ...and he who doeth those things, shall reign for ever thy God, O Sion, from generation to generation. Psal. cxiv. 8. Ambrose.

41 And of health as decency. Thus Joseph, of Arimathea, had his sepulchre in the rock of Mount Calvary, which was out of the city. Turinus.

42 The evangelist seems to relate this miracle, as if it had happened by mere accident; though, beyond a doubt, Divine Providence disposed all things to increase the splendour of the miracle. Jesus Christ would not raise this young man to life before he was carried out to be buried, that he might meet him near the gates of the city, where the assembly of the people took place. Besides this, there were present, both the multitude that followed Jesus, and the multitude that followed John the Baptist. All these were worthy witnesses to the miracle, and many might praise God, as Ven. Bede remarks.

43 Here Christ shows that he raised the dead by his own power, and at his own commandment. I say to thee, arise. This shows that it is the voice of God that speaks; for the dead can hear the voices of himself alone, according to St. John: Amen, I say to you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they who hear shall live, 5:25. Malab. Ven. 44. There is no fear on them self, i.e. a certain reverential awe and trepidation seized them, and an uncommon degree of astonishment at the Divinity which appeared to them. Menoch. And they glorified God (Olcalov}; they gave thanks and praise to God for thus visiting his people, by sending them the Saviour, he had promised them. Polia Synop. Crit.

45 The men (di idraphe); viz. the two disciples sent by John, who delivered their master's message; but, before Jesus Christ undertook to reply to their question, he performed on the spot various kinds of miracles.

46 Then addressing himself to these disciples of John, he ordered them to go and relate to their master all they had seen and heard; and to tell him, that he declared all these to be happy, who, struck with his face, should not take occasion to doubt of his Divine power, (the proofs of which they had so recently seen,) from the weakness of his flesh, which he had taken upon himself for the love of man.