SAINT JEROME

Commentary on the Gospel of Matthew

Commentariorum in Evangelium Matthaei

SABBATISMUS

Saint Jerome (347–420)
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Contents

FOUR BOOKS OF THE COMMENTARIES ON THE GOSPEL OF MATTHEW, TO EUSEBIUS, BY ST. EUSEBIUS HIERONYMUS OF STRIDON, PRESBYTER. (C) 5
The book of the generation of Jesus Christ. 13
BOOK SECOND. 109
BOOK THREE. 187
BOOK FOUR. 279

S. EUSEBII HIERONYMI STRIDONENSIS PRESBYTERI COMMENTARIORUM IN EVANGELIUM MATTHAEI AD EUSEBIUM LIBRI QUATUOR. (C)

prologus.

Plures fuisse, qui Evangelia scripserunt, et Lucas evangelista testatur, dicens: Quoniam quidem multi conati sunt ordinare narrationem rerum, quae in nobis completae sunt, sicut tradiderunt nobis, qui ab initio ipsi viderunt sermonem, et ministraverunt ei; et perseverantia usque ad praesens tempus monimenta declarant, quae a diversis auctoribus edita, diversarum haereseon fuere principia, ut est illud juxta Aegyptios, et Thomam, et Matthiam, et Bartholomaeum, duodecim quoque apostolorum, et Basilidis atque Apellis, ac reliquorum, quos enumerare longissimum est: cum hoc tantum in praesentiarum necesse sit dicere, exstitisse quosdam, qui sine spiritu et gratia Dei conati sunt magis ordinare narrationem, quam historiae texere veritatem. Quibus jure potest illud propheticum coaptari: Vae qui prophetant de corde suo: qui ambulant post spiritum suum, qui dicunt: haec dicit Dominus; et Dominus non misit eos (Ezech. XIII, 3). De quibus et Salvator in Evangelio Joannis loquitur: Omnes qui ante me venerunt fures fuerunt et latrones (Joan. X, 8). Qui venerunt: non, qui missi sunt. Ipse enim ait: Veniebant, et ego non mittebam eos (Jer. XIV, 14; et XXIII, 21). In venientibus, praesumptio temeritatis; in missis, obsequium servitutis est. Ecclesia autem, quae supra petram Domini voce fundata est, quam introduxit rex in cubiculum suum (Cant. I et II), et ad quam per foramen descensionis occultae misit manum suam (Cant. V), similis damulae hinnuloque cervorum (Cant. II, 9), quatuor flumina paradisi instar eructans (Gen. II), quatuor et angulos et annulos habet [Al. habens], per quos quasi arca Testamenti et custos Legis Domini, lignis immobilibus vehitur (Exod. XXV, 10 seqq.).

Primus omnium Matthaeus est Publicanus, cognomento Levi, qui Evangelium in Judaea Hebraeo sermone edidit, ob eorum vel maxime causam, qui in Jesum crediderant ex Judaeis, et nequaquam Legis umbram, succedente Evangelii veritate, servabant. Secundus Marcus, interpres apostoli Petri, et Alexandrinae ecclesiae primus episcopus, qui Dominum quidem Salvatorem ipse non vidit, sed ea quae magistrum audierat praedicantem, juxta fidem magis gestorum narravit quam ordinem.

FOUR BOOKS OF THE COMMENTARIES ON THE GOSPEL OF MATTHEW, TO EUSEBIUS, BY ST. EUSEBIUS HIERONYMUS OF STRIDON, PRESBYTER. (C)

PROLOGUE.

That many have written Gospels, the evangelist Luke also testifies, saying: *Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us, according as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word*; and the monuments that persevere to the present time declare this, which, published by various authors, were the beginnings of diverse heresies, such as the one according to the Egyptians, and Thomas, and Matthias, and Bartholomew, also that of the twelve apostles, and of Basilides and Apelles, and the rest, whom it would be very long to enumerate: since for the present it is only necessary to say this, that there have been certain men who, without the spirit and grace of God, have attempted more to arrange a narrative than to weave the truth of history. To whom that prophetic saying can rightly be applied: *Woe to them that prophesy out of their own heart, who walk after their own spirit, who say: thus saith the Lord; and the Lord hath not sent them* (Ezek. 13:3). Of whom the Savior also speaks in the Gospel of John: *All that came before me are thieves and robbers* (John 10:8). Those who came: not, those who were sent. For He Himself says: *They came, and I did not send them* (Jer. 14:14; and 23:21). In those who come, there is the presumption of rashness; in those who are sent, there is the obedience of servitude. But the Church, which was founded upon the rock by the Lord's voice, which the king brought into his chamber (Cant. 1 & 2), and to which he sent his hand through the opening of a secret descent (Cant. 5), like a young doe and a fawn of the stags (Cant. 2:9), pouring forth as it were the four rivers of paradise (Gen. 2), has four corners and four rings, by which, as the ark of the Testament and keeper of the Law of the Lord, it is carried on immovable wood (Exod. 25:10 ff.).

First of all is Matthew the Publican, surnamed Levi, who published a Gospel in Judea in the Hebrew language, chiefly for the sake of those from among the Jews who had believed in Jesus, and who by no means observed the shadow of the Law, as the truth of the Gospel was succeeding it. The second is Mark, the interpreter of the apostle Peter, and the first bishop of the church of Alexandria, who indeed did not see the Lord Savior himself, but narrated those things which he had heard his master preaching, more according to the faith of the deeds than their order.

Tertius Lucas medicus, natione Syrus Antiochensis (cujus laus in Evangelio), qui et ipse discipulus apostoli Pauli, in Achaiae Boeotiaeque partibus volumen condidit (II Cor. VIII), quaedam altius repetens, et ut ipse in prooemio confitetur, audita magis, quam visa describens. Ultimus Joannes apostolus et evangelista, quem Jesu amavit plurimum, qui supra pectus Domini recumbens (Joan. XIII et XXI), purissima doctrinarum fluenta potavit, et qui solus de cruce meruit audire: Ecce mater tua (Joan. XIX, 27).

Is cum esset in Asia, et jam tunc haereticorum semina pullularent, Cerinthi, Ebionis, et caeterorum qui negant Christum in carne venisse (quos et ipse in epistola sua antichristos vocat [I Joann. II, 18], et apostolus Paulus frequenter percutit [Rom. III; II Cor. V]), coactus est ab omnibus pene tunc Asiae episcopis, et multarum Ecclesiarum legationibus, de divinitate Salvatoris altius scribere, et ad ipsum (ut ita dicam) Dei Verbum, non tam audaci, quam felici temeritate prorumpere. Et Ecclesiastica narrat historia, cum a fratribus cogeretur ut scriberet, ita facturum se respondisse, si indicto jejunio in commune omnes Deum precarentur [Al. deprecarentur]: quo expleto, revelatione saturatus, in illud prooemium coelo veniens eructavit: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum: hoc erat in principio apud Deum (Joan. I).

Haec igitur quatuor Evangelia multo ante praedicta, Ezechielis quoque volumen probat, in quo prima visio ita contexitur: Et in medio sicut similitudo quatuor animalium: et vultus eorum facies hominis, et facies leonis, et facies vituli, et facies aquilae (Ezech. I, 5 et 10). Prima hominis facies Matthaeum significat, qui quasi de homine exorsus est scribere: Liber generationis Jesu Christi, filii David, filii Abraham (Matth. I). Secunda Marcum, in quo [Al. qua] vox leonis in eremo rugientis auditur: Vox clamantis in deserto [Al. eremo], parate viam Domini, rectas facite semitas ejus (Marc. I, 3). Tertia vituli, quae evangelistam Lucam a Zacharia sacerdote sumpsisse initium praefigurat. Quarta Joannem evangelistam, qui assumptis pennis aquilae, et ad altiora festinans, de Verbo Dei disputat. Caetera quae sequuntur in eumdem sensum proficiunt. Crura eorum recta, et pennati pedes, et quocumque ibat spiritus, ibant, et non revertebantur: et dorsa eorum plena oculis, et scintillae ac lampades in medio discurrentes, et rota in rota, et in singulis quatuor facies. Unde et Apocalypsis Joannis, post expositionem viginti quatuor seniorum qui tenentes citharas et phialas, adorabant [Al. adorant] Agnum Dei, introducit fulgura, et tonitrua, et septem spiritus discurrentes, et mare vitreum et quatuor animalia plena oculis (Apoc. IV et V), dicens: Animal primum simile leoni, et secundum simile vitulo, et tertium simile homini, et quartum simile aquilae volanti.

The third is Luke the physician, a Syrian of Antioch by nation (whose praise is in the Gospel), who, himself a disciple of the apostle Paul, composed his volume in the regions of Achaia and Boeotia (2 Cor. 8), repeating certain things from a higher source, and, as he himself confesses in his preface, describing what he had heard rather than what he had seen. The last is John, the apostle and evangelist, whom Jesus loved most dearly, who, reclining on the Lord's breast (John 13 & 21), drank the purest streams of doctrine, and who alone from the cross deserved to hear: *Behold thy mother* (John 19:27).

When he was in Asia, and the seeds of heretics were already sprouting—of Cerinthus, Ebion, and others who deny that Christ came in the flesh (whom he himself in his epistle calls antichrists [1 John 2:18], and the apostle Paul frequently strikes down [Rom. 3; 2 Cor. 5])—he was compelled by almost all the bishops of Asia at that time, and by delegations from many Churches, to write more profoundly about the divinity of the Savior, and to break forth to the very Word of God (so to speak), with a boldness not so much audacious as it was blessed. And Ecclesiastical History narrates that, when he was urged by the brethren to write, he responded that he would do so if, after proclaiming a fast, they all prayed to God together; which being completed, filled with revelation, he, coming from heaven, poured forth that prologue: *In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God* (John 1).

Therefore, that these four Gospels were predicted long ago, the book of Ezekiel also proves, in which the first vision is thus woven: *And in the midst thereof the likeness of four living creatures: and their appearance was the likeness of a man, and the face of a lion, and the face of a calf, and the face of an eagle* (Ezek. 1:5, 10). The first face, that of a man, signifies Matthew, who began to write as if about a man: *The book of the generation of Jesus Christ, the son of David, the son of Abraham* (Matt. 1). The second, Mark, in whom is heard the voice of a lion roaring in the wilderness: *The voice of one crying in the desert, prepare ye the way of the Lord, make his paths straight* (Mark 1:3). The third, that of a calf, which prefigures the evangelist Luke having taken his beginning from Zacharias the priest. The fourth, John the evangelist, who, having taken up the wings of an eagle and hastening to higher things, disputes about the Word of God. The other things that follow advance the same meaning. Their legs were straight, and their feet winged, and wherever the spirit went, they went, and they did not turn back; and their backs were full of eyes, and sparks and lamps ran among them, and a wheel within a wheel, and in each one were four faces. Whence also the Apocalypse of John, after the description of the twenty-four elders who, holding harps and vials, adored the Lamb of God, introduces lightnings, and thunders, and seven spirits running to and fro, and a sea of glass, and four living creatures full of eyes (Rev. 4 & 5), saying: *The first living creature was like a lion, and the second like a calf, and the third like a man, and the fourth like a flying eagle.*

Et post paululum: Plena erant, inquit, oculis, et requiem non habebant die ac nocte, dicentia: Sanctus, Sanctus, Sanctus Dominus Deus omnipotens, qui erat, et qui est, et qui venturus est (Apoc. IV, 7, 8). Quibus cunctis perspicue ostenditur, quatuor tantum Evangelia debere suscipi, et omnes apocryphorum naenias mortuis magis haereticis, quam Ecclesiasticis vivis canendas.

Satisque miror, Eusebi dilectissime, cur Romam subito navigaturus, hanc tibi a me quasi sitarciam dari volueris, ut Matthaeum breviter exponens, verbis stringerem, sensibus dilatarem. Si meminisses responsionis meae, numquam in paucis diebus rem annorum peteres. Primum enim difficile est omnes legere qui in Evangelia scripserunt. Deinde multo difficilius, adhibito judicio, quae optima sunt recipere. Legisse me fateor ante annos plurimos in Matthaeum Origenis viginti quinque volumina, et totidem ejus Homilias, commaticumque interpretationis genus: et Theophili Antiochenae urbis episcopi Commentarios: Hippolyti quoque martyris, et Theodori Heracleotae, Apollinarisque Laodiceni, ac Didymi Alexandrini; et Latinorum, Hilarii, Victorini, Fortunatiani Opuscula, e quibus etiamsi parva carperem, dignum aliquid memoria scriberetur. At tu in duabus hebdomadibus, imminente jam Pascha, et spirantibus ventis, dictare me cogis: ut quando notarii excipiant, quando scribantur schedulae, quando emendentur, quo spatio digerantur ad purum, maxime cum scias me ita tribus mensibus languisse, ut vix nunc ingredi incipiam; nec possim laboris magnitudinem brevitate temporis compensare.

Igitur, omissa auctoritate Veterum, quos nec legendi, nec sequendi mihi facultas data est, historicam interpretationem, quam praecipue postulasti, digessi breviter: et interdum spiritualis intelligentiae flores miscui, perfectum opus reservans in posterum. Si autem mihi vita longior fuerit, aut tu in redeundo tua promissa compleveris, tunc nitar implere quod reliquum est, immo jactis fundamentis, et ex parte constructis parietibus, pulcherrimum culmen imponam, ut scias quid intersit inter subitam dictandi audaciam, et elucubratam scribendi diligentiam. Certe nosti, et mendacii mei erubescerem te testem vocare, quod praesens opusculum tanta celeritate dictaverim, ut aliena magis legere, quam mea condere me putares. Nec hoc de arrogantia et fiducia ingenii dictum putes, sed quod ostendere tibi cupiam quantum apud me valeas, qui periclitari magis apud doctos voluerim, quam tibi sedule postulanti quidquam negare.

And a little after: *They were full*, he says, *of eyes, and they had no rest day and night, saying: Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come* (Rev. 4:7, 8). By all of which it is clearly shown that only four Gospels ought to be received, and that all the dirges of the apocrypha are to be sung for dead heretics rather than for the living of the Church.

And I am quite amazed, most beloved Eusebius, why, as you were about to sail suddenly for Rome, you wished this to be given to you by me as a sort of travel provision (*sitarcia*), that by briefly expounding Matthew, I should be concise in words but expansive in meanings. If you had remembered my response, you would never have asked for a work of years in a few days. For in the first place, it is difficult to read all who have written on the Gospels. Then, it is much more difficult, with judgment applied, to accept what is best. I confess that many years ago I read Origen's twenty-five volumes on Matthew, and as many of his Homilies, and his sententious style of interpretation; and the Commentaries of Theophilus, bishop of the city of Antioch; also of Hippolytus the martyr, and of Theodore of Heraclea, Apollinaris of Laodicea, and Didymus of Alexandria; and of the Latins, the little works of Hilary, Victorinus, and Fortunatianus, from which, even if I were to pluck small things, something worthy of memory would be written. But you, in two weeks, with Easter already approaching and the winds blowing, compel me to dictate: so when are the secretaries to take it down, when are the pages to be written, when are they to be corrected, in what space of time are they to be arranged cleanly, especially since you know that I have been so ill for three months that I am only now beginning to walk; nor can I compensate for the magnitude of the labor with the brevity of the time.

Therefore, having omitted the authority of the Ancients, whom I have been given no opportunity either to read or to follow, I have briefly arranged the historical interpretation, which you especially requested, and have at times mixed in the flowers of spiritual understanding, reserving the perfect work for the future. But if a longer life is granted to me, or if you, upon returning, fulfill your promises, then I will strive to complete what is left; indeed, with the foundations laid and the walls partly constructed, I will place the most beautiful crown, so that you may know the difference between the sudden audacity of dictation and the elaborate diligence of writing. Surely you know, and I would blush to call you as a witness to my lie, that I have dictated the present little work with such speed that you would think me to be reading the works of others rather than composing my own. Nor should you think this is said out of arrogance and confidence in my talent, but because I wish to show you how much you mean to me, that I would rather be endangered among the learned than deny anything to you who ask so earnestly.

Unde obsecro, ut si incomptior sermo est, et non solito lapsu fertur oratio, festinationi hoc tribuas, non imperitiae, et des exemplaria, cum Romam veneris, Virgini Christi Principiae, quae me rogavit, ut in Canticum canticorum scriberem, a quo opere exclusus aegrotationae diuturna, spem in futurum distuli: hac te lege constringens, ut si tu ei ad te scripta subtraxeris, illa quoque armariolo sibi postea scribenda concludat.

Wherefore I beseech you, that if the speech is unpolished, and the discourse does not flow with its usual smoothness, you attribute this to haste, not to incompetence, and that you give copies, when you come to Rome, to Principia, a virgin of Christ, who asked me to write on the Song of Songs, from which work I was barred by a long illness, and have deferred my hope to the future: binding you by this law, that if you withhold from her what was written for you, she too will lock away in her cabinet what is to be written for her later.

Liber generationis Jesu *Christi.*

In Isaia legimus: Generationem ejus quis enarrabit (Isai. LIII, 8)? Non ergo putemus Evangelistam [Al. Evangelium] prophetae esse contrarium, ut quod ille impossibile dixit effatu, hic narrare incipiat: quia ibi de generatione divinitatis, hic de incarnatione est dictum. A carnalibus autem coepit, ut per hominem Deum dicere incipiamus.

Filii David, filii Abraham. Abraham genuit Isaac. Isaac autem genuit Jacob. Jacob autem genuit Judam et fratres ejus. Ordo praeposterus, sed necessario commutatus. Si enim primum posuisset Abraham, et postea David: rursus ei repetendus fuerat Abraham, ut generationis series texeretur. Ideo autem, caeteris praetermissis, horum filium nuncupavit; quia ad hos tantum est facta de Christo repromissio, ad Abraham: In semine, inquit, tuo benedicentur omnes gentes (Gen. XXII, 18), quod est Christus. Ad David: De fructu ventris tui ponam super sedem tuam (Ps. CXXXI, 11.)

Judas autem genuit Phares, et Zaram de Thamar. Phares autem genuit Esron. Esron autem genuit Aram. Aram autem genuit Aminadab. Aminadab autem genuit Naasson. Notandum in genealogia Salvatoris nullam sanctarum assumi mulierum; sed eas quas Scriptura reprehendit, ut qui propter peccatores venerat, de peccatoribus nascens, omnium peccata deleret. Unde et in consequentibus Ruth Moabitis ponitur, et Bethsabee uxor Uriae.

Naasson autem genuit Salmon. Salmon autem genuit Booz de Rahab. Booz autem genuit Obed ex Ruth. Obed autem genuit Jesse. Jesse autem genuit David regem. David autem rex genuit Salomonem ex ea quae fuit Uriae. Salomon autem genuit Roboam. Roboam autem genuit Abiam. Abia autem genuit Asa. Asa autem genuit Josaphat. Josaphat autem genuit Joram. Iste est Naasson princeps tribus Judae, sicut in Numeris legimus (Num. I et II).

Joram autem genuit Oziam. Ozias autem genuit Joathan. Joathan autem genuit Achaz. Achaz autem genuit Ezechiam. Ezechias autem genuit Manassen. Manasses autem genuit Amon. Amon autem genuit Josiam. Josias autem genuit Jechoniam et fratres ejus in transmigratione Babylonis. In quarto Regum volumine (Capp. III, VIII et seqq.) legimus de Joram Ochoziam fuisse generatum, quo mortuo, Josabeth filia regis Joram, soror Ochoziae tulit Joas filium fratris sui, et eum internecioni, quae exercebatur ab Athalia [Al. Atholia], subtraxit.

The book of the generation of Jesus Christ.

In Isaiah we read: "Who shall declare his generation?" (Isaiah 53:8)? Let us not, therefore, think that the Evangelist is contrary to the prophet, so that what the one declared impossible to express, the other begins to narrate; for there it was spoken of the generation of His divinity, here of His incarnation. He began, however, with carnal things, so that through the man we might begin to speak of God.

The son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judah and his brothers. The order is reversed, but necessarily altered. For if he had placed Abraham first, and David afterward, he would have had to repeat Abraham again to weave the series of the generation. Therefore, omitting the others, he named Him the son of these men, because to them alone was the promise concerning Christ made; to Abraham: "In your seed," it says, "shall all the nations be blessed" (Gen. 22:18), which is Christ. To David: "Of the fruit of your womb I will set upon your throne" (Ps. 131:11).

And Judah begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson. It should be noted that in the Savior's genealogy, none of the holy women are included, but rather those whom Scripture censures, so that He who had come for the sake of sinners, being born of sinners, might blot out the sins of all. Hence, in the following verses, Ruth the Moabitess is included, and Bathsheba, the wife of Uriah.

And Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the king. And David the king begot Solomon of her who had been the wife of Uriah; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram. This is that Naasson, prince of the tribe of Judah, as we read in Numbers (Num. 1 and 2).

And Joram begot Ozias; and Ozias begot Joathan; and Joathan begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brothers, at the time of the transmigration of Babylon. In the fourth book of Kings (Chapters 3, 8 ff.) we read that Ahaziah was begotten of Joram; and when he was dead, Josabeth, the daughter of king Joram and sister of Ahaziah, took Joash the son of her brother, and saved him from the slaughter that was being carried out by Athaliah.

Cui successit in regnum filius ejus Amasias, post quem regnavit filius ejus Azarias, qui appellatur et Ozias [Al. Ochozias]: cui successit Joathan filius ejus. Cernis ergo quod secundum fidem historiae tres reges in medio fuerint, quos hic Evangelista praetermisit: Joram quippe non genuit Oziam, sed Ochoziam: et reliquos quos enumeravimus. Verum quia Evangelistae propositum erat tres tessarescedecades in diverso temporum statu ponere, et Joram generi se miscuerat impiissimae Jezabel, idcirco usque ad tertiam generationem ejus memoria tollitur, ne in sanctae nativitatis ordine poneretur.

Et post transmigrationem Babylonis, Jechonias genuit Salathiel. Salathiel autem genuit Zorobabel. Zorobabel autem genuit Abiud. Abiud autem genuit Eliacim. Eliacim autem genuit Azor. Azor autem 11 genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleazar. Eleazar autem genuit Matthan. Matthan autem genuit Jacob. Si voluerimus Jechoniam in fine primae tessarescedecadis [Al. tesseradecadis] ponere, in sequenti non erunt quatuordecim, sed tredecim. Sciamus igitur, Jechoniam priorem ipsum esse quem et Joacim: secundum autem, filium, non patrem: quorum prior per c et m, sequens per ch et n scribitur: quod scriptorum vitio, et longitudine temporum, apud Graecos Latinosque confusum est.

(Vers. 16.) Jacob autem genuit Joseph. Hoc loco objecit nobis Julianus Augustus dissonantiam Evangelistarum, cur evangelista Matthaeus Joseph dixerint filium Jacob: et Lucas eum filium appellarit Heli; non intelligens consuetudinem Scripturarum, quod alter secundum naturam, alter secundum Legem ei pater sit. Scimus enim hoc per Moysen Deo jubente praeceptum, ut si frater aut propinquus absque liberis mortuus fuerit, alius ejus accipiat uxorem ad suscitandum semen fratris vel propinqui sui (Deut. II). Super hoc et Africanus temporum scriptor et Eusebius Caesariensis in libris διαφωνίας εὐαγγελίων plenius disputarunt.

(Vers 17.) Virum Mariae, de qua natus est Jesus, qui vocatur Christus. Cum virum audieris, suspicio tibi non subeat nuptiarum; sed recordare consuetudinis Scripturarum, quod sponsi viri, et sponsae vocentur uxores.

(Vers. 18.) Et a transmigratione Babylonis usque ad Christum, generationes quatuordecim. Numera a Jechonia usque ad Joseph, et invenies generationes tredecim. Quarta decima ergo generatio in ipsum Christum reputabitur.

He was succeeded in the kingdom by his son Amaziah, after whom his son Azariah, who is also called Uzziah, reigned; he was succeeded by his son Jotham. You see, therefore, that according to the historical record, there were three kings in between whom the Evangelist has omitted here: for Joram did not beget Uzziah, but Ahaziah, and the others whom we have enumerated. But because the Evangelist's purpose was to set down three groups of fourteen generations in different states of time, and because Joram had mingled his lineage with that of the most impious Jezebel, his memory is therefore removed down to the third generation, lest he be placed in the order of the holy nativity.

And after the transmigration of Babylon, Jechonias begot Salathiel; and Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor 11 begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob. If we wish to place Jechoniah at the end of the first group of fourteen, in the following group there will not be fourteen, but thirteen. Let us know, therefore, that the first Jechoniah is the same as Jehoiakim; the second, however, is the son, not the father. The name of the former is written with a 'c' and an 'm', that of the latter with 'ch' and 'n'; which, through the error of scribes and the length of time, has been confused among the Greeks and Latins.

(Verse 16) And Jacob begot Joseph. At this point, Julian the Apostate objected to us about the dissonance of the Evangelists, asking why the evangelist Matthew said Joseph was the son of Jacob, while Luke called him the son of Heli; not understanding the custom of the Scriptures, that one was his father according to nature, the other according to the Law. For we know that this was commanded through Moses at God's bidding, that if a brother or a kinsman should die without children, another should take his wife to raise up seed for his brother or kinsman (Deut. II). On this matter, both Africanus the chronographer and Eusebius of Caesarea have disputed more fully in their books on the *disagreement of the gospels* (διαφωνίας εὐαγγελίων).

(Verse 17) The husband of Mary, of whom was born Jesus, who is called Christ. When you hear "husband," let no suspicion of marriage arise in you; but recall the custom of the Scriptures, that betrothed men are called husbands, and betrothed women are called wives.

(Verse 18) And from the deportation to Babylon to the Christ, fourteen generations. Count from Jechoniah to Joseph, and you will find thirteen generations. Therefore, the fourteenth generation will be reckoned in Christ himself.

Christi autem generatio sic erat. Quaerat diligens lector et dicat: Cum Joseph non sit pater Domini Salvatoris, 12 quid pertinet ad Dominum generationis ordo deductus usque ad Joseph? Cui respondebimus primum, non esse consuetudinis Scripturarum, ut mulierum in generationibus ordo texatur. Deinde ex una tribu fuisse Joseph et Mariam: unde ex Lege eam accipere cogebatur ut propinquam, et quod simul censetur in Bethleem, ut de una videlicet stirpe generati.

Cum esset desponsata mater ejus Maria Joseph. Quare non de simplici Virgine, sed de desponsata concipitur? Primum, ut per generationem, Joseph, origo Mariae monstraretur. Secundo, ne lapidaretur a Judaeis ut adultera. Tertio, ut in Aegyptum fugiens haberet solatium mariti. Martyr Ignatius etiam quartam addidit causam, cur a desponsata conceptus sit: ut partus, inquiens, ejus celaretur diabolo, dum eum putat non de Virgine, sed de uxore generatum.

Antequam convenirent, inventa est in utero habens de Spiritu sancto. Non ab alio inventa est nisi a Joseph, qui pene licentia maritali futurae uxoris omnia noverat. Quod autem dicitur, Antequam convenirent: non sequitur, ut postea convenerint; sed Scriptura quod factum non sit, ostendit.

(Vers. 19.) Joseph autem vir ejus cum esset justus, et nollet eam traducere, voluit occulte dimittere eam. Haec autem eo cogitante, ecce angelus Domini apparuit in somnis Joseph, dicens. Si quis fornicariae conjungitur, unum corpus efficitur (I Cor. VI, 16). Et in Lege praeceptum est, non solum reos, sed et conscios criminum obnoxios esse peccati (Levit. V): quomodo Joseph cum crimen celet [Al. celaret] uxoris, justus scribitur: Sed hoc testimonium Mariae est, quod Joseph sciens illius castitatem, et admirans quod evenerat, celat silentio, cujus mysterium nesciebat.

(Vers. 20.) Joseph fili David, noli timere accipere Mariam conjugem tuam. Quod enim in 13 ea natum est, de Spiritu sancto est. Pariet autem filium. Jam et supra diximus sponsas uxores appellari, quod plenius liber adversus Helvidium docet: et blandientis affectu ei per somnium Angelus loquitur, ut justitiam silentii comprobaret. Simulque notandum, quod Joseph filius esse dicatur [Al. dicitur] David, ut Maria quoque de stirpe David monstraretur.

(Vers. 21.) Et vocabis nomen ejus Jesum. Ipse enim salvum faciet populum suum a peccatis eorum. JESUS Hebraico sermone Salvator dicitur. Etymologiam ergo nominis ejus evangelista signavit, dicens: Vocabis nomen ejus Jesum; quia ipse salvum faciet populum suum.

Now the generation of Christ was in this wise. Let the diligent reader ask and say: Since Joseph is not the father of the Lord Savior, what relevance to the Lord does the order of generation traced down to Joseph have? To whom we will respond, first, that it is not the custom of the Scriptures to weave the order of generations through women. Secondly, that Joseph and Mary were from the same tribe: whence he was compelled by the Law to take her as a kinswoman, and that they were registered together in Bethlehem, as being evidently born of the same stock.

When his mother Mary was betrothed to Joseph. Why was he conceived not of a simple Virgin, but of one who was betrothed? First, so that through the genealogy of Joseph, the origin of Mary might be shown. Second, lest she be stoned by the Jews as an adulteress. Third, so that in fleeing to Egypt she would have the comfort of a husband. The martyr Ignatius also added a fourth reason why he was conceived of one who was betrothed: that his birth, he says, might be concealed from the devil, while he thinks him to be born not of a Virgin, but of a wife.

Before they came together, she was found to be with child of the Holy Spirit. She was found by no other than Joseph, who, with almost marital license, knew all things concerning his future wife. But as for what is said, "Before they came together": it does not follow that they came together afterwards; rather, Scripture shows what had not happened.

(Verse 19) But Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, an angel of the Lord appeared to Joseph in a dream, saying. "He who is joined to a prostitute becomes one body" (I Cor. VI, 16). And in the Law it is commanded that not only the guilty, but also those conscious of crimes are liable to sin (Levit. V): how then is Joseph, while concealing the crime of his wife, written of as just? But this is a testimony to Mary, that Joseph, knowing her chastity and marveling at what had happened, conceals in silence that whose mystery he did not know.

(Verse 20) Joseph, son of David, do not be afraid to take Mary as your wife. For that which is conceived in her is of the Holy Spirit. And she shall bring forth a son. We have already said above that betrothed women are called wives, which the book *Against Helvidius* teaches more fully: and the Angel speaks to him in a dream with soothing affection, so as to approve the justice of his silence. At the same time, it should be noted that Joseph is said to be the son of David, so that Mary also might be shown to be of the stock of David.

(Verse 21) And you shall call his name Jesus. For he shall save his people from their sins. JESUS in the Hebrew language is called Savior. The evangelist therefore indicated the etymology of his name, saying: "You shall call his name Jesus; for he shall save his people."

(Vers. 22 seqq.) Hoc autem totum factum est, ut adimpleretur quod dictum est a Domino per prophetam dicentem: Ecce Virgo in utero habebit, et pariet filium, et vocabitur nomen ejus Emmanuel, quod est interpretatum, Nobiscum Deus. Exsurgens autem Joseph a somno, fecit sicut praecepit ei angelus Domini. Pro eo quod evangelista Matthaeus dicit, in utero habebit, in propheta scriptum est, in utero accipiet. Sed propheta, quia futura praedicit, significat quid futurum sit, et scribit, accipiet: evangelista autem, quia non de futuro, sed de praeterito narrat historiam, mutavit accipiet, et posuit habebit. Qui enim habet, nequaquam accepturus est. Tale quid et in Psalmis legimus: Ascendens in excelsum, captivam duxit captivitatem: accepit dona in hominibus (Ps. LXVII, 19). Hoc testimonium apostolus ponens, non dixit, accepit, sed dedit: quia ibi de futuro significatum est, quod accepturus esset: hic de eo narrat historia, qui jam dederat quod acceperat.

(Vers. 25.) Et accepit conjugem suam, et non cognovit eam, donec peperit filium suum primogenitum; et vocavit nomen ejus Jesum. Ex hoc loco quidam perversissime suspicantur, et alios filios habuisse Mariam, dicentes primogenitum non dici, nisi qui habeat et fratres: cum hic mos sit divinarum Scripturarum, ut primogenitum non eum vocent, quem 14 fratres sequuntur, sed eum qui primus natus sit. Lege supradictum libellum adversus Helvidium.

(Cap. II.---Vers. 2 seqq.) Vidimus enim stellam ejus in Oriente, et venimus adorare eum. Audiens autem Herodes rex, turbatus est, et omnis Hierosolyma cum illo. Et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis ubi Christus nasceretur. Ad confusionem Judaeorum, ut nativitatem Christi a gentibus discerent, oritur in Oriente stella, quam futuram Balaam , cujus successores erant, vaticinio noverant. Lege Numerorum librum (Cap. XXIV). Deferuntur autem magi stellae indicio in Judaeam, ut sacerdotes a magis interrogati, ubi Christus nasceretur, inexcusabiles fierent de adventu ejus.

(Verses 22 sqq.)

Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: Behold a virgin shall have in her womb, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. And Joseph rising up from sleep, did as the angel of the Lord had commanded him. For that which the evangelist Matthew says, *she shall have in her womb*, is written in the prophet as, *she shall receive in her womb*. But the prophet, because he foretells future things, signifies what is to be, and writes, *she shall receive*: the evangelist, however, because he is not narrating of the future, but of the past, changed *she shall receive*, and put *she shall have*. For he who has, is by no means about to receive. We read something similar also in the Psalms: *Ascending on high, he led captivity captive: he received gifts in men* (Ps. 67:19). The apostle, citing this testimony, did not say, *he received*, but *he gave*: because there it was signified of the future, that he was to receive; here the history narrates of him who had already given what he had received.

(Verse 25.)

And he took unto him his wife, and he knew her not till she brought forth her firstborn son; and he called his name Jesus. From this passage, some most perversely suspect that Mary had other sons, saying that one is not called firstborn unless he also has brothers: when this is the custom of the divine Scriptures, that they call firstborn not him whom brothers follow, but him who is born first. Read the aforementioned little book against Helvidius.

(Chapter II.---Verses 2 sqq.)

For we have seen his star in the East, and are come to adore him. And King Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. To the confusion of the Jews, so that they might learn of the birth of Christ from the Gentiles, a star rises in the East, the future appearance of which they had known from the prophecy of Balaam, whose successors they were. Read the book of Numbers (Chap. XXIV). Moreover, the magi are brought by the sign of the star into Judea, so that the priests, when asked by the magi where Christ was to be born, might be made inexcusable concerning his advent.

(Vers. 5.) At illi dixerunt ei: in Bethleem Judaeae. Sic enim scriptum est per prophetam: Et tu, Bethleem terra Juda, nequaquam minima es in principibus Juda. Ex te enim exiet dux, qui regat populum meum Israel. Librariorum hic error est. Putamus enim ab evangelista primum editum, sicut in ipso Hebraico legimus, Judae, non Judaeae. Quae est enim aliarum gentium Bethleem, ut ad distinctionem ejus hic Judaeae poneretur? Judae autem idcirco scribitur, quia est et alia Bethleem in Galilaea. Lege librum Jesu filii Nave (Jos. 19). Denique et in ipso testimonio, quod de Michaeae prophetia sumptum est, ita habetur: Et tu, Bethleem terra Juda (Mich. V, 2).

(Vers. 11.) Et apertis thesauris suis, obtulerunt ei munera, aurum, thus, et myrrham. Pulcherrime munerum sacramenta Juvencus presbyter uno versiculo comprehendit: Thus, aurum, myrrham, regique, hominique, Deoque Dona ferunt.

Et responso accepto in somnis, ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam, etc. Qui munera obtulerant Domino, consequenter responsum accipiunt. Responsum autem (quod Graece dicitur χρηματισθέντες) non per angelum fit, sed per ipsum Dominum, ut meritorum Joseph 15 privilegium demonstraretur. Revertuntur autem per aliam viam, quia infidelitati miscendi non erant et Judaeorum.

(Vers. 13, 14.) Ecce Angelus Domini apparuit in somnis Joseph, dicens: Surge et accipe puerum et matrem ejus, et fuge in Aegyptum: et esto ibi usque dum dicam tibi. Futurum est enim ut Herodes quaerat puerum ad perdendum eum. Qui consurgens, accepit puerum et matrem ejus nocte: et secessit in Aegyptum; et erat ibi usque ad obitum Herodis. Quando tollit [Al. tulit] puerum et matrem ejus, ut in Aegyptum transeat, nocte tollit et tenebris: quando vero revertitur in Judaeam, nec nox, nec tenebrae ponuntur in Evangelio.

(Vers. 15, 16.) Ut adimpleretur quod dictum est a Domino per prophetam, dicentem: Ex Aegypto vocavi filium meum. Tunc Herodes videns quoniam illusus esset a magis, iratus est valde; et mittens, occidit omnes pueros qui erant in Bethleem, et in omnibus finibus ejus, a bimatu et infra, secundum tempus quod exquisierat a magis. Respondeant qui Hebraeorum voluminum denegant veritatem, ubi hoc in LXX legatur interpretibus. Quod cum non invenerint, nos eis dicemus in Osee propheta scriptum (Cap. 11), sicut et exemplaria probare possunt quae nuper edidimus.

(Verse 5.)

But they said to him: In Bethlehem of Judaea. For so it is written by the prophet: And thou, Bethlehem, the land of Juda, art by no means the least among the princes of Juda. For out of thee shall come a ruler, that shall rule my people Israel. This is a scribes' error. For we think that it was first published by the evangelist, as we read in the Hebrew itself, *of Judah*, not *of Judaea*. For what other Bethlehem of other nations is there, that *of Judaea* should be placed here for distinction? But it is written *of Judah* for the reason that there is also another Bethlehem in Galilee. Read the book of Jesus son of Nave (Josh. 19). Finally, in the testimony itself, which is taken from the prophecy of Micah, it is thus written: *And thou, Bethlehem, land of Judah* (Micah 5:2).

(Verse 11.)

And opening their treasures, they offered him gifts; gold, frankincense, and myrrh. The presbyter Juvencus most beautifully comprehended the sacraments of the gifts in a single verse: *Frankincense, gold, myrrh, as gifts they bring to King, and Man, and God.*

And having received an answer in sleep that they should not return to Herod, they went back another way into their own country, etc. Those who had offered gifts to the Lord consequently receive an answer. The answer, however (which in Greek is called χρηματισθέντες), is not made through an angel, but by the Lord Himself, so that the privilege of Joseph's merits might be demonstrated. Moreover, they return by another way, because they were not to be mixed with the infidelity of the Jews.

(Verses 13, 14.)

Behold an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him. Who arose, and took the child and his mother by night, and retired into Egypt; and he was there until the death of Herod. When he takes [others read: *took*] the child and his mother to cross into Egypt, he takes them by night and in darkness: but when he returns to Judea, neither night nor darkness is mentioned in the Gospel.

(Verses 15, 16.) That it might be fulfilled which was spoken by the Lord through the prophet, saying: Out of Egypt I have called my son. Then Herod, seeing that he had been mocked by the magi, was exceedingly angry; and sending, he killed all the male children who were in Bethlehem, and in all its borders, from two years old and under, according to the time which he had diligently inquired of the magi. Let those who deny the truth of the Hebrew volumes answer where this is read in the seventy interpreters. When they do not find it, we will tell them that it is written in the prophet Hosea (Chapter 11), as the copies which we recently published can also prove.

Possumus autem locum istum et aliter conciliare [Al. consolari] propter contentiosos, quorum consuetudinem Paulus apostolus habere se denegat, et Ecclesiam Christi (I Cor. 11); et testimonium proferimus ex Numeris, dicente Balaam: Deus ex Aegypto vocavit eum: gloria ejus sicut unicornis (Num. XXIII, 22).

(Vers. 17 seqq.) Tunc adimpletum est quod dictum est per Jeremiam prophetam, dicentem: Vox in Rama audita est, ploratus et ululatus multus, Rachel plorans filios suos, et noluit consolari, quia non sunt (Jerem. XXXI, 15). Defuncto autem Herode, ecce angelus Domini apparuit in somnis Joseph in Aegypto, dicens: Surge, et accipe puerum et matrem ejus, 16 et vade in terram Israel. De Rachel natus est Benjamin, in cujus tribu non est Bethleem (Genes. XXXV). Quaeritur ergo quomodo Rachel filios Judae, id est, Bethleem, quasi suos ploret? Respondebimus breviter, quia sepulta sit juxta Bethleem in Ephrata, et ex materno corpusculi hospitio matris nomen acceperit. Sive quoniam Juda, et Benjamin duae tribus junctae erant, et Herodes praeceperat non solum in Bethleem interfici pueros, sed et in omnibus finibus ejus. Per occisionem [Al. occasionem] Bethleem intelligimus multos etiam de Benjamin fuisse caesos. Plorat autem filios suos, et non recipit consolationem, secundum duplicem intelligentiam. Sive quod eos in aeternum mortuos aestimaret, sive quod consolari se nollet de his quos sciret esse victuros. Quod autem dicitur in Rama, non putemus loci nomen esse, juxta Gabaa, sed rama excelsum () interpretatur, ut sit sensus: Vox in excelso audita est, id est, longe lateque dispersa.

(Vers. 20.) Defuncti sunt enim qui quaerebant animam pueri. Ex hoc loco intelligimus non solum Herodem, sed et sacerdotes et scribas eodem tempore necem Domini fuisse meditatos.

(Vers. 21.) Qui surgens accepit puerum et matrem ejus, et venit in terram Israel. Non dixit, accepit filium suum, et uxorem suam, sed puerum, et matrem ejus, quasi nutritius, non maritus.

(Vers. 22.) Audiens autem quod Archelaus regnaret in Judaea, pro Herode patre suo, timuit illo ire: et admonitus in somnis, secessit in partes Galilaeae. Multi labuntur errore propter ignorantiam historiae, putantes eumdem esse Herodem, a quo in passione sua Dominus irridetur, et qui nunc mortuus esse refertur. Ergo Herodes ille qui cum Pilato postea amicitias fecit, hujus Herodis filius est, frater Archelai; quem et 17 ipsum Tiberius Caesar Lugdunum, quae Galliarum est civitas, relegavit, fratremque ejus Herodem successorem regni fecit. Lege Josephi historiam.

We can, however, also reconcile [alternative reading: console] this passage in another way on account of the contentious, whose custom the apostle Paul denies that he and the Church of Christ have (I Cor. 11); and we bring forward a testimony from Numbers, where Balaam says: God brought him out of Egypt: his glory is as of the unicorn (Num. XXIII, 22).

(Verses 17 ff.) Then was fulfilled what was spoken by Jeremiah the prophet, saying: A voice was heard in Ramah, lamentation and great mourning, Rachel weeping for her children, and would not be comforted, because they are not (Jer. XXXI, 15). But when Herod was dead, behold an angel of the Lord appeared in a dream to Joseph in Egypt, saying: Arise, and take the child and his mother, and go into the land of Israel. Benjamin was born of Rachel, in whose tribe Bethlehem is not (Gen. XXXV). It is asked, therefore, how Rachel weeps for the sons of Judah, that is, of Bethlehem, as if they were her own. We will answer briefly, that she was buried near Bethlehem in Ephrath, and from the maternal hospitality of her body's resting place, she received the name of mother. Or because Judah and Benjamin were two joined tribes, and Herod had commanded that the children be killed not only in Bethlehem, but also in all its borders. Through the slaughter [alternative reading: occasion] of Bethlehem, we understand that many from Benjamin were also slain. Moreover, she weeps for her children and does not receive consolation, according to a twofold interpretation. Either because she considered them dead forever, or because she would not be comforted concerning those whom she knew would live. As for what is said, "in Ramah," let us not think it is the name of a place near Gibeah, but "rama" is interpreted as "on high," so that the meaning is: A voice was heard on high, that is, scattered far and wide.

(Verse 20.) For they are dead who sought the child's life. From this passage, we understand that not only Herod, but also the priests and scribes at the same time had plotted the death of the Lord.

(Verse 21.) He who arose took the child and his mother, and came into the land of Israel. It does not say, "he took his son and his wife," but "the child and his mother," as a guardian, not a husband.

(Verse 22.) But hearing that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there: and being warned in a dream, he withdrew into the region of Galilee. Many fall into error due to ignorance of history, thinking that it is the same Herod by whom the Lord was mocked in His passion, and who is now reported to be dead. Therefore, that Herod who later made friends with Pilate is the son of this Herod, the brother of Archelaus; whom Tiberius Caesar also banished to Lugdunum, which is a city of the Gauls, and made his brother Herod successor to the kingdom. Read the history of Josephus.

(Vers. 23.) Et veniens habitavit in civitate, quae vocatur Nazareth, ut adimpleretur quod dictum est per prophetas, quoniam Nazaraeus vocabitur. Si fixum de Scripturis posuisset exemplum, numquam diceret, quod dictum est per prophetas; sed simpliciter, quod dictum est per prophetam: nunc autem pluraliter prophetas vocans, ostendit se non verba de Scripturis sumpsisse, sed sensum. Nazaraeus, sanctus interpretatur. Sanctum autem Dominum futurum, omnis Scriptura commemorat. Possumus et aliter dicere, quod etiam eisdem verbis, juxta Hebraicam veritatem in Isaia scriptum sit: Exiet virga de radice Jesse, et Nazaraeus de radice ejus conscendet (Isai. XI, 1).

(Cap. III.---Vers. 1.) Poenitentiam agite: appropinquabit enim regnum coelorum. Primus Baptista Joannes regnum coelorum praedicat, ut praecursor Domini hoc privilegio honoretur.

(Vers. 3.) Hic est enim qui dictus est per Isaiam prophetam, dicentem: Vox clamantis in deserto, parate viam Domini, rectas facite semitas ejus. Animas credentium praeparabat, in quibus ambulaturus erat Dominus, ut purus in viis purissimis ambularet, dicens: Habitabo in eis, et inambulabo: et ero Deus ipsorum, et ipsi erunt mihi populus (Levit. XXVI, 12). Porphyrius istum locum Marci evangelistae principio comparat, in quo scriptum est: Initium Evangelii Jesu Christi, Filii Dei, sicut scriptum est in Isaia propheta: Ecce mitto Angelum meum ante faciem tuam, qui praeparabit viam tuam. Vox clamantis in deserto, parate viam Domini, rectas facite semitas ejus (Isai. XL, 3). Cum enim testimonium de Malachia (Cap. III) Isaiaque contextum sit, quaerit, quomodo velut ab uno Isaia exemplum putemus assumptum. Cui Ecclesiastici viri plenissime responderunt. Nos autem [Al. aut] nomen Isaiae putamus additum scriptorum vitio, quod et in aliis locis probare possumus, aut certe de diversis testimonis Scripturarum unum corpus effectum. Lege tertium decimum Psalmum, et hoc idem reperies.

(Vers. 4.) Ipse autem Joannes habebat vestimentum 18 de pilis camelorum, et zonam pelliceam circa lumbos suos. De pilis, inquit, habebat, non de lana. Aliud austerae vestis indicium est, aliud luxuriae mollioris. Zona autem pellicea qua accinctus fuit et Elias, mortificationis indicium [Al. symbolum] est (IV Reg. I). Porro quod sequitur:

Esca autem ejus erat locustae et mel silvestre. Habitatori solitudinis congruum est non delicias ciborum, sed necessitatem humanae carnis explere.

(Verse 23.) And coming, he dwelt in a city which is called Nazareth, that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene. If he had cited a specific example from the Scriptures, he would never have said, "what was spoken by the prophets," but simply, "what was spoken by the prophet": but now, by naming the prophets in the plural, he shows that he has taken not the words from the Scriptures, but the sense. "Nazarene" is interpreted as "holy." Moreover, all Scripture commemorates that the Lord would be holy. We can also say otherwise, that it is also written in the same words, according to the Hebrew truth, in Isaiah: "There shall come forth a rod from the root of Jesse, and a Nazarene shall grow up from his root" (Isa. XI, 1).

(CHAPTER III, Verse 1.) Repent: for the kingdom of heaven is at hand. John the Baptist is the first to preach the kingdom of heaven, so that the forerunner of the Lord might be honored with this privilege.

(Verse 3.) For this is he who was spoken of by Isaiah the prophet, saying: The voice of one crying in the desert, prepare the way of the Lord, make his paths straight. He was preparing the souls of believers, in whom the Lord was to walk, so that the pure one might walk in the purest ways, saying: I will dwell in them, and walk among them: and I will be their God, and they shall be my people (Leviticus 26:12). Porphyry compares this passage to the beginning of the evangelist Mark, in which it is written: The beginning of the Gospel of Jesus Christ, the Son of God, as it is written in Isaiah the prophet: Behold, I send my Angel before your face, who will prepare your way. The voice of one crying in the desert, prepare the way of the Lord, make his paths straight (Isaiah 40:3). For since the testimony is woven from Malachi (Chapter 3) and Isaiah, he asks how we should think the example was taken as if from Isaiah alone. To this, the men of the Church have responded most fully. We, however, think that the name of Isaiah was added by a scribe's error, which we can also prove in other places, or certainly that one body was formed from different testimonies of the Scriptures. Read the thirteenth Psalm, and you will find the same thing.

(Verse 4.) Now John himself had a garment of camel's hair, and a leather belt around his loins. He had it of hair, he says, not of wool. One is a sign of austere clothing, the other of softer luxury. Moreover, the leather belt with which Elijah was also girded is a sign [or: symbol] of mortification (4 Kings 1). Furthermore, what follows:

And his food was locusts and wild honey. It is fitting for an inhabitant of the wilderness not to seek the delights of food, but to satisfy the necessity of human flesh.

(Vers. 9.) Potens est Deus de lapidibus istis suscitare filios Abrahae. Lapides ethnicos vocat, propter cordis duritiam. Lege Ezechielem: Auferam, inquit, a vobis cor lapideum, et dabo cor carneum (Ezech. XXXVI, 26). In lapide duritia, in carne mollitudo [Al. mollitia] monstratur. Sive simpliciter indicat Dei potentiam, quod qui de nihilo cuncta fecerit, possit et de saxis durissimis populum procreare.

(Vers. 10, 11.) Jam enim securis ad radicem arborum posita est. Omnis ergo arbor quae non facit fructum bonum, excidetur et in ignem mittetur. Ego quidem baptizo vos in aqua, in poenitentiam: qui autem post me venturus est, fortior me est. Praedicatio sermonis Evangelici, qui ex utraque parte acutus est gladius, securis appellatur, juxta Jeremiam prophetam, qui verbum Domini securi comparat caedenti petram (Jerem. XLVI).

Cujus non sum dignus calciamenta portare. In alio Evangelio: Cujus, ait, non sum dignus solvere corrigiam calciamenti: hic humilitas, ibi mysterium demonstratur, quod Christus sponsus sit, et Joannes non mereatur sponsi corrigiam solvere, ne vocetur domus ejus juxta legem Mosi, et exemplum Ruth, domus discalciati (Deut. XXV, et Ruth. IV).

(Vers. 12.) Ipse vos baptizabit in Spiritu sancto et igne. Cujus ventilabrum in manu sua, et permundabit aream suam: et congregabit triticum in horreum suum: paleas autem comburet igni inexstinguibili. Sive quia ignis est Spiritus sanctus, ut Acta Apostolorum docent, quo descendente, sedit, quasi ignis super singulos [Al. linguas] credentium (Act. II); et impletus est sermo Domini dicentis: Ignem veni mittere super terram: et quem [Al. quam] volo ut ardeat (Luc. XII, 49). Sive quia in praesenti, spiritu baptizamur, et in futuro, igne. Apostolo quoque huic sensui congruente: Uniuscujusque 19 opus quale sit, ignis probabit (I Cor. III, 13).

(Vers. 13, 14.) Tunc venit Jesus a Galilaea in Jordanem ad Joannem ut baptizaretur ab eo. Joannes autem prohibebat eum, dicens: Ego a te debeo baptizari, et tu venis ad me? Respondens autem Jesus, dixit ei. Triplicem ob causam Salvator a Joanne accepit baptismum. Primum, ut quia homo natus erat, omnem justitiam et humilitatem Legis impleret. Secundo, ut baptismate suo Joannis baptisma comprobaret. Tertio, ut Jordanis aquas sanctificans, per descensionem columbae. Spiritus sancti in lavacro credentium monstraret adventum.

(Verse 9.) God is able to raise up children for Abraham from these stones. He calls the gentiles stones, on account of the hardness of their hearts. Read Ezekiel: I will take away, he says, the stony heart from you, and I will give you a heart of flesh (Ezekiel 36:26). In stone, hardness is shown; in flesh, softness [or: tenderness]. Or it simply indicates the power of God, that He who made all things from nothing can also create a people from the hardest rocks.

(Verses 10, 11.) For now the axe is laid to the root of the trees. Therefore every tree that does not produce good fruit will be cut down and thrown into the fire. I indeed baptize you with water, for repentance: but he who is to come after me is mightier than I. The preaching of the Gospel word, which is a sword sharp on both sides, is called an axe, according to the prophet Jeremiah, who compares the word of the Lord to an axe that cuts the rock (Jeremiah 46).

Whose sandals I am not worthy to carry. In another Gospel, he says: "Whose sandal strap I am not worthy to untie": here humility is shown, there a mystery is demonstrated, that Christ is the bridegroom, and John is not worthy to untie the bridegroom's strap, lest his house be called, according to the law of Moses and the example of Ruth, "the house of him who has had his sandal removed" (Deuteronomy 25, and Ruth 4).

(Verse 12.) He will baptize you with the Holy Spirit and with fire. His winnowing fan is in his hand, and he will clear his threshing floor: and he will gather his wheat into his barn, but the chaff he will burn with unquenchable fire. This is either because the Holy Spirit is fire, as the Acts of the Apostles teaches, where upon descending, it sat like fire upon each [or: tongues] of the believers (Acts 2); and the word of the Lord was fulfilled, saying: I have come to cast fire upon the earth: and how I wish it were already kindled! (Luke 12:49). Or because in the present we are baptized with the spirit, and in the future, with fire. The Apostle also agrees with this sense: Fire will test what sort of work each one has done (1 Corinthians 3:13).

(Verses 13, 14.) Then Jesus came from Galilee to the Jordan to John, to be baptized by him. But John forbade him, saying: I ought to be baptized by you, and you come to me? But Jesus, answering, said to him. For a threefold reason the Savior received baptism from John. First, that because he was born a man, he might fulfill all the justice and humility of the Law. Second, that by his baptism he might approve John's baptism. Third, that by sanctifying the waters of the Jordan, he might show the coming of the Holy Spirit in the washing of believers through the descent of the dove.

(Vers. 15.) Sine modo. Pulchre dixit, sine modo, ut ostenderet Christum in aqua, Joannem a Christo in spiritu baptizandum. Sive aliter, sine modo: ut qui servi formam assumpsi, expleam et humilitatem ejus. Alioquin scito, te in die judicii meo esse baptismate baptizandum. Sine modo, dicit Dominus Jesus, habeo et aliud baptisma quo baptizandus sum. Tu me baptizas in aqua, ut ego te baptizem pro me in sanguine tuo.

(Vers. 16.) Sic enim decet nos implere omnem justitiam. Tunc dimisit eum. Baptizatus autem Jesus confestim ascendit de aqua. Non addidit, justitiam Legis, sive naturae, ut nos utrumque intelligamus: ut si Deus ab homine accepit baptisma, nullus a conservo dedignetur accipere.

(Vers. 17.) Et ecce aperti sunt ei coeli, et vidit Spiritum Dei descendentem sicut columbam, et venientem super se. Et ecce vox de coelis, dicens: Hic est Filius meus dilectus, in quo mihi complacui. Mysterium Trinitatis in baptismate demonstratur: Dominus baptizatur, Spiritus descendit in habitu [Al. specie] columbae, Patris vox, testimonium Filio perhibentis auditur. Aperiuntur autem coeli non reseratione elementorum, sed spiritualibus oculis; quibus et Ezechiel in principio voluminis sui apertos eos esse commemorat. Sedit quoque columba super caput Jesu, ne quis putaret vocem Patris ad Joannem factam, non ad Dominum.

(Cap. IV.---Vers. 1.) Tunc Jesus ductus est in desertum a spiritu. Haud dubium quin a sancto Spiritu. Sequitur enim:

Ut tentaretur a diabolo. Ducitur autem non invitus aut captus, sed voluntate pugnandi.

(Vers. 2.) Et cum jejunasset quadraginta diebus et quadraginta noctibus, postea esuriit. Et accedens tentator, dixit ei: Si Filius Dei es. In isto numero quadragesimae nobis ostenditur sacramentum, in quo et Moses jejunavit in monte Sina (Exod. XXIV), et Elias juxta montem Oreb (III Reg. XIX). Permittitur autem esurire corpus, ut diabolo tentandi tribuatur occasio.

(Vers. 3.) Dic ut lapides isti panes fiant. Esurienti congrue dicitur: dic ut lapides isti panes fiant: sed duobus contrariis teneris, o diabole. Si ad imperium ejus possunt lapides panes fieri, ergo frustra tentas eum qui tantae potentiae est. Sin autem non potest facere, frustra Filium Dei suspicaris. Si Filius Dei es, dic ut lapides isti panes fiant.

(Verse 15) Without measure. He spoke beautifully, "without measure," to show that Christ was to be baptized in water, and John by Christ in the spirit. Or else, "without measure": so that I, who have taken the form of a servant, may also fulfill its humility. Otherwise, know that on the day of judgment you are to be baptized with my baptism. "Without measure," says the Lord Jesus, "I have another baptism with which I must be baptized." You baptize me in water, so that I may baptize you for my sake in your own blood.

(Verse 16) For thus it is fitting for us to fulfill all righteousness. Then he permitted him. And when Jesus was baptized, he went up immediately from the water. He did not add, "the righteousness of the Law," or "of nature," so that we might understand both: that if God accepted baptism from a man, no one should disdain to accept it from a fellow servant.

(Verse 17) And behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and coming upon him. And behold, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased. The mystery of the Trinity is shown in the baptism: the Lord is baptized, the Spirit descends in the form [variant: appearance] of a dove, the voice of the Father is heard, bearing witness to the Son. The heavens are opened not by a parting of the elements, but to spiritual eyes; with which Ezekiel also, at the beginning of his book, recalls that they were opened. The dove also rested upon the head of Jesus, lest anyone should think the Father's voice was directed to John, not to the Lord.

CHAPTER IV.—Verse 1. Then Jesus was led by the spirit into the desert. There is no doubt that it was by the Holy Spirit. For it follows:

To be tempted by the devil. He is led, however, not unwillingly or as a captive, but with the will to fight.

(Verse 2) And when he had fasted forty days and forty nights, he was afterward hungry. And the tempter came and said to him: If you are the Son of God. In this number of forty a sacrament is shown to us, in which both Moses fasted on Mount Sinai (Exod. 24), and Elijah near Mount Horeb (1 Kings 19). His body, however, is permitted to hunger, so that an opportunity for tempting might be given to the devil.

(Verse 3) Command that these stones be made bread. To one who is hungry, it is fittingly said: "command that these stones be made bread": but you are caught in a double contradiction, O devil. If stones can be made bread at his command, then you tempt in vain one who is of such great power. But if he cannot do it, you suspect in vain that he is the Son of God. "If you are the Son of God, command that these stones be made bread."

(Vers. 4.) Qui respondens, ait: Scriptum est: Non in solo pane vivit homo; sed in omni verbo quod procedit de ore Dei. Testimonium de Deuteronomio sumptum est (Deut. VIII, 3). Ideo autem sic respondit Dominus, quia propositum erat ei, humilitate diabolum vincere, non potentia. Simulque animadvertendum, quod nisi jejunare coepisset Dominus, tentandi occasio non fuisset diabolo, secundum illud: Fili, accedens ad servitutem Dei, sta in justitia et timore: et praepara animam tuam ad tentationem (Eccli. II, 1). Sed et ipsa responsio Salvatoris, hominem fuisse indicat, qui tentatus est. Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei. Si quis ergo non vescitur verbo Dei, iste non vivit.

(Vers. 5.) Tunc assumpsit eum diabolus in sanctam civitatem. Assumptio ista quae dicitur, non ex imbecillitate Domini venit, sed de inimici superbia, qui voluntatem Salvatoris necessitatem putat. Ex hoc autem loco intelligitur quid sit illud quod in alio scribitur loco: Abierunt in sanctam civitatem, et multis apparuerunt (Matth. XXVII, 53).

(Vers. 6.) Et statuit eum supra pinnaculum templi, et dixit ei. Ut quem fame tentaverat, tentaret et vana gloria.

Si Filius Dei es. In omnibus tentationibus hoc agit diabolus, ut intelligat si Filius Dei sit; sed Dominus sic responsionem temperat, ut eum relinquat ambiguum.

Mitte te deorsum. Scriptum est enim. Vox diaboli, qui [Al. quae] semper omnes cadere deorsum desiderat, Mitte te, inquit, deorsum, persuadere potest, praecipitare non potest.

21 Angelis suis mandavit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum. Hoc in nonagesimo psalmo legimus; verum ibi non de Christo, sed de viro sancto prophetia est. Male ergo interpretatur Scripturas diabolus. Certe si vere de Salvatore scriptum noverat, debuerat et illud dicere, quod in eodem psalmo contra se sequitur: Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem. De angelorum auxilio quasi ad infirmum loquitur: de sua [Al. sui] conculcatione quasi tergiversator tacet.

(Vers. 7.) Ait illi Jesus rursum: Scriptum est: Non tentabis Dominum Deum tuum. Falsas de Scripturis diaboli sagittas veris Scripturarum frangit clypeis. Et notandum quod testimonia necessaria de Deuteronomio tantum protulerit, ut secundae legis sacramenta monstraret.

(Verse 4) But he answered and said: It is written, Man does not live by bread alone, but by every word that proceeds from the mouth of God. The testimony is taken from Deuteronomy (Deut. 8:3). The Lord answered thus, however, because it was his purpose to conquer the devil by humility, not by power. At the same time, it should be noted that unless the Lord had begun to fast, there would have been no opportunity for the devil to tempt him, according to that passage: "Son, when you come to the service of God, stand in justice and in fear, and prepare your soul for temptation" (Ecclus. 2:1). But the Savior's response itself indicates that it was a man who was tempted. "Man does not live by bread alone, but by every word that proceeds from the mouth of God." Therefore, if anyone does not feed on the word of God, that person does not live.

(Verse 5) Then the devil took him up into the holy city. This "taking up," as it is called, comes not from the Lord's weakness, but from the enemy's pride, who thinks the Savior's will is necessity. From this passage, moreover, one understands what is written in another place: "They went into the holy city and appeared to many" (Matt. 27:53).

(Verse 6) And set him on the pinnacle of the temple, and said to him. So that he who had tempted him with hunger might also tempt him with vainglory.

If you are the Son of God. In all the temptations, the devil does this in order to understand if he is the Son of God; but the Lord so tempers his response as to leave him in ambiguity.

Throw yourself down. For it is written. The voice of the devil, who [variant: which] always desires all to fall downward, says, "Throw yourself down"; he can persuade, he cannot compel.

21 He has given his angels charge of you, and they will lift you up in their hands, lest you dash your foot against a stone. We read this in the ninetieth psalm; but there the prophecy is not about Christ, but about a holy man. Therefore, the devil interprets the Scriptures poorly. Certainly, if he had truly known what was written about the Savior, he ought also to have said what follows against himself in the same psalm: You will walk upon the asp and the basilisk, and you will trample the lion and the dragon. He speaks of the help of angels as if to one who is weak; about his own trampling, like a prevaricator, he is silent.

(Verse 7) Jesus said to him again: It is written, You shall not tempt the Lord your God. He shatters the devil's false arrows from the Scriptures with the true shields of the Scriptures. And it should be noted that He brought forth the necessary testimonies only from Deuteronomy, to show the sacraments of the second law.

(Vers. 8.) Iterum assumpsit eum diabolus in montem excelsum valde: et ostendit ei omnia regna mundi, et gloriam eorum, et dixit ei. Gloria mundi, quae cum mundo praeteritura est, in monte, et in supercilio demonstratur: Dominus autem ad humilia descendit et campestria, ut diabolum humilitate superaret. Porro diabolus ducere eum festinat ad montes, ut per quos ipse corruerat, etiam caeteri corruant, juxta illud Apostoli: Ne inflatus incidat in judicium diaboli (I Tim. III, 6).

(Vers. 9.) Haec omnia tibi dabo, si cadens adoraveris me. Arrogans et superbus etiam hoc de jactantia loquitur: non quod in toto mundo habeat potestatem, aut possit omnia regna dare diabolus, cum sciamus plerosque sanctos viros a Deo reges factos. Si cadens, inquit, adoraveris me. Ergo qui adoraturus est diabolum, ante corruit.

(Vers. 10.) Tunc dicit ei Jesus: Vade , Satana: Scriptum est enim. Non ut plerique putant, eadem satanas et apostolus Petrus sententia condemnantur. Petro enim dicitur: Vade retro me, Satana (Mat. XVI, 23), id est, sequere me, qui contrarius es voluntati meae: hic vero audit, vade, Satana: et non ei dicitur, retro me, ut subaudiatur, vade in ignem aeternum, qui praeparatus est tibi, et angelis tuis.

22 Dominum Deum tuum adorabis et illi soli servies. Dicens diabolus Salvatori: si cadens adoraveris me: econtrario audit, quod ipse magis adorare eum debeat Dominum et Deum suum.

(Vers. 11.) Tunc reliquit eum diabolus: et ecce angeli accesserunt, et ministrabant ei. Praecedit tentatio, ut sequatur victoria. Angeli ministrant, ut victoris dignitas comprobetur.

(Vers. 15, 16.) Terra Zabulon, et terra Nephthalim, via maris trans Jordanem Galilaeae gentium: populus qui ambulabat in tenebris vidit lucem magnam, et sedentibus in regione umbrae mortis lux orta est eis. Hi primum audiere Dominum praedicantem, ut ubi Israelis fuerat ab Assyriis prima captivitas, ibi redemptoris praeconium nasceretur.

(Vers. 17, 18.) Exinde coepit Jesus praedicare et dicere: Poenitentiam agite, appropinquabit enim regnum coelorum. Ambulans autem Jesus juxta mare Galilaeae, vidit duos fratres, Simonem, qui vocatur Petrus, et Andream fratrem ejus, mittentes rete in mare: erant enim piscatores. Et ait illis. Joanne tradito, recte ipse incipit praedicare: desinente Lege, consequenter oritur Evangelium. Si autem eadem praedicat Salvator, quae Joannes Baptista ante praedixerat, ostendit se ejusdem Dei esse Filium, cujus ille prophaeta sit.

(Verse 8) Again the devil took him to a very high mountain, and showed him all the kingdoms of the world and their glory, and said to him. The glory of the world, which is to pass away with the world, is shown on a mountain and on a high peak; but the Lord descends to humble and level places, to overcome the devil with humility. Furthermore, the devil hastens to lead him to the mountains, so that through the same means by which he himself had fallen, others might also fall, according to that of the Apostle: Lest being puffed up he fall into the judgment of the devil (I Tim. 3:6).

(Verse 9) All these things I will give you, if you fall down and worship me. Arrogant and proud, he says this also out of boastfulness: not that he has power over the whole world, or that the devil can give all the kingdoms, since we know that many holy men have been made kings by God. If you fall down, he says, and worship me. Therefore, whoever is to worship the devil, first falls.

(Verse 10) Then Jesus says to him: Go, Satan, for it is written. Not, as many think, are Satan and the apostle Peter condemned with the same sentence. For to Peter it is said: Get behind me, Satan (Matt. 16:23), that is, follow me, you who are contrary to my will; but here he hears, Go, Satan, and it is not said to him, behind me, so that it might be understood, go into the eternal fire, which is prepared for you and your angels.

22 You shall worship the Lord your God and him only shall you serve. The devil, saying to the Savior, "if you fall down and worship me," hears in reply that he himself should rather worship Him as his Lord and God.

(Verse 11) Then the devil left him; and behold, angels came and ministered to him. Temptation precedes, so that victory may follow. Angels minister, so that the dignity of the victor may be proven.

(Verses 15, 16) Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles: the people who walked in darkness have seen a great light, and for those dwelling in the region of the shadow of death, a light has dawned. These were the first to hear the Lord preaching, so that where the first captivity of Israel by the Assyrians had been, there the proclamation of the redeemer might be born.

(Verses 17, 18) From then on Jesus began to preach and to say: Repent, for the kingdom of heaven is at hand. And as Jesus was walking by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen. And he said to them. When John was delivered up, He rightly begins to preach: as the Law ceases, the Gospel consequently arises. But if the Savior preaches the same things that John the Baptist had foretold before, He shows that He is the Son of the same God of whom John is the prophet.

(Vers. 19, 20.) Venite post me, et faciam vos fieri piscatores hominum. At illi continuo, relictis retibus, secuti sunt eum. Isti primi vocati sunt, ut Dominum sequerentur: piscatores et illitterati mittuntur ad praedicandum, ne fides credentium non virtute Dei, sed eloquentia adque doctrina fieri putaretur.

(Vers. 24.) Et lunaticos, et paralyticos, et curavit eos. Et secutae sunt eum turbae multae de Galilaea et Decapoli, et de Jerosolymis, et de Judaea, et de trans Jordanem. Non vere lunaticos, sed qui putabantur lunatici, ob daemonum fallaciam, qui observantes lunaria tempora, creaturam infamare cupiebant, ut in Creatorem blasphemiae redundarent.

Videns autem Jesus turbas, ascendit in montem, et cum sedisset, accesserunt ad eum discipuli ejus, et aperiens os suum, docebat eos, dicens. Dominus ad montana conscendit, ut turbas ad altiora secum trahat. Sed turbae ascendere non valent. Et sequuntur discipuli, quibus et ipsis [Al. ipse] non stans, sed sedens et contractus loquitur. Non enim intelligere poterant in sua majestate fulgentem. Secundum litteram, nonnulli simpliciorum fratrum putant eum beatitudines, et caetera quae sequuntur, in Oliveti monte docuisse, quod nequaquam ita est: ex praecedentibus enim et sequentibus in Galilaea monstratur locus, quem putamus esse vel Thabor, vel quemlibet alium excelsum montem. Denique postquam finivit sermones suos, statim sequitur: Cum autem introisset Capharnaum.

Beati pauperes spiritu, quoniam ipsorum est regnum coelorum. Hoc est quod alibi legimus: Et humiles spiritu salvabit (Ps. XXXIII, 16): Ne quis autem putaret paupertatem, quae nonnumquam necessitate portatur, a Domino praedicari, adjunxit, spiritu: ut humilitatem intelligeres, non penuriam. Beati pauperes spiritu, qui propter Spiritum sanctum voluntate sunt pauperes. Unde super hujuscemodi pauperibus et Salvator per Isaiam loquitur: Dominus unxit me; propter quod evangelizare pauperibus misit me (Isai. VI, 1).

Beati mites, quoniam ipsi possidebunt terram. Non terram Judae [Al. Judaeae], nec terram istius mundi; non terram maledictam, spinas et tribulos afferentem (Genes. V), quam crudelissimus quisque et bellator magis possidet; sed terram quam Psalmista desiderat, dicens: Credo videre bona Domini in terra viventium (Ps. XXVI, 13). Hujuscemodi possessor, et post victoriam triumphator, etiam in quadragesimo quarto psalmo describitur: Et intende, prospere [Al. et prospere] procede et regna: propter veritatem et mansuetudinem, et justitiam. Nemo enim terram istam per mansuetudinem, sed per superbiam possidet.

(Verses 19, 20) Come after me, and I will make you fishers of men. And they immediately, leaving their nets, followed him. These were the first to be called to follow the Lord: fishermen and unlettered men are sent to preach, lest the faith of believers be thought to be produced not by the power of God, but by eloquence and learning.

(Verse 24) And lunatics, and paralytics, and he cured them. And great crowds followed him from Galilee and the Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan. Not truly lunatics, but those who were thought to be lunatics, on account of the fallacy of demons, who, by observing the phases of the moon, desired to defame the creature, so that blasphemies might overflow against the Creator.

But Jesus, seeing the crowds, went up on the mountain, and when he had sat down, his disciples came to him, and opening his mouth, he taught them, saying. The Lord ascends to the mountains, to draw the crowds with him to higher things. But the crowds are not able to ascend. And the disciples follow, to whom he speaks not standing, but sitting and gathered in. For they could not understand him shining in his majesty. According to the letter, some of the simpler brethren think that he taught the beatitudes, and the other things that follow, on the Mount of Olives, which is by no means the case: for from what precedes and follows, the place is shown to be in Galilee, which we think is either Tabor, or any other high mountain. Finally, after he finished his sermons, it immediately follows: "But when he had entered Capernaum."

Blessed are the poor in spirit, for theirs is the kingdom of heaven. This is what we read elsewhere: "And he will save the humble in spirit" (Ps. 33:16). But lest anyone should think that the poverty which is sometimes borne of necessity is praised by the Lord, he added, "in spirit": so that you might understand humility, not destitution. Blessed are the poor in spirit, who are poor by will for the sake of the Holy Spirit. Hence, concerning such poor people the Savior also speaks through Isaiah: "The Lord has anointed me; because of which he has sent me to bring good news to the poor" (Isa. 6:1).

Blessed are the meek, for they shall possess the land. Not the land of Judea, nor the land of this world; not the cursed land, bringing forth thorns and thistles (Gen. 5), which the most cruel and warlike man rather possesses; but the land which the Psalmist desires, saying: "I believe that I shall see the good things of the Lord in the land of the living" (Ps. 26:13). A possessor of this kind, and a triumpher after victory, is also described in the forty-fourth psalm: "And in your majesty ride on prosperously and reign: because of truth and meekness, and justice." For no one possesses that land through meekness, but through pride.

Beati qui lugent, quoniam ipsi consolabuntur. Luctus hic non mortuorum ponitur communi lege naturae, sed peccatis et vitiis mortuorum. Sic flevit et Samuel Saulem, quia poenituerat Deum quod unxisset eum regem super Israel (I Reg. XV). Sic et Paulus apostolus, flere ac lugere se dicit eos, qui post fornicationem et immunditiam non egerunt poenitentiam (II Cor. XII).

Beati qui esuriunt, et sitiunt justitiam, quoniam ipsi saturabuntur. Non nobis sufficit velle justitiam, nisi justitiae patiamur famem: ut sub hoc exemplo numquam nos satis justos, sed semper esurire justitiae opera intelligamus.

Beati misericordes, quoniam ipsi misericordiam consequentur. Misericordia non solum in eleemosynis intelligitur; sed in omni peccato fratris, si alter alterius onera portemus (Galat. VI).

Beati mundo corde, quoniam ipsi Deum videbunt. Quos non arguit conscientia ulla peccati. Mundus mundo corde conspicitur: templum Dei non potest esse pollutum.

Beati pacifici, quoniam filii Dei vocabuntur. Qui primum in corde suo, deinde et inter fratres dissidentes pacem faciunt. Quid enim prodest alios per te pacari, cum in tuo animo sint bella vitiorum?

Beati qui persecutionem patiuntur propter justitiam, quoniam ipsorum est regnum coelorum. Signanter addidit [Al. dicit], propter justitiam. Multi enim persecutionem propter sua peccata patiuntur. et non sunt justi. Simulque considera, quod octava verae circumcisionis beatitudo martyrio terminetur.

Beati estis cum maledixerint vobis homines, et persecuti vos fuerint, et dixerint omne malum adversum vos, mentientes propter me. Illud maledictum contemnendum est, quod beatitudinem creat, quod falso maledicentis ore profertur. Unde et specialiter definivit quae sit beata maledictio: omne, dicens, maledictum adversum vos, mentientes propter me. Ubi ergo Christus in causa est, ibi et optanda maledictio est.

(Vers. 12.) Gaudete et exsultate, quoniam merces vestra copiosa est in coelis. Sic enim persecuti sunt prophetas qui fuerunt ante vos. Nescio quis hoc nostrum possit implere, ut laceretur opprobriis fama nostra, et nos exsultemus in Domino. Hoc qui vanam sectatur gloriam, implere non potest. Gaudere igitur et exsultare debemus, ut merces nobis in coelestibus praeparetur. Eleganter in quodam volumine scriptum legimus: «Ne quaeras gloriam, et non dolebis cum inglorius fueris.»

(Vers. 13.) Vos estis sal terrae. Sal appellantur apostoli, quia per illos universum hominum conditur genus.

Quod si sal evannerit, in quo salietur? Si doctor erraverit, a quo alio doctore emendabitur?

Blessed are they who mourn, for they shall be comforted. This mourning is not understood as for those dead by the common law of nature, but for those dead in sins and vices. Thus Samuel also wept for Saul, because it repented God that he had anointed him king over Israel (1 Reg. 15). So also the apostle Paul says that he weeps and mourns for those who, after fornication and impurity, have not done penance (2 Cor. 12).

Blessed are they who hunger and thirst for righteousness, for they shall be satisfied. It is not enough for us to will justice, unless we suffer a famine for justice: so that by this example we may understand that we are never just enough, but always hunger for the works of justice.

Blessed are the merciful, for they shall obtain mercy. Mercy is understood not only in almsgiving, but in every sin of a brother, if we bear one another's burdens (Gal. 6).

Blessed are the clean of heart, for they shall see God. Those whom no conscience of sin accuses. The pure is seen by the pure of heart: the temple of God cannot be polluted.

Blessed are the peacemakers, for they shall be called children of God. Those who first make peace in their own heart, and then also between dissenting brethren. For what does it profit for others to be pacified by you, when in your own soul there are wars of vices?

Blessed are they who suffer persecution for righteousness' sake, for theirs is the kingdom of heaven. He significantly added, "for righteousness' sake." For many suffer persecution for their own sins, and they are not just. And at the same time, consider that the eighth beatitude of the true circumcision is terminated by martyrdom.

Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. That curse is to be despised which creates beatitude, which is uttered by the mouth of one who falsely curses. Hence he also specifically defined what the blessed curse is, saying: "all manner of evil against you, falsely, for my sake." Where, therefore, Christ is the cause, there the curse is even to be desired.

(Verse 12) Rejoice and be glad, for your reward is great in heaven. For so they persecuted the prophets who were before you. I do not know which of us could fulfill this, that our reputation be torn by insults, and we rejoice in the Lord. He who pursues vainglory cannot fulfill this. Therefore, we ought to rejoice and exult, so that a reward may be prepared for us in heaven. We read elegantly written in a certain volume: “Do not seek glory, and you will not grieve when you are without glory.”

(Verse 13) You are the salt of the earth. The apostles are called salt, because through them the whole human race is seasoned.

But if the salt has lost its savor, with what will it be salted? If the teacher has erred, by what other teacher will he be corrected?

Ad nihilum valet ultra, nisi ut mittatur foras, et conculcetur ab hominibus. Exemplum de agricultura sumptum est. Sal etenim sicut in ciborum condimentum, et ad siccandas carnes necessarium est: ita alium usum non habet. Certe legimus in Scripturis, urbes quasdam, ira [Al. ita] victorum sale seminatas, ut nullum in ipsis germen oriretur (Judith. IX). Caveant ergo doctores et episcopi, et videant: Potentes potenter tormenta sustinere (Sap. VI, 7); nihilque esse remedii: sed majorum ruinas ad tartarum ducere.

(Vers. 14 seqq.) Vos estis lux mundi. Non potest civitas abscondi supra montem posita: neque accendunt lucernam, et ponunt eam sub modio, sed super candelabrum, ut luceat omnibus qui in domo sunt. Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent patrem vestrum qui in coelis est. Docet fiduciam praedicandi, ne apostoli abscondantur ob metum, et sint similes lucernae sub modio, sed tota libertate se prodant, ut quod audierunt in cubiculis, praedicent in tectis (Matth. X, 27).

(Vers. 17.) Nolite putare quoniam veni solvere legem, aut prophetas. Non veni solvere, sed adimplere. Sive quod de se per alios prophetata compleverit, sive quia ea quae ante propter infirmitatem audientium rudia et imperfecta fuerant, sua praedicatione compleverit (Matth. V), iram tollens, et vicem talionis excludens, et occultam in mente concupiscentiam .

(Vers. 18.) Donec transeat coelum et terra. Promittuntur nobis coeli novi, et terra nova, quae facturus est Dominus Deus. Si ergo nova creanda sunt, consequenter vetera transitura. Quod autem sequitur:

Iota unum, aut unus apex non praeteribit a Lege, donec omnia fiant. Ex figura litterae ostenditur, quod etiam quae minima putantur in Lege, sacramentis spiritualibus plena sint, et omnia 26 recapitulentur in Evangelio. Cujus ergo eruditionis est, cujusque doctrinae, etiam diversa sacrificia, et quae superstitiosa videntur, in victimis quotidie demonstrare compleri?

(Vers. 19 seqq.) Qui ergo solverit unum de mandatis istis minimis, et docuerit sic homines, minimus vocabitur in regno coelorum: qui autem fecerit et docuerit, hic magnus vocabitur in regno coelorum. Dico autem vobis, quia nisi abundaverit justitia vestra plus quam Scribarum et Pharisaeorum, non intrabitis in regno coelorum. Audistis quia dictum est antiquis: Non occides: Qui autem occiderit, reus erit judicio. Ego autem dico vobis. Hoc capitulum cum superiori haeret testimonio, in quo dixerat: Iota unum, aut unus apex non praeteribit a Lege, donec omnia fiant.

It is no longer good for anything except to be thrown out and trampled underfoot by men. The example is taken from agriculture. For salt, just as it is necessary for seasoning foods and for preserving meats, so it has no other use. Certainly, we read in the Scriptures that certain cities, by the wrath of the victors, were sown with salt, so that no plant might spring up in them (Judges 9). Therefore, let teachers and bishops beware and see: The mighty shall be mightily tormented (Wisdom 6:7); and that there is no remedy, but that the ruin of the great leads to Tartarus.

(Verse 14 seqq.) You are the light of the world. A city set on a hill cannot be hidden. Nor do they light a lamp and put it under a bushel, but on a lampstand, so that it may give light to all who are in the house. So let your light shine before men, that they may see your good works and glorify your Father who is in heaven. He teaches confidence in preaching, lest the apostles be hidden out of fear, and be like a lamp under a bushel, but that they should show themselves with all freedom, so that what they have heard in the inner rooms, they may preach on the housetops (Matthew 10:27).

(Verse 17) Do not think that I have come to abolish the law or the prophets. I have not come to abolish, but to fulfill. This means either that He fulfilled what was prophesied about Him by others, or that by His preaching He completed those things which before had been rudimentary and imperfect on account of the weakness of the hearers (Matthew 5), by removing anger, and excluding retaliation, and hidden concupiscence in the mind.

(Verse 18) Until heaven and earth pass away. New heavens and a new earth are promised to us, which the Lord God will make. If, therefore, new things are to be created, it follows that the old things will pass away. But as for what follows:

One iota, or one tittle, will not pass from the Law, until all is accomplished. From the shape of the letter it is shown that even those things which are thought to be smallest in the Law are full of spiritual sacraments, and all are recapitulated in the Gospel. Of what erudition, therefore, and of what doctrine, is it to demonstrate daily that even the diverse sacrifices, and those things which seem superstitious in the victims, are fulfilled?

(Verse 19 seqq.) Therefore, whoever breaks one of the least of these commandments, and teaches others to do so, will be called least in the kingdom of heaven: but whoever does them and teaches them, he will be called great in the kingdom of heaven. But I say to you, that unless your righteousness exceeds that of the Scribes and Pharisees, you will not enter the kingdom of heaven. You have heard that it was said to the ancients: You shall not kill: and whoever kills will be liable to judgment. But I say to you. This chapter is connected with the preceding testimony, in which He had said: One iota, or one tittle, will not pass from the Law, until all is accomplished.

Sugillat ergo Pharisaeos, qui, contemptis mandatis Dei, statuebant proprias traditiones, quod non eis prosit doctrina in populis, si vel parvum, quod in Lege praeceptum est, destruant. Possumus autem et aliter intelligere, quod magistri eruditio, etiamsi parvo peccato obnoxius sit, deducat eum de gradu maximo, nec prosit docere justitiam, quam minima culpa destruit. Et beatitudo perfecta sit, quae sermone docueris, opere complere.

(Vers. 22.) Quia omnis qui irascitur fratri suo, reus erit judicio. In quibusdam codicibus additur, sine causa: caeterum in veris definita sententia est, et ira penitus tollitur, dicente Scriptura: Qui irascitur fratri suo. Si enim jubemur verberanti alteram praebere maxillam, et inimicos nostros amare, et orare pro persequentibus (Luc. VI), omnis irae occasio tollitur. Radendum est ergo, sine causa, quia ira viri justitiam Dei non operatur (Jacob. I).

Qui autem dixerit fratri suo raca, reus erit concilio. Hoc verbum proprie Hebraeorum est: RACA () enim dicitur κενὸς, id est, inanis aut vacuus: quem nos possumus vulgara injuria, absque cerebro, nuncupare. Si pro otioso sermone 27 reddituri sumus rationem, quanto magis de contumelia (Matth. XI)! Sed et signanter additur: Qui dixerit fratri suo, raca. Frater enim noster nullus est, nisi qui eumdem nobiscum habet Patrem. Cum ergo similiter credat in Deum, et Christum Dei noverit sapientiam (I Cor. I): qua ratione stultitiae elogio denotari potest?

Qui autem dixerit, fatue, reus erit gehennae ignis. Ἀπὸ κοινοῦ ex superioribus subauditur: Qui dixerit fratri suo, fatue, reus erit gehennae. Qui enim aeque in Deum credenti dicit, fatue, impius est in religione.

(Vers. 23, 24.) Si ergo offers munus tuum ad altare, et ibi recordatus fueris, quia frater tuus habet aliquid adversum te, relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo: et tunc veniens offeres munus tuum. Non dixit, si tu habes aliquid adversus fratrem tuum, sed si frater tuus habet aliquid adversum te, ut durior reconciliationis tibi imponatur necessitas. Quamdiu illum placare non possumus, nescio an consequenter munera nostra offeramus Deo.

He therefore rebukes the Pharisees, who, despising the commandments of God, established their own traditions, showing that their teaching among the people is of no avail if they destroy even the smallest thing that is commanded in the Law. But we can also understand it in another way: that the learning of a teacher, even if he is liable to a small sin, brings him down from the highest rank, nor does it profit to teach justice which the smallest fault destroys. And perfect beatitude is to fulfill in deed what you have taught in word.

(Verse 22) For everyone who is angry with his brother will be liable to judgment. In some codices, "without a cause" is added; but in the true ones the sentence is definite, and anger is entirely removed, as Scripture says: "He who is angry with his brother." For if we are commanded to offer the other cheek to the one who strikes us, and to love our enemies, and to pray for those who persecute us (Luke 6), every occasion for anger is removed. Therefore, "without a cause" must be erased, because the anger of man does not produce the righteousness of God (James 1).

But whoever says to his brother, 'Raca,' will be liable to the council. This word is properly Hebrew: for RACA is said to be κενὸς (kenos), that is, 'inane' or 'empty': which we can, by a common insult, call 'brainless'. If we are to give an account for every idle word (Matthew 12:36), how much more for an insult! But it is also significantly added: "Whoever says to his brother, 'Raca'." For no one is our brother unless he has the same Father as we do. Since, therefore, he likewise believes in God, and knows Christ to be the wisdom of God (1 Corinthians 1), by what reason can he be marked with the reproach of foolishness?

But whoever says, 'You fool,' will be liable to the hell of fire. From the preceding, it is understood by common construction (ἀπὸ κοινοῦ): "Whoever says to his brother, 'You fool,' will be liable to hell." For he who says 'fool' to one who likewise believes in God is impious in his religion.

(Verses 23, 24) So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. He did not say, "if you have something against your brother," but "if your brother has something against you," so that a stricter necessity of reconciliation might be imposed upon you. As long as we are unable to appease him, I do not know if we can consistently offer our gifts to God.

(Vers. 25 seqq.) Esto consentiens adversario tuo cito, dum es cum eo in via: ne forte tradat te adversarius judici, et judex tradat te ministro, et in carcerem mittaris. Amen dico tibi, non exies inde, donec reddas novissimum quadrantem. Audistis quia dictum est antiquis: Non moechaberis. Ego autem dico vobis, quia omnis. Pro eo quod nos habemus in Latinis codicibus, consentiens, in Graecis scriptum est Εὐνοῶν, quod interpretatur benevolus, aut benignus. Ex praecedentibus autem et consequentibus manifestus est sensus, quod nos Dominus atque Salvator noster, dum in istius saeculi via currimus, ad pacem et ad concordiam cohortetur, juxta Apostolum, dicentem: Si fieri potest, quantum ex vobis est, cum omnibus hominibus pacem habentes (Rom. XII, 18). Nam et in praecedenti capitulo dixerat: Si offers munus tuum ad altare, et ibi recordatus fueris, quia frater tuus habet aliquid adversum te: et hoc finito, statim infert: Esto consentiens aut benignus adversario tuo, et reliqua. Et in consequentibus jubet: Diligite inimicos vestros: benefacite his qui oderunt vos, et orate pro persequentibus et 28 calumniantibus vos. Cum haec manifesta sit [Al. sint] et consequens intelligentia, plerique arbitantur de carne dictum et anima, vel de anima et spiritu: quod penitus non stat. Quomodo enim aut caro mittenda erit in carcerem, si anima non consenserit: cum et anima et caro pariter recludendae sint, nec quidquam possit caro facere nisi quod animus imperarit, aut Spiritus sanctus habitans in nobis vel carnem vel animam repugnantes judici tradere, cum ipse sit judex. Alii juxta Epistolam Petri dicentis: Adversarius vester diabolus quasi leo rugiens circuit (I Petr. V, 8), et reliqua, adversarium diabolum interpretantur, et volunt a Salvatore praecipi, ut dum in potestate nostra est, simus benevoli erga diabolum, qui est inimicus et ultor, nec faciamus eum poenas sustinere pro nobis. Cum enim ipse vitiorum incentiva suppeditet, et nobis etiam voluntate peccantibus, si consenserimus ei vitia suggerenti, pro nobis quoque esse torquendum. Et dicunt benevolum esse unumquemque sanctorum adversario suo, si eum non faciat pro se sustinere tormenta. Quidam coactius disserunt, in Baptismate singulos pactum inire cum diabolo, et dicere: Renuntio tibi, diabole, et pompae tuae, et vitiis tuis, et mundo tuo, qui in maligno positus est (I Joan. V, 19). Si ergo servaverimus pactum, benevoli et consentientes sumus adversario nostro, et nequaquam in carcerem recludendi. Sin vero quidquam trangressi fuerimus eorum quae diabolo spoponderamus, trademur judici ac ministro, et mittemur in carcerem, et non exibimus ex eo; donec reddamus novissimum quadrantem. Quadrans genus est nummi, qui habet duo minuta.

(Verses 25 ff.) Be in agreement with your adversary quickly, while you are with him on the way: lest perhaps the adversary hand you over to the judge, and the judge hand you over to the officer, and you be cast into prison. Amen I say to you, you will not leave there until you have paid the last farthing. You have heard that it was said to the ancients: You shall not commit adultery. But I say to you, that everyone. For that which we have in the Latin codices, "in agreement" (*consentiens*), in the Greek is written Εὐνοῶν, which is interpreted as "well-disposed" (*benevolus*), or "kind" (*benignus*). From the preceding and following context, however, the meaning is manifest: that our Lord and Savior exhorts us to peace and concord while we run the course of this world's way, according to the Apostle, who says: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). For in the preceding chapter He had also said: "If you bring your gift to the altar, and there remember that your brother has something against you," and having finished this, He immediately adds: "Be in agreement" or "kind to your adversary," and the rest. And in the following verses He commands: "Love your enemies: do good to them that hate you, and pray for them that persecute and 28 slander you." Although this is the manifest and consequent understanding, many think it is said of the flesh and the soul, or of the soul and the spirit: which is entirely untenable. For how will the flesh be sent into prison, if the soul has not consented, when both soul and flesh are to be shut up together, nor can the flesh do anything unless the mind has commanded it? Or how could the Holy Spirit dwelling in us hand over either the rebellious flesh or soul to the judge, when He Himself is the judge? Others, according to the Epistle of Peter which says, "Your adversary the devil, as a roaring lion, walketh about" (1 Pet. 5:8), and so on, interpret the adversary as the devil, and they wish it to be commanded by the Savior that, while it is in our power, we should be well-disposed toward the devil, who is an enemy and an avenger, and not cause him to suffer punishment for us. For since he himself supplies the incentives for vices, and when we sin even by our own will, if we consent to him suggesting vices, he is also to be tormented for us. And they say that each of the saints is well-disposed to his adversary if he does not cause him to suffer torments on his account. Certain others argue more forcedly that in Baptism each person enters into a pact with the devil, and says: "I renounce you, devil, and your pomp, and your vices, and your world, which is set in wickedness" (1 John 5:19). If, therefore, we have kept the pact, we are well-disposed and in agreement with our adversary, and by no means to be shut up in prison. But if we have transgressed anything of those things which we had promised to the devil, we will be handed over to the judge and the officer, and we will be sent into prison, and we will not come out from it until we pay the last farthing. A farthing (*quadrans*) is a type of coin that has two mites (*minuta*).

Unde et in alio Evangelio, mulier illa pauper et vidua dicitur misisse quadrantem in corbonam (Marc. XII), et in alio, duo minuta (Luc. XXI). Non quod dissonent Evangelia, sed quod unus quadrans duos minutos nummos habeat. Hoc est ergo quod dicit: Non egredieris de carcere, donec etiam minima peccata persolvas.

(Vers. 28.) Qui viderit mulierem ad concupiscendum eam, jam moechatus est eam in corde suo. Inter πάθος et προπάθειαν, id est, inter passionem, et propassionem, hoc interest, quod passio reputatur in vitium: propassio, 29 licet initii [Al. vitii] culpam habeat, tamen non tenetur in crimine. Ergo qui viderit mulierem, et anima ejus fuerit titillata, hic propassione percussus est. Si vero consenserit, et de cogitatione affectum fecerit, sicut scriptum est in David: Transierunt in affectum cordis (Ps. LXXII, 7), de propassione transivit ad passionem, et huic non voluntas peccandi deest, sed occasio. Quicumque igitur viderit mulierem ad concupiscendum, id est, si aspexerit ut concupiscat, ut facere disponat, iste recte dicitur eam moechari in corde suo.

Quod si oculus tuus dexter scandalizat te, erue eum, et projice abs te. Expedit enim tibi, ut pereat unum membrorum tuorum, quam totum corpus tuum mittatur in gehennam. Et si dextera manus tua scandalizat te, abscinde eam, et projice abs te. Expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum mittatur in gehennam. Quia supra de concupiscentia mulieris dixerat, recte nunc cogitationem et sensum in diversa volitantem, oculum nuncupavit. Per dextram autem et caeteras corporis partes, voluntatis et affectus initia demonstrantur: ut quod mente concipimus, opere compleamus. Cavendum est igitur, ne quod in nobis optimum est, cito labatur in vitium. Si enim dexter oculus et dextera manus scandalizant, quanto magis ea quae in nobis sinistra sunt! Si enim anima labitur, quanto plus corpus quod ad peccata proclivius est! Aliter. In dextero oculo, et in dextera manu, fratrum, uxorum, et liberorum, atque affinium et propinquorum monstratur affectus, quos si ad contemplandam veram lucem nobis impedimento esse cernimus, debemus truncare istiusmodi portiones, ne dum volumus lucri caeteros facere, ipsi in aeternum pereamus. Unde dicitur et de sacerdote magno, cujus anima Dei cultui dedicata est: Super patre et matre et filiis non polluetur (Lev. XXI, 11), id est, nullum affectum sciet, nisi ejus, cujus cultui dedicatus est.

Hence also in another Gospel, that poor widow woman is said to have put a farthing into the treasury (Mark 12), and in another, two mites (Luke 21). Not that the Gospels disagree, but that one farthing has two mite coins. This, therefore, is what it says: You will not go out from prison until you pay for even the smallest sins.

(Verse 28.) He who looks at a woman to lust for her, has already committed adultery with her in his heart. Between πάθος (pathos) and προπάθεια (propatheia), that is, between passion (*passionem*) and pre-passion (*propassionem*), there is this difference: that passion is counted as a vice, whereas pre-passion, although it has the fault of a beginning [or: of a vice], is nevertheless not held as a crime. Therefore, he who has seen a woman, and his soul has been titillated, has been struck by pre-passion. But if he has consented, and from the thought has created an affection—as it is written in David: "They have passed into the affection of the heart" (Ps. 72:7)—he has passed from pre-passion to passion, and this person does not lack the will to sin, but the opportunity. Whoever, therefore, looks at a woman for the purpose of lusting—that is, if he has looked in order to lust, so that he resolves to act—this one is rightly said to have committed adultery with her in his heart.

And if your right eye causes you to sin, pluck it out and cast it from you. For it is better for you that one of your members should perish, than that your whole body be cast into hell. And if your right hand causes you to sin, cut it off and cast it from you. For it is better for you that one of your members should perish, than that your whole body be cast into hell. Because he had spoken above of the lust for a woman, he now rightly called the thought and sense that flits to various things the 'eye'. By the right hand and the other parts of the body, however, the beginnings of the will and of affection are shown, so that what we conceive in the mind, we may complete in deed. Therefore, we must be careful lest that which is best in us quickly fall into vice. For if the right eye and the right hand cause scandal, how much more so those things in us which are on the left! For if the soul falls, how much more the body, which is more prone to sin! Alternatively. In the right eye and in the right hand is shown the affection for brothers, wives, and children, and for relatives and kinsmen; if we perceive these to be an impediment to us in contemplating the true light, we ought to cut off such portions, lest while we wish to gain others, we ourselves perish eternally. Whence it is also said of the high priest, whose soul is dedicated to the worship of God: 'He shall not be defiled for his father, or for his mother, or for his sons' (Lev. 21:11), that is, he shall know no affection except for Him to whose worship he is dedicated.

Dictum est autem: Quicumque dimiserit uxorem suam, det ei libellum repudii. Ego autem dico vobis: quia omnis qui dimiserit uxorem suam, excepta fornicationis causa, facit eam moechari: et qui dimissam 30 duxerit, adulterat. Iterum audistis, quia dictum est antiquis: Non perjurabis, reddes autem Domino juramenta tua. In posteriori parte locum istum plenius Salvator exponit, quod Moses libellum repudii dari jusserit propter duritiam cordis maritorum, non dissidium concedens, sed auferens homicidium (Deut. XXIV). Multo enim melius est, licet lugubrem evenire discordiam, quam per odium sanguinem fundi.

Ego autem dico vobis, non jurare omnino: neque per coelum, quia thronus Dei est: neque per terram, quia scabellum est pedum ejus: neque per Jerosolymam, quia civitas est magni regis. Neque per caput tuum juraveris: quia non potes unum capillum album facere, aut nigrum. Sit autem sermo vester, est est, non non: quod autem his abundantius est, a malo est. Hanc per elementa jurandi pessimam consuetudinem semper habuere Judaei noscuntur, sicut prophetalis eos frequenter arguit sermo (Isai. LXV) Qui jurat, aut veneratur, aut diligit eum, per quem jurat. In lege praeceptum est, ut non juremus, nisi per Dominum Deum nostrum (Deut. VI et VII). Judaei per angelos, et urbem Jerusalem, et templum, et elementa jurantes, creaturas resque carnales venerabantur honore, et obsequio Dei. Denique considera quod hic Salvator non per Deum jurare prohibuerit; sed per coelum, et terram, et Jerosolymam, et per caput tuum. Et hoc quasi parvulis fuerat lege concessum, ut quomodo victimas immolabant Deo, ne eas idolis immolarent: sic et jurare permitterentur in Deum: non quod recte hoc facerent, sed quod melius esset Deo id exhibere, quam daemonibus. Evangelica autem veritas non recipit juramentum, cum omnis sermo fidelis pro jurejurando sit.

Audistis quia dictum est: Oculum pro oculo, dentem pro dente. Ego autem dico vobis, non resistere malo. Qui dicit oculum pro oculo, non alterum vult auferre, sed utrumque servare. Dominus noster vicissitudinem tollens, truncat initia peccatorum. Et in Lege retributio est: in Evangelio gratia. Ibi culpa emendatur, hic peccatorum auferuntur exordia.

(Vers. 39.) 31 Sed si quis te percusserit in dexteram maxillam tuam, praebe illi et alteram. Et ei qui vult tecum in judicio contendere, et tunicam tuam tollere, dimitte ei et pallium. Et quicumque te angariaverit mille passus, vade cum illo et alia duo. Ecclesiasticus vir describitur, imitator ejus qui dicit: Discite a me, quia mitis sum, et humilis corde (Infra II, 29). Et pollicitationem suam, percussus alapa, comprobat: Si male locutus sum, argue de malo: sin autem bene, quid me caedis (Joan. XVIII, 23)?

Moreover, it was said: 'Whoever divorces his wife, let him give her a bill of divorce.' But I say to you: that everyone who divorces his wife, except for the cause of fornication, makes her commit adultery: and whoever marries a divorced woman 30 commits adultery. Again you have heard that it was said to the ancients: 'You shall not commit perjury, but you shall perform your oaths to the Lord.' In a later part, the Savior explains this passage more fully, that Moses ordered a bill of divorce to be given because of the hardness of the husbands' hearts, not conceding dissension, but preventing homicide (Deut. 24). For it is much better for a mournful discord to occur, than for blood to be shed through hatred.

But I say to you, do not swear at all: neither by heaven, for it is the throne of God: nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king. Neither shall you swear by your head: because you cannot make one hair white or black. But let your speech be, 'Yes, yes,' 'No, no': for whatever is more than this comes from evil. The Jews are known to have always had this very bad custom of swearing by the elements, as the prophetic word frequently rebukes them (Isaiah 65). He who swears, either venerates or loves him by whom he swears. In the Law it is commanded that we should not swear, except by the Lord our God (Deut. 6 and 7). The Jews, by swearing by angels, and the city of Jerusalem, and the temple, and the elements, venerated creatures and carnal things with the honor and obedience due to God. Finally, consider that here the Savior did not prohibit swearing by God, but by heaven, and earth, and Jerusalem, and by your head. And this had been conceded by the law as if to little children, so that just as they offered victims to God, lest they should offer them to idols, so too they were permitted to swear by God: not because they did this rightly, but because it was better to offer it to God than to demons. But the truth of the Gospel does not accept an oath, since every faithful word is as an oath.

You have heard that it was said: 'An eye for an eye, and a tooth for a tooth.' But I say to you, do not resist evil. He who says 'an eye for an eye' does not wish to take away the other, but to preserve both. Our Lord, by removing retaliation, cuts off the beginnings of sins. And in the Law there is retribution; in the Gospel, grace. There the fault is corrected; here the very beginnings of sins are taken away.

(Verse 39) But if anyone strikes you on your right cheek, offer him the other also. And to him who wishes to contend with you in judgment and take your tunic, let him have your cloak as well. And whoever compels you to go one mile, go with him another two. The man of the Church is described, an imitator of Him who says: "Learn from me, for I am meek and humble of heart" (Matthew 11:29). And when struck by a blow, He proves His own promise: "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" (John 18:23).

Tale quid et David loquebatur in Psalmo: Si reddidi retribuentibus mihi mala (Ps. VII, 5). Et Jeremias in Lamentationibus: Bonum est homini cum portaverit [Al. sederit ab, etc.] jugum ab adolescentia sua. Dabit percutienti se maxillam: saturabitur opprobriis (Thren. III, 27, 30). Hoc adversum eos qui putant alterum Deum Legis, alterum Evangelii; quod et ibi, et hic mansuetudo doceatur. Secundum mysticos intellectus: percussa dextera nostra non jubemur sinistram praebere, sed alteram, hoc est, alteram dextram. Justus enim sinistram non habet. Si nos haereticus in disputatione percusserit, et dextrum dogma voluerit vulnerare, opponatur ei aliud de Scripturis testimonium, et tamdiu verberanti succedentes sibi dexteras praebeamus, donec inimici ira lassescat.

(Vers. 42, 43.) Qui petit a te, da ei, et volenti mutuari a te, ne avertaris. Audistis quia dictum est: Diliges proximum tuum, et odio habebis inimicum tuum. Si de eleemosyna tantum dictum intelligimus, in plerisque pauperibus hoc stare non potest. Sed et divites si semper dederint, semper dare non poterunt. Post bonum ergo eleemosynae apostolis, id est, doctoribus praecepta tribuuntur, ut qui gratis acceperunt, gratis tribuant (Matth. X). Istius modi pecunia numquam deficit; sed quanto plus data fuerit, tanto amplius duplicatur. Et cum subjecta sibi arva riget, numquam fontis unda siccatur.

(Vers. 44.) Ego autem dico vobis, diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persequentibus et calumniantibus vos. Multi praecepta Dei imbecillitate 32 sua, non sanctorum viribus aestimantes, putant esse impossibilia quae praecepta sunt, et dicunt sufficere virtutibus, non odisse inimicos: caeterum diligere plus praecipi, quam humana natura patiatur. Sciendum est ergo Christum non impossibilia praecipere, sed perfecta: quae fecit David in Saul et in Absalon (I Reg. XXIV et XXVI, et II Reg. XVIII). Stephanus quoque martyr pro inimicis lapidantibus deprecatus est (Act. VII). Et Paulus anathema cupit esse pro persecutoribus suis (Rom. IX). Haec autem Jesus et docuit et fecit, dicens: Pater, ignosce illis: quod enim faciunt, nesciunt (Luc XXIII, 34).

(Vers. 45.) Ut sitis filii Patris vestri qui in coelis est; qui solem suum oriri facit super bonos et malos, et pluit super justos et injustos. Si enim diligitis eos qui vos diligunt, quam mercedem habebitis? Nonne et publicani hoc faciunt? Et si salutaveritis fratres vestros tantum, quid amplius facitis? Nonne et ethnici hoc faciunt? Estote ergo vos perfecti, sicut et Pater vester coelestis perfectus est. Si Dei praecepta custodiens, filius quis efficitur Dei: ergo non est natura filius, sed arbitrio suo.

David also said something similar in the Psalm: "If I have rendered to those who repaid me evil" (Psalm 7:5). And Jeremiah in the Lamentations: "It is good for a man that he bear [Alt: sit under, etc.] the yoke from his youth." "He will give his cheek to the one who strikes him; he will be filled with reproaches" (Lamentations 3:27, 30). This is against those who think there is one God of the Law and another of the Gospel, for meekness is taught both there and here. According to the mystical interpretations (*mysticos intellectus*), when our right cheek is struck, we are not commanded to offer the left, but the other one, that is, another right one. For a just man has no left side. If a heretic strikes us in a debate and wishes to wound a right doctrine (*dextrum dogma*), let another testimony from the Scriptures be set against him, and let us offer successive right hands to the one striking, until the enemy's anger grows weary.

(Verses 42, 43) To him who asks of you, give, and from him who wishes to borrow from you, do not turn away. You have heard that it was said: "You shall love your neighbor and hate your enemy." If we understand this saying to be only about almsgiving (*eleemosyna*), this cannot hold true for most poor people. But even the rich, if they were always to give, would not be able to give always. Therefore, after the good of almsgiving, precepts are given to the apostles, that is, to the teachers (*doctoribus*), that as they have received freely, so they should give freely (Matthew 10). This kind of money never runs out; but the more it is given, the more it is multiplied. And while it waters the fields subject to it, the water of the spring never runs dry.

(Verse 44) But I say to you, love your enemies, do good to those who hate you, and pray for those who persecute and slander you. Many, judging God's precepts by their own weakness and not by the strength of the saints, think that what is commanded is impossible, and they say that it is sufficient for virtue not to hate one's enemies; but that to love them is a command greater than human nature can bear. It must be known, therefore, that Christ does not command impossible things, but perfect things: which David did in the case of Saul and Absalom (1 Samuel 24 & 26, and 2 Samuel 18). Stephen the martyr also prayed for his enemies who were stoning him (Acts 7). And Paul wished to be anathema for the sake of his persecutors (Romans 9). Moreover, Jesus both taught and did these things, saying: "Father, forgive them, for they know not what they do" (Luke 23:34).

(Verse 45) That you may be children of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward will you have? Do not even the tax collectors (*publicani*) do the same? And if you greet only your brothers, what more are you doing? Do not even the Gentiles (*ethnici*) do the same? Be perfect, therefore, as your heavenly Father is perfect. If by keeping God's precepts one becomes a son of God, then one is not a son by nature, but by his own choice (*arbitrio suo*).

(Cap. VI.---Vers. 1.) Attendite ne justitiam vestram faciatis coram hominibus, ut videamini ab eis: alioquin mercedem non habebitis apud Patrem vestrum qui in coelis est. Qui tuba canit, eleemosynam faciens, hypocrita est. Qui jejunans demolitur faciem suam, ut ventris inanitatem monstret in vultu, et hic hypocrita est. Qui in synagogis et in angulis platearum orat, ut videatur ab hominibus, hypocrita est. Ex quibus omnibus colligitur hypocritas esse, qui quodlibet faciunt, ut ab hominibus glorificentur [Al. honorificentur]. Mihi videtur et ille qui dicit fratri suo: Dimitte ut tollam festucam de oculo tuo (Matth. VII, 4), propter gloriam hoc facere, ut ipse justus esse videatur. Unde dicitur ei a Domino: Hypocrita, ejice primum trabem de oculo tuo. Non itaque virtus, sed causa virtutis apud Deum mercedem habet. Etsi a recta via paululum declinaveris, non interest utrum ad dexteram vadas, an ad sinistram, cum verum iter amiseris.

(Vers. 3, 4.) Te autem faciente eleemosynam, nesciat 33 sinistra tua quid faciat dextera tua, ut sit eleemosyna tua in abscondito: et pater tuus qui videt in abscondito, reddet tibi. Et cum oratis, non eritis sicut hypocritae, qui amant in synagogis, et in angulis platearum stantes orare, ut videantur ab hominibus. Non solum eleemosynam, sed quodcumque feceritis boni operis, debet sinistra nescire; si enim illa scierit, statim dexterae opera commaculantur.

Amen dico vobis, receperunt mercedem suam. Non Dei mercedem, sed suam. Laudati sunt enim ab hominibus, quorum causa exercuere virtutes.

(Vers. 6.) Tu autem cum oraveris, intra in cubiculum tuum: et clauso ostio, ora Patrem tuum in abscondito, et Pater tuus qui videt in abscondito, reddet tibi. Hoc simpliciter intellectum, erudit auditorem, ut vanam orandi gloriam fugiat. Sed mihi videtur hoc magis esse praeceptum, ut inclusa pectoris cogitatione, labiisque compressis oremus Dominum, quod et Annam in Regum volumine fecisse legimus; Labia, inquit, ejus tantum movebantur (I Reg. I, 13).

(Vers. 7.) Orantes autem nolite multum loqui, sicut ethnici faciunt. Putant enim quod in multiloquio suo exaudiantur. Nolite ergo assimilari eis. Si ethnicus in oratione multum loquitur, ergo qui Christianus est, debet parum loqui. Deus enim non verborum, sed cordis auditor est (Sap. I, 6).

(Vers. 8.) Scit enim Pater vester quid opus sit vobis, antequam petatis eum. Sic ergo vos orabitis. Consurgit in hoc loco quaedam haeresis, philosophorum quoque perversum dogma, dicentium: Si novit Deus quid oremus, et antequam petamus, scit quibus indigeamus, frustra scienti loquimur. Quibus breviter respondendum est, nos non narratores esse, sed rogatores. Aliud est enim narrare ignoranti, aliud scientem petere. In illo indicium est, hic obsequium. Ibi fideliter indicamus, hic miserabiliter obsecramus.

(Ch. VI.—V. 1) Take heed that you do not do your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. He who sounds a trumpet when giving alms is a hypocrite. He who, while fasting, disfigures his face to show the emptiness of his stomach in his countenance, he too is a hypocrite. He who prays in the synagogues and at the corners of the streets, so that he may be seen by men, is a hypocrite. From all these examples, it is gathered that those are hypocrites who do anything in order to be glorified by men. It seems to me that he also who says to his brother, "Let me pull the speck out of your eye" (Matthew 7:4), does this for the sake of glory, so that he himself may seem to be righteous. Hence it is said to him by the Lord: "Hypocrite, first cast out the beam from your own eye." Therefore, it is not the virtue, but the reason for the virtue, that has a reward with God. Even if you have deviated a little from the right path, it does not matter whether you go to the right or to the left, since you have lost the true way.

(V. 3, 4) But when you give alms, let not your left hand know what your right hand is doing, so that your alms may be in secret: and your Father who sees in secret will repay you. And when you pray, you shall not be as the hypocrites, who love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Not only alms, but whatever good work you do, the left hand ought not to know; for if it knows, the works of the right hand are immediately defiled.

Amen I say to you, they have received their reward. Not God's reward, but their own. For they have been praised by men, for whose sake they practiced virtues.

(V. 6) But you, when you pray, enter into your chamber, and having shut the door, pray to your Father in secret, and your Father who sees in secret will repay you. This, understood simply, teaches the hearer to flee the vain glory of praying. But it seems to me that this is more of a precept that we should pray to the Lord with the thought of our heart enclosed and our lips sealed, which we also read that Hannah did in the book of Kings; "Her lips," it says, "only moved" (1 Kings 1:13).

(V. 7) And when you are praying, do not use many words, as the pagans do. For they think that in their much speaking they may be heard. Do not, therefore, be like them. If a pagan speaks much in prayer, therefore he who is a Christian ought to speak little. For God is a hearer not of words, but of the heart (Wisdom 1:6).

(V. 8) For your Father knows what you have need of, before you ask him. Thus therefore shall you pray. On this point a certain heresy arises, and also a perverse dogma of philosophers, who say: If God knows what we pray for, and knows what we need before we ask, we speak in vain to one who already knows. To whom it must be briefly answered that we are not narrators, but petitioners. For it is one thing to narrate to one who is ignorant, another to ask of one who knows. In the former, there is information; in the latter, submission. In the one case we faithfully inform, in the other we pitifully beseech.

(Vers. 9.) Pater noster, qui es in coelis. Patrem dicendo, se filios confitentur.

Sanctificetur nomen tuum. Non in te, 34 sed in nobis. Si enim propter peccatores nomen Dei blasphematur in gentibus (Rom. VIII), econtrario propter justos sanctificatur.

(Vers. 10.) Adveniat regnum tuum. Vel generaliter pro totius mundi petit regno, ut diabolus in mundo regnare desistat, vel ut in unoquoque regnet Deus, et non regnet peccatum in mortali hominum corpore (Rom. VI). Simulque et hoc attendendum, quod grandis audaciae sit, et purae conscientiae, regnum Dei postulare et judicium non timere.

Fiat voluntas tua, sicut in coelo et in terra. Ut quomodo Angeli tibi inculpate serviunt in coelis, ita in terra serviant homines. Erubescant ex hac sententia, qui quotidie in coelo ruinas fieri mentiuntur. Nam quid nobis prodest coelorum similitudo, si et in coelo peccatum est?

(Vers. 11-13.) Panem nostrum supersubstantialem da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo.

Quod nos supersubstantialem expressimus, in Graeco habetur ἐπιούσιον: quod verbum Septuaginta interpretes περιούσιον frequentissime transferunt. Consideravimus ergo in Hebraeo, et ubicumque illi περιούσιον expresserunt, nos invenimus SGOLLA (), quod Symmachus ἐξαίρετον, id est, praecipuum, vel egregium, transtulit, licet in quodam loco peculiare interpretatus sit. Quando ergo petimus ut peculiarem vel praecipuum nobis Deus tribuat panem, illum petimus qui dicit: Ego sum panis vivus qui de coelo descendi (Joan. VI, 51). In Evangelio quod appellatur secundum Hebraeos, pro supersubstantiali pane, reperi MAHAR (), quod dicitur crastinum; ut sit sensus: Panem nostrum crastinum, id est, futurum da nobis hodie. Possumus supersubstantialem panem et aliter intelligere, qui super omnes substantias sit, et universas superet creaturas. Alii simpliciter putant, secundum Apostoli sermonem dicentis (I Tim. VI, 8): Habentes victum et vestitum, 35 his contenti sumus, de praesenti tantum cibo sanctos curam agere. Unde et in posterioribus sit praeceptum: Nolite cogitare de crastino.

Amen. Signaculum orationis Dominicae est: quod Aquila interpretatur, fideliter: nos, vere, possumus dicere.

(Vers. 14.) Si enim dimiseritis hominibus peccata eorum, dimittet et vobis Pater vester coelestis delicta vestra.

(V. 9) Our Father, who art in heaven. By saying "Father," they confess themselves to be sons.

Hallowed be thy name. Not in you, but in us. For if because of sinners the name of God is blasphemed among the Gentiles (Romans 2:24), on the contrary, because of the just it is hallowed.

(V. 10) Thy kingdom come. This either asks generally for the kingdom of the whole world, that the devil may cease to reign in the world, or that God may reign in each one, and that sin may not reign in the mortal body of men (Romans 6). And at the same time, this must be noted: that it is a matter of great boldness and of a pure conscience to ask for the kingdom of God and not to fear judgment.

Thy will be done, on earth as it is in heaven. That as the Angels serve you blamelessly in heaven, so may men serve you on earth. Let those who falsely claim that ruins are daily made in heaven blush at this sentence. For what does the likeness of heaven profit us, if there is also sin in heaven?

(Vers. 11-13.) Give us this day our supersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil.

What we have expressed as "supersubstantial," in Greek is ἐπιούσιον: a word which the Seventy interpreters most frequently render as περιούσιον. We have therefore considered the Hebrew, and wherever they expressed περιούσιον, we have found SGOLLA (), which Symmachus translated as ἐξαίρετον, that is, *praecipuum* (special) or *egregium* (excellent), although in a certain place he interpreted it as *peculiare* (particular). When, therefore, we ask that God grant us this particular or special bread, we are asking for Him who says: "I am the living bread which came down from heaven" (John 6:51). In the Gospel which is called "according to the Hebrews," in place of "supersubstantial bread," I found MAHAR (), which means "of tomorrow"; so that the sense is: "Give us this day our bread for tomorrow," that is, for the future. We can also understand "supersubstantial bread" in another way, as that which is above all substances and surpasses all creatures. Others think simply, according to the word of the Apostle who says (1 Tim. 6:8): "Having food and clothing, with these we are content," that the saints are concerned only with present food. Whence also in the following parts there is the precept: "Do not be anxious about tomorrow."

Amen. It is the seal (*Signaculum*) of the Lord's Prayer: which Aquila interprets as "faithfully"; we can say "truly."

(Vers. 14.) For if you forgive men their trespasses, your heavenly Father will also forgive you your offenses.

Hoc quod scriptum est: Ego dixi, dii estis, et filii excelsi omnes: vos vero ut homines moriemini, et tamquam unus de principibus cadetis (Ps. LXXXI, 6, 7), ad eos dicitur qui propter peccata homines ex diis esse meruerunt. Recte ergo et hi quibus peccata dimittuntur, homines appellati sunt.

(Vers. 16.) Exterminant enim facies suas, ut appareant hominibus jejunantes. Amen dico vobis, quia receperunt mercedem suam.

Verbum exterminant, quod in Ecclesiasticis Scripturis vitio interpretum tritum est, aliud multo significat, quam vulgo intelligitur. Exterminantur quippe exsules, qui mittuntur extra terminos. Pro hoc ergo sermone, demoliuntur semper accipere debemus: quod Graece dicitur ἀφανίζουσι. Demolitur autem hypocrita faciem suam ut tristitiam simulet; et animo forte laetante, luctum gestet in vultu.

(Vers. 17 seq.) Tu autem cum jejunas, unge caput tuum, et faciem tuam lava, ne videaris hominibus jejunans, sed Patri tuo qui est in abscondito: et Pater tuus qui videt in abscondito, reddet tibi. Nolite thesaurizare vobis thesauros in terra, ubi erugo et tinea demolitur, et ubi fures effodiunt, et furantur.

Juxta ritum provinciae Palaestinae loquitur, ubi diebus festis solent ungere capita. Praecepit igitur, ut quando jejunamus, laetos et festivos nos esse monstremus. Multi legentes illud Psalmistae: Oleum peccatoris non impinguet caput meum (Ps. CXL, 5), econtrario esse volunt bonum oleum, de quo alibi dicitur: Unxit te Deus Deus tuus oleo laetitiae prae participibus tuis (Ps. XLIV, 8). Et id praecipi, ut exercentes virtutes, spirituali oleo principale (ἡγεμονικὸν) cordis nostri ungere debeamus.

(Vers. 21.) Ubi enim est thesaurus tuus, ibi est et cor tuum.

Hoc non solum de pecunia, sed et de cunctis passionibus [Al. possessionibus] sentiendum est. Gulosi deus venter est: ibi ergo habet cor, ubi et thesaurum [Al. est thesaurus]. 36 Luxuriosi thesaurus, epulae sunt. Lascivi, ludicra: amatoris, libido: Huic servit unusquisque a quo vincitur (II Petr. II, 19).

(Vers. 22, 23.) Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totum corpus tuum tenebrosum erit. Si ergo lumen quod in te est, tenebrae sint, ipsae tenebrae quantae erunt! Lippientes [Al. additur oculi] solent lucernas videre numerosas: simplex oculus et purus simplicia intuetur et pura. Hoc totum transferet ad sensum. Quomodo enim corpus, si oculus non fuerit simplex, totum in tenebris est: ita anima, si principalem fulgorem suum perdiderit, universus sensus in caligine commorabitur. Si ergo lumen quod in te est, tenebrae sint, ipsae tenebrae quantae erunt! Si sensus qui lumen est, animae vitio caligatur, ipsa, putas, caligo quibus tenebris obvolvetur!

That which is written: "I said, 'You are gods, and all of you sons of the Most High.' But you will die like men, and fall like one of the princes" (Ps. 81:6-7), is said to those who, on account of their sins, deserved to become men from being gods. Rightly, therefore, are those also whose sins are forgiven called men.

(Vers. 16.) For they disfigure their faces, that they may appear to men to be fasting. Amen I say to you, they have received their reward.

The word "exterminant" (disfigure), which in the Ecclesiastical Scriptures has become common through the fault of interpreters, signifies something much different from what is commonly understood. For exiles are "exterminated," who are sent outside the borders (*extra terminos*). For this word, therefore, we should always understand "demoliuntur" (they disfigure), which in Greek is called ἀφανίζουσι. The hypocrite, however, disfigures his face to simulate sadness; and while his spirit may be rejoicing, he wears mourning on his countenance.

(Vers. 17 seq.) But you, when you fast, anoint your head and wash your face, so that you may not appear to men to be fasting, but to your Father who is in secret: and your Father who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where rust and moth destroy, and where thieves break in and steal.

He speaks according to the custom of the province of Palestine, where on feast days they are accustomed to anoint their heads. He commands, therefore, that when we fast, we should show ourselves to be joyful and festive. Many, reading that of the Psalmist: "Let not the oil of the sinner anoint my head" (Ps. 140:5), wish it to be the opposite of the good oil, of which it is said elsewhere: "God, your God, has anointed you with the oil of gladness above your fellows" (Ps. 44:8). And it is commanded that, in exercising virtues, we ought to anoint the principal part (ἡγεμονικὸν) of our heart with spiritual oil.

(Vers. 21.) For where your treasure is, there your heart is also.

This is to be understood not only of money, but also of all passions [or: possessions]. The god of the glutton is his belly: there, therefore, he has his heart, where his treasure is also. The treasure of the luxurious man is banquets. Of the wanton, jests; of the lover, lust. To this each one is a slave, by whom he is overcome (2 Pet. 2:19).

(Verses 22, 23.) If your eye is sound, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. If then the light that is in you is darkness, how great is that darkness! Those with bleary eyes [some add: eyes] are accustomed to see numerous lamps: a sound and pure eye beholds things that are sound and pure. He will transfer all this to the understanding. For just as the body, if the eye is not sound, is entirely in darkness, so the soul, if it has lost its principal splendor, the entire understanding will dwell in gloom. If then the light that is in you is darkness, how great is that darkness! If the understanding, which is light, is darkened by a vice of the soul, by what darkness, do you think, will that gloom itself be enveloped!

(Vers. 24.) Non potestis Deo servire et mammonae. Mammona sermone Syriaco divitiae nuncupantur. Non potestis Deo servire et mammonae. Audiat hoc avarus, audiat qui censetur vocabulo Christiano non posse se simul divitiis Christoque servire. Et tamen non dixit, qui habet divitias, sed qui servit divitiis. Qui enim divitiarum servus est, divitias custodit, ut servus; qui autem servitutis excussit jugum, distribuit eas, ut dominus.

(Vers. 25.) Ideo dico vobis: Ne solliciti sitis animae vestrae, quid manducetis, neque corpori vestro quid induamini. In nonnullis codicibus additum est: neque quid bibatis. Ergo quod natura omnibus tribuit, et jumentis ac bestiis hominibusque commune est, hujus cura penitus liberamur. Sed praecipitur nobis ne solliciti simus quid comedamus: quia in sudore vultus praeparamus nobis panem. Labor exercendus est, sollicitudo tollenda. Hoc quod dicitur: Ne solliciti sitis animae vestrae quid comedatis, neque corpori vestro quid induamini (Genes. III), de carnali cibo et vestimento accipiamus. Caeterum de spiritualibus cibis et vestimentis semper debemus esse solliciti.

(Vers. 26.) Nonne anima plus est quam esca, et corpus plus est quam vestimentum? Quod dicit, istius modi est: Qui majora praestitit, utique et minora praestabit.

Respicite volatilia coeli, quoniam non serunt, neque metunt, neque congregant in horrea: et Pater vester coelestis pascit illa. Nonne vos magis pluris estis illis? Apostolus praecipit (Rom. XI), ne plus sapiamus quam oportet sapere. Istud testimonium et in praesenti capitulo conservandum est. Sunt enim quidam, qui dum volunt terminos patrum excedere, et ad alta volitare, in ima merguntur: volatilia dicentes coeli Angelos esse, caeterasque in Dei ministerio fortitudines, quae absque cura sui Dei alantur providentia. Si hoc ita est, ut intelligi volunt, quomodo sequitur dictum ad homines: Nonne vos magis pluris estis illis? Simpliciter ergo accipiendum: quod si volatilia absque cura et aerumnis, Dei aluntur providentia, quae hodie sunt, et cras non erunt: quanto magis homines quibus aeternitas promittitur, Dei reguntur arbitrio!

(Vers. 27.) Quis autem vestrum cogitans potest adjicere ad staturam suam cubitum unum? Et de vestimentis quid solliciti estis? Sicut animam plus esse quam cibum comparatione avium demonstravit, sic corpus plus esse quam vestem, ex consequentibus rebus ostendit, dicens:

(Verse 24.) You cannot serve God and mammon. Mammon, in the Syriac language, is the name for riches. You cannot serve God and mammon. Let the avaricious man hear this, let him who is counted by the name of Christian hear that he cannot serve riches and Christ at the same time. And yet He did not say, "he who has riches," but "he who serves riches." For he who is a slave to riches guards his riches like a slave; but he who has shaken off the yoke of servitude distributes them like a master.

(Verse 25.) Therefore I tell you: Do not be anxious about your life, what you will eat, nor about your body, what you will wear. In some codices is added: nor what you will drink. Therefore, concerning that which nature has bestowed on all, and which is common to beasts of burden, wild animals, and men, we are entirely freed from this care. But we are commanded not to be anxious about what we eat, because it is in the sweat of our face that we prepare bread for ourselves. Labor is to be undertaken, anxiety is to be removed. This which is said: "Do not be anxious about your life, what you will eat, nor about your body, what you will wear" (Gen. III), let us understand it concerning carnal food and clothing. However, concerning spiritual foods and garments, we ought always to be anxious.

(Verse 26.) Is not life more than food, and the body more than clothing? What He says is of this kind: He who has provided the greater things will certainly also provide the lesser.

Look at the birds of the air, for they neither sow, nor reap, nor gather into barns: and your heavenly Father feeds them. Are you not of more value than they? The Apostle commands (Rom. XI) that we not be wiser than it is fitting to be wise. This testimony must also be preserved in the present chapter. For there are some who, while they wish to exceed the boundaries of the fathers and fly to the heights, are plunged into the depths: saying that the birds of the air are Angels, and the other powers in God's ministry, which are fed by God's providence without any care of their own. If this is so, as they wish it to be understood, how does the saying addressed to men follow: "Are you not of more value than they?" Therefore, it must be understood simply: that if the birds, without care and hardship, are fed by the providence of God —they which exist today and tomorrow will not—how much more are men, to whom eternity is promised, governed by the will of God!

(Verse 27.) And which of you by being anxious can add a single cubit to his stature? And why are you anxious about clothing? Just as He demonstrated that the soul is more than food by the comparison with the birds, so He shows that the body is more than clothing from the things that follow, saying:

(Vers. 28-30.) Considerate lilia agri quomodo crescunt: non laborant neque nent. Dico autem vobis quoniam nec Salomon in omni gloria sua coopertus est, sicut unum ex istis. Si enim fenum agri quod hodie est, et cras in clibanum mittitur, Deus sic vestit: quanto magis vos modicae fidei! Et revera quod sericum, quae regum purpura, quae pictura textricum potest floribus comparari? Quid ita rubet ut rosa? Quid ita candet ut lilium? Violae vero purpuram, nullo superari murice, oculorum magis quam sermonis judicium est.

(Vers. 31 seqq.) Nolite solliciti esse, dicentes: Quid manducabimus, aut quid bibemus, aut quo operiemur? Haec enim omnia gentes inquirunt. Scit enim Pater vester, quia his omnibus indigetis. Quaerite ergo primum regnum Dei et justitiam ejus, et haec omnia adjicientur vobis. Nolite ergo solliciti esse in crastinum. Crastinus enim dies sollicitus erit sibi ipsi. De praesentibus ergo concessit debere esse sollicitos qui futura prohibet cogitare. Unde et Apostolus: Nocte et die, inquit, manibus nostris operantes: ne quem vestrum gravaremus (I Thess. II, 9). Cras in Scripturis futurum tempus intelligitur, dicente Jacob, Et exaudiet me cras justitia mea (Gen. XXX, 33). Et in Samuelis phantasmate, pythonissa loquitur ad Saulem: cras eris mecum (I Reg. XXVIII, 19).

(Vers. 34.) Sufficit diei malitia sua. Hic malitiam, non contrariam virtuti posuit, sed laborem et afflictionem, et angustias saeculi: quomodo et Sara afflixit Agar ancillam suam (Gen. XVI), quod significanter Graece dicitur ἐκάκωσεν αὐτὴν. Sufficit ergo nobis praesentis temporis cogitatio: futurorum curam, quae incerta est, relinquamus.

(Cap. VII.---Vers. 1, 2.) Nolite judicare, ut non judicemini. In quo enim judicio judicaveritis, judicabimini: et in qua mensura mensi fueritis, remetietur vobis. Si judicare prohibet, qua consequentia Paulus in Corintho judicat fornicantem (I Cor. V), et Petrus Ananiam et Sapphiram mendacii coarguit (Act. V)? Sed ex consequentibus quid prohibuerit, ostendit, dicens: quomodo enim judicaveritis, sic judicabitur de vobis. Itaque non prohibuit judicare, sed docuit.

(Vers. 3-5.) Quid autem vides festucam in oculo fratris tui, et trabem in oculo tuo non vides? Aut quomodo dicis fratri tuo: Frater, sine ejiciam festucam de oculo tuo, et ecce trabs est in oculo tuo? Hypocrita, ejice primum trabem de oculo tuo, et tunc videbis ejicere festucam de oculo fratris tui. De his loquitur, qui cum ipsi mortali crimine teneantur obnoxii, minora peccata fratribus non concedunt: culicem liquantes, et camelum glutientes (Matth. XXIII). Recte ergo et isti simulatione justitiae, ut supra diximus, appellantur hypocritae, qui per trabem oculi sui, festucam in oculo fratris sui aspiciunt.

(Verses 28-30.) Consider the lilies of the field, how they grow: they neither toil nor spin. But I say to you that not even Solomon in all his glory was arrayed like one of these. For if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, how much more you, O you of little faith! And in truth, what silk, what royal purple, what woven picture can be compared to the flowers? What so blushes like the rose? What is so white as the lily? Indeed, that the purple of the violet is surpassed by no murex dye is a judgment for the eyes rather than for words.

(Vers. 31 seqq.) Do not be anxious, saying: What shall we eat, or what shall we drink, or with what shall we be clothed? For the Gentiles seek all these things. For your Father knows that you need all these things. Seek therefore first the kingdom of God and His justice, and all these things will be added to you. Do not therefore be anxious for tomorrow. For tomorrow will be anxious for itself. He who forbids thinking about future things has thus granted that we ought to be anxious about present things. Whence also the Apostle says: Working with our hands night and day, he says, so as not to burden any of you (I Thess. II, 9). Tomorrow in the Scriptures is understood as future time, as Jacob says: And my justice will answer for me tomorrow (Gen. XXX, 33). And in the phantom of Samuel, the pythoness speaks to Saul: tomorrow you will be with me (I Sam. XXVIII, 19).

(Vers. 34.) Sufficient for the day is its own evil. Here he has placed evil, not as the opposite of virtue, but as the labor, affliction, and distresses of the world: just as Sarah afflicted Hagar her handmaid (Gen. XVI), which is significantly expressed in Greek as ekakōsen autēn. Therefore, the thought of the present time is sufficient for us; let us leave the care for future things, which is uncertain.

(Chap. VII.—Vers. 1, 2.) Do not judge, that you may not be judged. For with what judgment you judge, you will be judged: and with what measure you measure, it will be measured back to you. If He forbids judging, by what consequence does Paul judge the fornicator in Corinth (I Cor. V), and Peter convict Ananias and Sapphira of lying (Acts V)? But from the things that follow He shows what He has forbidden, saying: for as you judge, so will it be judged concerning you. Therefore He did not forbid judging, but taught it.

(Vers. 3-5.) And why do you see the speck in your brother's eye, and do not see the beam in your own eye? Or how do you say to your brother: Brother, let me cast out the speck from your eye, and behold, there is a beam in your eye? Hypocrite, first cast out the beam from your eye, and then you will see to cast out the speck from your brother's eye. He speaks of those who, while they themselves are held liable for a mortal crime, do not allow smaller sins to their brothers: straining out a gnat, and swallowing a camel (Matt. XXIII). Correcting therefore also these by a pretense of justice, as we said above, they are called hypocrites, who look at the speck in their brother's eye through the beam of their own eye.

(Vers. 6.) Nolite sanctum dare canibus. Sanctum, panis est filiorum. Non debemus ergo tollere panem filiorum et dare eum canibus. Neque mittatis margaritas vestras ante porcos, ne forte conculcent eas pedibus suis, et conversi disrumpant vos. Porcus non recipit ornatum, qui versatur in volutabris luti. Et juxta Proverbia Salomonis: Si habuerit circulum aureum, foedior invenitur (Prov. XI, 22). Quidam canes eos intelligi volunt, qui post fidem Christi revertuntur ad vomitum peccatorum suorum: porcos autem eos qui necdum Evangelio crediderunt, et in luto incredulitatis vitiisque versantur. Non convenit igitur istius modi hominibus cito Evangelicum credere margaritum, ne conculcent illud, et conversi nos incipiant dissipare.

(Vers. 7 seq.) Petite, et dabitur vobis: quaerite, et invenietis: pulsate, et aperietur vobis. Omnis enim qui petit, accipit; et qui quaerit, invenit; et pulsanti aperietur. Aut quis est ex vobis homo, quem si petierit filius suus panem, numquid lapidem porriget ei? Aut si piscem petierit, numquid serpentem porriget ei? Qui carnalia supra vetuerat postulari, quid quaerere debeamus ostendit. Si petenti datur, et quaerens invenit, et pulsanti aperitur: ergo cui non datur, et qui non invenit, et cui non aperitur, apparet quod non bene petierit, quaesierit et pulsaverit. Pulsemus itaque januam Christi, de qua dictum est: Haec porta Domini, justi intrabunt per eam (Ps. CXVII, 20); ut cum intraverimus, aperiantur nobis thesauri absconditi et tenebrosi in Christo Jesu, in quo est omnis scientia (Coloss. II).

(Vers. 11, 12.) Si ergo vos cum sitis mali, nostis bona dare filiis vestris, quanto magis Pater vester qui in coelis est, dabit bona petentibus se! Omnia ergo quaecumque vultis ut faciant vobis homines, et vos facite illis. Haec est enim Lex et Prophetae. Notandum quod apostolos malos dixerit, nisi forte sub Apostolorum persona omne hominum damnetur genus, cujus ad comparationem divinae clementiae ab infantia cor ad malum positum est. Lege Genesim (Genes. VIII). Nec mirum si homines hujus saeculi dicit malos, cum et Paulus apostolus memoret: Redimentes tempus, quoniam dies mali sunt (Ephes. V, 16).

(Vers. 13, 14.) Intrate per angustam portam, quia lata porta et spatiosa via est quae ducit ad perditionem, et multi sunt qui intrant per eam. Quam angusta porta, et arcta via est quae ducit ad vitam! et pauci sunt qui inveniunt eam. Lata via est saeculi voluptas, quam appetunt homines. Angusta, quae per labores et jejunia panditur, quam et Apostolus ingressus est (II Cor. VI, XI): et ut Timotheus per eam ingrediatur, hortatur (I Tim. V). Simulque considera quam signanter de utraque via locutus sit. Per latam multi ambulant, angustam pauci inveniunt.

(Vers. 6.) Do not give what is holy to the dogs. That which is holy is the bread of the children. We ought not therefore to take the bread of the children and give it to the dogs. Neither cast your pearls before swine, lest perhaps they trample them under their feet, and turning, they tear you to pieces. The swine does not receive ornament, being occupied in the wallowing-places of mud. And according to the Proverbs of Solomon: If she has a golden ring, she is found more foul (Prov. XI, 22). Some wish those to be understood as dogs who, after the faith of Christ, return to the vomit of their sins: but the swine as those who have not yet believed the Gospel, and are occupied in the mud of unbelief and vices. It is not fitting, therefore, to quickly trust the Evangelical pearl to men of this kind, lest they trample it, and turning, they begin to destroy us.

(Vers. 7 seq.) Ask, and it will be given to you: seek, and you will find: knock, and it will be opened to you. For everyone who asks receives; and he who seeks finds; and to him who knocks it will be opened. Or what man is there among you, whom if his son asks for bread, will he reach him a stone? Or if he asks for a fish, will he reach him a serpent? He who had forbidden carnal things to be requested above shows what we ought to seek. If it is given to him who asks, and he who seeks finds, and it is opened to him who knocks: therefore to him whom it is not given, and he who does not find, and to him for whom it is not opened, it appears that he has not asked, sought, and knocked well. Let us knock therefore at the door of Christ, of which it is said: This is the gate of the Lord, the just shall enter through it (Ps. CXVII, 20); so that when we have entered, the hidden and dark treasures in Christ Jesus may be opened to us, in whom is all knowledge (Coloss. II).

(Vers. 11, 12.) If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! Therefore all things whatever you wish that men should do to you, do also to them. For this is the Law and the Prophets. It is to be noted that He called the apostles evil, unless perhaps under the person of the Apostles the whole human race is condemned, whose heart is set toward evil from infancy in comparison to divine clemency. Read Genesis (Gen. VIII). Nor is it a wonder if He calls the men of this world evil, since Paul the apostle also mentions: Redeeming the time, because the days are evil (Ephes. V, 16).

(Vers. 13, 14.) Enter through the narrow gate, because wide is the gate and spacious the way that leads to perdition, and many are those who enter through it. How narrow the gate, and strait the way that leads to life! and few are those who find it. The wide way is the pleasure of the world, which men seek. The narrow, which is opened through labors and fastings, which the Apostle also entered (II Cor. VI, XI): and he exhorts Timothy to enter through it (I Tim. V). And at the same time consider how significantly He spoke of each way. Through the wide many walk, the narrow few find.

Latam non quaerimus, nec inventione opus est: sponte se offert, et errantium via est. Angustam vero, nec omnes inveniunt, nec qui invenerint, statim ingrediuntur per eam. Siquidem multi, inventa veritatis via, capti saeculi voluptatibus, de medio itinere revertuntur.

(Vers. 15 seq.) Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium: intrinsecus autem sunt lupi rapaces. A fructibus eorum cognoscetis eos. Numquid colligunt de spinis uvas, aut de tribulis ficus? sic omnis arbor bona fructus bonos facit: mala autem arbor malos fructus facit. Et de omnibus quidem intelligi potest, qui aliud habitu ac sermone promittunt, aliud opere demonstrant. Sed specialiter de haereticis intelligendum est, qui videntur continentia, castitate, jejunio, quasi quadam pietatis se veste circumdare, intrinsecus vero habentes animum venenatum, simpliciorum fratrum corda decipiunt. Ex fructibus ergo animae, quibus innocentiam ad ruinam trahunt, lupis rapacibus comparantur.

(Vers. 18 seq.) Non potest arbor bona fructus malos facere: neque arbor mala fructus bonos facere. Omnis arbor quae non facit fructum bonum, excidetur, et in ignem mittetur. Igitur ex fructibus eorum cognoscetis eos. Quaeramus ab haereticis, qui duas inter se contrarias dicunt esse naturas, si juxta intelligentiam eorum, arbor bona malos fructus facere numquam potest, quomodo Moyses arbor bona peccaverit ad aquam contradictionis (Deut. XXXII): et David, Uria interfecto, cum Bethsabee concubuerit (II Reg. XI): Petrus quoque in Passione Domini negarit, dicens: Nescio hominem (Matt. XXVI, 72): aut qua consequentia Jethro socer Moysi arbor mala, qui utique in Deum Israel non credebat, dederit consilium Moysi bonum (Exod. XVIII); et Achior ad Holophernem aliquid utile sit locutus (Judith. V): et Comicus dixerit (quod bene dictum Apostolus comprobavit): Corrumpunt mores bonos confabulationes pessimae (I Cor. V). Et cum non invenerint quid respondeant; nos inferemus, et Judam (Joan. XIII), arborem quondam bonam, fecisse fructus malos postquam prodidit [Al. tradiderit] Salvatorem: et Saulum (Philipp. III) arborem malam eo tempore quo persequebatur Ecclesiam Christi, fecisse postea fructus bonos, quando in vas electionis de persecutore translatus est (Act. IX). Tamdiu ergo bona arbor fructus non facit malos, quamdiu in bonitatis studio perseverat: et mala arbor tamdiu manet in fructibus peccatorum, quamdiu ad poenitentiam non convertitur. Nemo enim permanens in eo quod fuit, incipit id esse quod necdum coeperit.

We do not seek the wide, nor is there need of finding: it offers itself of its own accord, and it is the way of those who wander. But the narrow, neither do all find, nor do those who have found it immediately enter through it. For indeed many, having found the way of truth, being captured by the pleasures of the world, return from the middle of the journey.

(Vers. 15 seq.) Beware of false prophets, who come to you in sheep's clothing: but inwardly they are ravening wolves. By their fruits you will know them. Do they gather grapes from thorns, or figs from thistles? so every good tree bears good fruits: but a bad tree bears bad fruits. And indeed it can be understood concerning all who promise one thing in habit and speech, and demonstrate another in work. But it is to be understood especially concerning heretics, who seem to surround themselves with a certain garment of piety, such as continence, chastity, fasting, but inwardly having a poisoned soul, they deceive the hearts of the simpler brothers. From the fruits of the soul, therefore, by which they draw innocence to ruin, they are compared to ravening wolves.

(Vers. 18 seq.) A good tree cannot bear bad fruits: nor a bad tree bear good fruits. Every tree that does not bear good fruit will be cut down and thrown into the fire. Therefore by their fruits you will know them. Let us ask the heretics, who say there are two natures contrary to each other, if according to their understanding a good tree can never bear bad fruits, how Moses, a good tree, sinned at the water of contradiction (Deut. XXXII): and David, after Uriah was killed, lay with Bathsheba (II Sam. XI): Peter also in the Passion of the Lord denied him, saying: I do not know the man (Matt. XXVI, 72): or by what consequence Jethro the father-in-law of Moses, a bad tree, who certainly did not believe in the God of Israel, gave good counsel to Moses (Exod. XVIII); and Achior spoke something useful to Holofernes (Judith V): and the Comic poet said (which well-said thing the Apostle approved): Evil conversations corrupt good manners (I Cor. XV). And when they have not found what they may answer; we shall bring forward, that even Judas (John XIII), formerly a good tree, bore bad fruits after he betrayed the Savior: and Saul (Philip. III), a bad tree at that time when he was persecuting the Church of Christ, afterwards bore good fruits, when he was transformed from a persecutor into a vessel of election (Acts IX). Therefore, as long as a good tree does not bear bad fruits, it perseveres in the study of goodness: and a bad tree remains in the fruits of sins as long as it is not converted to repentance. For no one remaining in that which he was, begins to be that which he has not yet begun.

(Vers. 21.) Non omnis qui dicit mihi, Domine, Domine, intrabit in regnum coelorum; sed qui facit voluntatem Patris mei, qui in coelis est, ipse intrabit in regnum coelorum. Sicut supra dixerat, eos qui haberent vestem vitae bonae, non recipiendos propter dogmatum nequitiam: ita nunc econtrario asserit, ne his quidem accommodandam fidem, qui cum polleant integritate fidei, turpiter vivunt, et doctrinae integritatem malis operibus destruunt. Utrumque enim Dei servis necessarium est, ut et opus sermone, et sermo operibus comprobetur. Huic sententiae potest illud videri contrarium: Nemo potest dicere, Dominus Jesus, nisi in Spiritu sancto (I Cor. XII, 3). Sed moris est Scripturarum dicta pro factis accipere, ut statim in consequentibus approbatur, refutari eos qui jactant sine operibus habere scientiam Domini, et audiunt a Salvatore: Discedite a me, operarii iniquitatis, nescio vos (Luc. XIII). Et Apostolus in hunc sensum loquitur: Confitentur se nosse Deum: factis autem negant (Tit. I, 16).

(Vers. 22.) Multi dicent mihi in illa die: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia ejecimus, et in nomine tuo virtutes multas fecimus? Prophetare, et virtutes facere, et daemonia ejicere, interdum non ejus meriti est qui operatur, sed vel invocatio [Al. invocatione] nominis Christi hoc agit, vel ob condemnationem eorum qui invocant, et utilitatem eorum qui vident et audiunt, conceditur: ut licet homines despiciant signa facientes, tamen Deum honorent, ad cujus invocationem fiunt tanta miracula. Nam et Saul (I Reg. X), et Balaam (Num. XXIII), et Caiphas (Joan. XI) prophetaverunt, nescientes quid dicerent: et Pharao (Genes. XLI) et Nabuchodonosor (Dan. II) somniis futura cognoscunt. Et in Actibus Apostolorum filii Scevae videbantur ejicere daemonia (Act. XIX). Sed et Judas apostolus cum animo proditoris multa signa inter caeteros Apostolos fecisse narratur.

(Vers. 23.) Et tunc confitebor illis, quia numquam novi vos. Signanter dixit confitebor, quia multo ante tempore dicere dissimulaverat: non novi vos. Non novit Dominus eos qui pereunt. Observa autem quare addiderit, numquam novi vos, si juxta quosdam omnes homines inter rationabiles semper versati sunt creaturas.

(Vers. 24.) Discedite a me qui operamini iniquitatem. Omnis ergo qui audit verba mea haec, et facit ea, assimilabitur viro sapienti, qui aedificavit domum suam supra petram. Non dixit, qui operati estis iniquitatem, ne videretur tollere poenitentiam, sed qui operamini, hoc est, qui usque in praesentem horam, cum judicii tempus advenerit, licet non habeatis facultatem peccandi, tamen adhuc habetis affectum.

(Vers. 21.) Not everyone who says to me, Lord, Lord, will enter the kingdom of heaven; but he who does the will of my Father who is in heaven, he will enter the kingdom of heaven. Just as He had said above, that those who have the garment of a good life should not be received on account of the wickedness of their dogmas, so now on the contrary He asserts that faith should not even be granted to those who, although they are strong in the integrity of faith, live shamefully and destroy the integrity of doctrine by bad works. For both are necessary for the servants of God, that both work be proven by speech, and speech by works. To this sentiment that [other] saying may seem contrary: No one can say, Lord Jesus, except in the Holy Spirit (I Cor. XII, 3). But it is the custom of the Scriptures to take words for deeds, as is immediately approved in the things that follow, that those who boast that they have knowledge of the Lord without works are refuted, and hear from the Savior: Depart from me, workers of iniquity, I do not know you (Luke XIII). And the Apostle speaks in this sense: They confess that they know God, but by deeds they deny Him (Tit. I, 16).

(Vers. 22.) Many will say to me on that day: Lord, Lord, have we not prophesied in your name, and cast out demons in your name, and done many miracles in your name? To prophesy, and to do miracles, and to cast out demons, sometimes is not due to the merit of him who works, but either the invocation of the name of Christ does this, or it is granted for the condemnation of those who invoke it and the utility of those who see and hear: so that although men may despise those doing signs, yet they may honor God, at whose invocation such great miracles are done. For both Saul (I Sam. X), and Balaam (Num. XXIII), and Caiaphas (John XI) prophesied, not knowing what they said: and Pharaoh (Gen. XLI) and Nebuchadnezzar (Dan. II) know future things by dreams. And in the Acts of the Apostles the sons of Sceva were seen to cast out demons (Acts XIX). But also Judas the apostle is narrated to have done many signs among the other Apostles with the mind of a betrayer.

(Vers. 23.) And then I will confess to them that I never knew you. He significantly said "I will confess," because for a long time before He had dissimulated saying "I do not know you." The Lord does not know those who perish. Observe, moreover, why He added "I never knew you," if according to some all men have always been among rational creatures.

(Vers. 24.) Depart from me, you who work iniquity. Therefore everyone who hears these words of mine and does them will be likened to a wise man who built his house upon the rock. He did not say "who have worked iniquity," lest He should seem to take away repentance, but "who work," that is, who until the present hour, when the time of judgment has come, although you do not have the power of sinning, yet you still have the affection.

(Vers. 25.) Et descendit pluvia, et venerunt flumina, et flaverunt venti: et irruerunt in domum illam, et non cecidit. Pluvia ista quae domum subvertere nititur, diabolus est. Flumina, omnes Antichristi, qui contra Christum sapiunt. Venti spiritalia [Al. spirituales] nequitiae in coelestibus (Ephes. VI).

(Vers. 26.) Fundata enim erat supra petram. Et omnis qui audit verba mea haec, et non facit ea, similis erit viro stulto. Super hanc petram Dominus fundavit Ecclesiam (Matth. XV): ab hac petra apostolus Petrus sortitus est nomen. Super hujuscemodi petram non inveniuntur serpentis vestigia (Prov. XXX). De hac et propheta loquitur confidenter: Statuit super petram pedes meos (Ps. XXXIX, 3). Et in alio loco: Petra refugium leporibus, sive herinaciis (Ps. CIII, 8). Timidum enim animal in petrae cavernas se recipit: et cutis aspera, et tota armata jaculis, tali se protectione tutatur. Unde et Moysi dicitur eo tempore quo de Aegypto fugerat, et lepusculus Domini erat: Sta in foramine petrae, et posteriora mea videbis (Exod. XXXIII, 21).

(Vers. 27, 28.) Qui aedificavit domum suam super arenam: et descendit pluvia, et venerunt flumina, et flaverunt venti, et irruerunt in domum illam, et cecidit: et fuit ruina ejus magna. Et factum est cum consummasset Jesus verba haec, admirabantur turbae super doctrina ejus. Fundamentum quod Apostolus architectus posuit (I Cor. III), unus [Al. unum] est Dominus noster Jesus Christus. Super hoc fundamentum stabile et firmum, et per se robusta mole fundatum, aedificatur Christi Ecclesia. Super arenam vero quae fluida est, et coagmentari non potest, nec in unam copulam redigi, omnis haereticorum sermo ad hoc aedificatur, ut corruat.

(Vers. 29.) Erat enim docens eos sicut potestatem habens, et non sicut Scribae et Pharisaei. Illi enim ea docebant populos, quae scripta sunt in Moyse et Prophetis. Jesus vero, quasi Deus et Dominus ipsius Moysi, pro libertate voluntatis suae, vel ea quae minus videbantur, addebat in lege; vel commutans praedicabat in populos, ut supra quoque legimus: Dictum est antiquis: Ego autem dico vobis.

(Cap. VIII.---Vers. 1.) Cum autem descendisset Jesus de monte, secutae sunt eum turbae multae, et ecce leprosus veniens adorabat eum, dicens. De monte Domino descendente, occurrunt turbae, quia ad altiora ascendere non valuerunt. Et primus ei occurrit leprosus. Necdum enim poterat cum lepra tam multiplicem in monte Salvatoris audire sermonem.

(Vers. 25.) And the rain fell, and the floods came, and the winds blew: and they rushed upon that house, and it did not fall. That rain which strives to subvert the house is the devil. The floods are all the Antichrists who think against Christ. The winds are the spiritual wickednesses in the heavenly places (Ephes. VI).

(Vers. 26.) For it was founded upon the rock. And everyone who hears these words of mine and does not do them will be like a foolish man. Upon this rock the Lord founded the Church (Matt. XV): from this rock the apostle Peter received his name. Upon a rock of this kind the tracks of a serpent are not found (Prov. XXX). Of this also the prophet speaks confidently: He set my feet upon the rock (Ps. XXXIX, 3). And in another place: The rock is a refuge for rabbits, or for hedgehogs (Ps. CIII, 8). For the timid animal takes itself into the caverns of the rock: and the rough skin, and entirely armed with quills, protects itself with such protection. Whence it is also said to Moses at that time when he had fled from Egypt and was the little rabbit of the Lord: Stand in the hole of the rock, and you will see my back parts (Exod. XXXIII, 21).

(Vers. 27, 28.) Who built his house upon the sand: and the rain fell, and the floods came, and the winds blew, and they rushed upon that house, and it fell: and its ruin was great. And it came to pass when Jesus had ended these words, the crowds wondered at His doctrine. The foundation which the Apostle the architect laid (I Cor. III) is our one Lord Jesus Christ. Upon this stable and firm foundation, and one founded by its own robust mass, the Church of Christ is built. But upon the sand, which is fluid and cannot be joined together, nor reduced into a single bond, every speech of heretics is so built that it may collapse.

(Vers. 29.) For He was teaching them as one having authority, and not as the Scribes and Pharisees. For they used to teach the peoples those things which were written in Moses and the Prophets. But Jesus, as God and the Lord of Moses himself, according to the freedom of His will, either added to the law those things which seemed lacking, or preached to the peoples changing them, as we also read above: It was said to the ancients; but I say to you.

(Cap. VIII.—Vers. 1.) When Jesus had come down from the mountain, many crowds followed Him, and behold, a leper coming was worshiping Him, saying. As the Lord descends from the mountain, the crowds meet Him because they were not able to ascend to the higher things. And first a leper meets Him. For he was not yet able with leprosy to hear such a manifold sermon on the Savior's mountain.

Et notandum quod hic primus specialiter curatus sit: secundo, puer Centurionis: tertio, socrus Petri, febriens [Al. febricitans] in Capharnaum: quarto loco, qui oblati sunt ei a daemonio vexati, quorum spiritus verbo ejiciebat, quando omnes male habentes curavit. Et ecce leprosus veniens adorabat eum, dicens. Recte post praedicationem atque doctrinam signi offertur occasio: ut per virtutem miracula [Al. virtutem miraculi], praeteritus apud audientes sermo firmetur.

Domine, si vis, potes me mundare. Qui voluntatem rogat, de virtute non dubitat.

Et extendens Jesus manum, tetigit eum, dicens: Volo, mundare. Et confestim mundata est lepra ejus. Extendente manum Domino, statim lepra fugit. Simulque considera quam humilis et sine jactantia responsio. Ille dixerat, si vis: Dominus respondit, volo. Ille praemiserat, potes me mundare: Dominus jungit, et dicit, mundare: Non ergo ut plerique Latinorum putant, jungendum est, et legendum volo mundare: sed separatim, ut primum, dicat, volo: deinde imperans dicat, mundare [Al. imperet mundare].

Et ait illi Jesus: Vide nemini dixeris. Et re vera quid erat necesse ut sermone jactaret, quod corpore praeferebat? Sed vade, ostende te sacerdotibus: et offer munus quod praecepit Moyses in testimonium illis. Varias ob causas mittit cum ad sacerdotes. Primum, propter humilitatem, ut sacerdotibus deferre honorem videatur. Erat enim lege praeceptum, ut qui mundati fuerant a lepra, offerrent munera sacerdotibus. Deinde, ut mundatum videntes leprosum, aut crederent Salvatori, aut non crederent. Si crederent, salvarentur: si non crederent, inexcusabiles forent. Et simul ne quod in eo saepissime criminabantur, legem videretur infringere.

(Vers. 5 seq.) Accessit ad eum centurio, rogans eum, et dicens: Domine, puer meus jacet in domo paralyticus, et male torquetur. Et ait illi Jesus: Ego veniam, et curabo eum. Et respondens centurio, ait: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur puer meus. Non debemus jactantiae arguere Dominum, quia statim se iturum et sanaturum esse promittit, videns centurionis fidem, humilitatem, et prudentiam. Fidem, in eo quod credidit ex gentibus paralyticum a Salvatore posse sanari. Humilitatem, quod se judicavit indignum, cujus tectum Dominus intraret. Prudentiam, quod intra corporis tegmen, divinitatem latentem videret, sciens non id sibi profuturum, quod etiam ab incredulis videbatur; sed id quod latebat intrinsecus. De qua prudentia hoc etiam, ait:

And it is to be noted that here the first was specially healed: second, the centurion's servant; third, Peter's mother-in-law, being feverish in Capernaum; in the fourth place, those who were offered to Him vexed by a demon, whose spirits He cast out with a word, when He healed all who were unwell. And behold, a leper coming was worshiping Him, saying. Rightly after the preaching and doctrine an occasion for a sign is offered, so that through the power of the miracle, the preceding word might be confirmed among the hearers.

Lord, if you will, you can make me clean. He who asks for the will does not doubt the power.

And Jesus, stretching out His hand, touched him, saying: I will, be clean. And immediately his leprosy was cleansed. As the Lord stretched out His hand, the leprosy immediately fled. And at the same time consider how humble and without boast the response was. He had said: if you will; the Lord replied: I will. He had premised: you can make me clean; the Lord joins and says: be clean. Therefore, it is not to be joined as many of the Latins think, and read: "I will to clean"; but separately, so that first He says: I will; then commanding He says: be clean.

And Jesus said to him: See that you tell no one. And in truth, what was the necessity that he should boast in speech of that which he was showing in his body? But go, show yourself to the priests: and offer the gift which Moses commanded for a testimony to them. For various causes He sends him to the priests. First, on account of humility, so that He might seem to defer honor to the priests. For it was commanded by the law that those who had been cleansed from leprosy should offer gifts to the priests. Then, that seeing the leper cleansed, they might either believe in the Savior or not believe. If they believed, they would be saved; if they did not believe, they would be without excuse. And at the same time, lest He should seem to infringe the law, as they most frequently accused Him of.

(Vers. 5 seq.) A centurion came to Him, beseeching Him, and saying: Lord, my servant lies at home paralyzed, and is badly tormented. And Jesus said to him: I will come and heal him. And the centurion answering, said: Lord, I am not worthy that you should enter under my roof; but only say with a word, and my servant will be healed. We ought not to accuse the Lord of boasting because He immediately promises that He will go and heal him, seeing the centurion's faith, humility, and prudence. Faith, in that he believed from the Gentiles that the paralytic could be healed by the Savior. Humility, in that he judged himself unworthy for the Lord to enter his roof. Prudence, in that he saw the divinity latent within the covering of the body, knowing that that which was seen even by the unbelieving would not profit him, but that which lay hidden within. Concerning which prudence he also says this:

(Vers. 9.) Nam et ego homo sum sub potestate [Al. additur constitutus], habens sub me milites: et dico huic, vade, et vadit: et alii, veni, et venit: et servo meo, fac hoc, et facit. Volens ostendere Dominum quoque non per adventum tantum corporis, sed per angelorum ministeria posse implere quod vellet.

(Vers. 10.) Audiens autem Jesus, miratus est, et sequentibus se dixit. Miratus est quod vidit centurionem suam intelligere majestatem. Pellendae enim erant vel infirmitates corporum, vel fortitudines contrariae, quibus homo ad debilitatem saepe conceditur, et verbo Domini, et ministeriis angelorum. Amen dico vobis, non inveni tantam fidem in Israel. De praesentibus loquitur, non de omnibus retro patriarchis et prophetis: nisi forte in centurione fides gentium praeponitur Israeli.

(Vers. 11.) Dico autem vobis, quod multi ab Oriente et Occidente venient, et recumbent cum Abraham, et Isaac, et Jacob, in regno coelorum. Quia Deus Abraham coeli conditor, Pater Christi est, idcirco in regno coelorum est et Abraham, cum quo accubiturae sunt nationes, quae crediderint in Christum Filium Creatoris. Et ille pariter sensus impletur, de quo supra diximus, in centurionis fide gentium fieri praerogativam: dum ad illius credulitatem de Oriente et Occidente crediturі populi commemorantur.

(Vers. 12.) Filii autem regni ejicientur in tenebras exteriores. Filios regni Judaeos significat, in quos ante regnavit Deus. Ejicientur in tenebras exteriores. Tenebrae semper interiores sunt, non exteriores. Sed quoniam qui a Domino foras expellitur, lumen relinquit; idcirco exteriores tenebrae nominatae sunt. Ibi erit fletus et stridor dentium. Si fletus oculorum est, et stridor dentium ossa demonstrat: vera est ergo corporum et eorumdem membrorum quae ceciderant, resurrectio.

(Vers. 14.) Et cum venisset Jesus in domum Petri, vidit socrum ejus jacentem et febricitantem (Al. febrientem]: et tetigit manum ejus, et dimisit eam febris. Tangitur manus mulieris, et sanatis operibus ejus, peccatorum infirmitas fugit. Natura hominum istius modi est, ut post febrem magis lassescant corpora: et incipiente sanitate, aegrotationis mala sentiant. Verum sanitas quae confertur a Domino, totum simul reddit, nec sufficit esse sanatam; sed ut ἐπίτασις fortitudinis indicetur, additum est: (Vers. 15.) Et surrexit, et ministrabat eis.

(Vers. 9.) For I also am a man under authority, having soldiers under me: and I say to this one, go, and he goes: and to another, come, and he comes: and to my servant, do this, and he does it. Wishing to show that the Lord also can fulfill what He willed not only through His bodily presence, but through the ministries of angels.

(Vers. 10.) When Jesus heard it, He wondered, and said to those who followed Him. He wondered because He saw that the centurion understood His majesty. For either the infirmities of bodies or the contrary powers, by which man is often yielded to weakness, were to be driven out both by the word of the Lord and by the ministries of angels. Amen I say to you, I have not found such great faith in Israel. He speaks of those present, not of all the patriarchs and prophets of old: unless perhaps the faith of the Gentiles in the centurion is preferred to Israel.

(Vers. 11.) And I say to you, that many will come from the East and the West, and will sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. Because the God of Abraham, the creator of heaven, is the Father of Christ, therefore Abraham is also in the kingdom of heaven, with whom the nations who have believed in Christ the Son of the Creator will sit. And that sense is likewise fulfilled, of which we spoke above, that a prerogative is made in the centurion's faith of the Gentiles: while the peoples who will believe from the East and the West are commemorated to his credit.

(Vers. 12.) But the children of the kingdom will be cast out into outer darkness. He signifies the Jews as the children of the kingdom, over whom God reigned before. They will be cast out into outer darkness. Darkness is always inner, not outer. But because he who is expelled outside from the Lord leaves the light, therefore it is named outer darkness. There will be weeping and gnashing of teeth. If weeping is of the eyes, and gnashing of teeth demonstrates bones: therefore the resurrection of bodies and of those same members which had fallen is true.

(Vers. 14.) And when Jesus had come into Peter's house, He saw his mother-in-law lying and sick with a fever: and He touched her hand, and the fever left her. The hand of the woman is touched, and her works being healed, the infirmity of sins flees. The nature of men of this kind is such that after a fever bodies are more weary: and as health begins, they feel the evils of the sickness. But the health which is bestowed by the Lord restores everything at once, nor is it enough to be healed; but so that the intensity of strength may be indicated, it is added: (Vers. 15.) And she rose and ministered to them.

Illa manus ministrabat, quae et tacta fuerat, et sanata. (Vers. 16-18.) Vespere autem facto, obtulerunt ei multos daemonia habentes: et ejiciebat spiritus verbo, et omnes male habentes curavit [Al. curabat], ut adimpleretur quod dictum est per Isaiam prophetam, dicentem: Ipse infirmitates nostras accepit, et aegrotationes nostras portavit. Videns autem Jesus turbas multas circum se, jussit discipulos ire trans fretum. Omnes, non mane, non meridie, sed ad vesperam curantur, quando sol occubiturus est: quando granum tritici in terra moritur, ut multos fructus afferat (Joan. XII).

(Vers. 19, 20.) Et accedens unus Scriba, ait illi: Magister, sequar te quocumque ieris. Et dicit ei Jesus: Vulpes foveas habent, et volucres coeli nidos: Filius autem hominis non habet ubi caput suum reclinet. Scriba iste legis, qui tantum litteram noverat occidentem, si dixisset: Domine, sequar te quocumque ieris, non fuisset repulsus a Domino; sed quia magistrum unum de pluribus aestimabat, et litterator erat, quod significantius Graece dicitur, γραμματεὺς, et non spiritualis auditor: ideo non habet locum in quo possit Jesus reclinare caput suum. Ostenditur autem nobis, et ob hoc Scribam repudiatum, quod signorum videns magnitudinem, sequi voluerit Salvatorem, ut lucra ex operum miraculis quaereret, hoc idem desiderans, quod et Simon Magus a Petro emere voluerat (Act. VIII). Talis ergo fides juste sententia [Al. juxta sententiam] Domini condemnatur, et dicitur ei: Quid me propter divitias et saeculi lucra cupis sequi, cum tantae sim paupertatis, ut ne hospitiolum quidem habeam, et non meo utar tecto?

(Vers. 21.) Alius autem de discipulis ejus ait illi: Domine, permitte me primum ire, et sepelire patrem meum. Quid simile est inter Scribam et discipulum? Ille magistrum vocat, hic Dominum confitetur. Ille propter pietatis occasionem, ad sepeliendum patrem ire desiderat: iste secuturum se quolibet esse promittit, non magistrum quaerens, sed ex magistro lucrum.

(Vers. 22.) Jesus autem ait illi: sequere me, et dimitte mortuos sepelire mortuos suos. Mortuus est, quicumque non credit. Si autem mortuum sepelit mortuus, non debemus curam habere mortuorum, sed viventium: ne dum solliciti sumus de mortuis, nos quoque mortui appellemur.

(Vers. 23.) Et ascendente eo in naviculam, secuti sunt eum discipuli ejus: et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus. Quintum signum fecit, quando ascendens navem de Capharnaum, ventis imperavit et mari. Sextum, quando in regione Gerasenorum dedit potestatem daemonibus in porcos. Septimum, quando ingrediens civitatem suam, paralyticum secundum curavit in lectulo. Primus enim paralyticus est puer centurionis.

That hand was ministering which had both been touched and healed. (Vers. 16-18.) And when evening was come, they offered to Him many having demons: and He cast out the spirits with a word, and He healed all who were unwell, that it might be fulfilled what was said through Isaiah the prophet, saying: He himself took our infirmities, and bore our sicknesses. But Jesus, seeing many crowds around Him, commanded the disciples to go across the strait. All are healed, not in the morning, not at noon, but in the evening, when the sun is about to set: when the grain of wheat dies in the earth, that it may bring forth much fruit (John XII).

(Vers. 19, 20.) And a certain Scribe coming, said to Him: Master, I will follow you wherever you go. And Jesus says to him: The foxes have holes, and the birds of the air have nests: but the Son of man has not where He may lay His head. This Scribe of the law, who knew only the letter that kills, if he had said: Lord, I will follow you wherever you go, he would not have been rejected by the Lord; but because he considered Him as one master among many, and was a man of letters (which is more significantly said in Greek as grammateus) and not a spiritual hearer: therefore He has no place in which Jesus can lay His head. Moreover, it is shown to us, and for this reason the Scribe was repudiated, that seeing the magnitude of the signs, he wished to follow the Savior so that he might seek gains from the miracles of His works, desiring this same thing which Simon Magus also wished to buy from Peter (Acts VIII). Such faith therefore is justly condemned by the sentence of the Lord, and it is said to him: Why do you desire to follow me for the sake of riches and the gains of the world, when I am of such great poverty that I do not even have a small lodging, and do not use a roof of my own?

(Vers. 21.) And another of His disciples said to Him: Lord, allow me first to go and bury my father. What similarity is there between the Scribe and the disciple? The former calls Him master, the latter confesses Him as Lord. The former, on the occasion of piety, desires to go to bury his father; the latter promises that he will follow Him anywhere, not seeking a master, but seeking gain from the master.

(Vers. 22.) But Jesus said to him: Follow me, and let the dead bury their own dead. Anyone who does not believe is dead. But if the dead bury the dead, we ought not to have care for the dead, but for the living: lest while we are solicitous for the dead, we too may be called dead.

(Vers. 23.) And when He entered into the boat, His disciples followed Him: and behold, a great motion occurred in the sea, so that the boat was covered with waves. He performed the fifth sign when, embarking on the ship from Capernaum, He commanded the winds and the sea. The sixth, when in the region of the Gerasenes He gave power to the demons over the swine. The seventh, when entering His own city, He healed a second paralytic on a bed. For the first paralytic is the servant of the centurion.

(Vers. 24, 25.) Ipse vero dormiebat. Et accesserunt ad eum, et suscitaverunt eum, dicentes: Domine, salva nos, perimus. Et dicit eis Jesus: Quid timidi estis, modicae fidei? Hujus signi typum in Jona legimus (Jon. I), quando, caeteris periclitantibus, ipse securus est, et dormit, et suscitatur; et imperio ac sacramento passionis suae liberat suscitantes.

(Vers. 26.) Tunc surgens, imperavit ventis et mari: et facta est tranquillitas magna. Et ex hoc loco intelligimus quod omnes creaturae sentiant Creatorem. Quibus enim increpatur [Al. quas increpavit], et quibus imperatur [Al. imperavit], sentiunt imperantem: non errore haereticorum, qui omnia putant animantia; sed majestate conditoris, quae apud nos insensibilia, illi sensibilia sunt.

(Vers. 27-29.) Porro homines mirati sunt, dicentes: Qualis est hic, quia venti et mare obediunt ei? Et cum venisset Jesus trans fretum in regionem Gerasenorum, occurrerunt ei duo habentes daemonia, de monumentis exeuntes, saevi nimis, ita ut nemo posset transire per viam illam. Et ecce clamaverunt dicentes. Non discipuli, sed nautae, et caeteri qui in navi erant, mirabantur. Sin autem quis contentiose voluerit eos, qui mirabantur, fuisse discipulos, respondebimus, recte homines appellatos, qui necdum noverant potentiam Salvatoris.

(Vers. 30, 31.) Quid nobis et tibi, Jesu Fili Dei? Venisti huc ante tempus torquere nos. Erat autem non longe ab illis grex porcorum multorum pascens. Daemones autem rogabant eum, dicentes. Non voluntatis ista confessio est, quam praemium sequitur confitentis, sed necessitatis extorsio, quae cogit invitos, velut si servi fugitivi, post multum temporis dominum suum videant: nihil aliud nisi de verberibus deprecantur. Sic et daemones cernentes Dominum in terris repente versari, ad judicandos se venisse credebant. Praesentia Salvatoris, tormenta sunt daemonum. Ridiculeque putant quidam, daemones scire Filium Dei, et diabolum ignorare; eo quod minoris malitiae sint isti quam ille cujus satellites sunt. Cum omnis scientia discipulorum ad magistrum referenda sit, et tam daemones, quam diabolus suspicari magis Filium Dei, quam nosse intelligendi sunt [Al. sint]. Nemo enim Patrem novit, nisi Filius, et cui voluerit Filius revelare (Matth. XI, 27).

(Vers. 24, 25.) But He Himself was sleeping. And they came to Him, and woke Him, saying: Lord, save us, we are perishing. And Jesus says to them: Why are you fearful, O you of little faith? We read a type of this sign in Jonah (Jonah I), when, while the others were in peril, he himself is secure, and sleeps, and is awakened; and by the command and sacrament of His passion He delivers those who awaken Him.

(Vers. 26.) Then rising up, He commanded the winds and the sea: and there was a great calm. And from this place we understand that all creatures sense the Creator. For those which are rebuked, and those which are commanded, sense the one who commands: not by the error of the heretics, who think that all things are living beings; but by the majesty of the Creator, which makes things that are insensible to us, sensible to Him.

(Vers. 27-29.) Furthermore, the men wondered, saying: What kind of man is this, that the winds and the sea obey him? And when Jesus had come across the strait into the region of the Gerasenes, there met Him two having demons, coming out of the tombs, exceedingly fierce, so that no one could pass by that way. And behold, they cried out, saying. Not the disciples, but the sailors and the others who were in the ship, were wondering. But if anyone should contentiously wish that those who wondered were the disciples, we shall respond that they were rightly called men, as they did not yet know the power of the Savior.

(Vers. 30, 31.) What have we to do with you, Jesus Son of God? Have you come here before the time to torment us? Now there was not far from them a herd of many swine feeding. And the demons besought Him, saying. This is not a confession of the will, which the reward of the one confessing follows, but an extortion of necessity, which compels those who are unwilling, as if fugitive slaves should see their master after a long time: they beg for nothing other than about the scourgings. Thus also the demons, seeing the Lord suddenly present on earth, believed that He had come to judge them. The presence of the Savior is the torment of the demons. And some ridiculously think that the demons know the Son of God, and the devil is ignorant; on the grounds that these are of less malice than he whose satellites they are. Since all knowledge of the disciples must be referred to the master, it is to be understood that both the demons and the devil rather suspected the Son of God than knew Him. For no one knows the Father except the Son, and he to whom the Son wishes to reveal Him (Matt. XI, 27).

(Vers. 32, 33.) Si ejicis nos, mitte nos in gregem porcorum. Et ait illis: Ite. At illi exeuntes, abierunt in porcos. Et ecce magno impetu abiit totus grex per praeceps in mare, et mortui sunt in aquis. Pastores autem fugerunt; et venientes in civitatem, nuntiaverunt haec omnia, et de his qui daemonia habuerant. Non quod concesserit Salvator daemonibus quod petebant, dixit, ite: sed ut per interfectionem porcorum, hominibus salutis occasio praeberetur. Pastores enim ista cernentes, statim nuntiant civitati. Erubescat Manichaeus, si de eadem substantia, et ex eodem auctore hominum bestiarumque sunt animae, quomodo ob unius hominis salutem, duo millia porcorum suffocantur?

(Vers. 34.) Et ecce tota civitas exiit obviam Jesu, et viso eo, rogabant eum, ut transiret a finibus eorum. Quod rogant ut transeat a finibus eorum, non de superbia hoc faciunt, ut nonnulli arbitrantur, sed de humilitate qua se praesentia Domini indignos judicabant, sicut et Petrus in captura piscium cadens ad genua Salvatoris, ait: Exi a me, Domine, quia vir peccator sum (Luc. V, 8).

(Cap. IX.---Vers. 1, 2.) Et ascendens Jesus in naviculam transfretavit, et venit in civitatem suam. Et ecce offerebant ei paralyticum jacentem in lecto. Videns autem Jesus fidem illorum, dixit paralytico: Confide, fili, remittuntur tibi peccata tua. Civitatem ejus non aliam intelligimus quam Nazareth, unde et Nazaraeus appellatus est. Obtulerunt autem ei, ut supra diximus, secundum paralyticum jacentem in lectulo, quia ipse ingredi non valebat. Videns autem Jesus non ejus fidem qui offerebatur, sed eorum qui offerebant, dixit paralytico: Confide, fili, remittuntur tibi peccata tua. O mira humilitas, despectum et debilem, totisque membrorum compagibus dissolutum, filium vocat, quem sacerdotes non dignabantur attingere. Aut certe ideo filium, quia dimittuntur ei peccata sua. Juxta tropologiam interdum anima jacens in corpore suo, totis membrorum virtutibus dissolutis, a perfecto doctore offertur curanda Domino, quae si misericordia ejus sanata fuerit, tantum roboris accipit, ut portet statim lectulum suum.

(Vers. 3, 4.) Et ecce quidam de Scribis dixerunt intra se: Hic blasphemat. Et cum vidisset Jesus cogitationes eorum, dixit: Ut quid cogitatis mala in cordibus vestris? Legimus in Propheta, dicentem Deum: Ego sum qui deleo iniquitates tuas (Isai. XLIII, 25). Consequenter ergo Scribae, quia hominem putabant, et verba Dei non intelligebant, arguunt eum blasphemiae. Sed Dominus videns cogitationes eorum, ostendit se Deum, qui possit cordis occulta cognoscere, et quodammodo tacens loquitur: Eadem majestate et potentia qua cogitationes vestras intueor, possum et hominibus peccata dimittere. Ex vobis intelligite quid paralyticus consequatur.

(Vers. 32, 33.) If you cast us out, send us into the herd of swine. And He said to them: Go. And they, going out, went into the swine. And behold, with great impetus the whole herd went headlong into the sea, and died in the waters. But the herdsmen fled; and coming into the city, they reported all these things, and about those who had the demons. He said "Go" not because the Savior had granted the demons what they were asking, but so that through the killing of the swine, an occasion of salvation might be provided to men. For the herdsmen, seeing these things, immediately report them to the city. Let the Manichaean be ashamed: if the souls of men and of beasts are of the same substance and from the same author, how is it that for the sake of the salvation of one man, two thousand swine are suffocated?

(Vers. 34.) And behold, the whole city went out to meet Jesus, and seeing Him, they besought Him that He would pass away from their borders. That they beseech Him to pass away from their borders, they do this not from pride, as some think, but from humility by which they judged themselves unworthy of the presence of the Lord, just as Peter also, falling at the knees of the Savior in the catch of fishes, says: Depart from me, Lord, for I am a sinful man (Luke V, 8).

(Cap. IX.---Vers. 1, 2.) And Jesus, embarking in the boat, crossed over and came into His own city. And behold, they offered to Him a paralytic lying in a bed. And Jesus, seeing their faith, said to the paralytic: Have confidence, son, your sins are forgiven you. We understand His city to be none other than Nazareth, whence He was also called the Nazarene. Moreover, they offered to Him, as we said above, a second paralytic lying on a bed, because he was not able to enter by himself. But Jesus, seeing not the faith of him who was being offered, but of those who offered him, said to the paralytic: Have confidence, son, your sins are forgiven you. O wondrous humility: He calls "son" one who was despised and weak, and dissolved in all the joints of his members, whom the priests did not deign to touch. Or certainly He calls him "son" because his sins are forgiven him. According to the tropology, sometimes a soul lying in its body, with all the powers of its members dissolved, is offered by a perfect teacher to the Lord to be healed, which if it is healed by His mercy, receives so much strength that it immediately carries its bed.

(Vers. 3, 4.) And behold, certain of the Scribes said within themselves: This man blasphemes. And when Jesus had seen their thoughts, He said: Why do you think evil in your hearts? We read in the Prophet, God saying: I am He who blots out your iniquities (Isa. XLIII, 25). Consequently, therefore, the Scribes, because they thought He was a man and did not understand the words of God, accuse Him of blasphemy. But the Lord, seeing their thoughts, showed Himself to be God, who can know the secrets of the heart, and in a way He speaks while silent: By the same majesty and power by which I look upon your thoughts, I can also forgive sins to men. Understand from yourselves what the paralytic obtains.

(Vers. 5, 6.) Quid est facilius dicere: dimittuntur tibi peccata tua; an dicere: surge et ambula? Ut autem sciatis, quia Filius hominis habet potestatem in terra dimittendi peccata, tunc ait paralytico. Inter dicere, et facere, multa distantia est. Utrum sint paralytico peccata dimissa, solus noverat, qui dimittebat. Surge autem et ambula, tam ille qui consurgebat, quam hi qui consurgentem videbant, approbare poterant. Fit igitur carnale signum, ut probetur spirituale, quamquam ejusdem virtutis sit, et corporis et animae vitia dimittere. Et datur nobis intelligentia, propter peccata plerasque evenire corporum debilitates. Et idcirco forsan dimittuntur prius peccata tua, ut causis debilitatis ablatis, sanitas restituatur.

Surge, tolle lectum tuum, et vade in domum tuam. Et surrexit, et abiit in domum suam. Videntes autem turbae, timuerunt et glorificaverunt Deum, qui dedit potestatem talem hominibus. Et anima paralytica si surrexerit, si pristinum robur recuperaverit, portat lectum suum in quo jacebat antea dissoluta, et portat illum in domum virtutum suarum.

(Vers. 9.) Et cum transiret inde Jesus, vidit hominem sedentem in telonio, Matthaeum nomine. Et ait illi: Sequere me. Et surgens secutus est eum. Caeteri evangelistae propter verecundiam et honorem Matthaei, noluerunt eum nomine appellare vulgato, sed dixerunt, Levi: duplici quippe vocabulo fuit. Ipse autem Matthaeus, secundum illud quod a Salomone praecipitur [Al. dicitur]: Justus accusator est sui in principio sermonis (Prov. XVIII, 17). Et in alio loco: Dic tu peccata tua, ut justificeris (Isai. XLIII, 26). Matthaeum se et publicanum nominat, ut ostendat legentibus, nullum debere salutem desperare, si ad meliora conversus sit; cum ipse de publicano in apostolum sit repente mutatus. Arguit in hoc loco Porphyrius et Julianus Augustus, vel imperitiam historici mentientis, vel stultitiam eorum qui statim secuti sint Salvatorem, quasi irrationabiliter quemlibet vocantem hominem sint secuti, cum tantae virtutes, tantaque signa praecesserint, quae Apostolos antequam crederent, vidisse non dubium est. Certe fulgor ipse, et majestas divinitatis occultae, quae etiam in humana facie relucebat, ex primo ad se videntes trahere poterat aspectu. Si enim in magnete lapide et succinis haec esse vis dicitur, ut annulos, et stipulam, et festucas sibi copulent, quanto magis Dominus omnium creaturarum ad se trahere poterat, quos volebat?

(Vers. 10 seq.) Et factum est, discumbente eo in domo, ecce multi publicani et peccatores venientes, discumbebant cum Jesu et discipulis ejus. Et videntes Pharisaei, dicebant discipulis ejus: Quare cum publicanis et peccatoribus manducat magister vester? At Jesus audiens, ait: Non est opus medico valentibus, sed male habentibus. Euntes autem discite quid est.

(Vers. 5, 6.) Which is easier to say: Your sins are forgiven you; or to say: Arise and walk? But that you may know that the Son of man has power on earth to forgive sins, He then says to the paralytic. Between saying and doing, there is a great distance. Whether sins were forgiven to the paralytic, He alone knew who was forgiving. But "Arise and walk," both he who was rising up and those who saw him rising up could approve. Therefore a carnal sign is performed so that a spiritual one may be proven, although it belongs to the same power to forgive the vices of both body and soul. And understanding is given to us that most weaknesses of bodies happen because of sins. And for this reason perhaps "your sins" are forgiven first, so that the causes of weakness being removed, health may be restored.

Arise, take up your bed, and go into your house. And he arose, and went into his house. But the crowds seeing it, feared and glorified God, who gave such power to men. And if the paralytic soul should arise, if it should recover its former strength, it carries its bed in which it lay dissolved before, and carries it into the house of its virtues.

(Vers. 9.) And when Jesus passed from there, He saw a man sitting in the tax office, Matthew by name. And He said to him: Follow me. And rising up, he followed Him. The other evangelists, because of bashfulness and honor for Matthew, did not wish to call him by a common name, but said, Levi: for he was of a double name. But Matthew himself, according to that which is commanded by Solomon: The just man is the accuser of himself at the beginning of his speech (Prov. XVIII, 17). And in another place: Say your sins, that you may be justified (Isa. XLIII, 26). He names himself Matthew and a publican, to show to readers that no one should despair of salvation if he has turned to better things; since he himself was suddenly changed from a publican into an apostle. Porphyry and Julian Augustus argue in this place either the ignorance of a lying historian, or the folly of those who immediately followed the Savior, as if they followed irrationally any man calling them, when such great virtues and such great signs had preceded, which there is no doubt the Apostles saw before they believed. Certainly the radiance itself, and the majesty of the hidden divinity, which also shone back in the human face, was able to draw those seeing Him to Himself from the first look. For if this force is said to be in the magnet stone and in ambers, so that they couple to themselves rings and straw and specks, how much more was the Lord of all creatures able to draw to Himself those whom He wished?

(Vers. 10 seq.) And it came to pass, as He sat at table in the house, behold many publicans and sinners coming, sat down with Jesus and His disciples. And the Pharisees seeing it, said to His disciples: Why does your master eat with publicans and sinners? But Jesus hearing it, said: Those who are well have no need of a physician, but those who are sick. But go and learn what it is.

Videbant publicanum a peccatis ad meliora conversum, locum invenisse poenitentiae; et ob id etiam ipsi non desperant salutem, neque vero in pristinis vitiis permanentes, veniunt ad Jesum, ut Pharisaei et Scribae murmurant; sed poenitentiam agentes, ut sequens Domini sermo significat, dicens:

(Vers. 13.) Misericordiam volo, et non sacrificium. Non enim veni vocare justos, sed peccatores. Ibat autem Dominus ad convivia peccatorum, ut occasionem haberet docendi, et spirituales invitatoribus suis praeberet cibos. Denique cum frequenter pergere ad convivia describatur, nihil refertur aliud, nisi quid ibi fecerit, quid docuerit, ut et humilitas Domini eundo ad peccatores, et potentia doctrinae ejus in conversione poenitentium demonstraretur. Quod autem sequitur: Misericordiam volo, et non sacrificium (Osee VI, 6). Et: Non veni vocare justos, sed peccatores, de propheta proferens testimonium, sugillat Scribas et Pharisaeos, qui justos se aestimantes, peccatorum et publicanorum consortia declinabant.

(Vers. 14.) Tunc accesserunt ad eum discipuli Joannis, dicentes: Quare nos et Pharisaei jejunamus frequenter, discipuli autem tui non jejunant? Superba interrogatio, et plena supercilio Pharisaeorum. Certe, ut aliud non dicamus, reprehendenda jejunii jactantia. Nec poterant discipuli Joannis non esse sub vitio, qui calumniabantur eum, quem sciebant magistri vocibus praedicatum, et jungebantur Pharisaeis, quos a Joanne noverant condemnatos, cum ait (Supra. III, 7): Generatio viperarum, quis ostendit vobis fugere ab ira ventura?

(Vers. 15.) Et ait illis Jesus: Numquid possunt filii sponsi lugere quamdiu cum illis est sponsus? Venient autem dies cum auferetur ab eis sponsus, et tunc jejunabunt. Sponsus Christus: sponsa Ecclesia est. De hoc sancto spiritualique connubio, Apostoli sunt procreati, qui lugere non possunt quamdiu sponsam in thalamo vident, et sciunt sponsum esse cum sponsa. Quando vero transierint nuptiae, et passionis ac resurrectionis tempus advenerit, tunc sponsi filii jejunabunt. Nonnulli putant idcirco post dies quadraginta Passionis, jejunia debere committi: licet statim dies Pentecostes et Spiritus sanctus adveniens, indicant nobis festivitatem. Et ex hujus occasione testimonii, Montanus, Prisca, et Maximilla etiam post Pentecosten faciunt quadragesimam: quod ablato sponso, filii sponsi debeant jejunare. Ecclesiae autem consuetudo ad passionem Domini et resurrectionem per humilitatem carnis venit, ut spirituali saginae jejunio corporis praeparemur. Juxta tropologiam autem sciendum, quod quamdiu sponsus nobiscum est, et in laetitia sumus, nec jejunare possumus, nec lugere. Cum autem ille propter peccata a nobis recesserit, tunc indicendum jejunium esse, tunc luctus recipiendus.

They saw the publican turned from sins to better things, and that he had found a place for repentance; and because of this they themselves also do not despair of salvation, nor indeed remaining in their former vices do they come to Jesus, as the Pharisees and Scribes murmur; but performing penance, as the following word of the Lord signifies, saying:

(Vers. 13.) I wish for mercy, and not sacrifice. For I have not come to call the just, but sinners. Moreover, the Lord went to the banquets of sinners so that He might have an occasion for teaching, and might provide spiritual foods to His inviters. Finally, when He is described as going frequently to banquets, nothing else is reported except what He did there, what He taught, so that both the humility of the Lord in going to sinners, and the power of His doctrine in the conversion of the penitent might be demonstrated. But what follows: I wish for mercy, and not sacrifice (Hosea VI, 6). And: I have not come to call the just, but sinners, bringing forth testimony from the prophet, He rebukes the Scribes and Pharisees, who, considering themselves just, were declining the company of sinners and publicans.

(Vers. 14.) Then the disciples of John came to Him, saying: Why do we and the Pharisees fast frequently, but your disciples do not fast? A proud questioning, and full of the haughtiness of the Pharisees. Certainly, that we say nothing else, the boasting of fasting is to be reprehended. Nor were the disciples of John able not to be under a vice, who were calumniating Him whom they knew was preached by the words of their master, and were joined to the Pharisees, whom they knew were condemned by John when he said: Generation of vipers, who showed you to flee from the wrath to come? (Matt. III, 7).

(Vers. 15.) And Jesus said to them: Can the sons of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they will fast. The bridegroom is Christ: the bride is the Church. From this holy and spiritual marriage, the Apostles were procreated, who are not able to mourn as long as they see the bride in the chamber, and know that the bridegroom is with the bride. But when the nuptials have passed, and the time of the passion and resurrection has arrived, then the sons of the bridegroom will fast. Some think for this reason that after the forty days of the Passion, fasts ought to be committed: although immediately the day of Pentecost and the Holy Spirit arriving, indicate to us a festivity. And on the occasion of this testimony, Montanus, Prisca, and Maximilla also make a forty-day fast after Pentecost: because the bridegroom being taken away, the sons of the bridegroom ought to fast. But the custom of the Church comes to the passion and resurrection of the Lord through the humility of the flesh, so that we may be prepared by the fast of the body for spiritual fattening. According to the tropology, however, it is to be known that as long as the bridegroom is with us, and we are in joy, we can neither fast nor mourn. But when he has receded from us because of sins, then a fast is to be proclaimed, then mourning is to be received.

(Vers. 16, 17.) Nemo autem immittit commissuram panni rudis in vestimentum vetus [Al. vestimento veteri]. Tollit enim plenitudinem ejus a vestimento, et pejor scissura fit. Neque mittunt vinum novum in utres veteres: alioquin rumpuntur utres, et vinum effunditur, et utres pereunt. Sed vinum novum in utres novos mittunt, et ambo conservantur. Haec illo loquente ad eos. Quod dicit, hoc est; Donec renatus quis fuerit, et veteri homine deposito, per passionem meam, novum hominem induerit, non potest severiora jejunii et continentiae sustinere praecepta, ne per austeritatem nimiam, etiam credulitatem quam nunc habere videtur, amittat. Duo autem exempla posuit, et utrium veterum et novorum, et vestimenti. Veteres utres debemus intelligere Scribas et Pharisaeos. Plagula vestimenti novi, et vinum novum, praecepta Evangelica sentienda, quae non possunt sustinere Judaei, ne major scissura fiat. Tale quid et Galatae facere cupiebant, ut cum Evangelio Legis praecepta miscerent, et in utribus veteribus mitterent vinum novum; sed Apostolus ad eos loquitur: O insensati [Al. insipientes] Galatae! quis vos fascinavit veritati non obedire (Galat. III, 1)? Sermo igitur Evangelicus apostolis potius, quam Scribis et Pharisaeis est infundendus, qui majorum traditionibus depravati, sinceritatem praeceptorum Christi non poterant custodire. Alia est enim puritas virginalis animae, et nulla prioris vitii contagione pollutae, et aliae sordes ejus quae multorum libidini subjacuerit.

(Vers. 18, 19.) Ecce princeps unus accessit, et adorabat eum, dicens: Filia mea modo defuncta est: sed veni, impone manum tuam [Al. tacet tuam] super eam, et vivet. Et surgens Jesus, sequebatur eum, et discipuli ejus. Octavum signum est, in quo princeps suscitari postulat filiam suam, nolens de mysterio verae circumcisionis excludi; sed subintrat mulier sanguine fluens, et octavo sanatur loco, ut principis filia de hoc exclusa numero veniat ad nonum, juxta illud quod in psalmis dicitur: Aethiopia [Al. de Aethiopia] praeveniet manus ejus Deo (Ps. LXVII, 32). Et: Cum intraverit plenitudo gentium, tunc omnis Israel salvus fiet (Rom. XI, 25, 26).

(Vers. 20.) Et ecce mulier quae sanguinis fluxum patiebatur duodecim annis, accessit retro, et tetigit fimbriam vestimenti ejus. In Evangelio secundum Lucam scribitur, quod principis filia duodecim annos haberet aetatis (Luc. VIII). Nota ergo quod eo tempore haec mulier, id est, gentium populus coeperit aegrotare, quo gens [Al. genus] Judaeorum crediderat. Nisi enim ex comparatione virtutum vitium non ostenditur.

(Vers. 16, 17.) But no one puts a patch of raw cloth into an old garment. For it takes away its fullness from the garment, and a worse rent is made. Neither do they put new wine into old skins: otherwise the skins break, and the wine is poured out, and the skins perish. But they put new wine into new skins, and both are preserved. While He was speaking these things to them. What He says is this: Until someone has been reborn, and the old man having been laid aside, has put on the new man through my passion, he cannot sustain the more severe precepts of fasting and continence, lest through excessive austerity, he also lose the credulity which he now seems to have. Moreover, He placed two examples, both of old and new skins, and of the garment. We ought to understand the old skins as the Scribes and Pharisees. The patch of the new garment, and the new wine, are to be felt as the Evangelical precepts, which the Jews cannot sustain, lest a greater rent be made. The Galatians also were desiring to do something such, that they might mix the precepts of the Law with the Gospel, and put new wine into old skins; but the Apostle speaks to them: O foolish Galatians! who has fascinated you not to obey the truth? (Galat. III, 1). The Evangelical discourse, therefore, is to be poured into the apostles rather than the Scribes and Pharisees, who, depraved by the traditions of the elders, were not able to keep the sincerity of the precepts of Christ. For one is the purity of a virginal soul, and polluted by no contagion of former vice, and other the filths of that which has been subject to the lust of many.

(Vers. 18, 19.) Behold, one prince approached, and adored Him, saying: My daughter is just now dead: but come, lay your hand upon her, and she will live. And Jesus rising up, followed him, and His disciples. This is the eighth sign, in which the prince asks for his daughter to be raised up, not wishing to be excluded from the mystery of the true circumcision; but the woman flowing with blood enters secretly, and is healed in the eighth place, so that the daughter of the prince, excluded from this number, may come to the ninth, according to that which is said in the psalms: Ethiopia shall forestall her hands to God (Ps. LXVII, 32). And: When the fullness of the Gentiles shall have entered, then all Israel shall be saved (Rom. XI, 25, 26).

(Vers. 20.) And behold, a woman who had suffered a flow of blood for twelve years, approached from behind and touched the fringe of His garment. In the Gospel according to Luke it is written that the daughter of the prince was twelve years of age (Luke VIII). Note therefore that at that time this woman, that is, the people of the Gentiles, began to be sick, when the race of the Jews had believed. For unless by comparison of virtues, a vice is not shown.

Haec autem mulier sanguine fluens, non in domo, non in urbe accedit ad Dominum, quia juxta Legem urbibus excludebatur (Levit. XV, Num. V); sed in itinere, ambulante Domino, ut dum pergit ad aliam, alia curaretur. Unde dicunt et apostoli: Vobis quidem oportebat praedicari verbum Dei; sed quoniam vos judicastis indignos salute, transgredimur ad gentes (Act. XIII, 46).

(Vers. 21.) Dicebat enim intra se: Si tetigero tantum vestimentum ejus, salva ero. At Jesus conversus, et videns eam, dixit. Juxta Legem qui mulierem menstruatam aut fluentem sanguine tetigerit, immundus est (Levit. XXV). Ista ideo tangit Dominum, ut sanguinis vitio etiam ipsa curaretur.

(Vers. 22.) Confide, filia, fides tua salvam te fecit: et salva facta est mulier ex illa hora. Ideo filia, quia fides tua te salvam fecit. Nec dixit, fides tua te salvam factura est, sed salvam te fecit. In eo enim quod credidisti, jam salva facta es.

(Vers. 23.) Et cum venisset Jesus in domum principis: et vidisset tibicines, et turbam tumultuantem, dicebat. Usque hodie puella jacet in domo principis mortua, et qui videntur magistri tibicines sunt, carmen lugubre canentes. Turba quoque Judaeorum, non est turba credentium, sed turba tumultuantium.

(Vers. 24.) Recedite, non est enim mortua puella, sed dormit. Et deridebant eum. Quia Deo vivunt omnia.

(Vers. 25.) Et cum ejecta esset turba, intravit. Non enim erant digni, ut viderent mysterium resurgentis, qui resuscitantem indignis contumeliis deridebant.

(Vers. 26.) Et tenuit manum ejus. Et surrexit puella: Et exiit fama haec in universam terram illam. Nisi prius mundatae fuerint manus Judaeorum, quae sanguine plenae sunt, synagoga eorum mortua non resurget.

(Vers. 27.) Et transeunte inde Jesu, secuti sunt eum duo caeci, clamantes, et dicentes. Transeunte per domum principis Domino Jesu, et pergente ad domum suam, sicut supra legimus: Ascendens naviculam, transfretavit et venit in civitatem suam, clamabant duo caeci, dicentes: Miserere nostri, fili David: et tamen non curantur in itinere, non transitorie, ut putabant; sed postquam venit in domum suam, accedunt ad eum, et introeunt: et primum eorum discutitur fides, ut sic verae fidei lumen accipiant.

Moreover, this woman flowing with blood approaches the Lord not in a house, not in a city, because according to the Law she was excluded from cities (Levit. XV, Num. V); but on the way, as the Lord was walking, so that while He proceeds to one, another might be healed. Whence the apostles also say: To you indeed it was necessary that the word of God be preached; but since you have judged yourselves unworthy of salvation, we pass over to the Gentiles (Acts XIII, 46).

(Vers. 21.) For she said within herself: If I shall only touch His garment, I shall be saved. But Jesus turning, and seeing her, said. According to the Law, whoever touched a menstruating woman or one flowing with blood, is unclean (Levit. XXV). This woman therefore touches the Lord so that she herself might be healed also from the vice of blood.

(Vers. 22.) Have confidence, daughter, your faith has made you safe: and the woman was made safe from that hour. Therefore daughter, because your faith has made you safe. Nor did He say, your faith is going to make you safe, but has made you safe. For in that which you believed, you have already been made safe.

(Vers. 23.) And when Jesus had come into the house of the prince: and had seen the flute-players and the crowd making a tumult, He said. To this day the girl lies dead in the house of the prince, and those who seem to be masters are flute-players, singing a mournful song. The crowd of Jews also is not a crowd of believers, but a crowd of those making a tumult.

(Vers. 24.) Recede, for the girl is not dead, but sleeps. And they derided Him. Because all things live to God.

(Vers. 25.) And when the crowd had been ejected, He entered. For they were not worthy to see the mystery of the one rising again, who were deriding the one raising up with unworthy insults.

(Vers. 26.) And He held her hand. And the girl arose: and this fame went out into that whole land. Unless the hands of the Jews, which are full of blood, shall have first been cleansed, their synagogue will not rise again from the dead.

(Vers. 27.) And as Jesus passed from there, two blind men followed Him, crying out and saying. While the Lord Jesus passed through the house of the prince and proceeded to His own house, as we read above: Embarking in a boat, He crossed over and came into His own city, two blind men were crying out, saying: Have mercy on us, son of David: and yet they are not healed on the way, not transitively, as they were thinking; but after He came into His own house, they approach Him and enter in: and first their faith is discussed, so that thus they may receive the light of true faith.

Priori signo quod exposuimus de principis filia, et de haemorrhousa [Al. morbosa] muliere, consequenter hoc jungitur: ut quod ibi mors et debilitas, hic caecitas demonstraret. Uterque enim populus caecus erat, Domino per hoc saeculum transeunte, et cupiente reverti ad domum suam. Qui nisi confessi fuerint, et dixerint: Miserere nostri, fili David; et interrogante Jesu, Creditis quia possum hoc facere? responderint ei: Utique, Domine, lumen pristinum non recipient. In alio Evangelista, unus caecus scribitur, scissis vestibus, et in Jericho sedens, qui ab apostolis prohibetur clamare; sed per impudentiam recipit sanitatem (Marc. X). Qui locus proprie ad gentium populum pertinet, et in suo exponendus est volumine.

(Vers. 28, 29.) Miserere nostri, fili David. Cum autem venisset in domum, accesserunt ad eum caeci, et dixit eis Jesus: Creditis, quia hoc possum facere vobis? Dicunt ei: Utique, Domine. Tunc tetigit oculos eorum, dicens: Secundum fidem vestram fiat vobis. Et aperti sunt oculi eorum. Audiant Marcion et Manichaeus, et caeteri haeretici, qui vetus laniant Instrumentum: et discant Salvatorem appellari filium David; si enim non est natus in carne, quomodo vocatur filius David?

(Vers. 30, 31.) Et comminatus est illis Jesus, dicens: Videte ne quis sciat. Illi autem exeuntes, diffamaverunt eum in tota terra illa. Et Dominus propter humilitatem fugiens jactantiae gloriam, hoc praeceperat: et illi propter memoriam gratiae non possunt tacere beneficium. Nota ergo aliquid inter se jussum esse contrarium. Caeci isti in decimo curantur loco.

(Vers. 32.) Egressis autem illis, ecce obtulerunt ei hominem mulum, daemonium habentem: et ejecto daemonio, locutus est mutus. Undecimus mutus linguam recipit ad loquendum. Quod autem Graece dicitur κωφὸν, magis tritum est sermone communi, ut surdus magis quam mutus intelligatur. Sed moris est Scripturarum κωφὸν indifferenter, vel mutum vel surdum dicere. Spiritualiter autem sicut caeci lumen recipiunt: sic et muti ad loquendum lingua laxatur, ut confiteatur eum, quem antea denegabat.

(Vers. 33, 34.) Et miratae sunt turbae, dicentes: Numquam apparuit sic in Israel. Pharisaei autem dicebant: In principe daemoniorum ejicit daemones. Turba Dei opera confitetur, et dicit: Numquam sic apparuit in Israel. In turba confessio nationum est. Pharisaei autem quia virtutem Dei negare non poterant, opera calumniantur et dicunt: In principe daemoniorum ejicit daemones: per suam calumniam usque hodie Judaeorum infidelitatem demonstrantes.

To the former sign which we explained about the daughter of the prince and about the woman flowing with blood, this is consequently joined: so that what was death and weakness there, blindness might demonstrate here. For each people was blind, while the Lord passed through this world, and desired to return to His own house. Who, unless they shall have confessed and said: Have mercy on us, son of David; and Jesus asking: Do you believe that I can do this? shall have answered Him: Indeed, Lord, they will not receive their former light. In another Evangelist, one blind man is written, with torn garments and sitting in Jericho, who is prohibited by the apostles from crying out; but through impudence he receives health (Mark X). Which place properly pertains to the people of the Gentiles, and is to be explained in its own volume.

(Vers. 28, 29.) Have mercy on us, son of David. But when He had come into the house, the blind men approached Him, and Jesus said to them: Do you believe that I can do this to you? They say to Him: Indeed, Lord. Then He touched their eyes, saying: According to your faith let it be done to you. And their eyes were opened. Let Marcion and Manichaeus hear, and the other heretics who tear the old Instrument: and let them learn that the Savior is called the son of David; for if He was not born in the flesh, how is He called the son of David?

(Vers. 30, 31.) And Jesus strictly charged them, saying: See that no one know it. But they, going out, spread His fame in all that land. And the Lord, because of humility, fleeing the glory of boasting, had commanded this: and they, because of the memory of grace, are not able to keep silent about the benefit. Note therefore that something contrary was commanded between them. These blind men are healed in the tenth place.

(Vers. 32.) Moreover, as they were going out, behold they offered to Him a mute man, having a demon: and the demon being cast out, the mute man spoke. The eleventh mute man receives his tongue for speaking. Now what is said in Greek as kophon, is more worn in common speech so that it is understood as deaf rather than mute. But it is the custom of the Scriptures to say kophon indifferently, either mute or deaf. Spiritually, however, just as the blind receive light: so also the tongue of the mute is loosened for speaking, so that he may confess Him whom he was denying before.

(Vers. 33, 34.) And the crowds wondered, saying: Never has it appeared thus in Israel. But the Pharisees said: In the prince of demons He casts out demons. The crowd confesses the works of God, and says: Never has it appeared thus in Israel. In the crowd is the confession of the nations. But the Pharisees, because they were not able to deny the power of God, calumniate the works and say: In the prince of demons He casts out demons: by their calumny demonstrating to this day the infidelity of the Jews.

(Vers. 35.) Et circuibat Jesus omnes civitates et castella docens in synagogis eorum, et praedicans Evangelium regni, et curans omnem languorem et omnem infirmitatem. Cernis quod aequaliter et villis, et urbibus, et castellis, id est, et magnis et parvis Evangelium praedicaverit, ut non consideraret nobilium potentiam, sed salutem credentium. Circuibat civitates, hoc habens operis quod mandaverat Pater: et hanc esuriem, ut doctrina sua salvos faceret infideles. Docebat autem in synagogis et villis Evangelium regni: et post praedicationem atque doctrinam curabat omnem languorem, et omnem infirmitatem; ut quibus sermo non suaserat, opera persuaderent. De Domino proprie dicitur: Curans omnem languorem et omnem infirmitatem, nihil quippe ei impossibile est.

(Vers. 36.) Videns autem turbas, misertus est eis, quia erant vexati, et jacentes sicut oves non habentes pastorem. Tunc dicit discipulis suis. Vexatio gregis et ovium atque turbarum, pastorum culpa, et vitium magistrorum est. Unde sequitur.

(Vers. 37, 38.) Messis quidem multa, operarii autem pauci. Rogate ergo Dominum messis, ut mittat operarios in messem suam. Messis multa populorum significat multitudinem: operarii pauci, penuriam magistrorum. Et imperat ut rogent Dominum messis, ut mittat operarios in messem suam. Isti sunt operarii, de quibus loquitur Psalmista, dicens: Qui seminant in lacrymis, in gaudio metent. Euntes, ibant, et flebant, portantes semina sua. Venientes autem venient cum exsultatione, portantes manipulos suos (Psal. CXXV, 7, 8). Et ut apertius loquar, messis multa, omnis turba credentium est. Operarii autem pauci, et apostoli, et imitatores eorum qui mittuntur ad messem.

(Cap. X.---Vers. 1.) Et convocatis duodecim discipulis suis, dedit illis potestatem spirituum immundorum, ut ejicerent eos, et curarent omnem languorem et omnem infirmitatem. Benignus et clemens Dominus ac magister, non invidet servis atque discipulis virtutes suas. Et sicut ipse curaverat omnem languorem et omnem infirmitatem, apostolis quoque suis tribuit potestatem, ut curarent omnem languorem, et omnem infirmitatem in plebe. Sed multa distantia est inter habere et tribuere, donare et accipere. Iste quodcumque agit, potestate Domini agit: illi, si quid faciunt, imbecillitatem suam et virtutem Domini confitentur, dicentes: In nomine Jesu surge, et ambula (Act. III, 6). Notandum autem quod in duodecimo loco, potestas signorum apostolis concedatur.

(Vers. 2.) Duodecim autem apostolorum nomina sunt haec. Catalogus apostolorum ponitur, ut extra hos qui pseudoapostoli futuri sunt, excludantur.

(Vers. 35.) And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every infirmity. You see that He preached the Gospel equally both to villages and cities and towns, that is, both to the great and the small, so that He did not consider the power of the noble, but the salvation of those believing. He went about the cities, having this of work which the Father had commanded: and this hunger, so that by His doctrine He might make the unfaithful safe. He taught the Gospel of the kingdom in synagogues and villages: and after the preaching and doctrine He was healing every sickness and every infirmity; so that those whom the discourse had not persuaded, the works might persuade. Of the Lord it is properly said: Healing every sickness and every infirmity, for nothing indeed is impossible to Him.

(Vers. 36.) But seeing the crowds, He had compassion on them, because they were distressed and lying like sheep not having a shepherd. Then He says to His disciples. The distress of the flock and of the sheep and of the crowds is the fault of the shepherds and the vice of the masters. Whence it follows.

(Vers. 37, 38.) The harvest indeed is great, but the laborers are few. Pray therefore the Lord of the harvest, that He send laborers into His harvest. The great harvest signifies the multitude of the peoples: the few laborers, the penury of masters. And He commands that they pray the Lord of the harvest, that He send laborers into His harvest. These are the laborers of whom the Psalmist speaks, saying: They who sow in tears, shall reap in joy. Going, they went and wept, carrying their seeds. But coming they shall come with exultation, carrying their sheaves (Ps. CXXV, 7, 8). And that I may speak more openly, the great harvest is the whole crowd of those believing. But the few laborers are both the apostles and the imitators of those who are sent to the harvest.

(Cap. X.---Vers. 1.) And having called His twelve disciples together, He gave them power over unclean spirits, that they might cast them out, and heal every sickness and every infirmity. The benign and clement Lord and master does not envy His servants and disciples His virtues. And just as He Himself had healed every sickness and every infirmity, He also attributed power to His apostles so that they might heal every sickness and every infirmity in the people. But there is a great distance between having and attributing, giving and receiving. This one, whatever He acts, He acts by the power of the Lord: those, if they do anything, they confess their own imbecility and the power of the Lord, saying: In the name of Jesus arise, and walk (Acts III, 6). Moreover, it is to be noted that in the twelfth place, the power of signs is granted to the apostles.

(Vers. 2.) Now the names of the twelve apostles are these. A catalogue of the apostles is placed, so that those who are going to be pseudo-apostles might be excluded beyond these.

(Vers. 3.) Primus Simon, qui dicitur Petrus, et Andreas frater ejus: Jacobus Zebedaei, et Joannes frater ejus: Philippus et Bartholomaeus, Thomas et Matthaeus publicanus, et Jacobus Alphaei, et Thaddaeus. Ordinem apostolorum et meritum uniuscujusque, illius fuit distribuere, qui cordis arcana rimatur. Primus scribitur Simon, cognomento Petrus; ad distinctionem alterius Simonis, qui appellatur Chananaeus, de vico Chana Galilaeae, ubi aquam Dominus vertit in vinum (Joan. II). Jacobum quoque appellat Zebedaei, quia et alius sequitur Jacobus Alphaei. Et apostolorum paria juga consociat. Jungit Petrum et Andream fratres, non tam carne quam spiritu. Jacobum et Joannem, qui panem corporis relinquentes, verum Patrem secuti sunt. Philippum et Bartholomaeum, Thomam quoque et Matthaeum publicanum. Caeteri evangelistae in conjunctione nominum, primum ponunt Matthaeum; et postea Thomam, nec publicani nomen ascribunt, ne antiquae conversationis recordantes sugillare Evangelistam viderentur. Iste vero (ut supra diximus) et post Thomam se ponit, et publicanum appellat, ut ubi abundavit iniquitas, superabundet et gratia (Rom. V, 20).

(Vers. 4.) Simon chananaeus. Ipse est qui in alio Evangelista scribitur Zelotes (Luc. VI). Chana quippe, zelus interpretatur. Thaddaeum apostolum, Ecclesiastica tradit historia missum Edessan ad Abgarum regem Osroenae, qui ab evangelista Luca Judas Jacobi dicitur: et alibi appellatur Lebaeus (Act. I), quod interpretatur corculum. Credendumque est eum fuisse trinomium: Sicut Simon, Petrus (Marc. III); et Filii Zebedaei, Boanerges, ex firmitate et magnitudine fidei nominati sunt.

Et Judas Ischariotes, qui et tradidit eum. Vel a vico aut urbe in quo ortus est, vel ex tribu Isachar vocabulum sumpsit: ut quodam vaticinio in condemnationen sui natus sit. Isachar enim interpretatur merces, ut significetur pretium proditoris.

(Vers. 5, 6.) In viam gentium ne abieritis: et in civitates Samaritanorum ne intraveritis: sed potius ite ad oves quae perierunt domus Israel. Non est contrarius locus iste ei praecepto quod postea dicitur: Euntes docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti (Mat. XXVIII, 19). Quia hoc ante resurrectionem, illud post resurrectionem praeceptum est. Et oportebat primum adventum Christi nuntiare Judaeis, ne justam haberent excusationem, dicentes ideo se Dominum rejecisse; quia ad gentes et ad Samaritanos apostolos miserit. Juxta tropologiam vero praecipitur nobis qui Christi censemur nomine, ne in via gentium et haereticorum ambulemus errore, ut quorum religio separata est, separetur et vita.

(Vers. 3.) First Simon, who is called Peter, and Andrew his brother: James [the son] of Zebedee, and John his brother: Philip and Bartholomew, Thomas and Matthew the publican, and James [the son] of Alphaeus, and Thaddaeus. It was for Him to distribute the order of the apostles and the merit of each one, who searches the secrets of the heart. First is written Simon, surnamed Peter; for the distinction of the other Simon, who is called Canaanite, from the village of Cana of Galilee, where the Lord turned water into wine (John II). He also calls James [the son] of Zebedee, because another James [the son] of Alphaeus follows. And he associates the pairs of the apostles in yokes. He joins Peter and Andrew as brothers, not so much in flesh as in spirit. James and John, who, leaving the bread of the body, followed the true Father. Philip and Bartholomew, Thomas also and Matthew the publican. The other evangelists, in the conjunction of names, place Matthew first; and afterwards Thomas, nor do they ascribe the name of publican, lest, remembering his ancient conversation, they should seem to taunt the Evangelist. But this one (as we said above) both places himself after Thomas and calls himself a publican, so that where iniquity abounded, grace might also superabound (Rom. V, 20).

(Vers. 4.) Simon the Canaanite. He is the one who in another Evangelist is written as Zelotes (Luke VI). For Cana is interpreted as zeal. Ecclesiastical history hands down that the apostle Thaddaeus was sent to Edessa to Abgar, the king of Osroene, who is called Jude [the son] of James by the evangelist Luke: and elsewhere he is called Lebbaeus (Acts I), which is interpreted as little heart (corculum). And it is to be believed that he was trinomial: just as Simon [is called] Peter (Mark III); and the sons of Zebedee, Boanerges, were named from the firmness and magnitude of their faith.

And Judas Iscariot, who also betrayed Him. He took his name either from the village or city in which he was born, or from the tribe of Issachar: so that by a certain prophecy he was born for his own condemnation. For Issachar is interpreted as reward (merces), so that the price of the traitor might be signified.

(Vers. 5, 6.) Go not into the way of the Gentiles: and into the cities of the Samaritans enter ye not: but go ye rather to the lost sheep of the house of Israel. This place is not contrary to that precept which is said afterwards: Going teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit (Mat. XXVIII, 19). Because this was commanded before the resurrection, that after the resurrection. And it was necessary first to announce the coming of Christ to the Jews, lest they should have a just excuse, saying that they therefore rejected the Lord because He sent the apostles to the Gentiles and to the Samaritans. According to tropology, however, it is commanded to us who are called by the name of Christ, that we should not walk in the error of the way of the Gentiles and of heretics, so that our life may be separated as their religion is separated.

(Vers. 7, 8.) Euntes autem praedicate, dicentes: quia appropinquavit regnum coelorum, infirmos curate, mortuos suscitate, leprosos mundate, daemones ejicite. Ne hominibus rusticanis et absque eloquii venustate indoctis et illitteratis nemo crederet, pollicentibus regna coelorum, dat potestatem infirmos curare, leprosos mundare, daemones ejicite, ut magnitudinem promissorum probet magnitudo signorum. Et quia semper dona spiritualia (si merces media sit) viliora fiunt, adjungitur avaritiae condemnatio.

Gratis accepistis, gratis date. Ego magister et Dominus absque pretio hoc vobis tribui, et vos sine pretio date, ne Evangelii gratia corrumpatur.

(Vers. 9, 10.) Nolite possidere aurum, neque argentum, neque pecuniam in zonis vestris. Non peram in via, neque duas tunicas, neque calciamenta, neque virgam. Dignus est enim operarius cibo suo. Consequenter haec dat praecepta evangelizatoribus veritatis, quibus ante dixerat: Gratis accepistis, gratis date. Si enim sic praedicant, ut pretium non accipiant, superflua est auri argentique et nummorum possessio. Nam si habuissent aurum et argentum, videbantur non causa salutis hominum, sed causa lucri praedicare. Neque aes in sacculis. Qui divitias detruncarat, propemodum et necessaria vitae amputat, ut apostoli doctores verae religionis, qui instituebant omnia providentia Dei gubernari, seipsos ostenderent nihil cogitare de crastino. Non peram in via. Ex hoc praecepto arguit philosophos, qui vulgo appellantur Bactroperitae, quod contemptores saeculi et omnia pro nihilo ducentes, cellarium secum vehebant. Neque duas tunicas. In duabus tunicis videtur mihi duplex ostendere vestimentum. Non quo in locis Scythiae et glaciali nive rigentibus una quis tunica debeat esse contentus: sed quo in tunica vestimentum intelligamus: ne alio vestiti, aliud nobis futurorum timore servemus. Neque calciamenta. Et Plato praecepit duas corporis summitates non esse velandas, nec assuefieri debere mollitiei capitis et pedum. Cum haec enim habuerint firmitatem, caetera robustiora sunt. Neque virgam: Qui Domini habemus auxilium, baculi praesidium cur quaeramus? Et quia quodammodo nudos et expeditos ad praedicandum apostolos miserat, et dura videbatur esse conditio magistrorum, severitatem praecepti sequenti sententia temperavit, dicens: Dignus est operarius cibo suo. Tantum, inquit, accipite, quantum in victu et vestitu vobis necessarium est. Unde et Apostolus replicat: Habentes victum et vestitum, his contenti simus (I Tim. VI, 8).

(Vers. 7, 8.) And going preach, saying: for the kingdom of heaven is at hand, heal the sick, raise the dead, cleanse the lepers, cast out demons. Lest no one should believe rustic men and those unlearned and illiterate without the beauty of eloquence, when they were promising the kingdoms of heaven, He gives the power to heal the sick, to cleanse lepers, to cast out demons, so that the magnitude of the signs might prove the magnitude of the promises. And because spiritual gifts always become more vile (if a reward be in the middle), the condemnation of avarice is added.

Freely you have received, freely give. I, the master and Lord, have attributed this to you without price, and you give without price, lest the grace of the Gospel be corrupted.

(Vers. 9, 10.) "Possess not gold, nor silver, nor money in your belts. Nor a scrip for the journey, nor two coats, nor shoes, nor a staff. For the workman is worthy of his meat." Consequently he gives these precepts to the evangelizers of the truth, to whom he had said before: "Freely you have received, freely give." For if they preach in such a way that they do not receive a price, the possession of gold, silver, and coins is superfluous. For if they had gold and silver, they would seem to preach not for the sake of the salvation of men, but for the sake of gain. "Nor brass in your purses." He who had cut off riches, almost cuts off the necessities of life as well, so that the apostles, teachers of the true religion, who were instituting that all things are governed by the providence of God, might show themselves to think nothing of the morrow. "Nor a scrip for the journey." From this precept he reproves the philosophers, who are commonly called Bactroperitae, because, as despisers of the world and counting all things as nothing, they carried a pantry with them. "Nor two coats." In two coats it seems to me he shows a double garment. Not that in places of Scythia and those stiffening with glacial snow one ought to be content with one coat: but that in the coat we should understand a garment: lest clothed in one, we keep another for ourselves for fear of future things. "Nor shoes." And Plato commanded that the two extremities of the body should not be veiled, nor should they be accustomed to the softness of the head and feet. For when these have firmness, the rest are more robust. "Nor a staff:" Since we have the help of the Lord, why should we seek the protection of a staff? And because in a certain way He had sent the apostles naked and unencumbered to preach, and the condition of the masters seemed to be hard, He tempered the severity of the precept by the following sentence, saying: "The workman is worthy of his meat." Receive only as much, He says, as is necessary for you in food and clothing. Whence also the Apostle replies: "Having food and clothing, let us be content with these" (I Tim. VI, 8).

Et in alio loco: Communicet autem is qui catechizatur verbo ei qui se catechizat in omni bono (Galat. VI, 6): ut quorum discipuli metunt spiritualia, consortes eos faciant carnalium suorum: non in avaritia, sed in necessitate. Haec historice diximus. Caeterum secundum anagogen, non licet magistris aurum et argentum, et pecuniam quae in zonis est, possidere. Aurum saepe legimus, pro sensu; argentum, pro sermone; aes, pro voce; haec nobis non licet ab aliis accipere, sed data a Domino possidere. Neque haereticorum et philosophorum perversaeque doctrinae suscipere disciplinas, non saeculi pondere premi, neque duplici esse animo, neque pedes nostros mortiferis vinculis alligari, sed sanctam terram ingredientes, esse nudos; neque habere virgam quae vertatur in colubrum, neque in aliquo praesidio carnis inniti (Exod. IV, 7; IV Reg. XVIII), quia istius modi virga et baculus arundineus est (Isai. XXXVI), quem si paululum presseris, frangitur, et manum transforat incumbentis.

(Vers. 11.) In quamcumque enim civitatem aut castellum intraveritis, interrogate quis in ea dignus sit, et ibi manete, donec exeatis. Super ordinatione episcopi et diaconi Paulus loquitur, Oportet autem eos et testimonium habere bonum ab his qui foris sunt. (I Tim. III, 7). Apostoli novam introeuntes urbem, scire non poterant quis qualis esset. Ergo hospes fama eligendus est populi, et judicio vicinorum, ne praedicationis dignitas suscipientis infamia deturpetur. Cum universis debeant praedicare, hospes unus eligitur, non tribuens beneficium ei qui apud se mansurus est, sed accipiens, hoc enim dicitur, quis in ea dignus est, ut magis se noverit accipere gratiam, quam dare.

(Vers. 12, 13.) Intrantes autem domum, salutate eam. Et siquidem fuerit domus illa digna, veniet pax nostra super eam: sin autem non fuerit digna, pax vestra ad vos revertetur. Occulte salutationem Hebraei ac Syri sermonis expressit. Quod enim Graece dicitur, chaire, et Latine, ave, hoc Hebraico Syroque sermone appellatur SALOM LACH sive SALOM EMMACH, id est, pax tecum. Quod autem praecipit, tale est: Introeuntes domum, pacem imprecamini hospiti, et quantum in vobis est, discordiae bella sedate. Sin autem orta fuerit contradictio, vos mercedem habebitis de oblata pace: illi bellum, qui habere voluerint, possidebunt.

(Vers. 14.) Et quicumque non receperit vos, neque audierit sermones vestros, exeuntes foras de domo, vel civitate, excutite pulverem de pedibus vestris. Pulvis excutitur de pedibus, in testimonium laboris sui, quod ingressi sint civitatem, et praedicatio apostolica ad illos usque pervenerit. Sive excutitur pulvis, ut nihil ab eis recipiant, ne ad victum quidem necessarium, qui Evangelium spreverint.

And in another place: "But let him who is catechized communicate in the word to him who catechizes him in every good thing" (Galat. VI, 6): so that those whose disciples reap spiritual things, may make them sharers of their carnal things: not in avarice, but in necessity. We have said these things historically. Furthermore, according to the anagoge, it is not permitted for masters to possess gold and silver, and the money which is in their belts. We read gold often for sense; silver for speech; brass for the voice; these things it is not permitted for us to receive from others, but to possess those given by the Lord. Nor to receive the disciplines of heretics and philosophers and of perverse doctrine, nor to be weighed down by the weight of the world, nor to be of a double mind, nor to have our feet bound with mortal chains, but entering the holy land, to be naked; nor to have a staff which may be turned into a serpent, nor to lean upon any protection of the flesh (Exod. IV, 7; IV Kings XVIII), because a staff of this kind is a staff of reed (Isaiah XXXVI), which if you press a little, it is broken, and pierces the hand of him who leans upon it.

(Vers. 11.) "For into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide until you go out." Paul speaks concerning the ordination of a bishop and deacon: "But it behooves them also to have a good testimony from those who are without" (I Tim. III, 7). The apostles entering a new city could not know who was of what sort. Therefore a host is to be chosen by the reputation of the people and the judgment of neighbors, lest the dignity of preaching be defiled by the infamy of the host. Although they ought to preach to all, one host is chosen, not bestowing a benefit upon him who is to stay with him, but receiving it; for this is said, "who in it is worthy," so that he may know himself rather to receive grace than to give it.

(Vers. 12, 13.) "And when you come into a house, salute it. And if indeed that house be worthy, our peace shall come upon it: but if it be not worthy, your peace shall return to you." He expressed the salutation of the Hebrew and Syriac speech in secret. For that which is said in Greek as chaire, and in Latin as ave, this is called in the Hebrew and Syriac speech SALOM LACH or SALOM EMMACH, that is, "peace be with you." But that which he commands is such: Entering a house, pray for peace for the host, and as much as is in you, settle the wars of discord. But if a contradiction should arise, you shall have a reward for the offered peace: they shall possess the war which they wished to have.

(Vers. 14.) "And whosoever shall not receive you, nor hear your words: going forth out of the house or city, shake off the dust from your feet." The dust is shaken off from the feet in testimony of his labor, that they entered the city, and the apostolic preaching reached even to them. Or the dust is shaken off so that they may receive nothing from them, not even the food necessary for life, who have despised the Gospel.

(Vers. 15.) Amen dico vobis, tolerabilius erit terrae Sodomorum et Gomorrhaeorum in die judicii, quam illi civitati. Si tolerabilius erit terrae Sodomorum et Gomorrhaeorum quam illi civitati quae non receperit Evangelium, et idcirco tolerabilius, quia Sodomis et Gomorrhis non fuit praedicatum, huic autem praedicatum sit, et tamen non receperit Evangelium: ergo inter peccatores diversa supplicia sunt.

(Vers. 16.) Ecce ego mitto vos sicut oves in medio luporum. Lupos, Scribas et Pharisaeos vocat, qui sunt clerici Judaeorum.

(Vers. 17, 18.) Estote ergo prudentes sicut serpentes, et simplices sicut columbae. Cavete autem ab hominibus: tradent enim vos in conciliis, et in synagogis suis flagellabunt vos, et ad praesides et reges ducemini propter me, in testimonium illis et gentibus. Ut per prudentiam devitent insidias, per simplicitatem non faciant malum. Serpentis astutia ponitur in exemplum: quia toto corpore occultat caput, et illud in quo vita est, protegit. Ita et nos toto periculo corporis caput nostrum, qui Christus est, custodiamus. Simplicitas columbarum ex Spiritus sancti specie demonstratur. Unde dicit et Apostolus: Malitia parvuli estote (I Cor. XIV, 20).

(Vers. 19, 20.) Cum autem tradent vos, nolite cogitare quomodo aut quid loquamini. Dabitur enim vobis in illa hora quid loquamini. Non enim estis vos qui loquimini, sed Spiritus Patris vestri qui loquitur in vobis. Supra dixerat: Tradent enim vos in conciliis, et in synagogis suis flagellabunt vos, et ad praesides et reges ducemini propter me. Cum ergo propter Christum ducamur ad judices, voluntatem tantum nostram pro Christo debemus offerre. Caeterum ipse Christus qui in nobis habitat, loquetur pro se, et Spiritus sancti gratia in respondendo ministrabitur.

(Vers. 21.) Tradet autem frater fratrem in mortem, et pater filium, et insurgent filii in parentes, et morte eos afficient. Et eritis odio omnibus propter nomen meum. Hoc in persecutionibus fieri crebro videmus: nec ullus est inter eos fidus affectus, quorum diversa fides est.

(Vers. 22.) Qui autem perseveraverit usque in finem, hic salvus erit. Non enim coepisse, sed perfecisse virtutis est.

(Vers. 15.) "Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." If it shall be more tolerable for the land of Sodom and Gomorrah than for that city which did not receive the Gospel, and therefore more tolerable because it was not preached to Sodom and Gomorrah, but it has been preached to this one, and yet it has not received the Gospel: therefore there are diverse punishments among sinners.

(Vers. 16.) "Behold I send you as sheep in the midst of wolves." He calls the Scribes and Pharisees wolves, who are the clerics of the Jews.

(Vers. 17, 18.) "Be ye therefore wise as serpents, and simple as doves. But beware of men: for they will deliver you up in councils, and they will scourge you in their synagogues, and you shall be brought before governors and kings for my sake, for a testimony to them and to the Gentiles." So that through wisdom they may avoid snares, and through simplicity they may do no evil. The astuteness of the serpent is put as an example: because with its whole body it hides its head, and protects that in which life is. So also let us, with the whole danger of the body, guard our head, which is Christ. The simplicity of doves is demonstrated from the appearance of the Holy Spirit. Whence the Apostle also says: "Be children in malice" (I Cor. XIV, 20).

(Vers. 19, 20.) "But when they shall deliver you up, take no thought how or what to speak. For it shall be given you in that hour what you shall speak. For it is not you that speak, but the Spirit of your Father that speaketh in you." He had said above: "For they will deliver you up in councils, and they will scourge you in their synagogues, and you shall be brought before governors and kings for my sake." When therefore for Christ's sake we are brought to judges, we ought only to offer our will for Christ. Furthermore, Christ himself who dwells in us will speak for himself, and the grace of the Holy Spirit will be ministered in responding.

(Vers. 21.) "The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against their parents, and shall put them to death. And you shall be hated by all men for my name's sake." We see this happen frequently in persecutions: nor is there any faithful affection among those whose faith is different.

(Vers. 22.) "But he that shall persevere unto the end, he shall be saved." For it is not the part of virtue to have begun, but to have finished.

(Vers. 23, 24.) Cum autem persequentur vos in civitate ista, fugite in aliam. Amen dico vobis, non consummabitis civitates Israel, donec veniat filius hominis. Non est discipulus supra magistrum, nec servus super dominum suum. Sufficit discipulo ut sit sicut magister ejus; et servo, sicut dominus ejus. Hoc ad illud tempus referendum est, cum ad praedicationem apostoli mittebantur, quibus et proprie dicitur: In viam gentium ne abieritis, et in civitates Samaritanorum ne intraveritis (Supra, eod.), quod persecutionem timere non debeant, sed declinare. Quod quidem videmus in principio fecisse credentes: quando orta Jerosolymis persecutione, dispersi sunt in universam Judaeam, ut tribulationis occasio fieret Evangelii seminarium. Spiritualiter autem possumus dicere: Cum persecuti nos fuerint in una civitate, hoc est, in uno Scripturarum libro vel testimonio, nos fugiamus ad alias civitates, id est, ad alia volumina. Quamvis contentiosus fuerit persecutor, ante praesidium Salvatoris adveniet, quam adversariis victoria concedatur.

(Vers. 25.) Si patremfamilias Beelzebub vocaverunt, quanto magis domesticos ejus! Ne ergo timueritis eos. Beelzebub, idolum est Acaron, quod vocatur in Regum volumine idolum muscae (IV Reg. I). Beel, ipse est Bel, sive Baal: Zebub autem musca dicitur. Principem ergo daemoniorum ex spurcissimi idoli appellabant vocabulo, qui musca dicitur, propter immunditiam, quae exterminat suavitatem olei (Eccl. X).

(Vers. 26.) Nihil enim opertum est quod non revelabitur, et occultum quod non scietur. Et quomodo in praesenti saeculo multorum vitia nesciuntur? Sed de futuro tempore scribitur, quando judicabit Deus occulta hominum, et illuminabit latebras tenebrarum, et manifesta faciet consilia cordium. Et est sensus: Nolite timere persecutorum saevitiam, et blasphemantium rabiem, quia veniet dies judicii, in quo et vestra virtus, et eorum nequitia demonstrabitur.

(Vers. 27.) Quod dico vobis in tenebris, dicite in lumine; et quod in aure auditis, praedicate super tecta. Quod audistis in mysterio, apertius praedicate; quod didicistis abscondite, publice loquimini: quod vos erudivi in parvulo Judaeae loco, in universis urbibus, et in toto mundo audacter edicite.

(Vers. 23, 24.) "But when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish the cities of Israel, until the Son of Man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master; and for the servant, as his lord." This is to be referred to that time when the apostles were sent to preaching, to whom it is also properly said: "Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not" (Above, in the same place), because they ought not to fear persecution, but to decline it. Which indeed we see the believers did in the beginning: when, a persecution having arisen in Jerusalem, they were dispersed into all Judea, so that the occasion of tribulation became a seedbed of the Gospel. Spiritually, however, we can say: When they persecute us in one city, that is, in one book of the Scriptures or testimony, let us flee to other cities, that is, to other volumes. However contentious the persecutor may be, the protection of the Savior will arrive before victory is granted to the adversaries.

(Vers. 25.) "If they have called the master of the house Beelzebub, how much more them of his household! Fear them not therefore." Beelzebub is the idol of Ekron, which is called in the book of Kings the idol of the fly (IV Kings I). Beel is the same as Bel, or Baal: and Zebub is called a fly. Therefore they called the prince of the demons by the name of a most foul idol, which is called a fly because of the uncleanness which destroys the sweetness of the oil (Eccl. X).

(Vers. 26.) "For there is nothing covered that shall not be revealed, and hidden that shall not be known." And how in the present world are the vices of many unknown? But it is written concerning the future time, when God shall judge the secrets of men, and shall illuminate the hidden places of darkness, and shall make manifest the counsels of hearts. And the sense is: Do not fear the savageness of persecutors and the rage of blasphemers, because the day of judgment will come, in which both your virtue and their wickedness will be demonstrated.

(Vers. 27.) "That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops." What you have heard in mystery, preach more openly; what you have learned secretly, speak publicly: what I have instructed you in a small place of Judea, publish boldly in all cities and in the whole world.

(Vers. 28.) Et nolite timere eos qui occidunt corpus, animam autem non possunt occidere. Si qui corpus occidunt, animam non possunt occidere: ergo anima invisibilis et incorporalis est, secundum crassiorem dico nostri corporis substantiam. Vel eo certe tempore punietur, et supplicia sentiet, quando pristinum corpus receperit, ut cum quo peccavit, cum ipso et puniatur. Sed potius timete eum qui potest et animam, et corpus perdere in gehennam. Nomen gehennae, in veteribus libris non invenitur, sed primum a Salvatore ponitur. Quaeramus ergo quae sit sermonis hujus occasio. Idolum Baal fuisse juxta Jerusalem ad radices montis Moria, in quibus Siloe fluit, non semel legimus (III Reg. XI). Haec vallis et parvi campi planities, irrigua erat et nemorosa, plenaque deliciis, et lucus in ea idolo consecratus. In tantam autem dementiam populus Israel venerat, ut deserta templi vicinia ibi hostias immolaret, et rigorem religionis deliciae vincerent, filiosque suos daemoniis incenderent vel initiarent. Et appellabatur locus ille gehennom, id est, vallis filiorum Hennom. Hoc Regum volumen (IV Reg. XXIII), et Paralipomenon (II Par. XXVIII), et Jeremias (Jer. VII, XIX et XXXII) scribunt plenissime. Et comminatur Deus se locum ipsum impleturum cadaveribus mortuorum, ut nequaquam vocetur Tophet et Baal; sed vocetur Polyandrium, id est, tumulus mortuorum. Futura ergo supplicia et poenae perpetuae, quibus peccatores cruciandi sunt, hujus loci vocabulo denotantur. Duplicem autem esse gehennam, nimii ignis et frigoris, in Job plenissime legimus (Job. XXIV).

(Vers. 29 seqq.) Nonne duo passeres asse veneunt, et unus ex illis non cadet super terram sine Patre vestro? Vestri autem et capilli capitis omnes numerati sunt. Nolite ergo timere, multis passeribus meliores estis vos. Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo qui in coelis est. Qui autem negaverit me coram hominibus, negabo et ego eum coram Patre meo qui in coelis est. Haeret sibi sermo Dominicus, et sequentia pendent ex superioribus. Prudens lector, cave semper superstitiosam intelligentiam; ut non tuo sensui attemperes Scripturas, sed Scripturis jungas sensum tuum, et intelligas quid sequatur. Supra dixerat: Nolite timere eos qui occidunt corpus, animam autem non possunt occidere: nunc loquitur consequenter, Nonne duo passeres asse veneunt, et unus ex illis non cadet super terram sine Patre vestro? Et est sensus: Si parva animalia et vilia absque Deo auctore non decidunt, et in omnibus est providentia, et quae in his peritura sunt, sine Dei voluntate non pereunt: vos qui aeterni estis, non debetis timere quod absque Dei vivatis providentia. Iste sensus et supra dictus est: Respicite volatilia coeli, quoniam non serunt, neque metunt, neque congregant in horrea; et Pater vester coelestis pascit illa. Nonne vos pluris estis illis? Ac deinceps: Considerate lilia agri quomodo crescunt, et reliqua.

(Vers. 28.) "And fear ye not them that kill the body, but are not able to kill the soul." If they kill the body, they cannot kill the soul: therefore the soul is invisible and incorporeal, according to the coarser substance of our body. Or certainly at that time it will be punished and will feel punishments when it shall have received its former body, so that as it sinned with it, it may be punished with it. "But rather fear him that can destroy both soul and body into hell." The name of Gehenna is not found in the ancient books, but is first placed by the Savior. Let us inquire, therefore, what is the occasion of this word. We read not once that there was an idol of Baal near Jerusalem at the roots of Mount Moriah, in which Siloam flows (III Kings XI). This valley and the plain of the small field was well-watered and woody, and full of delights, and a grove in it was consecrated to the idol. But the people of Israel had come into such great madness that, having deserted the vicinity of the temple, they sacrificed victims there, and delights overcame the rigor of religion, and they burned or initiated their sons to demons. And that place was called Gehennom, that is, the valley of the sons of Hinnom. This the book of Kings (IV Kings XXIII), and Chronicles (II Chron. XXVIII), and Jeremiah (Jer. VII, XIX and XXXII) write most fully. And God threatens that He will fill that place with the corpses of the dead, so that it may by no means be called Tophet and Baal; but let it be called Polyandrium, that is, the mound of the dead. Therefore the future punishments and perpetual penalties by which sinners are to be tortured are denoted by the name of this place. That there is a double Gehenna, of excessive fire and cold, we read most fully in Job (Job XXIV).

(Vers. 29 seqq.) "Are not two sparrows sold for a farthing: and not one of them shall fall on the ground without your Father? But the very hairs of your head are all numbered. Fear not therefore: you are better than many sparrows. Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven." The Lord's discourse is attached to itself, and the following things hang from the former ones. Prudent reader, beware always of superstitious understanding; so that you do not attemper the Scriptures to your own sense, but join your sense to the Scriptures, and understand what follows. Above he had said: "Fear ye not them that kill the body, but are not able to kill the soul:" now he speaks consequently, "Are not two sparrows sold for a farthing: and not one of them shall fall on the ground without your Father?" And the sense is: If small and vile animals do not fall without God as the author, and providence is in all things, and those things which are to perish in them do not perish without the will of God: you who are eternal ought not to fear that you live without the providence of God. This sense was also said above: "Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?" And thereafter: "Consider the lilies of the field how they grow," and the rest.

Si autem fenum agri quod hodie est, et cras in clibanum mittitur, Deus sic vestit, quanto magis vos, modicae fidei! Quidam coacte duos passeres, animam et corpus interpretantur. Quinque quoque passeres, secundum Lucam (Luc. XII), qui duobus assibus veneunt, ad sensus referunt. Sed quomodo illa intelligentia toto Evangelici sermonis corpori coaptetur, non parvae difficultatis est. Vestri autem et capilli capitis omnes numerati sunt. Nolite ergo timere; multis passeribus meliores estis vos. Manifestius superior nostrae expositionis sensus expressus est: quod timere non debeant eos qui possunt occidere corpus, et animam non possunt, quoniam si sine Dei scientia parva quoque animalia non decidunt, quanto magis homo, qui apostolica fultus sit dignitate! Quod autem ait: vestri autem et capilli capitis omnes numerati sunt, immensam Dei erga homines ostendit providentiam, et ineffabilem signat affectum, quod nihil nostrum lateat Deum, et etiam parva et otiose dicta ejus scientiam non fugiant. Derident intelligentiam ecclesiasticam in hoc loco, qui carnis resurrectionem negant, quasi nos et capillos qui numerati sunt, et a tonsore decisi, omnes dicamus resurgere, cum Salvator non dixerit: Vestri autem et capilli capitis omnes salvandi sunt, sed numerati sunt. Ubi numerus est, scientia numeri demonstratur, non ejusdem numeri conservatio.

(Vers. 34.) Nolite arbitrari, quia veni pacem mittere in terram: Non veni pacem mittere, sed gladium. Supra dixerat: Quod dico vobis in tenebris, dicite in lumine; et quod in aure auditis, praedicate super tecta. Nunc infert quid post praedicationem sequatur. Ad fidem Christi, totus orbis contra se divisus est: unaquaeque domus et infideles habuit et credentes, et propterea bellum missum est bonum, ut rumperetur pax mala. Tale quid et in Genesi adversus rebelles homines, qui moti fuerant de Oriente, et turrem exstruere festinabant (Genes. XI), per quam coeli alta penetrarent, fecisse scribitur Deus, ut divideret linguas eorum. Unde et in psalmo David precatur: Dissipa, Domine, gentes quae bella volunt (Ps. LXVII, 32).

(Vers. 35.) Veni enim separare hominem adversus patrem suum, et filiam adversus matrem suam, et nurum adversus socrum suam; et inimici hominis, domestici ejus. Hic locus prope eisdem verbis in Michaea propheta scribitur (Mich. VII). Et notandum ubicumque de veteri Testamento testimonium ponitur, utrum sensus tantum, an et sermo consentiat.

"But if the grass of the field, which is today, and tomorrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith!" Some by constraint interpret the two sparrows as the soul and the body. Also five sparrows, according to Luke (Luke XII), which are sold for two farthings, they refer to the senses. But how that understanding is to be fitted to the whole body of the Evangelical discourse is of no small difficulty. "But the very hairs of your head are all numbered. Fear not therefore: you are better than many sparrows." The former sense of our exposition is more clearly expressed: that they ought not to fear those who can kill the body, and cannot kill the soul, since if without the knowledge of God small animals also do not fall, how much more man, who is supported by apostolic dignity! But that which he says: "but the very hairs of your head are all numbered," shows the immense providence of God toward men, and signifies an ineffable affection, that nothing of ours is hidden from God, and even small things and those said idly do not escape his knowledge. They deride the ecclesiastical understanding in this place, who deny the resurrection of the flesh, as if we should say that both the hairs which are numbered and those cut off by the barber shall all rise again, when the Savior did not say: "But the very hairs of your head are all to be saved," but "are numbered." Where there is a number, the knowledge of the number is demonstrated, not the preservation of the same number.

(Vers. 34.) "Do not think that I came to send peace upon earth: I came not to send peace, but a sword." Above he had said: "That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops." Now he brings in what follows after the preaching. Toward the faith of Christ, the whole world is divided against itself: every house has had both infidels and believers, and for that reason a good war has been sent, so that a bad peace might be broken. Such a thing God is written to have done also in Genesis against the rebellious men who had moved from the East and were hastening to build a tower (Genesis XI) through which they might penetrate the heights of heaven, so that He might divide their languages. Whence also in the psalm David prays: "Scatter, O Lord, the nations that delight in wars" (Ps. LXVII, 32).

(Vers. 35.) "For I came to separate a man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's enemies are they of his own household." This place is written in almost the same words in Micah the prophet (Micah VII). And it is to be noted wherever a testimony from the Old Testament is placed, whether the sense only or also the speech agrees.

(Vers. 37.) Qui amat patrem aut matrem plus quam me, non est me dignus. Et qui amat filium aut filiam super me, non est me dignus. Qui ante praemiserat: Non veni pacem mittere, sed gladium; et dividere homines adversum patrem et matrem, et socrum, ne quis pietatem religioni anteferret, subjecit dicens, Qui amat patrem aut matrem plus quam me. Et in Cantico legimus Canticorum: Ordinate in me charitatem (Cant. II, 4). Hic ordo in omni affectu necessarius est. Ama post Deum patrem, ama matrem, ama filios. Si autem necessitas venerit, ut amor parentum ac filiorum Dei amori comparetur, et non possit utrumque servari, odium in suos, pietas in Deum sit. Non ergo prohibuit amare patrem aut matrem, sed signanter addidit: Qui amat patrem aut matrem plus quam me.

(Vers. 38, 39.) Et qui non accipit crucem suam et sequitur me, non est me dignus. Qui invenerit animam suam, perdet illam; et qui perdiderit animam suam propter me, inveniet eam. In alio Evangelio scribitur: Qui non accipit crucem suam quotidie. Ne semel putemus ardorem fidei posse sufficere, semper crux portanda est, ut semper nos Christum amare doceamus.

(Vers. 40.) Qui recipit vos, me recipit; et qui me recipit, recipit eum qui me misit. Ordo pulcherrimus. Ad praedicationem mittit, docet pericula non timenda, affectum subjicit religioni. Aurum supra tulerat, aes de zona excusserat. Dura Evangelistarum conditio. Unde ergo sumptus, unde victus necessaria? Austeritatem mandatorum spe temperat promissorum. Qui recipit, inquiens, vos, me recipit; et qui me recipit, recipit eum qui me misit, ut in suscipiendis apostolis, unusquisque credentium Christum se suscepisse arbitretur.

(Vers. 41.) Qui recipit prophetam in nomine prophetae, mercedem prophetae accipiet. Et qui recipit justum in nomine justi, mercedem justi accipiet. Qui prophetam recipit ut prophetam, et intelligit eum de futuris loquentem, hic mercedem prophetae accipiet. Igitur Judaei carnaliter prophetas intelligentes, mercedem prophetarum non accipient. Aliter: In omni professione zizanium mixtum est tritico. Praemiserat: Qui recipit vos, me recipit: et qui me recipit, recipit eum qui me misit. Ad susceptionem magistrorum discipulos provocaverat. Poterat occulta esse credentium responsio; ergo et pseudoprophetas et Judam proditorem debemus recipere, et illis alimoniam ministrare. Hoc Dominus ante procurans dicit, non personas suscipiendas esse, sed nomina: et mercedem non perdere suscipientes, licet indignus fuerit qui susceptus sit.

(Vers. 37.) "He that loveth father or mother more than me, is not worthy of me. And he that loveth son or daughter above me, is not worthy of me." He who had sent before: "I came not to send peace, but a sword;" and to separate men against father and mother, and mother-in-law, lest anyone should prefer piety to religion, subjoined saying, "He that loveth father or mother more than me." And in the Song of Songs we read: "Order charity in me" (Cant. II, 4). This order is necessary in every affection. Love father after God, love mother, love children. But if necessity should come, that the love of parents and children be compared to the love of God, and both cannot be preserved, let there be hatred toward one's own, and piety toward God. Therefore He did not prohibit loving father or mother, but significantly added: "He that loveth father or mother more than me."

(Vers. 38, 39.) "And he that taketh not up his cross and followeth me, is not worthy of me. He that findeth his life shall lose it; and he that shall lose his life for my sake shall find it." In another Gospel it is written: "He that taketh not up his cross daily." Lest we should think the ardor of faith once could be sufficient, the cross is always to be carried, so that we may always teach that we love Christ.

(Vers. 40.) "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." A most beautiful order. He sends to preaching, He teaches that dangers are not to be feared, He subjects affection to religion. Above He had taken away gold, He had shaken brass from the belt. A hard condition for the Evangelists. Whence therefore the expenses, whence the necessities of life? He tempers the austerity of the mandates with the hope of the promises. "He that receiveth you," He says, "receiveth me; and he that receiveth me, receiveth him that sent me," so that in receiving the apostles, each of the believers may consider that he has received Christ.

(Vers. 41.) "He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet. And he that receiveth a just man in the name of a just man, shall receive the reward of a just man." He who receives a prophet as a prophet, and understands him speaking of future things, this man shall receive the reward of a prophet. Therefore the Jews, understanding the prophets carnally, shall not receive the reward of the prophets. Otherwise: In every profession tares are mixed with the wheat. He had sent before: "He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me." He had provoked the disciples to the receiving of the masters. The response of the believers could be hidden; therefore we ought to receive even false prophets and Judas the traitor, and minister nourishment to them. This the Lord, procuring beforehand, says: that not persons are to be received, but names: and those receiving do not lose their reward, although he who was received was unworthy.

(Vers. 42.) Et quicumque potum dederit uni ex minimis istis, calicem aquae frigidae tantum, in nomine discipuli, amen dico vobis, non perdet mercedem suam. Legimus in propheta David: Ad excusandas excusationes in peccatis (Ps CXL, 4): quod multi peccatorum suorum quasi justas praetendant occasiones, ut quod voluntate delinquunt, videantur necessitate peccare: Dominus scrutator cordis et renum, futuras cogitationes in singulis contuetur. Dixerat: Qui recipit vos, me recipit. Sed hoc praeceptum multi pseudoprophetae et falsi praedicatores poterant impedire; medicatus est huic quoque scandalo, dicens: Qui recipit justum in nomine justi, mercedem justi accipiet. Rursus poterat alius causari et dicere: Paupertate prohibeor, tennitas me retinet, ut hospitalis esse non possim. Et hanc excusationem levissimo praecepto diluit, ut calicem aquae frigidae toto animo porrigamus. Frigidae, inquit, aquae, non calidae, ne et in calida, paupertatis et penuriae lignorum occasio quaereretur. Tale quid et Apostolus (ut ante jam diximus) ad Galatas praecepit: Communicet autem is qui catechizatur verbo ei qui se catechizat in omnibus bonis (Galat. VI, 6), et discipulos ad magistrorum refrigeria cohortatur. Quia poterat quilibet obtendere paupertatem, et praeceptum eludere, priusquam ille proponat, imminentem solvit quaestionem, dicens: Nolite errare, Deus non irridetur. Quae enim seminaverit homo, haec et metet. Et est sensus: frustra causaris inopiam; cum aliud habeat conscientia tua: me potes fallere cohortantem; sed scito quod quantumcumque seminaveris, tantum et messurus sis.

(Vers. 42.) "And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward." We read in the prophet David: "To make excuses for excuses in sins" (Ps. CXL, 4): that many pretend just occasions for their sins, so that what they commit by will, they may seem to sin by necessity: the Lord, the searcher of the heart and reins, beholds future thoughts in each one. He had said: "He that receiveth you, receiveth me." But many pseudoprophets and false preachers could hinder this precept; He healed this scandal also, saying: "He that receiveth a just man in the name of a just man, shall receive the reward of a just man." Again, another could argue and say: I am prohibited by poverty, my meager means hold me back, so that I cannot be hospitable. And He washes away this excuse with a very light precept, that we may offer a cup of cold water with our whole mind. Of "cold" water, He says, not hot, lest in the hot also an occasion of poverty and penury of wood should be sought. The Apostle also (as we have already said before) commanded such a thing to the Galatians: "But let him that is catechized in the word communicate to him that catechizeth him in all good things" (Galat. VI, 6), and he exhorts the disciples to the refreshing of the masters. Because anyone could pretend poverty and elude the precept, before he proposes it, He solves the imminent question, saying: "Be not deceived, God is not mocked." For what things a man shall sow, those also shall he reap. And the sense is: in vain do you plead want, when your conscience has something else: you can deceive me when I am exhorting you; but know that as much as you shall have sown, so much also shall you reap.

LIBER SECUNDUS.

(Cap. XI.---Vers. 1, 2.) Et factum est cum consummasset Jesus, praecipiens duodecim discipulis, transiit inde ut doceret et praedicaret in civitatibus eorum. Non quasi ignorans interrogat; ipse enim caeteris ignorantibus demonstraverat, dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi (Joan. I, 29): et Patris vocem audierat, intonantis: Hic est Filius meus dilectus, in quo mihi complacui (Matth. III, 17): sed quomodo Salvator interrogat, ubi sit positus Lazarus, ut qui locum sepulcri indicabant, saltem sic pararentur ad fidem, et viderent mortuum resurgentem: sic et Joannes interficiendos ab Herode, discipulos suos mittit ad Christum, ut per hanc occasionem videntes signa atque virtutes, crederent in eum, et magistro interrogante, sibi discerent. Quod autem superbirent discipuli Joannis adversus Dominum, et haberent aliquid mordacitatis ex livore et invidia, superior quoque interrogatio demonstravit, Evangelista referente: Tunc accesserunt ad eum discipuli Joannis, dicentes: Quare nos et Pharisaei jejunamus frequenter: discipuli autem tui non jejunant (Ibid., IX, 14)? Et alibi: Magister, cui tu perhibuisti testimonium ad Jordanem, ecce discipuli ejus baptizant, et omnes veniunt ad eum (Joan. III, 26), quasi dixerint: Nos deserimur, hic raritas est, ad illum turba concurrit.

(Vers. 3.) Tu es qui venturus es, an alium exspectamus? Non ait: tu es qui venisti: sed, tu es qui venturus es. Et est sensus: Manda mihi, quia ad inferna descensurus sum, utrum te et inferis debeam nuntiare, qui nuntiavi superis? An non conveniat Filio Dei, ut gustet mortem, et alium ad haec sacramenta missurus es?

(Vers. 4, 5.) Et respondens Jesus, ait illis: Euntes renuntiate Joanni quae audistis et vidistis. Caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt. Joannes interrogaverat per discipulos: Tu es qui venturus es, an alium exspectamus? Christus signa demonstrat, non ad ea respondens quae interrogatus fuerat, sed ad scandalum nuntiorum: Ite, inquit, et dicite Joanni signa quae cernitis: caecos videntes, et claudos ambulantes, et reliqua. Et quod his non minus est, Pauperes evangelizantur.

BOOK SECOND.

(Chap. XI.---Vers. 1, 2.) "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and preach in their cities." He does not ask as if he were ignorant; for he himself had shown Him to the others who were ignorant, saying: "Behold the Lamb of God, behold him who taketh away the sin of the world" (John I, 29): and he had heard the voice of the Father thundering: "This is my beloved Son, in whom I am well pleased" (Matth. III, 17): but as the Savior asks where Lazarus was placed, so that those who were indicating the place of the sepulcher might at least thus be prepared for faith and see the dead man rising again: so also John, about to be killed by Herod, sends his disciples to Christ, so that by this occasion, seeing signs and virtues, they might believe in Him, and while their master was asking, they might learn for themselves. But that the disciples of John were proud against the Lord and had something of bitingness from malice and envy, the former interrogation also demonstrated, as the Evangelist relates: "Then came to him the disciples of John, saying: Why do we and the Pharisees fast often: but thy disciples do not fast?" (Ibid., IX, 14). And elsewhere: "Master, he to whom thou gavest testimony beyond the Jordan, behold he baptizeth, and all men come to him" (John III, 26), as if they said: We are deserted, here is scarcity, to that one the crowd hastens.

(Vers. 3.) "Art thou he that should come, or look we for another?" He does not say: are you he who has come: but, are you he who is to come. And the sense is: Tell me, because I am about to descend to the underworld, whether I ought to announce you also to those below, I who have announced you to those above? Or does it not befit the Son of God that He should taste death, and are you about to send another for these mysteries?

(Vers. 4, 5.) "And Jesus making answer said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again." John had asked through the disciples: "Art thou he that should come, or look we for another?" Christ demonstrates the signs, not responding to those things which He had been asked, but to the scandal of the messengers: "Go," He says, "and tell John the signs which you behold:" the blind seeing, and the lame walking, and the rest. And that which is not less than these, "The poor have the gospel preached to them."

Vel pauperes spiritu, vel certe opibus pauperes, ut nulla inter nobiles et ignobiles, inter divites et egenos, in praedicatione distantia sit. Haec magistri rigorem, haec praeceptoris comprobant veritatem, quando omnis apud eum qui salvari potest, aequalis est.

(Vers. 6.) Et beatus qui non fuerit scandalizatus in me. Internuntios percutit, sicut in consequentibus demonstrabitur.

(Vers. 7.) Illis autem abeuntibus, coepit Jesus dicere ad turbas de Joanne: Quid existis in desertum videre? arundinem vento agitatam? Sed quid existis videre? hominem mollibus vestitum? Ecce qui mollibus vestiuntur, in domibus regum sunt. Si superior sententia contra Joannem prolata fuerat, ut plerique arbitrantur, in eo quod ait: Beatus est qui non fuerit scandalizatus in me, quomodo nunc Joannes tantis laudibus praedicatur? Sed quia turba circumstans interrogationis mysterium nesciebat, et putabat Joannem dubitare de Christo, quem ipse monstraverat digito, ut intelligerent Joannem non sibi interrogasse, sed discipulis suis: Quid, inquit, existis in desertum? Numquid ob hoc, ut hominem videretis calamo similem, qui omni vento circumfertur, et levitate mentis de eo ambigeret quem antea praedicarat? An forsitan stimulis contra me invidiae cogitur, et praedicatio ejus vanam sectatur gloriam, ut ex ea quaerat lucra? Cur divitias cupiat, ut affluat dapibus? Locustis vescitur, et melle silvestri. An ut mollibus vestiatur? Pili camelorum tegmen ejus sunt. Istius modi cibus et vestis carceris hospitio recipiuntur, et praedicatio veritatis tale habet habitaculum. Qui autem adulatores sunt, et sectantur lucra, et quaerunt divitias, et deliciis affluunt, et mollibus vestiuntur, isti in domibus regum sunt. Ex quo ostenditur rigidam vitam et austeram praedicationem, vitare debere aulas regum, et mollium hominum palatia declinare.

(Vers. 8.) Sed quid existis videre, prophetam? Etiam dico vobis, et plusquam prophetam. In eo Joannes prophetis caeteris major est, quod quem illi praedicaverant esse venturum, hic venisse digito demonstravit, dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi. Et quia ad privilegium prophetale etiam Baptistae accessit praemium, ut Dominum suum baptizaret, inde [Al. unde] infert meritorum αὔξησιν, faciens de Malachia testimonium, in quo etiam angelus praedicatur (Malach. II). Angelum autem hic dici Joannem non putemus naturae societate, sed officii dignitate, id est, nuntium, quod venturum Dominum nuntiarit.

Either the poor in spirit, or certainly the poor in wealth, so that there is no distance in preaching between the noble and the ignoble, between the rich and the needy. These prove the rigor of the master, these the truth of the teacher, when everyone who can be saved is equal with Him.

(Vers. 6.) "And blessed is he that shall not be scandalized in me." He strikes the messengers, as will be demonstrated in what follows.

(Vers. 7.) And as they went away, Jesus began to say to the crowds concerning John: "What did you go out into the desert to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Behold, those who are clothed in soft garments are in the houses of kings." If the preceding sentence had been brought forth against John, as many think, in that which He said: "Blessed is he who shall not be scandalized in me," how is it that John is now proclaimed with such great praises? But because the surrounding crowd did not know the mystery of the question, and thought that John doubted concerning Christ, whom he himself had pointed out with his finger, so that they might understand that John had not asked for himself, but for his disciples, He said: "What did you go out into the desert for? Was it for this, that you might see a man similar to a reed, which is carried about by every wind, and that he would doubt by levity of mind concerning Him whom he had previously preached? Or is he perhaps driven by the stings of envy against me, and does his preaching follow vain glory, so that he might seek gains from it? Why should he desire riches, so that he might abound in banquets? He feeds on locusts and wild honey. Or is it that he might be clothed in soft garments? Camel's hair is his covering. Food and clothing of this sort are received in the hospitality of a prison, and the preaching of truth has such a dwelling place. But those who are flatterers, and follow after gains, and seek riches, and abound in delights, and are clothed in soft garments, these are in the houses of kings." From which it is shown that a rigid life and austere preaching ought to avoid the courts of kings, and decline the palaces of soft men.

(Vers. 8.) But what did you go out to see, a prophet? Yea, I say to you, and more than a prophet. In this John is greater than the other prophets, because He whom they had preached was to come, this man pointed out with his finger that He had come, saying: "Behold the Lamb of God, behold Him who takes away the sins of the world." And because to the prophetic privilege there was also added the reward of the Baptist, that he should baptize his own Lord, from there [Al. whence] He brings in an increase (αὔξησιν) of merits, making a testimony from Malachi, in whom he is also proclaimed an angel (Malach. II). But let us not think that John is called an angel here by partnership of nature, but by dignity of office, that is, a messenger, because he announced the Lord who was to come.

(Vers. 11.) Amen dico vobis, non surrexit inter natos mulierum major Joanne Baptista. Inter natos, inquit, mulierum. His ergo praefertur hominibus, qui de mulieribus nati sunt, et de concubitu viri, et non ei qui est natus ex Virgine, et Spiritu sancto: quamquam in eo quod dixit: Non surrexit major inter natos mulierum Joanne Baptista, non caeteris prophetis et patriarchis, cunctisque hominibus Joannem praetulit, sed Joanni caeteros exaequavit. Non enim statim sequitur, ut si alii majores eo non sunt, ille major aliorum sit: verum ut aequalitatem cum caeteris sanctis habeat.

Qui autem minor est in regno coelorum, major est illo. Multi de Salvatore hoc intelligi volunt quod qui minor est tempore, major sit dignitate. Nos autem simpliciter intelligamus: quod omnis sanctus, qui jam cum Deo est, major sit illo qui adhuc consistit in praelio. Aliud est enim coronam victoriae possidere, aliud adhuc in acie dimicare. Quidam novissimum angelum in coelis Domino ministrantem meliorem volunt accipere quolibet primo homine, qui versetur in terris.

(Vers. 12.) A diebus autem Joannis Baptistae usque nunc regnum coelorum vim patitur, et violenti rapiunt illud. Si primus Joannes, ut supra diximus, poenitentiam populis nuntiavit, dicens: Poenitentiam agite; appropinquabit enim regnum coelorum: consequenter a diebus illius regnum coelorum vim patitur, et violenti diripiunt illud. Grandis enim est violentia, in terra nos esse generatos et coelorum sedem quaerere, possidere per virtutem, quod non tenuimus per naturam.

(Vers. 13.) Omnes enim prophetae et Lex usque ad Joannem prophetaverunt. Non quod post Joannem excludat Prophetas. Legimus enim in Actibus apostolorum (Act. XI, 21), et Agabum prophetasse, et quatuor virgines filias Philippi; sed quod Lex et prophetae quos scriptos legimus, quidquid prophetaverunt, de Domino vaticinati sunt. Quando ergo dicitur: Omnes Prophetae et Lex usque ad Joannem prophetaverunt, Christi tempus ostenditur, ut quem illi dixerunt esse venturum, Joannes venisse ostenderet.

(Vers. 14, 15.) Et si vultis recipere, ipse est Elias qui venturus est. Qui habet aures audiendi, audiat. Hoc quod dictum est: si vultis recipere, ipse est Elias, mysticum esse et egere intelligentia, sequens sermo Domini demonstrat, dicens: Qui habet aures audiendi, audiat. Si enim planus esset sensus, et manifesta sententia, quid necesse fuit nos ad illius intelligentiam praeparari?

(Vers. 11.) Amen I say to you, there has not risen among those born of women a greater than John the Baptist. Among those born, He says, of women. He is preferred, therefore, to these men who are born of women, and from the intercourse of a man, and not to Him who is born of a Virgin and of the Holy Spirit: although in that which He said: "There has not risen a greater among those born of women than John the Baptist," He did not prefer John to the other prophets and patriarchs, and to all men, but He equaled the others to John. For it does not immediately follow that if others are not greater than he, he is greater than the others: but rather that he has equality with the other saints.

But he that is lesser in the kingdom of heaven is greater than he. Many wish this to be understood of the Savior, that He who is lesser in time is greater in dignity. But let us understand it simply: that every saint who is already with God is greater than he who still stands in the battle. For it is one thing to possess the crown of victory, another to still fight in the battle line. Some wish to take the last angel ministering to the Lord in the heavens as better than any first man who is engaged on earth.

(Vers. 12.) And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent bear it away. If John first, as we have said above, announced repentance to the peoples, saying: "Do penance; for the kingdom of heaven is at hand": consequently from his days the kingdom of heaven suffers violence, and the violent plunder it. For it is a great violence, that we were born on earth and seek the seat of heaven, and possess by virtue what we have not held by nature.

(Vers. 13.) For all the prophets and the Law prophesied until John. Not that He excludes prophets after John. For we read in the Acts of the Apostles (Acts XI, 21), that both Agabus prophesied, and the four virgin daughters of Philip; but that the Law and the prophets whom we read as written, whatever they prophesied, they prophesied concerning the Lord. When therefore it is said: "All the Prophets and the Law prophesied until John," the time of Christ is shown, so that He whom they said was to come, John might show to have come.

(Vers. 14, 15.) And if you will receive it, he is Elijah who is to come. He that has ears to hear, let him hear. That which was said: "if you will receive it, he is Elijah," the following discourse of the Lord demonstrates to be mystical and to need understanding, saying: "He that has ears to hear, let him hear." For if the sense were plain, and the sentence manifest, what was the necessity for us to be prepared for the understanding of it?

Elias ergo Joannes dicitur, non secundum stultos philosophos et quosdam haereticos, qui μετεμψύχωσιν introducunt: sed quod juxta aliud testimonium Evangelii venerit in spiritu et virtute Eliae, eamdem sancti Spiritus vel gratiam habuerit, vel mensuram. Sed et vitae austeritas rigorque mentis Eliae et Joannis pares sunt. Ille enim in eremo, iste in eremo: ille zona pellicea cingebatur, et iste simile habuit cingulum. Ille quoniam regem Achab et Jezabel impietatis arguit, fugere compulsus est (III Reg. XIX); iste quia Herodis et Herodiadis illicitas arguit nuptias, capite truncatur. Sunt qui propterea Joannem, Eliam vocari putant, quod quomodo in secundo Salvatoris adventu juxta Malachiam praecessurus est Elias, 71 et venturum judicem nuntiaturus: sic Joannes in primo adventu fecerit; et uterque sit nuntius vel primi adventus Domini, vel secundi.

(Vers. 16 seq.) Cui autem similem aestimabo generationem istam? Similis est pueris sedentibus in foro, qui clamantes coaequalibus suis dicunt: Cecinimus vobis, et non saltastis: lamentavimus vobis, et non planxistis. Venit enim Joannes, neque manducans, neque bibens, et dicunt: Daemonium habet. Venit Filius hominis, manducans et bibens, et dicunt: Ecce homo vorax, et potator vini, publicanorum et peccatorum amicus. Et justificata est sapientia a filiis suis. Pueris in foro sedentibus et clamantibus atque dicentibus ad coaequales suos: Cecinimus vobis, et non saltastis: lamentati sumus, et non planxistis, comparatur generatio Judaeorum, Scriptura dicente: Cui similem aestimabo generationem istam? Similis est pueris sedentibus in foro, et reliqua. Non ergo nobis tribuitur libera intelligentia, et allegoriae interpretatio passiva: sed quidquid dicturi sumus de pueris, ad similitudinem generationis est referendum. Pueri isti qui sedent in foro, hi sunt de quibus Isaias loquitur: Ecce ego et pueri mei, quos dedit mihi Deus (Isai. VIII, 18). Et in decimo octavo psalmo (Vers. 8): Testimonium Domini fidele, sapientiam praestans parvulis. Et alibi: Ex ore infantium et lactentium perfecisti laudem (Ps. VIII, 3). Isti ergo pueri sederunt in foro, sive ἐν ἀγορᾷ, quod significantius Graece dicitur, ubi multa venalia sunt. Et quia populus Judaeorum audire nolebat, non ei tantum locuti sunt, sed plenis faucibus inclamaverunt: Cecinimus vobis, et non saltastis; provocavimus ut ad nostrum canticum bona opera faceretis, et saltaretis ad nostram tibiam, sicut saltavit et David ante arcam Domini (II Reg. VI), et noluistis. Lamentati sumus, et vos ad poenitentiam provocavimus, et ne hoc quidem facere voluistis, spernentes utramque praedicationem, tam exhortationis ad virtutes, quam poenitentiae post peccata, Nec mirum si duplicem viam contempseritis salutis, cum et Dei [Al. tacet Dei] jejunium, et saturitatem pariter spreveritis. Si jejunium vobis placet, cur Joannes displicuit?

Therefore John is called Elijah, not according to the foolish philosophers and certain heretics who introduce metempsychosis (μετεμψύχωσιν): but because according to another testimony of the Gospel he came in the spirit and power of Elijah, and had the same grace, or measure, of the Holy Spirit. But also the austerity of life and rigor of mind of Elijah and John are equal. For that one was in the desert, this one in the desert: that one was girded with a leathern girdle, and this one had a similar girdle. That one, because he rebuked King Ahab and Jezebel for impiety, was compelled to flee (III Kings XIX); this one, because he rebuked the illicit marriage of Herod and Herodias, is beheaded. There are some who think John is called Elijah for this reason, that just as in the second coming of the Savior, according to Malachi, Elijah is to precede and announce the coming Judge: so John did in the first coming; and each is a messenger of either the first coming of the Lord, or the second.

(Vers. 16 seq.) "But to what shall I liken this generation? It is like to children sitting in the marketplace, who crying out to their companions say: We have piped to you, and you have not danced: we have lamented to you, and you have not mourned. For John came neither eating nor drinking, and they say: He has a devil. The Son of man came eating and drinking, and they say: Behold a gluttonous man and a wine-drinker, a friend of publicans and sinners. And wisdom is justified by her children." The generation of the Jews is compared to children sitting in the marketplace and crying out and saying to their companions: "We have piped to you, and you have not danced: we have lamented, and you have not mourned," the Scripture saying: "But to what shall I liken this generation? It is like to children sitting in the marketplace," and so forth. Therefore, free intelligence and passive interpretation of allegory are not granted to us: but whatever we are about to say concerning the children must be referred to the likeness of the generation. These children who sit in the marketplace are those of whom Isaiah speaks: "Behold I and my children, whom God has given me" (Isa. VIII, 18). And in the eighteenth psalm (Vers. 8): "The testimony of the Lord is faithful, giving wisdom to little ones." And elsewhere: "Out of the mouth of infants and sucklings you have perfected praise" (Ps. VIII, 3). These children therefore sat in the marketplace, or ἐν ἀγορᾷ, which is more significantly said in Greek, where many things are for sale. And because the people of the Jews did not wish to hear, they did not only speak to them, but cried out with full throats: "We have piped to you, and you have not danced; we have provoked you so that you might do good works to our song, and dance to our pipe, just as David also danced before the ark of the Lord (II Kings VI), and you would not. We have lamented, and provoked you to penance, and you did not wish to do even this, scorning both preachings, as much the exhortation to virtues as the penance after sins. Nor is it a wonder if you have despised the double way of salvation, since you have equally rejected fasting and fullness. If fasting pleases you, why did John displease you?

(Vers. 20.) Tunc coepit exprobrare civitatibus in quibus sunt factae plurimae virtutes ejus, quia non egissent poenitentiam. Exprobratio civitatum Chorozain, et Bethsaidae et Capharnaum, capituli hujus titulo panditur. Quod ideo exprobraverit eis, quia post factas virtutes et signa quamplurima, non egerint poenitentiam.

(Vers. 21, 22.) Vae tibi, Chorozain; vae tibi, Bethsaida: quia si in Tyro et Sidone factae essent virtutes quae factae sunt in vobis, olim in cilicio et cinere poenitentiam egissent. Verumtamen dico vobis: Tyro et Sidoni remissius erit in die judicii, quam vobis. Chorozain et Bethsaida, urbes Galilaeae, a Salvatore planguntur, quod post tanta signa atque virtutes non egerint poenitentiam, et praeferuntur eis Tyrus et Sidon, urbes idololatriae et vitiis deditae. Praeferuntur autem ideo, quod Tyrus et Sidon naturalem tantum legem calcaverint, istae vero post transgressionem naturalis Legis et scriptae, etiam signa quae apud eas facta sunt, parvi duxerint. Quaerimus ubi scriptum sit, quod in Chorozain et Bethsaida Dominus signa fecerit. Supra legimus: Et circuibat civitates omnes et vicos, curans omnem infirmitatem, et reliqua (Supra IV, 23). Inter caeteras ergo civitates et viculos, aestimandum est in Chorozain quoque et Bethsaida Dominum signa fecisse.

(Vers. 23.) Et tu, Capharnaum, numquid usque in coelum exaltaberis, usque in infernum descendens? In altero exemplari reperimus: Et tu, Capharnaum, quae usque in coelum exaltata es, usque ad inferna descendes. Et est duplex intelligentia. Vel ideo ad inferna descendes, quia contra praedicationem meam superbissime restitisti. Vel ideo, quia exaltata usque ad coelum meo hospitio, et meis signis atque virtutibus, tantum habens privilegium, majoribus plecteris suppliciis, quod his quoque credere noluisti.

(Vers. 23, 24.) Quia si in Sodomis [Al. Sydonis] factae fuissent virtutes, quae factae sunt in te, forte mansissent usque in hunc diem. Verumtamen dico vobis: quia terrae Sodomorum remissius erit in die judicii quam tibi. Quaerat prudens lector et dicat: si Tyrus et Sidon et Sodoma potuerunt agere poenitentiam ad praedicationem Salvatoris, signorumque miracula, non sunt in culpa quod non crediderunt: sed vitium silentii in eo est, qui acturis poenitentiam noluit praedicare. Ad quod facilis et aperta responsio est: ignorare nos judicia Dei, et singularum dispensationum ejus sacramenta nescire.

(Vers. 20.) Then he began to upbraid the cities in which very many of his miracles were done, because they had not done penance. The upbraiding of the cities of Chorazin, and Bethsaida, and Capernaum, is opened by the title of this chapter. That He therefore upbraided them because after miracles and very many signs were done, they did not do penance.

(Vers. 21, 22.) "Woe to you, Chorazin; woe to you, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. But I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you." Chorazin and Bethsaida, cities of Galilee, are mourned by the Savior because after such great signs and miracles they did not do penance; and Tyre and Sidon, cities of idolatry and given to vices, are preferred to them. But they are preferred for this reason, that Tyre and Sidon only trampled upon the natural law, but these, after the transgression of the natural Law and the written one, also held as of little value the signs which were done among them. We ask where it is written that the Lord did signs in Chorazin and Bethsaida. Above we read: "And he went about all the cities and villages, healing every infirmity," and so forth (Above IV, 23). Among the other cities and villages, therefore, it is to be estimated that the Lord did signs in Chorazin also and Bethsaida.

(Vers. 23.) "And you, Capernaum, shall you be exalted up to heaven? you shall go down even unto hell." In another copy we find: "And you, Capernaum, who are exalted up to heaven, shall descend even to the lower parts." And there is a twofold understanding. Either you shall descend to the lower parts for this reason, because you most proudly resisted my preaching. Or for this reason, because having been exalted even to heaven by my hospitality, and by my signs and miracles, having such a great privilege, you shall be punished with greater supplications because you also refused to believe these.

(Vers. 23, 24.) "For if in Sodom [Al. Sidon] had been wrought the miracles that have been wrought in you, perhaps they had remained unto this day. But I say to you, that it shall be more tolerable for the land of Sodom in the day of judgment than for you." Let the prudent reader ask and say: if Tyre and Sidon and Sodom were able to do penance at the preaching of the Savior and the miracles of signs, they are not at fault that they did not believe: but the vice of silence is in him who did not wish to preach to those who would have done penance. To which there is an easy and open response: that we are ignorant of the judgments of God, and do not know the sacraments of his individual dispensations.

Propositum fuerat Domino Judaeae fines non excedere, ne justam Pharisaeis et sacerdotibus occasionem persecutionis daret. Unde et apostolis ante passionem praecepit: In viam gentium ne abieritis, et in civitates Samaritanorum ne intraveritis (Supra X, 5). Chorozain igitur et Bethsaida damnantur, quod praesenti Domino credere noluerunt. Tyrus et Sidon justificantur, quod apostolis illius crediderunt. Non quaeras tempora, cum credentium intuearis salutem. In Capharnaum autem, quae interpretatur villa pulcherrima, condemnatur incredula Jerusalem, cui dicitur per Ezechielem: Justificata est Sodoma ex te (Ezech. XVI, 52).

(Vers. 25.) In illo tempore, respondens Jesus, dixit: Confitebor, tibi, Pater, Domine coeli et terrae. Confessio, non semper poenitentiam, sed et gratiarum actionem significat; ut in psalmis saepissime legimus. Audiant qui Salvatorem non natum, sed creatum calumniantur, quod Patrem suum vocet coeli et terrae Dominum. Si enim et ipse creatura est, et creatura conditorem suum patrem appellare potest, stultum fuit non et sui et coeli ac terrae Dominum, vel Patrem similiter appellare. Quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis. Gratias agit et exsultat in Patre, quod apostolis sui adventus aperuerit sacramenta, quae ignoraverint Scribae et Pharisaei, qui sibi sapientes videntur, et in conspectu suo prudentes. Justificata est sapientia a filiis suis.

(Vers. 26.) Ita, Pater, quoniam sic placitum fuit ante te. Blandientis affectu loquitur ad Patrem, ut coeptum in apostolis beneficium compleatur.

(Vers. 27.) Omnia mihi tradita sunt a Patre meo. Et tradentem Patrem, et accipientem Filium, mystice intellige. Alioquin si juxta fragilitatem nostram sentire volumus, cum coeperit habere qui accipit, incipiet non habere qui dederit. Tradita autem sibi omnia, non coelum et terra, et elementa intelligenda sunt, et caetera quae ipse fecit et condidit: sed hi qui per Filium accessum habent ad Patrem, et ante rebelles, Deum postea sentire coeperunt. Et nemo novit Filium nisi Pater: neque Patrem quis novit nisi Filius, et cui voluerit Filius revelare. Erubescat Eunomius tantam sibi notitiam Patris et Filii, quantam alterutrum inter se habeant, vendicans. Quod si inde contendit, et suam insaniam consolatur, quia sequitur: Et cui voluerit Filius revelare. Aliud est naturae aequalitate nosse quod noveris, aliud revelantis dignatione.

It had been proposed by the Lord not to exceed the boundaries of Judea, lest he should give a just occasion of persecution to the Pharisees and priests. Whence also he commanded the apostles before the passion: "Go not into the way of the Gentiles, and into the cities of the Samaritans enter not" (Above X, 5). Chorazin therefore and Bethsaida are condemned because they refused to believe the present Lord. Tyre and Sidon are justified because they believed his apostles. Do not ask about the times when you behold the salvation of those who believe. But in Capernaum, which is interpreted as "most beautiful village," the unbelieving Jerusalem is condemned, to whom it is said through Ezekiel: "Sodom is justified by you" (Ezek. XVI, 52).

(Vers. 25.) At that time Jesus answering said: "I confess to you, O Father, Lord of heaven and earth." Confession does not always signify penance, but also the giving of thanks; as we read very often in the psalms. Let them hear, who calumniate the Savior as not born but created, that he calls his Father the Lord of heaven and earth. For if he himself is also a creature, and a creature can call his creator father, it was foolish not to call him similarly the Lord or Father of himself and of heaven and earth. Because you have hid these things from the wise and prudent, and have revealed them to little ones. He gives thanks and exults in the Father, because he has opened to the apostles the sacraments of his coming, which the Scribes and Pharisees were ignorant of, who seem wise to themselves and prudent in their own sight. Wisdom is justified by her children.

(Vers. 26.) "Yea, Father; for so it has seemed good in your sight." He speaks to the Father with the affection of one coaxing, so that the benefit begun in the apostles may be completed.

(Vers. 27.) "All things are delivered to me by my Father." Understand both the Father delivering and the Son receiving mystically. Otherwise if we wish to feel according to our fragility, when he who receives begins to have, he who gave will begin not to have. But all things delivered to him are not to be understood as heaven and earth and the elements and the rest which he himself made and founded: but these who through the Son have access to the Father, and who before were rebels, afterwards began to feel God. "And no one knows the Son but the Father: neither does any one know the Father but the Son, and he to whom it shall please the Son to reveal him." Let Eunomius blush, claiming for himself such great knowledge of the Father and the Son as each has between themselves. But if he contends from there, and consoles his own insanity, because it follows: "And he to whom it shall please the Son to reveal him." It is one thing to know what you know by equality of nature, another by the condescension of the one revealing.

(Vers. 28, 29.) Venite ad me, omnes qui laboratis et onerati estis: et ego reficiam vos. Tollite jugum meum super vos: et discite a me quia mitis sum et humilis corde: et invenietis requiem animabus vestris. Gravia onera esse peccati, et Zacharias propheta testatur, dicens, iniquitatem sedere super talentum plumbi (Zacch. V). Et Psalmista complorat: Iniquitates meae aggravatae sunt super me (Psal. XXXVII, 6). Vel certe eos qui gravissimo Legis jugo premebantur, ad Evangelii invitat gratiam.

(Vers. 30.) Jugum enim meum suave est, et onus meum leve est. Quomodo levius Lege Evangelium, cum in Lege homicidium, in Evangelio ira damnetur? Qua ratione Evangelii gratia facilior, cum in Lege adulterium, in Evangelio concupiscentia puniatur? In Lege multa praecepta sunt, quae Apostolus non posse compleri plenissime docet (Act. XV). In Lege opera requiruntur, quae qui fecerit, vivet in eis. In Evangelio voluntas quaeritur: quae etiamsi effectum non habuerit, tamen praemium non amittit. Evangelium ea praecipit quae possumus: ne scilicet concupiscamus: hoc in arbitrio nostro est. Lex cum voluntatem non puniat, punit effectum, ne adulterium facias. Finge in persecutione aliquam virginem prostitutam. Haec apud Evangelium, quia voluntate non peccat, virgo suscipitur: in Lege quasi corrupta repudiatur.

(Cap. XII.---Vers. 1.) In illo tempore abiit Jesus sabbato per sata: discipuli autem ejus esurientes coeperunt evellere spicas, et manducare. In alio quoque evangelista legimus, quod propter nimiam importunitatem, nec vescendi quidem habebant locum, et ideo quasi homines esuriebant (Marc. II, et Luc. VI). Quod autem spicas segetum manibus confricant, et inediam consolantur, vitae austerioris indicium est; non praeparatas epulas, sed cibos simplices quaerentium.

(Vers. 2.) Pharisaei autem videntes, dixerunt ei: Ecce discipuli tui faciunt, quod non licet eis facere sabbatis. Nota quod primi apostoli Salvatoris litteram sabbati destruunt, adversus Ebionitas, qui cum caeteros recipiant apostolos, Paulum quasi transgressorem legis repudiant.

(Vers. 3, 4.) At ille dixit eis: Non legistis quid fecerit David, quando esuriit, et qui cum eo erant: quomodo intravit in domum Dei, et panes propositionis comedit, quos non licebat ei comedere, neque his qui cum eo erant, nisi solis sacerdotibus? Ad confutandam calumniam Pharisaeorum, veteris recordatur historiae, quando David fugiens Saulem, venit in Nobe, et ab Achimelech sacerdote susceptus, postulavit cibos, qui cum panes laicos non haberet, dedit ei consecratos, quibus non licebat vesci nisi solis sacerdotibus et levitis.

(Vers. 28, 29.) "Come to me, all you that labor and are burdened: and I will refresh you. Take up my yoke upon you: and learn of me, because I am meek and humble of heart: and you shall find rest for your souls." That the burdens of sin are heavy, also Zechariah the prophet testifies, saying that iniquity sits upon a talent of lead (Zech. V). And the Psalmist mourns: "My iniquities are grown heavy upon me" (Ps. XXXVII, 6). Or certainly He invites those who were pressed down by the very heavy yoke of the Law to the grace of the Gospel.

(Vers. 30.) "For my yoke is sweet, and my burden is light." How is the Gospel lighter than the Law, when in the Law homicide is condemned, but in the Gospel anger? By what reason is the grace of the Gospel easier, when in the Law adultery is punished, but in the Gospel concupiscence? In the Law there are many precepts which the Apostle teaches cannot be most fully completed (Acts XV). In the Law works are required, which he who shall do them shall live in them. In the Gospel the will is sought: which even if it should not have effect, yet it does not lose the reward. The Gospel commands those things which we can do: namely, that we do not covet: this is in our power. The Law, although it does not punish the will, punishes the effect, lest you commit adultery. Imagine some virgin prostituted in a persecution. This one in the Gospel, because she does not sin in will, is received as a virgin: in the Law she is repudiated as if corrupted.

(Cap. XII.---Vers. 1.) At that time Jesus went through the corn on the sabbath: and his disciples being hungry began to pluck the ears, and to eat. In another evangelist we read also that on account of too much importunity they did not even have a place to eat, and therefore as men they were hungry (Mark II, and Luke VI). Moreover, that they rub the ears of the crops with their hands and console their hunger is an indication of a more austere life; seeking not prepared banquets, but simple foods.

(Vers. 2.) And the Pharisees seeing them, said to him: "Behold your disciples do that which is not lawful for them to do on the sabbath." Note that the first apostles of the Savior destroy the letter of the sabbath, against the Ebionites, who while they receive the other apostles, repudiate Paul as if a transgressor of the law.

(Vers. 3, 4.) But he said to them: "Have you not read what David did when he was hungry, and they that were with him: how he entered into the house of God, and ate the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for the priests only?" To refute the calumny of the Pharisees, he remembers the ancient history, when David fleeing from Saul, came to Nob, and being received by Ahimelech the priest, asked for food; who, since he did not have common loaves, gave him the consecrated ones, which it was not lawful for any to eat except the priests and levites only.

Et hoc tantum interrogavit si essent mundi pueri a mulieribus: et illo respondente, ab heri et nudiustertius, non dubitavit panes dare, melius arbitratus, propheta dicente: Misericordiam volo, et non sacrificium (Osee, VI, 6), de famis periculo homines liberare, quam Deo offerre sacrificium. Hostia enim placabilis Deo, hominum salus est. Opponit ergo Dominus, et dicit: Si et David sanctus est, et Achimelech pontifex a vobis non reprehenditur, sed Legis uterque mandatum probabili excusatione transgressi sunt, et fames in causa est, cur eamdem famem non probatis in apostolis, quam probatis in caeteris? Quamquam et in hoc magna distantia sit. Isti spicas in sabbato manu confricant, illi panes comederunt Leviticos, et ad sabbati solemnitatem accedebant Neomeniarum dies, quibus in convivio requisitus fugit ex aula regia. Observa quod panes propositionis nec David, nec pueri ejus acceperint, antequam se a mulieribus mundos esse responderent.

(Vers. 5.) Aut non legistis in Lege, quia sabbatis sacerdotes in templo sabbatum violant, et sine crimine sunt? Calumniamini, inquit, discipulos meos, cur per segetes transeuntes, spicas triverint, et hoc fecerint famis necessitate cogente, cum et ipsi sabbatum violetis in Templo, immolantes victimas, caedentes tauros, holocausta super lignorum struem incendio concremantes: et juxta alterius Evangelii fidem (Joan. VI), circumcidentes parvulos in sabbato, ut dum aliam Legem servare cupitis, sabbatum destruatis. Numquam autem Leges Dei sibi contrariae sunt. Et prudenter ubi transgressionis discipuli sui argui poterant, David et Achimelech dicit exempla sectatos: veram autem et absque necessitatis obtentu, sabbati praevaricationem in ipsos refert, qui calumniam fecerant.

(Vers. 6.) Dico autem vobis, quia templo major est hic. Hic, non pronomen, sed adverbium loci est; quod major templo sit locus, qui Dominum templi teneat.

(Vers. 7.) Si autem sciretis quid est: Misericordiam volo, et non sacrificium (Osee VI, 6): numquam condemnassetis innocentes. Quid sit, volo misericodiam, et non sacrificium, supra diximus. Quod autem sequitur: Numquam condemnassetis innocentes, de apostolis intelligendum est. Et est sensus: Si misericordiam comprobastis Achimelech, eo quod fame periclitantem refocillaverit David et pueros ejus: quare discipulos meos condemnatis, qui nihil tale fecerunt?

(Vers. 8.) Et cum inde transisset, venit in synagogam eorum. Et ecce homo manum habens aridam. Tertius decimus iste est, qui curatur in synagoga. Et notandum, quod non in itinere et foris, sed in conciliabulo Judaeorum manus arida fuerit sanata.

And he only asked if the boys were clean from women: and upon his responding, "from yesterday and the day before yesterday," he did not hesitate to give the loaves, thinking it better, the prophet saying: "I will have mercy and not sacrifice" (Hosea VI, 6), to free men from the danger of hunger than to offer sacrifice to God. For a host pleasing to God is the salvation of men. The Lord therefore opposes them and says: "If both David is holy, and Ahimelech the high priest is not rebuked by you, but each transgressed the mandate of the Law with a probable excuse, and hunger is the cause, why do you not approve the same hunger in the apostles which you approve in the others?" Although in this too there is a great distance. These rub ears in their hand on the sabbath, those ate Levitical loaves; and to the solemnity of the sabbath there were added the days of the New Moons, on which being sought for the banquet he fled from the royal court. Observe that neither David nor his boys received the loaves of proposition before they answered that they were clean from women.

(Vers. 5.) "Or have you not read in the Law, that on the sabbath days the priests in the temple break the sabbath, and are without blame?" You calumniate, He says, my disciples, why passing through the cornfields they rubbed the ears, and did this hunger compelling of necessity, when you yourselves break the sabbath in the Temple, immolating victims, slaying bulls, burning holocausts upon a pile of wood by fire: and according to the faith of another Gospel (John VII), circumcising infants on the sabbath, so that while you desire to keep another Law, you destroy the sabbath. But never are the Laws of God contrary to themselves. And prudently where his disciples could be accused of transgression, He says they followed the examples of David and Ahimelech: but the true prevarication of the sabbath, and without the pretext of necessity, He refers back to those very ones who had made the calumny.

(Vers. 6.) "But I tell you that there is here a greater than the temple." Hic (here) is not a pronoun, but an adverb of place; that the place is greater than the temple which holds the Lord of the temple.

(Vers. 7.) "And if you knew what this means: I will have mercy, and not sacrifice (Hosea VI, 6): you would never have condemned the innocent." What this means, "I will have mercy and not sacrifice," we have said above. Moreover, what follows: "You would never have condemned the innocent," is to be understood of the apostles. And the sense is: If you approved mercy in Ahimelech, because he refreshed David and his boys when they were in danger from hunger: why do you condemn my disciples, who did no such thing?

(Vers. 8.) And when he had passed from there, he came into their synagogue. And behold there was a man who had a withered hand. This is the thirteenth who is cured in the synagogue. And it is to be noted that not on the way and outside, but in the assembly of the Jews was the withered hand healed.

(Vers. 9.) Et interrogabant eum, dicentes: Si licet sabbatis curare: ut accusarent eum. Quia destructionem sabbati, quam [Al. qua et discipulos] Pharisaei in discipulis arguebant, probabili exemplo excusaverat, ipsum calumniari volunt: et interrogant utrum liceat curare in sabbatis; ut si non curaverit, crudelitatis aut imbecillitatis; si curaverit, transgressionis accusarent [Al. accusent].

(Vers. 10 seqq.) Ipse autem dixit illis: Quis erit ex vobis homo qui habeat ovem unam, et si ceciderit haec sabbatis in foveam, nonne tenebit et levabit [Al. allevabit] eam? Quanto magis melior est homo ove! Itaque licet sabbatis benefacere. Sic solvit propositam quaestionem, ut interrogantes avaritiae condemnaret. Si vos, inquit, in sabbato ovem et aliud quodlibet animal in foveam decidens, eripere festinatis, non animali, sed vestrae avaritiae consulentes, quanto magis ego hominem, qui multo melior est ove, debeo liberare!

(Vers. 13.) Tunc ait homini: Extende manum tuam. Et extendit, et restituta est sanitati sicut altera. In Evangelio, quo utuntur Nazaraeni et Ebionitae (quod nuper in Graecum de Hebraeo sermone transtulimus, et quod vocatur a plerisque Matthaei authenticum), homo iste, qui aridam habet manum, caementarius scribitur: istius modi vocibus auxilium precans: Caementarius eram, manibus victum quaeritans: precor te, Jesu, ut mihi restituas sanitatem, ne turpiter mendicem cibos. Usque ad adventum Salvatoris arida manus in synagoga fuit Judaeorum, et Dei opera non fiebant in ea: postquam ille venit in terras, reddita est in apostolis credentibus dextera, et operi pristino restituta.

(Vers. 14.) Exeuntes autem Pharisaei, consilium faciebant adversus eum, quomodo perderent eum. Quod Domino moliuntur insidias, livor in causa est. Quid enim fecerat, ut Pharisaeos ad interfectionem sui provocaret? nempe quod homo extenderat manum. Quis enim Pharisaeorum in die sabbati non extendit manum, portans cibos, calicemque porrigens, et caetera quae victui necessaria sunt? Si ergo manum extendere et alimenta sublevare vel potum in sabbato, non est criminis: cur hoc in alio arguunt quod ipsi facere coarguuntur, praesertim cum iste caementarius nihil tale portaverit, sed ad praeceptum Domini solam extenderit manum?

(Vers. 15 seqq.) Jesus autem sciens, recessit inde, et secuti sunt eum multi, et curavit eos omnes. Et proecepit eis, ne manifestum eum facerent, ut adimpleretur quod dictum est per Isaiam prophetam, dicentem. Sciens insidias eorum, quod vellent perdere Salvatorem suum, recessit inde, ut Pharisaeis contra se occasionem impietatis auferret.

(Vers. 9.) And they asked him, saying: "Is it lawful to heal on the sabbath days?" that they might accuse him. Because he had excused by a probable example the destruction of the sabbath, which the Pharisees were arguing against in the disciples, they wish to calumniate him himself: and they ask whether it is lawful to heal on the sabbaths; so that if he did not heal, they might accuse him of cruelty or weakness; if he did heal, of transgression.

(Vers. 10 seqq.) But he said to them: "What man shall there be among you, that has one sheep: and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up? How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath days." Thus He solved the proposed question, so that He condemned the questioners of avarice. If you, He says, on the sabbath hasten to rescue a sheep and any other animal falling into a pit, consulting not the animal, but your own avarice, how much more ought I to free a man, who is much better than a sheep!

(Vers. 13.) Then he says to the man: "Stretch forth your hand." And he stretched it forth, and it was restored to health even as the other. In the Gospel which the Nazarenes and Ebionites use (which we recently translated from the Hebrew speech into Greek, and which is called by most the authentic Matthew), this man who has a withered hand is written to be a stonemason (caementarius): praying for help with words of this sort: "I was a stonemason, seeking a living with my hands: I pray you, Jesus, that you restore health to me, lest I shamefully beg for food." Until the coming of the Savior the withered hand was in the synagogue of the Jews, and the works of God were not done in it: after He came into the lands, the right hand was restored in the believing apostles, and restored to its original work.

(Vers. 14.) And the Pharisees going out, made a consultation against him, how they might destroy him. That they devise snares against the Lord, envy is the cause. For what had He done, that he should provoke the Pharisees to the killing of himself? namely, that a man had stretched forth his hand. For who of the Pharisees on the sabbath day does not stretch forth his hand, carrying foods, and reaching out a cup, and other things which are necessary for life? If therefore to stretch forth the hand and lift up nourishment or drink on the sabbath is not a crime: why do they argue this in another which they themselves are co-argued of doing, especially when this stonemason carried no such thing, but at the command of the Lord only stretched forth his hand?

(Vers. 15 seqq.) But Jesus knowing it, retired from there: and many followed him, and he healed them all. And he charged them that they should not make him known: that it might be fulfilled which was spoken by Isaiah the prophet, saying. Knowing their snares, because they wished to destroy their Savior, He retired from there, that He might take away from the Pharisees an occasion of impiety against Him.

(Vers. 18.) Ecce puer meus, quem elegi: dilectus meus, in quo bene complacuit animae meae. Ponam spiritum meum super eum, et judicium gentibus nuntiabit. Non contendet, neque clamabit. Per Isaiam prophetam ex persona Patris hoc dicitur: Ponam spiritum meum super eum (Isai. XLII, 1). Spiritus ponitur non super Dei verbum, et super unigenitum, qui de sinu processit Patris, sed super eum, de quo dictum est: Ecce puer meus (Ibidem).

(Vers. 19.) Neque audiet aliquis in plateis vocem ejus. Lata enim est et spatiosa via, quae ducit ad perditionem, et multi ingrediuntur per eam (Supra VIII). Qui multi vocem non audiunt Salvatoris, quia non sunt in arcta via, sed in spatiosa.

(Vers. 20, 21.) Arundinem quassatam non confringet, et linum fumigans non exstinguet, donec ejiciat ad victoriam judicium: et in nomine ejus gentes sperabunt. Qui peccatori non porrigit manum, nec portat onus fratris sui, iste calamum quassatum confringit. Et qui modicam scintillam fidei contemnit in parvulis, hic linum exstinguit fumigans. Quorum neutrum Christus fecit; ad hoc enim venerat, ut salvum faceret quod perierat.

(Vers. 22.) Tunc oblatus est ei daemonium habens, caecus, et mutus, et curavit eum, ita ut loqueretur et videret. Et stupebant omnes turbae, et dicebant: Numquid hic est filius David? Pharisaei autem audientes, dixerunt: Hic non ejicit daemones, nisi in Beelzebub principe daemoniorum. Tria signa simul in uno homine perpetrata sunt: Caecus videt, mutus loquitur, possessus a daemone liberatur. Quod et tunc quidem carnaliter factum est, sed et quotidie completur in conversione credentium, ut expulso daemone, primum fidei lumen aspiciant, deinde in laudes Dei tacentia prius ora laxentur.

(Vers. 25.) Jesus autem sciens cogitationes eorum, dixit eis: Omne regnum in se divisum desolabitur, et omnis civitas vel domus divisa contra se, non stabit. Turbae stupebant et confitebantur eum, qui tanta signa faciebat, esse filium David: Pharisaei vero opera Dei principi daemoniorum deputabant. Quibus Dominus non ad dicta, sed ad cogitata respondit: ut vel sic compellerentur credere potentiae ejus, qui cordis videbat occulta.

(Vers. 26.) Et si Satanas Satanam ejicit, adversus se divisus est; quomodo ergo stabit regnum ejus? Non potest regnum et civitas contra se divisa perstare; sed quomodo concordia parvae res crescunt, ita discordia maximae dilabuntur. Si ergo Satanas pugnat contra se, et daemon inimicus est daemonis, deberet jam mundi venisse consummatio; ut non haberent in eo locum adversariae potestates, quarum inter se bellum, pax hominum est.

(Vers. 18.) "Behold my servant whom I have chosen: my beloved, in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not contend, nor cry out." This is said through Isaiah the prophet from the person of the Father: "I will put my spirit upon him" (Isa. XLII, 1). The Spirit is placed not upon the Word of God, and upon the Only-begotten who proceeded from the bosom of the Father, but upon him of whom it was said: "Behold my servant" (Ibidem).

(Vers. 19.) "Neither shall any man hear his voice in the streets." For wide and spacious is the way that leads to perdition, and many enter through it (Above VIII). Which many do not hear the voice of the Savior, because they are not in the narrow way, but in the spacious one.

(Vers. 20, 21.) "The bruised reed he shall not break, and smoking flax he shall not extinguish, till he send forth judgment unto victory: and in his name the Gentiles shall hope." He who does not reach out a hand to a sinner, nor carry the burden of his brother, he breaks the bruised reed. And he who despises a moderate spark of faith in little ones, he extinguishes the smoking flax. Neither of which Christ did; for he had come for this, that he might make safe what had perished.

(Vers. 22.) Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw. And all the multitudes were amazed, and said: "Is not this the son of David?" But the Pharisees hearing it, said: "This man casts not out devils but by Beelzebub the prince of the devils." Three signs were performed at once in one man: the blind sees, the dumb speaks, the one possessed by a devil is freed. Which indeed was then done carnally, but also is daily completed in the conversion of believers, so that the devil being expelled, they first behold the light of faith, then the mouths previously silent are loosed into the praises of God.

(Vers. 25.) But Jesus knowing their thoughts, said to them: "Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand." The multitudes were amazed and confessed him who did such great signs to be the son of David: but the Pharisees were ascribing the works of God to the prince of devils. To whom the Lord responded not to their words, but to their thoughts: so that even thus they might be compelled to believe in the power of him who saw the secrets of the heart.

(Vers. 26.) "And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?" A kingdom and a city divided against itself cannot stand; but just as by concord small things grow, so by discord the greatest things fall away. If therefore Satan fights against himself, and a devil is an enemy of a devil, the consummation of the world ought already to have come; so that the adversary powers would not have a place in it, whose war between themselves is the peace of men.

Si autem putatis, o Scribae et Pharisaei, quod recessio daemonum obedientia sit in principem suum, ut homines ignorantes fraudulenta simulatione deludant, quid potestis dicere de corporum sanitatibus, quas Dominus perpetravit? Aliud est si membrorum quoque debilitates et spiritualium virtutum insignia daemonibus assignatis.

(Vers. 27.) Et si ego in Beelzebub ejicio daemones, filii vestri in quo ejiciunt? Ideo ipsi judices vestri erunt. Filios Judaeorum, vel exorcistas gentis illius, ex more significat, vel apostolos, ex eorum stirpe generatos. Si exorcistas, qui ad invocationem Dei ejiciebant daemones, coarctat interrogatione prudenti, ut confiteantur Spiritus sancti esse opus. Quod si expulsio daemonum, inquit, in filiis vestris, Deo, non daemonibus deputatur: quare in me idem opus non eamdem habeat et causam? Ergo ipsi judices vestri erunt, non potestate, sed comparatione: dum illi expulsionem daemonum Deo assignant; vos Beelzebub principi daemoniorum. Sin autem de apostolis dictum est, quod et magis intelligere debemus, ipsi erunt judices eorum: quia sedebunt in duodecim soliis, judicantes duodecim tribus Israel (Matth. XIX, et Luc. XXII).

(Vers. 28.) Si autem ego in spiritu Dei ejicio daemones. In Luca istum locum ita scriptum legimus: Si autem ego in digito Dei ejicio daemones (Luc. XI, 20). Iste est digitus quem confitentur et Magi, qui contra Moysen et Aaron signa faciebant, dicentes: Digitus Dei est iste (Exod. IV, 29): quo tabulae lapideae scriptae sunt in monte Sina (Deut. IX). Si igitur manus et brachium Dei, Filius est; et digitus ejus Spiritus sanctus, Patris, et Filii, et Spiritus sancti una substantia est: non te scandalizet membrorum inaequalitas, cum aedificet unitas corporis.

Igitur pervenit in vos regnum Dei. Vel seipsum significat, de quo in alio loco scriptum est: Regnum Dei intra vos est (Luc. XVII, 21). Et: Medius stat inter vos, quem nescitis (Joan. XXVI): vel certe illud regnum quod et Joannes et ipse Dominus praedicaverant: Poenitentiam agite, appropinquabit enim regnum coelorum (Supra III, 2). Est et tertium regnum Scripturae sanctae, quod aufertur a Judaeis, et tradetur genti facienti fructus ejus (Infra XXI).

(Vers. 29.) Aut quomodo potest quisquam intrare in domum fortis, et vasa ejus diripere, nisi prius alligaverit fortem, et tunc domum illius diripiet? Non debemus esse securi: Adversarius noster fortis, victoris quoque vocibus comprobatur. Domus illius mundus, qui in maligno positus est (I Joan. V), non creatoris dignitate, sed magnitudine delinquentis. Vasa ejus nos quondam fuimus. Alligatus est fortis, et religatus in tartarum, et Domini contritus pede: et direptis sedibus tyranni, captiva ducta est captivitas.

But if you think, O Scribes and Pharisees, that the departure of the devils is obedience to their prince, so that they might delude ignorant men with fraudulent simulation, what can you say of the healings of bodies which the Lord performed? It is another thing if you also assign to devils the infirmities of members and the insignia of spiritual virtues.

(Vers. 27.) "And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges." He signifies the children of the Jews, or the exorcists of that nation, according to custom, or the apostles, generated from their stock. If the exorcists, who at the invocation of God cast out devils, he constrains them with a prudent interrogation, so that they might confess it to be the work of the Holy Spirit. For if the expulsion of devils, he says, in your children, is ascribed to God and not to devils: why in me should the same work not have the same cause? Therefore they shall be your judges, not by power, but by comparison: while they assign the expulsion of devils to God; you, to Beelzebub the prince of devils. But if it is said of the apostles, which we also ought rather to understand, they themselves shall be their judges: because they shall sit on twelve thrones, judging the twelve tribes of Israel (Matth. XIX, and Luke XXII).

(Vers. 28.) "But if I by the spirit of God cast out devils." In Luke we read this place written thus: "But if I by the finger of God cast out devils" (Luke XI, 20). This is the finger which even the Magi confessed, who performed signs against Moses and Aaron, saying: "This is the finger of God" (Exod. IV, 29): by which the stone tables were written on Mount Sinai (Deut. IX). If therefore the hand and arm of God is the Son; and His finger the Holy Spirit, the substance of the Father, and of the Son, and of the Holy Spirit is one: let not the inequality of members scandalize you, since the unity of the body builds up.

Therefore the kingdom of God is come upon you." Either He signifies Himself, of whom it is written in another place: "The kingdom of God is within you" (Luke XVII, 21). And: "There stands one in the midst of you, whom you know not" (John I, 26): or certainly that kingdom which both John and the Lord Himself had preached: "Do penance, for the kingdom of heaven will draw near" (Above III, 2). There is also a third kingdom of Holy Scripture, which is taken away from the Jews, and shall be given to a nation yielding the fruits thereof (Below XXI).

(Vers. 29.) "Or how can any one enter into the house of a strong man, and rifle his goods, unless he first bind the strong man, and then he will rifle his house?" We ought not to be secure: our adversary is strong, also proved by the words of the victor. His house is the world, which is seated in wickedness (I John V), not by the dignity of the creator, but by the magnitude of the delinquent. His vessels we once were. The strong man is bound, and relegated to Tartarus, and crushed by the foot of the Lord: and the seats of the tyrant being rifled, captivity was led captive.

(Vers. 30, 31.) Qui non est mecum, contra me est: et qui non congregat mecum, spargit. Ideo dico vobis: omne peccatum et blasphemia remittetur hominibus: spiritus autem blasphemiae non remittetur. Non putet hoc quisquam de haereticis dictum et schismaticis (quamquam et ita ex superfluo possit intelligi), sed ex consequentibus textuque sermonis ad diabolum refertur: eo quod non possint opera Salvatoris Beelzebub operibus comparari. Ille cupit animas hominum tenere captivas; Dominus liberare. Ille praedicat idola; hic unius Dei notitiam. Ille trahit ad vitia: hic ad virtutes revocat. Quomodo ergo possunt inter se habere concordiam, quorum opera divisa [Al. diversa] sunt?

(Vers. 32.) Et quicumque dixerit verbum contra Filium hominis, remittetur ei: qui autem dixerit contra Spiritum sanctum, non remittetur ei, neque in hoc saeculo, neque in futuro. Et quomodo quidam nostrorum episcopos atque presbyteros post blasphemiam Spiritus sancti, in suum recipiunt gradum, cum Salvator dicat, omne peccatum et blasphemiam dimitti hominibus: qui autem in Spiritum sanctum blasphemaverit, non dimitti ei neque in praesenti tempore, neque in futuro? Nisi forte illud de Marco evangelista sumamus exemplum, qui causas tantae irae manifestius expressit, dicens: Quia dicebant, spiritum immundum habet. Ergo quicumque opera Salvatoris Beelzebub principi daemoniorum deputarit; et dixerit Filium Dei habere spiritum immundum, huic nullo tempore blasphemia remittetur (Marc. III, 22).

Vel ita locus iste intelligendus est: Qui verbum dixerit contra Filium hominis, scandalizatus carne mea, et me hominem tantum arbitrans, quod filius sim fabri, et fratres habeam, Jacobum, et Joseph, et Judam; et homo vorator, et vini potator sim, talis opinio atque blasphemia, quamquam culpa non careat erroris, tamen habeat veniam propter corporis vilitatem (Marc VI Luc III Matth XI). Qui autem manifeste intelligens opera Dei, cum de virtute negare non possit, eadem stimulatus invidia, calumniatur; et Christum Deique Verbum, et opera Spiritus sancti dicit esse Beelzebub: isti non dimittetur neque in praesenti saeculo, neque in futuro.

(Vers. 33.) Aut facite arborem bonam, et fructum ejus bonum: aut facite arborem malam, et fructum ejus malum. Siquidem ex fructu arbor agnoscitur. Constringit eos syllogismo, quem Graeci vocant *ἄῤφυκτον*, nos inevitabilem possumus appellare: qui interrogatos hinc inde concludit, et utroque cornu premit. Si, inquit, diabolus malus est, bona opera facere non potest. Si autem bona sunt quae facta cernitis, sequitur ut non sit diabolus qui ea facit. Neque enim fieri potest, ut ex malo bonum, aut ex bono oriatur malum.

(Vers. 30, 31.) "He that is not with me, is against me: and he that gathers not with me, scatters. Therefore I say to you: every sin and blasphemy shall be forgiven to men: but the blasphemy of the Spirit shall not be forgiven." Let no one think this is said of heretics and schismatics (although it could also be understood so as superfluous), but from the consequences and the context of the discourse it is referred to the devil: because the works of the Savior cannot be compared to the works of Beelzebub. He desires to hold the souls of men captive; the Lord to free them. He preaches idols; this one the knowledge of the one God. He draws to vices: this one recalls to virtues. How therefore can they have concord between themselves, whose works are divided [Al. diverse]?

(Vers. 32.) "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to come." And how do some of our people receive bishops and priests back into their rank after blasphemy of the Holy Spirit, when the Savior says, that every sin and blasphemy is forgiven to men: but he that shall blaspheme against the Holy Spirit, it is not forgiven him neither in the present time, nor in the future? Unless perhaps we take that example from Mark the evangelist, who more clearly expressed the causes of such great anger, saying: "Because they said, he has an unclean spirit." Therefore whosoever shall ascribe the works of the Savior to Beelzebub the prince of devils; and shall say that the Son of God has an unclean spirit, to him at no time shall blasphemy be forgiven (Mark III, 22).

Or thus this place is to be understood: He who shall speak a word against the Son of man, being scandalized by my flesh, and thinking me only a man, because I am the son of a carpenter, and have brothers, James, and Joseph, and Jude. And that I am a man gluttonous, and a wine-drinker. Such an opinion and blasphemy, although it does not lack the fault of error, yet has pardon on account of the vileness of the body (Mark VI, Luke III, Matth. XI). But he who clearly understanding the works of God, when he cannot deny concerning the power, being goaded by the same envy, calumniates; and says that Christ and the Word of God, and the works of the Holy Spirit are Beelzebub: to this one it shall not be forgiven neither in the present world, nor in the future.

(Vers. 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." He constrains them with a syllogism, which the Greeks call aphykton, we can call inevitable: which concludes those interrogated on both sides, and presses with either horn. If, he says, the devil is evil, he cannot do good works. But if those things which you see done are good, it follows that it is not the devil who does them. For it cannot happen, that from evil good, or from good evil should arise.

Quod autem sequitur: (Vers. 34.) Progenies viperarum, quomodo potestis bona loqui cum sitis mali? Ex abundantia enim cordis os loquitur. Ostendit illos arborem malam, et tales afferre fructus blasphemiae redundantes [Al. redundantis], qualia habeant semina diaboli.

(Vers. 35.) Bonus homo de bono thesauro profert bona. Et malus homo de malo thesauro profert mala. Vel ipsos Judaeos Dominum blasphemantes ostendit de quali thesauro blasphemias proferant, vel cum superiori quaestione haeret sententia, quod quomodo non possit bonus homo proferre mala, nec malus bona: sic non possit Christus mala, et diabolus bona opera facere.

(Vers. 36, 37.) Dico autem vobis, quoniam omne verbum otiosum, quod locuti fuerint homines, reddent rationem de eo in die judicii. Ex verbis enim tuis justificaberis, et ex verbis tuis condemnaberis. Hoc quoque haeret cum superioribus. Et est sensus: Si otiosum verbum, quod nequaquam aedificat audientes, non est absque periculo ejus qui loquitur, et in die judicii redditurus est unusquisque rationem sermonum suorum: quanto magis vos, qui opera Spiritus sancti calumniamini, et dicitis me in Beelzebub principe daemoniorum ejicere daemonia, reddituri estis rationem calumniae vestrae! Otiosum verbum est, quod sine utilitate loquentis dicitur et audientis: si omissis seriis, de rebus frivolis loquamur, et fabulas narremus antiquas. Caeterum qui scurrilia replicat, et cachinnis ora dissolvit et aliquid profert turpitudinis, hic non otiosi verbi, sed criminosi tenebitur reus.

(Vers. 38.) Tunc responderunt ei quidam de Scribis et Pharisaeis, dicentes: Magister, volumus a te signum videre. Sic signum postulant, quasi quae viderant, signa non fuerint. Sed in alio Evangelista quid petant plenius explicatur: Volumus a te signum videre de coelo (Marc. VIII, 11). Vel in morem Eliae ignem de sublimi venire cupiebant, vel in similitudinem Samuelis, tempore aestivo contra naturam loci mugire tonitrua, coruscare fulgura, imbres ruere, quasi non possint et illa calumniari, et dicere ex occultis et variis aeris passionibus accidisse. Nam qui calumniaris ea quae oculis vides, manu tenes, utilitate sentis: quid facturus es de his quae de coelo venerint? Utique respondebis, et magos in Aegypto multa signa fecisse de coelo (Exod. VII).

(Vers. 39.) Qui respondens, ait illis: Generatio mala et adultera. Egregie dixit adultera: quia dimiserat virum, et juxta Ezechielem, multis se amatoribus copulaverat (Ezech. XVI).

As for what follows: (Vers. 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 speaks." He shows that they are an evil tree, and bring forth such fruits redundant with blasphemy, as they have the seeds of the devil.

(Vers. 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." Either He shows the Jews themselves blaspheming the Lord from what kind of treasure they bring forth blasphemies, or the sentence adheres to the previous question, that just as a good man cannot bring forth evil things, nor an evil man good things: so Christ cannot do evil works, and the devil cannot do good ones.

(Vers. 36, 37.) "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. For by your words you shall be justified, and by your words you shall be condemned." This also adheres to the previous things. And the sense is: If an idle word, which in no way edifies the hearers, is not without danger to him who speaks, and every one is to render an account of his speeches in the day of judgment: how much more you, who calumniate the works of the Holy Spirit, and say that I cast out devils in Beelzebub the prince of devils, are to render an account of your calumny! An idle word is that which is said without utility to the speaker and the hearer: if omitting serious things, we speak of frivolous things, and tell ancient fables. Otherwise he who repeats scurrilous things, and dissolves his mouth into laughter and brings forth anything of baseness, this one shall be held guilty not of an idle word, but of a criminal one.

(Vers. 38.) Then some of the Scribes and Pharisees answered him, saying: "Master, we would see a sign from thee." They so ask for a sign, as if the things they had seen were not signs. But in another Evangelist what they seek is more fully explained: "We would see a sign from thee from heaven" (Mark VIII, 11). Either they desired fire to come from on high in the manner of Elijah, or in the likeness of Samuel, in the summer time against the nature of the place, thunders to roar, lightnings to flash, rains to rush down, as if they could not also calumniate those, and say they happened from hidden and various passions of the air. For you who calumniate those things which you see with your eyes, hold in your hand, feel in utility: what are you going to do about those things which shall come from heaven? Certainly you will respond, that also the magicians in Egypt performed many signs from heaven (Exod. VII).

(Vers. 39.) Who answering, said to them: "An evil and adulterous generation." He excellently said adulterous: because she had dismissed her husband, and according to Ezekiel, had coupled herself to many lovers (Ezek. XVI).

(Vers. 40.) Signum quaerit, et signum non dabitur ei, nisi signum Jonae prophetae (Joan. II). Sicut enim fuit Jonas in ventre ceti tribus diebus et tribus noctibus: sic erit Filius hominis in corde terrae tribus diebus et tribus noctibus. De hoc loco plenius in Commentariis Jonae prophetae disputavimus: ad illum ergo locum lectoris diligentiam remittimus. Hoc breviter nunc dixisse contenti, quod synecdochice totum intelligatur ex parte: non quod omnes tres dies et tres noctes in inferno Dominus steterit; sed quod in parte Parasceves, et Dominicae, et tota die sabbati, tres dies et totidem noctes intelligantur.

(Vers. 41.) Viri Ninivitae surgent in judicio cum generatione ista, et condemnabunt eam: quia poenitentiam egerunt in praedicatione Jonae. Non sententiae potestate, sed comparationis exemplo. Et ecce plus quam Jonas hic. Hic, adverbium loci, non pronomen intelligas. Jonas, secundum Septuaginta Interpretes, triduo praedicavit: ego tanto tempore. Ille Assyriis genti incredulae: ego Judaeis populo Dei. Ille peregrinis: ego civibus. Ille voce locutus est simplici, nihil signorum faciens: ego tanta faciens signa, Beelzebub calumniam sustineo. Plus ergo est Jona hic, id est, in praesentiarum inter vos.

(Vers. 42.) Regina Austri surget in judicio cum generatione ista, et condemnabit eam quia venit a finibus terrae audire sapientiam Salomonis. Et ecce plus quam Salomon hic. Eodem modo condemnabit regina Austri populum Judaeorum, quo condemnabunt viri Ninivitae Israelem incredulum. Ista autem est regina Saba, de qua in Regum volumine et in Paralipomenon legimus (III Reg. X, II Par. IX): quae per tantas difficultates, gente sua et imperio derelictis, venit in Judaeam audire sapientiam Salomonis, et ei multa munera detulit. In Ninive autem et in regina Saba, occulte [Al. occulta] fides nationum praefertur Israel.

(Vers. 43.) Cum autem immundus spiritus exierit ab homine, ambulat per loca arida, quaerens requiem et non invenit. Tunc dicit. Quidam istum locum de haereticis dictum putant, quod immundus spiritus, qui in eis antea habitaverat quando gentiles erant, ad confessionem verae fidei ejiciatur: postea vero cum se ad haeresim transtulerint et simulatis virtutibus ornaverint domum suam, tunc aliis septem nequam spiritibus adjunctis, revertatur ad eos diabolus et habitet in illis: fiantque novissima eorum pejora prioribus.

(Vers. 40.) "Seeketh a sign, and a sign shall not be given to it, but the sign of Jonah the prophet" (John II). "For as Jonah 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." Concerning this place we have disputed more fully in the Commentaries on Jonah the prophet: therefore we remit the reader's diligence to that place. Content for now to have said this briefly, that the whole is understood from the part by synecdoche: not that the Lord stood all three days and three nights in hell; but that in part of the Parasceve [Preparation Day], and of the Lord's Day, and the whole day of the Sabbath, three days and as many nights are understood.

(Vers. 41.) "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonah." Not by the power of the sentence, but by the example of comparison. "And behold a greater than Jonah is here." Here, an adverb of place, not a pronoun, you should understand. Jonah, according to the Seventy Interpreters, preached for three days: I for so much time. He to the Assyrians, an incredulous nation: I to the Jews, the people of God. He to foreigners: I to citizens. He spoke with a simple voice, performing no signs: I performing so many signs, sustain the calumny of Beelzebub. Therefore a greater than Jonah is here, that is, in the present among you.

(Vers. 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." In the same way the queen of the south shall condemn the people of the Jews, as the men of Nineveh shall condemn incredulous Israel. But this is the queen of Sheba, of whom we read in the book of Kings and in Chronicles (III Kings X, II Chron. IX): who through such great difficulties, her nation and empire being left behind, came into Judea to hear the wisdom of Solomon, and brought him many gifts. In Nineveh moreover and in the queen of Sheba, the faith of the nations is hiddenly [Al. hidden] preferred to Israel.

(Vers. 43.) "And when an unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith." Some think this place is said of heretics, because the unclean spirit, which had previously dwelt in them when they were gentiles, is cast out at the confession of the true faith: but afterwards when they have transferred themselves to heresy and adorned their house with simulated virtues, then seven other more wicked spirits being joined, the devil returns to them and dwells in them: and the last state of those men becomes worse than the first.

Multo quippe pejori conditione sunt haeretici quam gentiles: quia in illis spes fidei est, et in istis pugna discordiae. Cum haec intelligentia plausum quemdam et colorem doctrinae praeferat, nescio an habeat veritatem. Ex eo enim quod finita vel parabola, vel exemplo, sequitur: Sic erit et generationi huic pessimae: compellimur non ad haereticos et quoslibet homines: sed ad Judaeorum populum referre parabolam, ut contextus loci non passivus et vagus in diversum fluctuet, atque insipientium more turbetur; sed haerens sibi, vel ad priora, vel ad posteriora respondeat. Immundus spiritus exivit a Judaeis, quando acceperunt Legem, et ambulavit per loca arida, quaerens sibi requiem. Expulsus videlicet a Judaeis, ambulavit per gentium solitudines: quae cum postea Domino credidissent, ille, non invento loco in nationibus, dixit:

(Vers. 44.) Revertar in domum meam, unde exivi. Hoc est, abibo ad Judaeos, quos ante dimiseram.

(Vers. 45.) Et veniens, invenit vacantem, scopis mundatam, et ornatam. Tunc vadit et assumit septem alios spiritus secum nequiores se, et intrantes, habitant ibi: et fiunt novissima hominis illius pejora prioribus. Sic erit et generationi huic pessimae. Vacabat enim templum Judaeorum, et Christum hospitem non habebat, dicentem: Surgite, et abeamus hinc (Joan. XIV, 31). Et in alio loco: Dimittetur vobis domus vestra deserta (Luc. XIII, 35). Quia igitur et Dei et angelorum praesidia non habebant, et ornati erant superfluis observationibus Legis, et traditionibus Pharisaeorum, revertitur diabolus ad sedem suam pristinam: et septenario sibi numero daemonum addito, habitat pristinam domum, et fiunt illius populi novissima pejora prioribus. Multo enim nunc majori daemonum numero possidentur, blasphemantes in synagogis suis Christum Jesum, quam in Aegypto possessi fuerant ante Legis notitiam: quia aliud est venturum non credere, aliud eum non suscepisse qui venerit. Septenarium autem numerum adjunctum diabolo, vel propter sabbatum intellige, vel propter numerum Spiritus sancti: ut quomodo in Isaia super virgam de radice Jesse, et florem qui de radice conscendit, septem spiritus virtutum descendisse narrantur (Isa. XI); ita econtrario vitiorum numerus in diabolo consecratus sit.

For heretics are in a much worse condition than gentiles: because in the latter is the hope of faith, and in the former the fight of discord. While this understanding presents a certain applause and color of doctrine, I know not whether it has truth. For from the fact that once the parable or example is finished, it follows: "So shall it be also to this wicked generation": we are compelled to refer the parable not to heretics and any men whatever: but to the people of the Jews, so that the context of the place may not fluctuate passively and vaguely in different directions, and be disturbed in the manner of the foolish; but adhering to itself, respond either to the previous or to the subsequent things. The unclean spirit went out from the Jews, when they received the Law, and walked through dry places, seeking rest for itself. Expelled, namely from the Jews, he walked through the solitudes of the nations: which when they had afterwards believed in the Lord, he, not having found a place among the nations, said:

(Vers. 44.) "I will return into my house, from whence I came out." That is, I will go away to the Jews, whom I had previously left.

(Vers. 45.) "And coming, he findeth it empty, swept, and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man becomes worse than the first." So shall it be also to this wicked generation." For the temple of the Jews was empty, and did not have Christ as a guest, who says: "Arise, let us go hence" (John XIV, 31). And in another place: "Your house shall be left to you desolate" (Luke XIII, 35). Because therefore they had not the protection of God and of angels, and were adorned with superfluous observations of the Law, and traditions of the Pharisees, the devil returns to his pristine seat: and with a sevenfold number of demons added to himself, he inhabits his pristine house, and the last state of that people becomes worse than the first. For they are now possessed by a much greater number of demons, blaspheming Christ Jesus in their synagogues, than they had been possessed in Egypt before the knowledge of the Law: because it is one thing not to believe in Him who is to come, another not to have received Him who has come. Moreover, understand the sevenfold number joined to the devil either on account of the Sabbath, or on account of the number of the Holy Spirit: so that just as in Isaiah upon the rod from the root of Jesse, and the flower which ascended from the root, seven spirits of virtues are narrated to have descended (Isa. XI); so on the contrary the number of vices is consecrated in the devil.

(Vers. 46 seqq.) Adhuc eo loquente ad turbas, ecce mater ejus et fratres stabant foris quaerentes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant quaerentes te. At ipse respondens dicenti sibi, ait: Quae est mater mea, et qui sunt fratres mei? Et extendens manum in discipulos suos, dixit. Occupatus erat Dominus in opere sermonis, in doctrina populorum, in officio praedicandi, mater et fratres veniunt, et foris stant, et ei desiderant loqui. Tunc quidam nuntiat Salvatori, quod mater sua et fratres stent foris, quaerentes eum. Videt mihi iste qui nuntiat, non fortuito et simpliciter nuntiare: sed insidias tendere Salvatori, utrum spirituali operi carnem et sanguinem praeferat. Unde et Dominus, non quod negaret matrem et fratres, exire contempsit; sed quod responderet insidianti, extendens manum in discipulos, ait:

(Vers. 49, 50.) Ecce mater mea, et fratres mei. Quicumque enim fecerit voluntatem Patris mei, qui in coelis est, ipse meus frater, et soror, et mater est. Isti sunt mater mea, qui me quotidie in credentium animis generant. Isti sunt fratres mei, qui faciunt opera Patris mei. Non ergo juxta Marcionem et Manichaeum matrem negavit, ut natus de phantasmate putaretur; sed apostolos cognationi praetulit, ut et nos in comparatione dilectionis carni spiritum praeferamus. Ecce mater tua, et fratres tui foris stant, quaerentes te. Quidam fratres Domini de alia uxore Joseph filios suspicantur, sequentes deliramenta apocryphorum, et quamdam Melcham vel Escham mulierculam confingentes. Nos autem sicut in libro, quem contra Helvidium scripsimus, continetur, fratres Domini, non filios Joseph, sed consobrinos Salvatoris, Mariae liberos intelligimus materterae Domini quae esse dicitur mater Jacobi Minoris et Joseph et Judae, quos in alio Evangelii loco fratres Domini legimus appellatos. Fratres autem consobrinos dici, omnis Scriptura demonstrat. Dicamus et aliter: Salvator loquitur ad turbas, intrinsecus erudit nationes. Mater ejus et fratres, hoc est, synagoga et populus Judaeorum foris stant, et intrare desiderant, et sermone ejus indigni fiunt. Cumque rogaverint, et quaesierint, et nuntium miserint, responsum accipient [Al. accipiunt], liberi eos esse arbitrii, et intrare posse, si velint et ipsi credere: qui tamen intrare non poterunt [Al. potuerunt], nisi alios rogaverint.

(Vers. 46 seqq.) "As he was yet speaking to the multitudes, behold his mother and his brethren stood without seeking to speak to him." And one said to him: "Behold thy mother and thy brethren stand without seeking thee." But he answering him that told him, said: "Who is my mother, and who are my brethren?" And stretching forth his hand towards his disciples, he said. The Lord was occupied in the work of discourse, in the doctrine of the peoples, in the office of preaching; his mother and brethren come, and stand without, and desire to speak to him. Then one announces to the Savior, that his mother and brethren stand without, seeking him. It seems to me that this one who announces, does not announce by chance and simply: but sets snares for the Savior, whether he prefers flesh and blood to spiritual work. Whence also the Lord, not that he denied mother and brethren, disdained to go out; but that he might respond to the one setting snares, stretching forth his hand towards his disciples, said:

(Vers. 49, 50.) "Behold my mother, and my brethren. For whosoever shall do the will of my Father, who is in heaven, he is my brother, and sister, and mother." These are my mother, who daily generate me in the souls of believers. These are my brethren, who do the works of my Father. Therefore he did not deny his mother according to Marcion and Manichaeus, as if he were thought to be born of a phantom; but he preferred the apostles to kinship, so that we also in comparison of love might prefer the spirit to the flesh. "Behold thy mother and thy brethren stand without, seeking thee." Some suspect the brethren of the Lord to be the sons of Joseph from another wife, following the ravings of the apocrypha, and feigning some woman named Melcha or Escha. We, however, as is contained in the book which we wrote against Helvidius, understand the brethren of the Lord, not as sons of Joseph, but as cousins of the Savior, children of Mary the maternal aunt of the Lord, who is said to be the mother of James the Less and Joseph and Jude, whom we read called the brethren of the Lord in another place of the Gospel. Moreover, all Scripture demonstrates that cousins are called brethren. Let us also say otherwise: The Savior speaks to the multitudes, he instructs the nations within. His mother and brethren, that is, the synagogue and the people of the Jews, stand without, and desire to enter, and become unworthy of his discourse. And when they have asked, and sought, and sent a messenger, they shall receive the response, that they are of free will, and can enter if they themselves also wish to believe: who however will not be able to enter unless they have asked others.

87 (Cap. XIII.---Vers. 1.) In illo die exiens Jesus de domo, sedebat secus mare. Et congregatae sunt ad eum turbae multae: ita ut in naviculam ascendens sederet, et omnis turba stabat in littore. Populus domum Jesu non poterat intrare, nec esse ibi ubi apostoli audiebant mysteria: idcirco miserator et misericors Dominus egreditur de domo sua, et sedet [Al. sedit] juxta hujus saeculi mare, ut turbae multae congregentur ad eum, et audiant in littore quae intus non merebantur audire, ita ut in naviculam ascendens sederet, et omnis turba staret in littore. Jesus in mediis fluctibus est, hinc inde mari tunditur, et in sua majestate securus, appropinquare facit terrae naviculam suam. At populus nequaquam periculum sustinens, nec tentationibus circumdatus, quas ferre non poterat, stat in littore fixo gradu, ut audiat quae dicuntur.

(Vers. 3.) Et locutus est eis multa in parabolis, dicens. Turba non unius sententiae est, sed diversarum in singulis voluntatum. Unde loquitur ad eam in multis parabolis, ut juxta varias voluntates, diversas reciperent disciplinas. Et notandum quod non omnia locutus sit eis in parabolis; sed multa. Si enim dixisset omnia in parabolis, absque emolumento populi recessissent. Perspicua miscet obscuris, ut per ea quae intelligunt, provocentur ad eorum notitiam quae non intelligunt.

(Vers. 4.) Ecce exiit qui seminat, seminare. Et dum seminat. Intus erat, domi versabatur, loquebatur discipulis sacramenta. Exivit ergo de domo sua qui seminat verbum Dei, ut seminaret in turbis. Significatur autem sator iste qui seminat, esse Filius Dei, et Patris in populis seminare sermonem. Et simul observa hanc esse primam parabolam, quae cum interpretatione sua posita sit. Et cavendum est ubicumque Dominus exponit sermones suos, et rogatus a discipulis intrinsecus disserit, ne vel aliud, nec plus quid vel minus velimus intelligere, quam ab eo expositum est.

(Vers. 5 seqq.) Quaedam ceciderunt secus viam: et venerunt volucres coeli, et comederunt ea: Alia autem ceciderunt in petrosa [Al. petrosis], ubi non habebant terram multam: et continuo exorta sunt, quia non habebant altitudinem terrae. Sole autem orto, aestuaverunt: et quia non habebant radicem, aruerunt. Alia autem ceciderunt in spinas: et creverunt spinae, et suffocaverunt ea. Alia autem ceciderunt in terram bonam, et dabant fructum: aliud centesimum, aliud sexagesimum, aliud tricesimum.

87 (Chap. XIII.—Vers. 1.) In that day Jesus going out of the house, sat by the sea side. And great multitudes were gathered together unto him: so that he went up into a boat and sat: and all the multitude stood on the shore. The people could not enter the house of Jesus, nor be there where the apostles heard the mysteries: therefore the compassionate and merciful Lord goes out from his house, and sits by the sea of this world, so that great multitudes may be gathered unto him, and hear on the shore what they did not deserve to hear within, so that he went up into a boat and sat, and all the multitude stood on the shore. Jesus is in the midst of the waves, he is beaten on every side by the sea, and secure in his majesty, he causes his boat to draw near to the land. But the people by no means sustaining danger, nor surrounded by temptations which they could not bear, stand on the shore with a fixed step, to hear what is said.

(Vers. 3.) "And he spoke many things to them in parables, saying." The multitude is not of one opinion, but of diverse wills in individuals. Whence he speaks to them in many parables, so that according to the various wills, they might receive diverse disciplines. And it is to be noted that he did not speak all things to them in parables; but many things. For if he had said all things in parables, they would have departed without profit to the people. He mixes clear things with obscure ones, so that through those things which they understand, they might be provoked to the knowledge of those which they do not understand.

(Vers. 4.) "Behold a sower went forth to sow. And while he sowed." He was within, he was occupied at home, he was speaking the mysteries to the disciples. Therefore he went out from his house who sows the word of God, that he might sow among the multitudes. Moreover, this sower who sows is signified to be the Son of God, and to sow the word of the Father among the peoples. And at the same time observe that this is the first parable, which is set down with its interpretation. And care must be taken wherever the Lord explains his discourses, and being asked by the disciples discusses them within, that we do not wish to understand either something else, or more or less, than what has been explained by him.

(Vers. 5 seqq.) "Some fell by the way side: and the birds of the air came, and ate them up: And others fell upon stony ground, where they had not much earth: and they shot up immediately, because they had no depth of earth." "And when the sun was up, they were scorched: and because they had no root, they withered away." "And others fell among thorns: and the thorns grew up and choked them." "And others fell upon good ground, and they brought forth fruit: some an hundredfold, some sixtyfold, and some thirtyfold."

Hanc parabolam ad comprobandam haeresim suam Valentinus assumit, tres introducens naturas: spiritualem, naturalem vel animalem, atque terrenam; cum hic quatuor sint: una, juxta viam: alia petrosa, tertia plena spinis: quarta terrae bonae. Differimus parumper interpretationem ejus cum discipulis, volentes secrete audire quod dicitur.

(Vers. 9.) Qui habet aures audiendi audiat. Provocamur ad dictorum intelligentiam, quoties his sermonibus commonemur [Al. commovemur].

(Vers. 10, 11.) Et accedentes discipuli, dixerunt ei: Quare in parabolis loqueris eis? Qui respondens, ait illis: Quia vobis datum est nosse mysteria regni coelorum: illis autem non est datum. Quaerendum est quomodo accedant ad eum discipuli, cum Jesus in navi sedeat; nisi forte intelligi datur, quod dudum cum ipso navem conscenderint, et ibi stantes super interpretatione parabolae sciscitati sint.

(Vers. 12.) Qui enim habet, dabitur ei, et abundabit: qui autem non habet, et quod habet, auferetur ab eo. Non in aequalitate judicii habentibus additur, et non habentibus id quod habere videntur, aufertur: sed quod apostolis in Christo habentibus fidem, etiamsi quid minus virtutum habeant, conceditur: Judaeis autem, qui non crediderunt in Filium Dei, etiamsi quid per naturae bonum possident, tollitur. Neque enim possunt aliquid sapienter intelligere, qui caput non habent sapientiae.

(Vers. 13, 14.) Ideo in parabolis loquor eis: quia videntes, non vident: et audientes, non audiunt, neque intelligunt: ut adimpleatur in eis prophetia Isaiae dicentis: Auditu audietis, et non intelligetis; et videntes videbitis, et non videbitis. Haec de his loquitur qui stant in littore, et dividuntur ab Jesu, et sonitu fluctuum perstrepente, non audiunt ad liquidum quae dicuntur: impleturque in eis prophetia Isaiae: Auditu audietis, et non intelligetis: et videntes videbitis, et non videbitis (Isai. VI, 9). Haec de turbis prophetata sunt, quae stant in littore, et Dei non merentur audire sermonem. Accedamus ergo et nos cum discipulis ad Jesum, et rogemus eum dissertionem parabolae, ne cum turbis frustra aures et oculos habere videamur.

Valentinus assumes this parable to prove his heresy, introducing three natures: the spiritual, the natural or animal, and the earthly; whereas here there are four: one by the way side: another stony, the third full of thorns: the fourth of good ground. We defer its interpretation for a little while with the disciples, wishing to hear in secret what is said.

(Vers. 9.) "He that hath ears to hear, let him hear." We are provoked to the understanding of the things said, as often as we are commonished [Al. moved] by these speeches.

(Vers. 10, 11.) "And the disciples came and said to him: Why speakest thou to them in parables? Who answering, 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." It is to be asked how the disciples come to him, when Jesus sits in the ship; unless perhaps it is given to be understood, that they had just now climbed into the ship with him, and standing there inquired concerning the interpretation of the parable.

(Vers. 12.) "For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath." It is not added to those who have in equality of judgment, and taken away from those who have not that which they seem to have: but that to the apostles having faith in Christ, even if they have something less of virtues, it is granted: but from the Jews, who have not believed in the Son of God, even if they possess something through the good of nature, it is taken away. For neither can they understand anything wisely, who have not the head of wisdom.

(Vers. 13, 14.) "Therefore do I speak to them in parables: because seeing they see not: and hearing they hear not, neither do they understand: that the prophecy of Isaiah may be fulfilled in them, who saith: By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not see." He speaks these things concerning those who stand on the shore, and are divided from Jesus, and the sound of the waves making a noise, they do not hear clearly what is said: and the prophecy of Isaiah is fulfilled in them: "By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not see" (Isa. VI, 9). These things were prophesied of the multitudes, who stand on the shore, and do not deserve to hear the word of God. Let us also therefore come with the disciples to Jesus, and ask him the dissertation of the parable, lest with the multitudes we seem to have ears and eyes in vain.

(Vers. 15.) Incrassatum est enim cor populi hujus, et auribus graviter audierunt. Reddit causas quare videntes non videant, et audientes non audiant: quia incrassatum est, inquit, cor populi hujus, et auribus suis graviter audierunt: Ac ne forte arbitremur crassitudinem cordis et gravitatem aurium naturae esse, non voluntatis, subjungit culpam arbitrii, et dicit: Et oculos suos clauserunt: nequando videant oculis, et auribus audiant, et corde intelligant, et convertantur, et sanem eos. In parabolis ergo audiunt et in aenigmate, qui, clausis oculis, nolunt cernere veritatem.

(Vers. 16). Vestri autem beati oculi, quia vident: et aures vestroe, quia audiunt. Nisi supra legissemus auditores ad intelligentiam provocatos, Salvatore dicente: Qui habet aures audiendi, audiat, putaremus nunc oculos et aures quae beatitudinem accipiunt, carnis [Al. corporales] intelligi. Sed mihi videntur illi beati oculi, qui possunt Christi cognoscere sacramenta, et quos levari Jesus in sublime praecepit, ut candentes segetes aspiciant (Joan. IV, 9); et illae aures beatae, de quibus Isaias loquitur: Dominus apposuit mihi auriculam (Isai. L, 5).

(Vers. 17, 18.) Amen quippe dico vobis, quia multi prophetae et justi cupierunt videre quae videtis, et non viderunt: et audire quae auditis, et non audierunt. Vos ergo audite parabolam seminantis. Videtur huic loco illud esse contrarium quod alibi dicitur: Abraham cupivit diem meum videre, et vidit, et laetatus est (Joan. VIII, 56). Non autem dixit, omnes prophetae et justi cupierunt videre quae videtis, sed multi. Inter multos potest fieri, ut alii viderint, alii non viderint: licet et in hoc periculosa sit interpretatio, ut inter sanctorum merita, discretionem quamlibet facere videamur. Ergo Abraham vidit in aenigmate, non vidit in specie: vos autem in praesentia eum tenetis, et habetis Dominum vestrum, et ad voluntatem interrogatis, et convescimini ei.

(Vers. 19.) Omnis qui audit verbum regni, et non intelligit. Hoc praemittens hortatur nos, ut quae dicuntur, diligentius audiamus.

(Vers. 20, 21.) Venit malus et rapit quod seminatum est in corde ejus: hic est qui secus viam seminatus est. Qui autem super petrosa seminatus est, hic est qui verbum audit, et continuo cum gaudio accipit illud, non habet autem in se radicem, sed est temporalis. Malus bonum semen rapit. Et simul intellige quod in corde fuerit seminatum, et diversitas terrae animae sint credentium. Facta autem tribulatione et persecutione, propter verbum continuo scandalizatur. Attende quod dictum sit, continuo scandalizatur. Est ergo aliqua distantia inter eum qui multis tribulationibus poenisque compellitur Christum negare, et eum qui ad primam persecutionem statim scandalizatur, et corruit.

(Vers. 15.) "For the heart of this people is grown gross, and with their ears they have been dull of hearing." He renders the causes why seeing they do not see, and hearing they do not hear: because the heart of this people is grown gross, he says, and with their ears they have been dull of hearing: And lest by chance we should think the thickness of the heart and the heaviness of the ears to be of nature, not of will, he subjoins the fault of the free will, and says: "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 be converted, and I should heal them." In parables therefore they hear and in an enigma, who, their eyes being shut, do not wish to behold the truth.

(Vers. 16). "But blessed are your eyes, because they see: and your ears, because they hear." Unless we had read above that the hearers were provoked to understanding, the Savior saying: "He that hath ears to hear, let him hear", we would now think that the eyes and ears which receive blessedness are understood as of the flesh [Al. corporal]. But those blessed eyes seem to me to be those which can know the mysteries of Christ, and which Jesus commanded to be lifted up on high, that they might behold the white harvest (John IV, 35); and those blessed ears, of which Isaiah speaks: "The Lord has applied to me an ear" (Isa. L, 5).

(Vers. 17, 18.) "Amen I say to you, that 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. Hear you therefore the parable of the sower." That which is said in another place seems to be contrary to this place: "Abraham desired to see my day, and he saw it, and was glad" (John VIII, 56). But he did not say, all prophets and just men desired to see what you see, but many. Among many it can happen, that some saw, others did not see: although also in this the interpretation may be perilous, so that between the merits of the saints, we may seem to make any discretion. Therefore Abraham saw in an enigma, he did not see in species: but you hold him in presence, and have your Lord, and you interrogate at will, and eat with him.

(Vers. 19.) "Every one that heareth the word of the kingdom, and understandeth it not." Premising this he exhorts us, that we should hear the things that are said more diligently.

(Vers. 20, 21.) "Coming the wicked one and snatcheth away that which 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, but hath not root in himself, but is only for a time." The wicked one snatches the good seed. And at the same time understand that it had been sown in the heart, and the diversity of the ground are the souls of the believers. "And when tribulation and persecution ariseth because of the word, he is presently scandalized." Attend to what was said, he is presently scandalized. There is therefore some distance between him who is compelled by many tribulations and punishments to deny Christ, and him who at the first persecution is immediately scandalized, and falls.

(Vers. 22.) Qui autem seminatus est in spinis, hic est qui verbum audit, et sollicitudo soeculi istius et fallacia divitiarum suffocat verbum, et sine fructu efficitur. Mihi videntur et illud quod juxta litteram ad Adam dicitur: Inter spinas et tribulos panem tuum manducabis (Gen. III, 18), hoc significare mystice, quod quicumque dederit se saeculi voluptatibus curisque istius mundi, panem coelestem et cibum verum inter spinas comedat. Et eleganter adjunxit: fallacia divitiarum suffocat verbum. Blandae enim sunt divitiae, et aliud agentes, et aliud pollicentes. Lubrica est earum possessio, dum huc illucque circumferuntur, et instabili gradu vel habentes deserunt, vel non habentes referciunt. Unde et Dominus divites asserit difficulter intrare in regnum coelorum, suffocantibus divitiis verbum Dei, et rigorem virtutum emollientibus.

(Vers. 23.) Qui vero in terram bonam seminatus est, hic est qui audit verbum, et intelligit, et fructum facit: et aliud quidem centesimum, aliud sexagesimum, aliud vero tricesimum. Sicut in terra mala tres fuere diversitates: secus viam, et petrosa, et spinosa loca: sic in terra bona trina diversitas est: centesimi, sexagesimi et tricesimi fructus. And in illa autem et in ista non mutatur substantia, sed voluntas: et tam incredulorum, quam credentium corda sunt quae semen recipiunt. Venit, inquit, malus, et rapit quod seminatum est in corde ejus; et secundo ac tertio, hic est, ait, qui verbum audit. In expositione quoque terrae bonae, iste est, qui audit verbum. Primum ergo debemus audire, deinde intelligere, et post intelligentiam fructus reddere doctrinarum, et facere vel centesimum fructum, vel sexagesimum, vel tricesimum, de quibus plenius in libro contra Jovinianum diximus, et nunc breviter perstringimus: Centesimum fructum virginibus, sexagesimum viduis et continentibus, tricesimum casto matrimonio deputantes. Honorabiles enim nuptiae, et cubile immaculatum (Heb. XXXI, 3, 4). Quidam nostrorum centesimum fructum ad martyres referunt: quod si ita est, sancta consortia nuptiarum excluduntur a fructu bono.

(Vers. 24 seqq.) Aliam parabolam proposuit illis, dicens: Simile est regnum coelorum homini qui seminavit bonum semen in agro suo. Cum autem dormirent homines, venit inimicus ejus, et superseminavit zizania in medio tritici, et abiit. Cum autem crevisset herba, et fructum fecisset, tunc apparuerunt et zizania. Accedentes autem servi patrisfamilias, dixerunt ei: Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania? Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et colligimus ea?

(Vers. 22.) "And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless." It seems to me that also that which according to the letter is said to Adam: "Among thorns and thistles shalt thou eat thy bread" (Gen. III, 18), signifies this mystically, that whosoever shall give himself to the pleasures of the world and the cares of this world, eats the heavenly bread and the true food among thorns. And elegantly he added: "the deceitfulness of riches choketh up the word." For riches are bland, and doing one thing, and promising another. Slippery is their possession, while they are carried about hither and thither, and with an unstable step either desert those who have them, or fill up those who have them not. Whence also the Lord asserts that the rich enter with difficulty into the kingdom of heaven, riches choking up the word of God, and emollitizing the rigor of virtues.

(Vers. 23.) "But he that received the seed upon good ground, is he that heareth the word, and understandeth, and beareth fruit: and yieldeth the one an hundredfold, and another sixtyfold, and another thirtyfold." Just as in the evil ground there were three diversities: by the way side, and stony, and thorny places: so in the good ground there is a threefold diversity: of hundredfold, sixtyfold and thirtyfold fruit. And in that one and in this one the substance is not changed, but the will: and the hearts are those which receive the seed, as well of the incredulous as of the believers. "The wicked one", he says, "comes, and snatcheth away that which was sown in his heart"; and secondly and thirdly, "this is he", he says, "who heareth the word." Also in the exposition of the good ground, "this is he" who heareth the word. First therefore we ought to hear, then understand, and after the understanding render the fruit of the doctrines, and make either an hundredfold fruit, or sixtyfold, or thirtyfold, concerning which we have spoken more fully in the book against Jovinian, and now briefly touch upon: assigning the hundredfold fruit to virgins, the sixtyfold to widows and the continent, the thirtyfold to chaste marriage. For marriage is honorable, and the bed undefiled (Heb. XIII, 4). Some of our people refer the hundredfold fruit to martyrs: which if it be so, the holy consortships of marriages are excluded from the good fruit.

(Vers. 24 seqq.) Another parable he proposed to them, saying: The kingdom of heaven is likened to a man who sowed good seed in his field. But while men were asleep, his enemy came and oversowed weeds (*zizania*) in the midst of the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the weeds. And the servants of the householder coming, said to him: Lord, didst thou not sow good seed in thy field? Whence then hath it weeds? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather them up?

Et ait: Non, ne forte colligentes zizania, eradicetis simul cum eis et triticum. Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania, et alligate ea in fasciculos ad comburendum; triticum autem congregate in horreum meum. Haec secunda parabola est cum interpretatione sua non statim posita, sed interjectis aliis parabolis edisserta. Hic enim proponitur, et postea dimissis turbis venitur domum et accedunt ad eum discipuli ejus rogantes: Dissere nobis parabolam zizaniorum agri, et reliqua. Non ergo debemus praepropero intelligendi desiderio ante ejus notitiam quaerere, quam a Domino disseratur.

(Vers. 31.) Aliam parabolam proposuit eis, dicens: Sedebat Dominus in navi, et turba 92 stabat in littore: illi procul, discipuli vicinius audiebant: proponit eis et aliam parabolam, quasi dives paterfamilias invitatos diversis reficiens cibis, ut unusquisque secundum naturam stomachi sui varia alimenta susciperet. Unde et in priori parabola non dixit alteram, sed aliam. Si enim praemisisset alteram, exspectare tertiam non poteramus, praemisit aliam, ut plures sequantur.

(Vers. 32.) Simile est regnum coelorum grano sinapis, quod accipiens homo seminavit in agro suo, quod minimum quidem est omnibus seminibus. Cum autem creverit, majus est omnibus oleribus, et fit arbor: ita ut volucres coeli veniant et habitent in ramis ejus. Non sit molestum lectori, si totas parabolas proponimus. Quae enim obscura sunt, plenius disserenda sunt, ne brevitate nimia involvantur magis sensus, quam exponantur. Regnum coelorum, praedicatio Evangelii est, et notitia Scripturarum quae ducit ad vitam; et de qua dicitur ad Judaeos: Auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus (Infra XXI, 43). Simile est ergo hujuscemodi regnum grano sinapis, quod accipiens homo seminavit in agro suo. Homo qui seminat in agro suo, a plerisque Salvator intelligitur, quod in animis credentium seminet. Ab aliis, ipse homo seminans in agro suo, hoc est, in semetipso et in corde suo. Quis est iste qui seminat, nisi sensus noster et animus, qui suscipiens granum praedicationis, et fovens sementem humore fidei, facit in agro sui pectoris pullulare? Praedicatio Evangelii minima est omnibus disciplinis. Ad primam quippe doctrinam fidem non habet veritatis, hominem Deum, Deum mortuum, et scandalum crucis praedicans. Confer hujuscemodi doctrinam dogmatibus philosophorum, et libris eorum, splendori eloquentiae, et compositioni sermonum, et videbis quanto minor sit caeteris seminibus sementis Evangelii.

And he said: No, lest perhaps gathering up the weeds, you root up the wheat also together with them. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the weeds, and bind them in bundles to burn; but the wheat gather into my barn. This is the second parable, whose interpretation is not placed immediately, but is set forth after other parables have been interspersed. For here it is proposed, and afterwards, the crowds having been dismissed, he comes home and his disciples come to him, asking: Explain (*dissere*) to us the parable of the weeds of the field, and the rest. We ought not therefore, with too hasty a desire for understanding, to seek knowledge of it before it is explained by the Lord.

(Vers. 31.) Another parable he proposed to them, saying: The Lord was sitting in the boat, and the crowd was standing on the shore: they were listening from afar, the disciples from closer by: he proposes to them also another parable, as a rich householder refreshing his guests with various foods, so that each one might receive different nourishments according to the nature of his stomach. Whence also in the prior parable he did not say "the other" (*alteram*), but "another" (*aliam*). For if he had first said "the other", we could not expect a third; he first said "another", so that more might follow.

(Vers. 32.) The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which is the least indeed of all seeds. But when it is grown, it is greater than all herbs, and becometh a tree: so that the birds of the air come and dwell in the branches thereof. Let it not be troublesome to the reader if we propose whole parables. For those things which are obscure must be set forth more fully, lest the meanings be more involved than explained by too much brevity. The kingdom of heaven is the preaching of the Gospel, and the knowledge of the Scriptures which leads to life; and concerning which it is said to the Jews: The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof (Matt. XXI, 43). Such a kingdom therefore is like to a grain of mustard seed, which a man took and sowed in his field. The man who sows in his field is understood by most to be the Savior, because he sows in the souls of believers. By others, the man himself sowing in his field, that is, in himself and in his own heart. Who is this that sows, unless our sense and mind, which receiving the grain of preaching, and fostering the sowing with the moisture of faith, makes it sprout in the field of his own breast? The preaching of the Gospel is the least of all disciplines. For at the first teaching it does not have the faith of truth, preaching a Man God, a Dead God, and the scandal of the cross. Compare such teaching with the dogmas of the philosophers, and their books, the splendor of eloquence, and the composition of discourses, and you will see by how much the sowing of the Gospel is smaller than the other seeds.

Sed illa cum creverit, nihil mordax, nihil vividum, nihil vitale demonstrat, sed totum flaccidum marcidumque et mollitum ebullit in olera, et in herbas, quae cito arescunt et corruunt. Haec autem praedicatio, quae parva videbatur in principio, cum vel in anima credentis, vel in toto mundo sata fuerit, non exsurgit in olera, sed crescit in arborem: ita ut volucres coeli (quas vel animas credentium, vel fortitudines Dei servitio mancipatas, sentire debemus) veniant et habitent in ramis ejus. Ramos puto Evangelicae arboris, quae de grano sinapis creverit, dogmatum esse diversitates, in quibus supradictarum volucrum unaquaeque requiescit. Assumamus et nos pennas columbae (Ps. LIV), ut volitantes ad altiora, possimus habitare in ramis hujus arboris, et nidulos nobis facere doctrinarum, terrenaque fugientes, ad coelestia festinare. Multi legentes granum sinapis minimum omnibus seminibus, et illud quod in Evangelio a discipulis dicitur: Domine, adauge nobis fidem (Luc. XVII, 6); et respondetur eis a Salvatore: Amen dico vobis, si habueritis fidem quasi granum sinapis, et dixeritis monti huic, migra de loco isto, migrabit, putant apostolos vel parvam fidem petere, vel Dominum de parva fide dubitare; cum apostolus Paulus fidem grano sinapis comparatam maximam judicet. Quid enim dicit? Si habuero totam fidem, ita ut montes transferam; charitatem autem non habeam, nihil mihi prodest (I Cor. XIII, 2). Ergo quod Dominus dixit fide fieri, quae grano sinapis comparetur, hoc Apostolus docet tota fide posse fieri.

(Vers. 33.) Aliam parabolam locutus est eis. Simile est regnum coelorum fermento, quod acceptum mulier abscondit in farinae satis tribus, donec fermentatum est totum. Diversus est hominum stomachus: alii amaris, alii dulcibus, alii [Al. hi . . . illi] austerioribus, alii lenibus delectantur cibis. Proponit itaque Dominus, ut jam supra diximus, diversas parabolas, ut juxta vulnerum varietates et medicina diversa sit. Mulier ista, quae fermentum accepit, et abscondit illud in farinae satis tribus, donec fermentaretur totum, vel praedicatio mihi videtur apostolica vel Ecclesia, quae de diversis gentibus congregata est. Haec tollit fermentum, notitiam scilicet et intelligentiam Scripturarum, et abscondit illud in farinae satis tribus, ut spiritus, anima, et corpus in unum redacta, non discrepent inter se; sed cum duobus et tribus convenerint, 94 impetrent a Patre quodcumque postulaverint (Matth. XVIII). Disseritur locus iste, et aliter. Legimus in Platone, et philosophorum dogma [Al. dogmate] vulgatum est, tres esse in humana anima passiones, τὸ λογικὸν quod nos possumus interpretari rationabile: τὸ θυμικὸν quod dicamus, plenum irae, vel irascibile: τὸ ἐπιθυμητικὸν quod appellamus, concupiscibile: et putat ille philosophus rationabile nostrum in cerebro, iram in felle, desiderium in jecore commorari.

But when it has grown, it shows nothing biting, nothing vivid, nothing vital, but all flaccid, withered, and softened it bubbles up into herbs and into grasses, which quickly dry up and fall. But this preaching, which seemed small in the beginning, when it has been sown either in the soul of the believer or in the whole world, does not rise up into herbs, but grows into a tree: so that the birds of the air (which we ought to understand as either the souls of believers or the strengths dedicated to the service of God) come and dwell in its branches. I think the branches of the Evangelical tree, which grew from the mustard seed, are the diversities of dogmas, in which each of the aforesaid birds rests. Let us also take up the wings of a dove (Ps. LIV), that flying to higher things, we may be able to dwell in the branches of this tree, and make for ourselves nests of doctrines, and fleeing earthly things, hasten to heavenly ones. Many reading that the grain of mustard seed is the least of all seeds, and that which is said in the Gospel by the disciples: Lord, increase our faith (Luke XVII, 5); and it is answered to them by the Savior: Amen I say to you, if you had faith as a grain of mustard seed, and you should say to this mountain, remove from this place, it will remove, think that the apostles either ask for small faith, or that the Lord doubts concerning small faith; since the apostle Paul judges faith compared to a grain of mustard seed to be the greatest. For what does he say? If I should have all faith, so that I remove mountains; but have not charity, it profiteth me nothing (I Cor. XIII, 2). Therefore what the Lord said is done by faith which is compared to a grain of mustard seed, this the Apostle teaches can be done by all faith.

(Vers. 33.) Another parable he spoke to them. The kingdom of heaven is like to leaven, which a woman took and hid in three measures (*satis*) of meal, until the whole was leavened. The stomach of men is diverse: some are delighted with bitter, some with sweet, some [Al. these... those] with harsher, some with mild foods. Therefore the Lord proposes, as we have already said above, diverse parables, so that according to the varieties of wounds there may also be diverse medicine. That woman, who took the leaven, and hid it in three measures of meal, until the whole was leavened, seems to me to be either the apostolic preaching or the Church, which has been gathered from diverse nations. She takes the leaven, namely the knowledge and understanding of the Scriptures, and hides it in three measures of meal, so that the spirit, soul, and body, being reduced to one, may not differ among themselves; but when two and three have met together (Matt. XVIII), they may obtain from the Father whatsoever they shall ask. This place is also explained otherwise. We read in Plato, and the dogma of the philosophers is well known, that there are three passions in the human soul: the rational (*to logikon*), which we can interpret as "reasonable"; the spirited (*to thymikon*), which we may call "full of anger" or "irascible"; the appetitive (*to epithymêtikon*), which we call "concupiscible"; and that philosopher thinks that our rational part dwells in the brain, anger in the gall, desire in the liver.

Et nos ergo si acceperimus fermentum Evangelicum sanctarum Scripturarum, de quo supra dictum est, tres humanae animae passiones in unum redigentur, ut in ratione possideamus prudentiam: in ira, odium contra vitia: in desiderio, cupiditatem virtutum; et hoc totum fiet per doctrinam Evangelicam, quam nobis mater Ecclesia praestitit. Dicam et tertiam quorumdam intelligentiam, ut curiosus lector e pluribus quod placuerit, eligat: Mulierem istam et ipsi Ecclesiam interpretantur, quae fidem hominis farinae satis tribus commiscuerit credulitati Patris, et Filii, et Spiritus sancti. Cumque in unum fuerit fermentata, non nos ad triplicem Deum, sed ad unius divinitatis perducit notitiam. Farinae quoque [Al. quippe] sata tria, dum non est in singulis diversa natura, et ad unitatem trahunt substantiae. Pius quidem sensus, sed numquam parabolae et dubia aenigmatum intelligentia, potest ad auctoritatem dogmatum proficere. Satum autem genus est mensurae, juxta morem provinciae Palaestinae, unum et dimidium modium capiens. Dicuntur et alia de hac parabola, sed non est praesentis materiae totum de omnibus dicere.

(Vers. 34.) Haec omnia locutus est Jesus in parabolis ad turbas, et sine parabolis non loquebatur eis. Non discipulis, sed turbis per parabolas loquitur; et usque hodie turbae in parabolis audiunt: discipuli domi interrogant Salvatorem.

(Vers. 35.) Ut impleretur quod dictum est per prophetam dicentem: Aperiam in parabolis os meum, eructabo abscondita a constitutione mundi. Hoc testimonium de septuagesimo septimo psalmo (Vers. 2) sumptum est. Legi in nonnullis codicibus, et studiosus lector forte reperiet idipsum, in eo loco 95 ubi nos posuimus, et Vulgata habet editio: Ut impleretur quod dictum est per prophetam dicentem, ibi scriptum, per Isaiam prophetam dicentem. Quod quia minime inveniebatur in Isaia, arbitror postea a prudentibus viris esse sublatum. Sed mihi videtur in principio ita editum: Quod scriptum est per Asaph prophetam, dicentem. Septuagesimus enim septimus psalmus, de quo hoc sumptum est testimonium, Asaph prophetae titulo inscribitur. Et primum scriptorem non intellexisse Asaph, et putasse scriptoris vitium, atque emendasse nomen Isaiae, cujus vocabulum manifestius erat. Sciendum est itaque, quod in psalmis et hymnis et canticis Dei, non solum David, sed et caeteri, quorum praescripta sunt nomina, prophetae sint appellandi: Asaph videlicet et Idithum, et Eman Ezraites, et Aethan, et filii Chore, et reliqui quos Scriptura commemorat. Quodque ex persona Domini dicitur: Aperiam in parabolis os meum: eructabo abscondita a constitutione mundi, considerandum attentius et inveniendum describi egressum Israelis ex Aegypto, et omnia signa narrari, quae in Exodi continentur historia.

And we therefore, if we shall have received the Evangelical leaven of the holy Scriptures, of which it was spoken above, the three passions of the human soul will be reduced to one, so that in reason we may possess prudence: in anger, hatred against vices: in desire, the longing for virtues; and all this shall be done through the Evangelical doctrine, which mother Church has provided for us. I will also tell a third understanding of some, so that the curious reader may choose from many what pleases him: that woman they also interpret as the Church, who has mixed the faith of man in three measures of meal with the belief in the Father, and the Son, and the Holy Spirit. And when it has been leavened into one, she leads us not to a threefold God, but to the knowledge of one divinity. Also the three measures of meal, while there is not a diverse nature in each, also draw to the unity of substance. A pious sense indeed, but never can parables and the doubtful understanding of enigmas avail for the authority of dogmas. But a "satum" is a kind of measure, according to the custom of the province of Palestine, containing one and a half modii. Other things also are said concerning this parable, but it is not of the present matter to speak of all things concerning all.

(Vers. 34.) All these things Jesus spoke in parables to the crowds, and without parables he did not speak to them. He speaks not to the disciples, but to the crowds through parables; and even until today the crowds hear in parables: the disciples ask the Savior at home.

(Vers. 35.) That it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world. This testimony is taken from the seventy-seventh Psalm (Vers. 2). I have read in some manuscripts, and the diligent reader will perhaps find the same thing, in that place where we have placed it, and the Vulgate edition has: "That it might be fulfilled which was spoken by the prophet, saying," there it was written, "by the prophet Isaiah, saying." Because this was by no means found in Isaiah, I think it was afterwards removed by prudent men. But it seems to me that in the beginning it was published thus: "Which was written by the prophet Asaph, saying." For the seventy-seventh Psalm, from which this testimony is taken, is inscribed with the title of the prophet Asaph. And the first scribe did not understand "Asaph," and thought it was a scribe's error, and corrected it to the name of Isaiah, whose name was more familiar. It should be known, therefore, that in the psalms and hymns and songs of God, not only David, but also the others whose names are prefixed, are to be called prophets: namely Asaph, and Jeduthun, and Heman the Ezrahite, and Ethan, and the sons of Korah, and the others whom Scripture mentions. And that which is said from the person of the Lord: "I will open my mouth in parables: I will utter things hidden from the foundation of the world," should be considered more attentively, and it will be found that the departure of Israel from Egypt is described, and all the signs are narrated which are contained in the history of Exodus.

Ex quo intelligimus universa illa quae scripta sunt, parabolice sentienda: nec manifestam tantum sonare litteram, sed et abscondita sacramenta; hoc enim se Salvator edicturum esse promittit, aperiens os suum in parabolis, et eructans abscondita a constitutione mundi.

(Vers. 36.) Tunc dimissis turbis venit in domum, et accesserunt ad eum discipuli ejus, dicentes: Edissere nobis parabolam zizaniorum agri. Dimittit turbas Jesus, et domum revertitur, ut accedant ad eum discipuli, et secreto interrogent quae populus nec merebatur audire, nec poterat. Edissere nobis parabolam zizaniorum agri.

(Vers. 37 seqq.) Qui respondens, ait: Qui seminat bonum semen, est Filius hominis. Ager autem 96 est mundus. Bonum vero semen, hi sunt filii regni: zizania autem filii sunt nequam. Inimicus autem qui seminavit ea, est diabolus. Messis vero, consummatio saeculi est. Messores autem Angeli sunt. Sicut ergo colliguntur zizania, et igni comburuntur: sic erit in consummatione saeculi. Mittet ergo Filius hominis angelos suos, et colligent de regno ejus omnia scandala, et eos qui faciunt iniquitatem, et mittent eos in caminum ignis, ibi erit fletus et stridor dentium.

Perspicue exposuit quod ager mundus sit: sator, Filius hominis; bonum semen, filii regni; zizania, filii pessimi; zizaniorum sator, diabolus; messis, consummatio mundi; messores, angeli. Omnia scandala referuntur ad zizania; justi reputantur in filios regni. Ergo, ut supra dixi, quae exposita sunt a Domino, his debemus accommodare fidem. Quae autem tacita, et nostrae intelligentiae derelicta, perstringenda sunt breviter. Homines qui dormiunt, magistros Ecclesiarum intellige. Servos patrisfamilias, ne alios accipias quam angelos, qui quotidie vident faciem Patris (Matth. XVIII). Diabolus autem propterea inimicus homo appellatur; quia Deus esse desivit. Et in nono psalmo scriptum est de eo: Exsurge, Domine, non confortetur homo (Psal. IX, 20). Quamobrem non dormiat, qui Ecclesiae praepositus est, ne per illius negligentiam inimicus homo superseminet zizania, hoc est, haereticorum dogmata. Quod autem dicitur: Ne forte colligentes zizania, eradicetis simul et frumentum, datur locus poenitentiae, et monemur ne cito amputemus fratrem: quia fieri potest, ut ille qui hodie noxio depravatus est dogmate, cras resipiscat et defendere incipiat veritatem. Illud quoque quod sequitur: Sinite utraque crescere usque ad messem (Deut. XIII, 5), videtur illi praecepto esse contrarium: Auferte malum de medio vestrum (Isai. I); et nequaquam societatem habendam cum his qui fratres 97 nominentur, et sunt adulteri et fornicatores.

From which we understand that all those things which were written are to be understood parabolically: and that not only the manifest letter sounds, but also hidden sacraments; for this the Savior promises that he will declare, opening his mouth in parables, and uttering things hidden from the foundation of the world.

(Vers. 36.) Then having sent the crowds away, he came into the house, and his disciples came to him, saying: Explain to us the parable of the weeds of the field. Jesus dismisses the crowds and returns home, so that the disciples may come to him and ask in secret what the people neither deserved to hear nor were able. Explain to us the parable of the weeds of the field.

(Vers. 37 seqq.) Who answering, said: He that soweth the good seed, is the Son of man. And the field is the world. And the good seed are the children of the kingdom: and the weeds are the children of the wicked one. And the enemy that sowed them, is the devil. But the harvest is the consummation of the world. And the reapers are the angels. Even as weeds therefore are gathered up, and burnt with fire: so shall it be at the consummation of the world. The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity, and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth.

He has clearly explained that the field is the world: the sower, the Son of man; the good seed, the children of the kingdom; the weeds, the worst children; the sower of the weeds, the devil; the harvest, the consummation of the world; the reapers, the angels. All scandals are referred to the weeds; the just are counted among the children of the kingdom. Therefore, as I said above, we ought to accommodate our faith to those things which have been explained by the Lord. But those things which are silent, and left to our understanding, must be touched upon briefly. By the "men who sleep," understand the masters of the Churches. By the "servants of the master of the house," take no others than the angels, who daily see the face of the Father (Matt. XVIII). But the devil is therefore called an "enemy man," because he has ceased to be God. And in the ninth Psalm it is written of him: "Arise, O Lord, let not man prevail" (Psalm IX, 20). Wherefore let him who is placed over the Church not sleep, lest through his negligence the enemy man should oversow weeds, that is, the dogmas of heretics. But that which is said: "Lest perhaps gathering up the weeds, you root up the wheat together with them," a place is given for repentance, and we are warned not to cut off a brother quickly: because it can happen, that he who today is depraved by a harmful dogma, may tomorrow come to his senses and begin to defend the truth. That also which follows: "Suffer both to grow until the harvest" (Deut. XIII, 5), seems to be contrary to that precept: "Take away the evil from the midst of you" (Isaiah I); and that by no means should society be held with those who are called brothers, and are adulterers and fornicators.

(Vers. 43.) Tunc justi fulgebunt sicut sol in regno Patris eorum [Al. sui]. Qui habet aures audiendi, audiat. In praesenti saeculo fulget lux sanctorum coram hominibus; post consummationem autem mundi ipsi justi fulgebunt sicut sol in regno Patris sui.

(Vers. 44.) Simile est regnum coelorum thesauro abscondito in agro, quem qui invenit homo abscondit: et prae gaudio illius vadit, et vendit universa quae habet, et emit agrum illum. Crebris parabolarum obscuritatibus retardati, commaticam interpretationem excedimus, ut prope de alio interpretationis genere ad aliud transisse videamur. Thesaurus iste in quo sunt omnes thesauri sapientiae et scientiae absconditi, aut Deus Verbum est, qui in carne Christi videtur absconditus (Coloss. II), aut sanctae Scripturae, in quibus reposita est notitia Salvatoris: quem cum quis in eis invenerit, debet omnia istius mundi emolumenta contemnere, ut illum possit habere quem reperit. Quod autem sequitur: Quem cum invenerit homo 98 abscondit: idcirco dicitur, non quod hoc de invidia faciat, sed quod timore servantis, et nolentis perdere, abscondat in corde suo, quem pristinis praetulit facultatibus.

(Vers. 45, 46.) Iterum simile est regnum coelorum homini negotiatori, quaerenti bonas margaritas. Inventa autem una pretiosa [Al. pretiosissima] margarita, abiit et vendidit omnia quae habuit, et emit eam. Aliis verbis idipsum quod supra dicitur. Bonae margaritae, quas quaerit institor, Lex et prophetae sunt. Audi, Marcion; audi, Manichaee: bonae margaritae sunt Lex et prophetae, et notitia veteris Instrumenti. Unum autem est pretiosissimum margaritum, scientia Salvatoris, et sacramentum passionis illius, et resurrectionis arcanum. Quod cum invenerit homo negotiator, similis Pauli apostoli, omnia legis prophetarumque mysteria, et observationes pristinas, in quibus inculpate vixerat, quasi purgamenta contemnit et quisquilias, ut Christum lucrifaciat (Philipp. III). Non quo inventione novae margaritae condemnatio sit veterum margaritarum: sed quo comparatione ejus omnis alia gemma vilior sit.

(Vers. 47 seqq.) Iterum simile est regnum coelorum sagenae missae in mare, et ex omni genere piscium congreganti. Quam cum impleta esset, educentes, et secus littus sedentes, elegerunt bonos in vasa : malos autem foras miserunt: Sic erit in consummatione saeculi, exibunt angeli, et separabunt malos de medio justorum, et mittent eos in caminum ignis, ibi erit fletus et stridor dentium. Impleto Jeremiae vaticinio, dicentis: Ecce ego mittam ad vos piscatores multos (Jerem XVI, 16):

(Vers. 43.) Then shall the just shine as the sun, in the kingdom of their Father [Al. his]. He that hath ears to hear, let him hear. In the present world the light of the saints shines before men; but after the consummation of the world the just themselves shall shine as the sun in the kingdom of their Father.

(Vers. 44.) The kingdom of heaven is like unto a treasure hidden in a field: which a man having found, hid: and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Delayed by the frequent obscurities of the parables, we exceed a concise interpretation, so that we seem almost to have passed from one kind of interpretation to another. That treasure in which are hidden all the treasures of wisdom and knowledge, is either God the Word, who is seen hidden in the flesh of Christ (Coloss. II), or the holy Scriptures, in which the knowledge of the Savior is stored: which when anyone has found in them, he ought to despise all the gains of this world, so that he may be able to possess him whom he has found. But that which follows: "Which when a man having found, hid," is said for this reason, not that he does this out of envy, but that out of fear of one keeping it and not wishing to lose it, he hides in his heart him whom he has preferred to his former possessions.

(Vers. 45, 46.) Again the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price [Al. most precious], went his way and sold all that he had, and bought it. By other words the same thing is said as above. The good pearls which the merchant seeks are the Law and the prophets. Hear, Marcion; hear, Manichee: the Law and the prophets are good pearls, and the knowledge of the Old Instrument. But there is one most precious pearl, the knowledge of the Savior, and the sacrament of his passion, and the secret of his resurrection. Which when a merchant has found, like the apostle Paul, he despises all the mysteries of the law and the prophets, and the former observations in which he had lived blamelessly, as refuse and dross, that he may gain Christ (Philipp. III). Not that the finding of the new pearl is a condemnation of the old pearls: but that by comparison with it every other gem is cheaper.

(Vers. 47 seqq.) Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. 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: So shall it be at the consummation of the world, the angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth. The prophecy of Jeremiah being fulfilled, saying: "Behold, I will send you many fishers" (Jerem. XVI, 16):

postquam audierunt Petrus et Andreas, Jacobus et Joannes, filii Zebedaei: Sequimini me, et faciam vos piscatores hominum (Matt. IV, 19), contexuerunt sibi ex veteri et novo testamento sagenam Evangelicorum dogmatum; et miserunt eam in mare hujus saeculi: quae usque hodie in mediis fluctibus tenditur, capiens de salsis et amaris gurgitibus quidquid inciderit, id est, et bonos homines et malos, et 99 optimos pisces et pessimos. Cum autem venerit consummatio et finis mundi, ut ipse infra manifestius disserit, tunc sagena extrahetur ad littus: tunc verum secernendorum piscium judicium [Al. signum] demonstrabitur, et quasi in quodam quietissimo portu, boni mittentur in vasa coelestium mansionum: malos autem torrendos et exsiccandos gehennae flamma suscipiet.

(Vers. 51.) Intellexistis haec omnia? Dicunt ei: Etiam. Ait illis. Ad apostolos proprie sermo est; et illis dicitur: Intellexistis haec omnia; Quos non vult audire tantum ut populum, sed intelligere ut magistros futuros.

(Vers. 52.) Ideo omnis Scriba doctus in regno coelorum similis est homini patrifamilias, qui profert de thesauro suo nova et vetera. Instructi erant apostoli, Scribae et notarii Salvatoris, qui verba illius et praecepta signabant in tabulis cordis carnalibus, regnorum coelestium sacramentis, et pollebant opibus patrisfamiliae, ejicientes de thesauro doctrinarum suarum nova et vetera: ut quidquid in Evangelio praedicabant, legis et prophetarum vocibus comprobarent. Unde et sponsa dicit in Cantico canticorum: Nova et vetera, fratruelis meus, servavi tibi (Cant. VII, 13).

(Vers. 53, 54.) Et factum est cum consummasset Jesus parabolas istas, transiit inde. Et veniens in patriam [Al. terram] suam, docebat eos in synagoga eorum, ita ut mirarentur et dicerent. Post parabolas, quas locutus est ad populum, et quas soli apostoli intelligunt, transit in patriam suam, ut ibi apertius doceat.

Unde huic sapientia haec, et virtutes? Mira stultitia Nazaraenorum: mirantur unde habeat sapientiam sapientia, et virtutes virtus; sed error in promptu est, quod fabri filium suspicantur.

after Peter and Andrew, James and John, the sons of Zebedee, heard: "Follow me, and I will make you fishers of men" (Matt. IV, 19), they wove for themselves from the Old and New Testament a net of Evangelical dogmas; and they cast it into the sea of this world: which even until today is stretched out in the midst of the waves, catching from the salt and bitter whirlpools whatever falls in, that is, both good men and bad, and the best fishes and the worst. But when the consummation and the end of the world shall come, as he himself more clearly explains below, then the net shall be drawn out to the shore: then the true judgment [Al. sign] of separating the fish shall be demonstrated, and as if in some most quiet harbor, the good shall be put into the vessels of heavenly mansions: but the flame of Gehenna shall receive the bad to be roasted and dried up.

(Vers. 51.) Have ye understood all these things? They say to him: Yes. He said to them. The discourse is properly to the apostles; and to them it is said: "Have ye understood all these things?" Whom he wishes not only to hear as the people, but to understand as future teachers.

(Vers. 52.) Therefore every Scribe instructed in the kingdom of heaven, is like to a man that is a master of a house, who bringeth forth out of his treasure new things and old. The apostles were instructed as Scribes and notaries of the Savior, who marked his words and precepts in the fleshly tables of the heart, with the sacraments of the heavenly kingdoms, and they were powerful with the wealth of the master of the house, casting forth from the treasure of their doctrines new things and old: so that whatever they preached in the Gospel, they might prove by the voices of the Law and the prophets. Whence also the spouse says in the Song of Songs: "The new and the old, my beloved, I have kept for thee" (Cant. VII, 13).

(Vers. 53, 54.) And it came to pass: when Jesus had ended these parables, he passed from thence. And coming into his own country [Al. land], he taught them in their synagogues, so that they wondered and said. After the parables which he spoke to the people, and which only the apostles understand, he passes into his own country, that he may teach more openly there.

"How came this man by this wisdom and spirits?" Marvellous folly of the Nazarenes: they wonder whence Wisdom has wisdom, and Virtue has virtues; but the error is at hand, that they suspect him to be the son of a smith.

(Vers. 55, 56.) Nonne hic est fabri filius? nonne mater ejus dicitur Maria, et fratres ejus Jacobus et Joseph et Simon et Judas? et sorores ejus nonne omnes apud nos sunt? Unde ergo huic omnia ista? Et scandalizabantur in eo. Error Judaeorum salus nostra est, et haereticorum condemnatio. Intantum enim cernebant hominem Jesum Christum, ut fabri putarent 100 filium: Nonne hic est fabri filius? Miraris si errent in fratribus, cum errent in patre? Locus iste plenius in supradicto contra Helvedium libello expositus est.

(Vers. 14.) Et exiens vidit turbam multam, et misertus est ejus, et curavit languidos eorum. In evangelicis sermonibus semper litterae junctus est spiritus, et quidquid primo frigere videtur aspectu, si tetigeris, calet. In loco deserto erat Dominus; secutae sunt eum turbae, relinquentes civitates suas, hoc est, pristinas conversationes et varietates dogmatum. Egressus autem Jesus, significat quod turbae habuerint quidem eundi voluntatem, sed vires perveniendi non habuerint: ideo Salvator egreditur de loco suo, et pergit obviam: sicut et in alia parabola filio poenitenti occurrerat (Luc. XV). Visaque turba, miseretur et curat languores eorum, ut fides plena statim praemium consequatur.

(Vers. 15.) Vespere autem facto, accesserunt ad eum discipuli ejus, dicentes: Desertus est locus, et hora jam praeteriit: dimitte turbas, ut euntes in castella, emant sibi escas. Omnia plena mysteriis sunt. Recedit de Judaea, venit in desertum locum: sequuntur eum turbae, relictis civitatibus suis; egreditur ad eos Jesus, miseretur turbis, curat languidos eorum: et hoc facit non mane, non crescente die, non meridie, sed vespere, quando sol justitiae occubuit.

(Vers. 16.) Jesus autem dixit eis: Non habent necesse ire. Non habent necesse diversos cibos quaerere, et emere sibi ignotos panes, cum secum habeant coelestem panem.

Date illis vos manducare. Provocat apostolos ad fractionem panis, ut illis se non habere testantibus, magnitudo signi notior fiat.

(Vers. 17.) Responderunt ei: Non habemus hic nisi quinque panes et duos pisces. In alio evangelista legimus: Est hic quidam puer, qui habet quinque panes (Joan. VI, 9); qui mihi videtur significare Mosen: Duos autem pisces, vel utrumque intelligimus Testamentum, vel quia par numerus refertur ad Legem. Igitur apostoli ante passionem Salvatoris et coruscationem Evangelii fulgurantis, non habebant nisi quinque panes et duos pisciculos, qui in salsis aquis et in maris fluctibus versabantur.

Is not this the smith's son? is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude? and his sisters, are they not all with us? Whence therefore hath he all these things? And they were scandalized in him. The error of the Jews is our salvation, and the condemnation of the heretics. For they perceived Jesus Christ so much as a man, that they thought him the son of a smith: "Is not this the smith's son?" Do you wonder if they err regarding the brothers, when they err regarding the father? This place is more fully explained in the aforementioned book against Helvidius.

(Vers. 14.) And going forth, he saw a great multitude, and had compassion on them, and healed their sick. In Gospel discourses, the spirit is always joined to the letter, and whatever at first sight seems cold, if you touch it, it grows warm. The Lord was in a desert place; the multitudes followed him, leaving their cities, that is, their former ways of life and varieties of doctrines. But Jesus going forth signifies that the multitudes indeed had the will to go, but did not have the strength to arrive: therefore the Savior goes forth from his place, and goes to meet them: just as in another parable he had met the penitent son (Luke 15). And having seen the multitude, he has mercy and heals their sicknesses, so that full faith may immediately obtain its reward.

(Vers. 15.) And when 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 towns, they may buy themselves victuals. All things are full of mysteries. He withdraws from Judea, he comes into a desert place: the multitudes follow him, having left their cities; Jesus goes forth to them, has mercy on the multitudes, heals their sick: and this he does not in the morning, not as the day increases, not at midday, but in the evening, when the sun of justice has set.

(Vers. 16.) But Jesus said to them: They have no need to go. They have no need to seek various foods, and to buy themselves unknown loaves, since they have with them the heavenly bread.

Give you them to eat. He provokes the apostles to the breaking of bread, so that with them testifying that they have none, the greatness of the sign may become better known.

(Vers. 17.) They answered him: We have here but five loaves and two fishes. In another Evangelist we read: "There is a boy here that hath five loaves" (John 6:9); who seems to me to signify Moses: but the two fishes we understand either as both Testaments, or because an even number refers to the Law. Therefore the apostles, before the passion of the Savior and the flashing of the lightning Gospel, had nothing but five loaves and two small fishes, which were occupied in salt waters and in the waves of the sea.

(Vers. 18.) Qui ait eis: Afferte mihi illos huc. Audi, Marcion, audi, Manichaee, quinque panes et duos pisciculos ad se afferri jubet Jesus, ut eos sanctificet atque multiplicet.

(Vers. 19.) Et cum jussisset turbam discumbere super fenum. Juxta litteram manifestus est sensus: spiritualis interpretationis sacramenta pandamus. Discumbere jubentur supra fenum, et secundum alium Evangelistam (Luc. IX), supra terram, per quinquagenos aut centenos, ut postquam calcaverint carnem suam, et omnes flores illius, et saeculi voluptates quasi arens fenum sibi subjecerint, tunc per quinquagenarii numeri poenitentiam ad perfectum centesimi numeri culmen ascendant.

Acceptis quinque panibus et duobus piscibus, aspiciens in coelum, benedixit et fregit, et dedit discipulis panes. Aspicit in coelum, ut illic oculos dirigendos doceat. Quinque panes et duos pisciculos sumpsit in manus, et fregit eos, tradiditque discipulis. Frangente Domino, seminarium fit ciborum. Si enim fuissent integri, et non in frusta discerpti, nec divisi in multiplicem segetem, turbas, et pueros, et feminas, tantam multitudinem alere non poterant. Frangitur ergo lex cum prophetis, et in frusta discerpitur, et ejus in medium mysteria proferuntur, ut quod integrum et permanens in statu pristino non alebat, divisum in partes alat gentium multitudinem.

Discipuli autem dederunt turbis. Et manducaverunt omnes, et saturati sunt. Turbae a Domino per apostolos alimenta suscipiunt.

Et tulerunt reliquias duodecim cophinos fragmentorum plenos. Unusquisque apostolorum de reliquiis Salvatoris implet cophinum suum, ut vel habeat unde postea gentibus cibum praebeat, vel ex reliquiis doceat veros fuisse panes, qui postea multiplicati sunt. Et simul quaere, quomodo in eremo et in tam vasta solitudine panes non inveniantur, nisi quinque tantum, et duo pisciculi, et tam facile duodecim cophini reperiantur.

(Vers. 21.) Manducantium autem fuit numerus quinque millia virorum, exceptis mulieribus et parvulis. Juxta numerum quinque panum, et comedentium virorum quinque millium multitudo est. Necdum enim secundum alterius loci narrationem ad septenarium numerum venerat, quem qui comedunt, quatuor millia sunt, vicina Evangeliorum numero. Comedunt autem quinque millia virorum qui in perfectum virum creverant, et sequebantur eum, de quo dicit Zacharias: Ecce vir, Oriens nomen ejus. (Zach. VI, 12.) Mulieres autem, et parvuli, sexus fragilis et aetas minor, numero indigni sunt. Unde et in Numerorum libro quoties sacerdotes atque Levitae, et exercitus vel turbae pugnantium describuntur, servi et mulieres, et parvuli, et vulgus ignobile absque numero praetermittitur.

(Vers. 18.) Who said to them: Bring them hither to me. Hear, Marcion, hear, Manichaean: Jesus commands five loaves and two small fishes to be brought to him, that he may sanctify and multiply them.

(Vers. 19.) And when he had commanded the multitude to sit down upon the grass. According to the letter the sense is manifest: let us open the sacraments of spiritual interpretation. They are commanded to sit down upon the grass, and according to another Evangelist (Luke 9), upon the ground, by fifties or hundreds, so that after they have trampled upon their flesh and all its flowers, and have subjected the pleasures of the world to themselves like parched grass, then through the penance of the number fifty they may ascend to the perfect summit of the number one hundred.

And taking the five loaves and the two fishes, looking up to heaven, he blessed and brake, and gave the loaves to the disciples. He looks up to heaven, that he may teach that eyes must be directed thither. He took the five loaves and two small fishes in his hands, and brake them, and delivered them to the disciples. As the Lord breaks, it becomes a nursery of foods. For if they had been whole, and not torn into pieces, nor divided into a manifold harvest, they could not have fed the multitudes, and children, and women, so great a crowd. Therefore the Law with the prophets is broken and torn into pieces, and its mysteries are brought forth into the midst, so that what being whole and remaining in its former state did not feed, being divided into parts may feed the multitude of the nations.

And the disciples gave to the multitudes. And they did all eat, and were filled. The multitudes receive nourishment from the Lord through the apostles.

And they took up the leavings, twelve full baskets of fragments. Each one of the apostles fills his basket from the remains of the Savior, that he may either have whence to provide food for the nations afterwards, or that he may teach from the remains that the loaves which were afterwards multiplied were real. And at the same time ask, how in the desert and in so vast a solitude loaves are not found, except five only, and two small fishes, and twelve baskets are found so easily.

(Vers. 21.) And the number of them that did eat was five thousand men, besides women and children. According to the number of the five loaves, there is also a multitude of five thousand men eating. For it had not yet come, according to the narration of another place, to the number seven, of which they who eat are four thousand, near to the number of the Gospels. But five thousand men eat, who had grown into a perfect man, and followed him of whom Zechariah says: "Behold a man, the Orient is his name" (Zech. 6:12). But the women and children, the fragile sex and the lesser age, are unworthy of the number. Whence also in the book of Numbers, as often as the priests and Levites, and the armies or multitudes of those fighting are described, the servants and women, and children, and the ignoble common people are passed over without number.

(Vers. 22.) Et statim compulit Jesus discipulos suos ascendere in naviculam, et praecedere eum trans fretum, donec dimitteret turbas. Discipulis praecepit transfretare, et compulit ut ascenderent naviculam: quo sermone ostenditur invitos eos a Domino recessisse: dum amore praeceptoris ne punctum quidem temporis ab eo volunt separari.

(Vers. 23.) Et dimissa turba, ascendit in montem solus orare. Vespere autem facto solus erat ibi. Si fuissent cum eo discipuli Petrus, et Jacobus, et Joannes, qui viderant gloriam transformari, forsitan ascendissent in montem cum eo; sed turba ad sublimia sequi non potest, nisi docuerit eam juxta mare in littore, et aluerit in deserto. Quod autem ascendit solus orare, non ad eum referas qui de quinque panibus quinque millia saturavit hominum, exceptis parvulis et mulieribus; sed ad eum qui, audita morte Joannis, secessit in solitudinem, non quod personam Domini separemus, sed quod opera ejus inter Deum et hominem divisa sint.

Navicula autem in medio mari jactabatur fluctibus: erat enim contrarius ventus. Recte quasi inviti, et retractantes apostoli a Domino recesserant, ne illo absente, naufragia sustinerent. Denique Domino in montis cacumine commorante, statim ventus contrarius oritur, et turbat mare, et periclitantur apostoli, et tamdiu imminens naufragium perseverat, quamdiu Jesus veniat.

(Vers. 25.) Quarta autem vigilia noctis venit ad eos ambulans supra mare. Stationes et vigiliae militares in terna horarum spatia dividuntur. Quando ergo dicit, quarta vigilia noctis venisse ad eos Dominum, ostendit tota nocte periclitatos, et extrema parte noctis, atque in consummatione mundi eis auxilium praebiturum.

(Vers. 26.) Et videntes eum supra mare ambulantem, turbati sunt, dicentes: quia phantasma est. Si juxta Marcionem et Manichaeum, Dominus noster non est natus ex Virgine, sed visus in phantasmate: quomodo nunc apostoli timent ne phantasma videant? Et prae timore clamaverunt. Confusus clamor et incerta vox, magni timoris indicium est.

(Vers. 27.) Statimque Jesus locutus est eis, dicens: Habete fiduciam, ego sum, nolite timere. Quod primum versabatur in causa, hoc curat, et timentibus praecipit, dicens: Habete fiduciam, nolite timere. Et quod sequitur, Ego sum, nec subjungit quis sit, vel ex voce sibi nota poterant eum intelligere, qui per obscurae noctis tenebras loquebatur, vel ipsum esse repetebant, quem locutum ad Moysen noverant: Haec dices filiis Israel: qui est, misit me ad vos (Exod. III, 14).

(Vers. 22.) And immediately Jesus constrained his disciples to enter into the boat, and to go before him over the water, till he dismissed the multitudes. He commanded the disciples to cross over, and constrained them to enter the boat: by which word it is shown that they withdrew from the Lord unwillingly; since through love of their teacher they do not wish to be separated from him even for a point of time.

(Vers. 23.) And having dismissed the multitude, he went up into a mountain alone to pray. And when it was evening, he was there alone. If the disciples Peter, and James, and John had been with him, who had seen his glory transformed, perhaps they would have ascended the mountain with him; but the multitude cannot follow to sublime things, unless he has taught them by the sea on the shore, and fed them in the desert. But that he ascended alone to pray, you should not refer to him who from five loaves satisfied five thousand men, besides children and women; but to him who, having heard of the death of John, withdrew into solitude; not that we separate the person of the Lord, but that his works are divided between God and man.

(Vers. 24.) But the boat in the midst of the sea was tossed with the waves: for the wind was contrary. Rightly the apostles had withdrawn from the Lord as if unwillingly and reluctantly, lest in his absence they should suffer shipwreck. Finally, while the Lord tarried on the summit of the mountain, immediately a contrary wind arises and disturbs the sea, and the apostles are in danger, and the imminent shipwreck continues so long as until Jesus comes.

(Vers. 25.) And in the fourth watch of the night, he came to them walking upon the sea. Stations and military watches are divided into spaces of three hours. When therefore he says that the Lord came to them in the fourth watch of the night, he shows that they were in danger all night, and that in the last part of the night, and at the consummation of the world, he would provide help to them.

(Vers. 26.) And they seeing him walking upon the sea, were troubled, saying: It is an apparition. If according to Marcion and the Manichaean, our Lord was not born of a Virgin, but seen as an apparition: how is it that the apostles now fear lest they see an apparition? And they cried out for fear. A confused cry and an uncertain voice is a sign of great fear.

(Vers. 27.) And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not. That which was first in the cause, this he cures, and commands those fearing, saying: "Be of good heart, fear ye not." And what follows, "It is I," neither does he add who he is; either from his known voice they could understand him, who was speaking through the shadows of the dark night, or they recalled that he was the same whom they knew had spoken to Moses: "Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you" (Exod. 3:14).

(Vers. 28, 29.) Respondens autem Petrus, dixit: Domine, si tu es, jube me venire ad te super aquas. At ipse ait: Veni. In omnibus locis ardentissimae fidei invenitur Petrus. Interrogatis discipulis, quem homines dicerent Jesum Dei Filium confitetur. Volentem ad passionem pergere, prohibet: et licet erret in sensu, tamen non errat in affectu: nolens eum mori, quem Filium Dei fuerat paulo ante confessus. In montem cum Salvatore inter primos primus ascendit, et in passione solus sequitur, 108 peccatum negationis quod ex repentino timore descenderat, amaris statim abluit lacrymis. Post passionem cum essent in lacu Genesareth, et piscarentur, et Dominus staret in littore, aliis paulatim navigantibus, ille non patitur moras, sed accinctus ependyte suo, statim praecipitatur in fluctus. Eodem igitur fidei ardore quo semper, nunc quoque, caeteris tacentibus, credit se posse facere per voluntatem magistri, quod ille poterat per naturam. Jube me venire ad te super aquas. Tu praecipe, et illico solidabuntur undae: et leve fiet corpus quod per se grave est.

Et descendens Petrus de navicula, ambulabat super aquam, ut veniret ad Jesum. Qui putant Domini corpus ideo non esse verum, quia super molles aquas, molle et aereum incesserit, respondeant quomodo ambulaverit Petrus, quem utique verum hominem non negabunt.

(Vers. 30.) Videns vero ventum validum, timuit. Et cum coepisset mergi, clamavit, dicens: Domine, salvum me fac. Ardebat animi fides, sed humana fragilitas in profundum trahebat: paululum ergo relinquitur tentationi, ut augeatur fides, et intelligat se non facilitate postulationis, sed potentia Domini conservatum.

(Vers. 31, 32.) Et continuo Jesus extendens manum, apprehendit eum, et ait illi: Modicae fidei, quare dubitasti? Et cum ascendisset in naviculam, cessavit ventus. Si apostolo Petro, de cujus fide et ardore mentis supra diximus, qui confidenter rogaverat Salvatorem, dicens: Domine, si tu es, jube me venire ad te super aquas, quia paululum timuit, dicitur: Modicae fidei, quare dubitasti? quid nobis dicendum est, qui hujus modicae fidei, nec minimam quidem habemus portiunculam?

(Vers. 33.) Qui autem in navicula erant, venerunt et adoraverunt eum, dicentes: Vere Filius Dei es. Ad unum signum tranquillitate maris reddita, quae post nimias procellas interdum et casu fieri solet, nautae atque vectores vere Filium Dei confitentur, et Arius in Ecclesia praedicat creaturam.

(Vers. 28, 29.) And Peter answering, said: Lord, if it be thou, bid me come to thee upon the waters. And he said: Come. In all places Peter is found to be of the most ardent faith. When the disciples were asked, he confesses Jesus to be the Son of God, whom men spoke of. When Jesus wished to go to his passion, Peter forbids him; and although he errs in sense, yet he does not err in affection: not wishing him to die, whom he had a little before confessed to be the Son of God. Among the first he first ascends the mountain with the Savior, and in the passion he alone follows; the sin of denial which had descended from a sudden fear, he immediately washes away with bitter tears. After the passion, when they were in the Lake of Gennesaret and were fishing, and the Lord stood on the shore, while the others were sailing gradually, he does not suffer delays, but girded with his coat (ependyte), he immediately casts himself into the waves. Therefore with the same ardor of faith as always, now also, while the others are silent, he believes he can do through the will of the master what he could do by nature. "Bid me come to thee upon the waters." Do thou command, and immediately the waves will become solid: and the body which is heavy of itself will become light.

And Peter going down out of the boat, walked upon the water to come to Jesus. Let those who think the Lord's body was not real for this reason, that he walked upon the soft waters as soft and ethereal, answer how Peter walked, whom surely they will not deny was a real man.

(Vers. 30.) But seeing the wind strong, he was afraid. And when he began to be sunk, he cried out, saying: Lord, save me. The faith of his mind was burning, but human fragility was dragging him into the deep: therefore he is left for a little while to temptation, so that his faith may be increased, and he may understand that he was preserved not by the facility of his request, but by the power of the Lord.

(Vers. 31, 32.) And immediately Jesus stretching forth his hand, took hold of him, and said to him: O thou of little faith, why didst thou doubt? And when they were come up into the boat, the wind ceased. If to the apostle Peter, of whose faith and ardor of mind we have spoken above, who had confidently asked the Savior, saying: "Lord, if it be thou, bid me come to thee upon the waters," because he feared a little, it is said: "O thou of little faith, why didst thou doubt?" what must be said to us, who have not even the smallest portion of this little faith?

(Vers. 33.) And they that were in the boat, came and adored him, saying: Indeed thou art the Son of God. At one sign, tranquility being restored to the sea, which after excessive storms sometimes happens even by chance, the sailors and passengers confess him to be indeed the Son of God, and Arius in the Church preaches him as a creature.

(Vers. 34.) Et cum transfretasset, venerunt in 109 terram Genesareth. Si sciremus quid in nostra lingua resonaret Genesareth, intelligeremus quomodo Jesus per typum apostolorum et navis, Ecclesiam de persecutionis naufragio liberatam transducat ad littus, et in tranquillissimo portu faciat requiescere.

(Vers. 35.) Et cum cognovissent eum viri loci illius, miserunt in universam regionem illam. Cognoverunt eum rumore, non facie, vel certe pro signorum magnitudine, quae patrabat in populis, etiam vultu plurimis notus erat. Et vide quanta sit fides hominum terrae Genesareth, ut non praesentium tantum salute contenti sint, sed mittant ad alias per circuitum civitates, quo omnes currant ad medicum.

(Vers. 36.) Et obtulerunt ei omnes male habentes, et rogabant eum, ut vel fimbriam vestimenti ejus tangerent. Et quicumque tetigerunt, salvi facti sunt. Qui male se habent, non tangant corpus Jesu, neque totum vestimentum ejus, sed extremam fimbriam, et quicumque tetigerint, sanabuntur. Fimbriam vestimenti ejus, vel minimum intellige mandatum: quod qui transgressus fuerit, minimus vocabitur in regno coelorum (Supra, III). Vel assumptionem corporis, per quam venimus ad Verbum Dei, et illius postea fruimur majestate.

(Cap. XV.---Vers. 1.) Tunc accesserunt ad eum ab Jerosolymis Scribae et Pharisaei, dicentes: 110 Quare discipuli tui transgrediuntur traditiones seniorum? Mira Pharisaeorum Scribarumque stultitia, Dei Filium arguunt, quare hominum traditiones et praecepta non servet?

(Vers. 1, 2.) Non enim lavant manus suas, cum panem manducant. Manus, id est, opera, non corporis utique, sed animae lavandae sunt, ut fiat in illis verbum Dei.

(Vers. 3.) Ipse autem respondens, ait illis: Quare et vos transgredimini mandatum Dei, propter traditionem vestram? Falsam calumniam vera responsione confutat. Cum, inquit, vos propter traditionem hominum praecepta Domini negligatis, quare discipulos meos arguendos putatis, quod seniorum jussa parvipendant, ut Dei scita custodiant?

(Vers. 34.) And having passed the water, they came into the land of Gennesaret. If we knew what Gennesaret sounded like in our language, we would understand how Jesus, through the type of the apostles and the ship, brings across the Church, delivered from the shipwreck of persecution, to the shore, and makes it rest in a most tranquil port.

(Vers. 35.) And when the men of that place had knowledge of him, they sent into all that country. They knew him by rumor, not by face, or certainly for the greatness of the signs which he performed among the people, he was known to very many even by his countenance. And see how great is the faith of the men of the land of Gennesaret, that they are not content with the health of those present only, but they send to other cities round about, that all may run to the physician.

(Vers. 36.) And they presented to him all that were sick. And they besought him that they might touch but the hem of his garment. And as many as touched were made whole. Those who are sick, let them not touch the body of Jesus, nor his whole garment, but the extreme hem; and as many as shall touch, they shall be healed. Understand by the hem of his garment even the least commandment: which he that shall transgress, shall be called least in the kingdom of heaven (Above, 5). Or the assumption of the body, through which we come to the Word of God, and afterwards enjoy his majesty.

(Chap. 15.---Vers. 1.) Then came to him from Jerusalem Scribes and Pharisees, saying: Why do thy disciples transgress the traditions of the ancients? Marvellous folly of the Pharisees and Scribes: they accuse the Son of God, why does he not keep the traditions and precepts of men?

(Vers. 1, 2.) For they wash not their hands when they eat bread. Hands, that is, works, not of the body indeed, but of the soul are to be washed, so that the word of God may be in them.

(Vers. 3.) But he answering, said to them: Why do you also transgress the commandment of God for your tradition? He confutes the false calumny with a true response. Since, he says, you neglect the precepts of the Lord for the tradition of men, why do you think my disciples are to be accused, because they value the orders of the ancients little, that they may keep the decrees of God?

(Vers. 4 seqq.) Nam Deus dixit: Honora patrem et matrem, et qui maledixerit patri vel matri, morte moriatur. Vos autem dicitis: Quicumque dixerit patri vel matri: munus quodcumque est ex me, tibi proderit, et non honorificabit patrem suum, aut matrem suam, et irritum fecistis mandatum Dei propter traditionem vestram. Hypocritae, bene prophetavit de vobis Isaias, dicens: Populus hic labiis me honorat; cor autem eorum longe est a me (Exod. XX, Levit. XX). Sine causa autem colunt me, docentes doctrinas et mandata hominum. Et convocatis ad se turbis, dixit eis: Audite et intelligite. Honor in Scripturis non tantum in salutationibus et officiis deferendis, quantum 111 in eleemosynis ac munerum oblatione sentitur (Exod. XX et XXI, et Lev. XX). Honora, inquit Apostolus, viduas, quae vere viduae sunt (I Tim. V, 3); hic honor donum intelligitur. Et in alio loco: Presbyteri duplici honore honorandi, maxime qui laborant in verbo et doctrina Dei (Ibid., 17). Et per hoc mandatum jubebur, ut bovi trituranti os non claudamus (Deut. XXV). Et dignus sit operarius mercede sua (Luc. X). Praeceperat Dominus, vel imbecillitates, vel aetates, vel penurias parentum considerans, ut filii honorarent, etiam in vitae necessariis ministrandis, parentes suos. Hanc providentissimam Dei legem volentes Scribae et Pharisaei subvertere, ut impietatem sub nomine pietatis inducerent, docuerunt pessimos filios, ut si quis ea quae parentibus offerenda sunt, Deo vovere voluerit (qui verus est Pater), oblationio Domini praeponatur parentum muneribus: vel certe ipsi parentes, quae Deo consecrata cernebant, ne sacrilegii crimen incurrerent, declinantes, egestate conficiebantur. Atque ita fiebat ut oblatio liberorum, sub occasione templi Dei, in sacerdotum lucra cederet. Haec pessima Pharisaeorum traditio, de alia veniebat occasione. Multi habentes obligatos aere alieno, et nolentes sibi creditum reddere, delegabant sacerdotibus, ut exacta pecunia ministeriis templi et eorum usibus deserviret.

(Vers. 11.) Non quod intrat in os communicat hominem: sed quod procedit ex ore, hoc communicat hominem. Vebum communicat, proprie Scripturarum est, et publico sermone non teritur. Populus Judaeorum partem Dei esse se jactitans communes cibos vocat, quibus omnes utuntur homines. Verbi gratia, suillam carnem, ostreas, lepores, et istiusmodi animantia quae ungulam non findunt; nec ruminant, nec squamosa in piscibus sunt. Unde et in Actibus Apostolorum scriptum est: Quod Deus sanctificavit, tu ne commune dixeris (Act. X, 15).

(Vers. 4 seqq.) For God said: Honor thy father and mother: and: He that shall curse father or mother, let him die the death. But you say: Whosoever shall say to father or mother, The gift whatsoever it be, which is from me, shall profit thee: and he shall not honor his father or his mother: and you have made void the commandment of God for your tradition. Hypocrites, well hath Isaiah prophesied of you, saying: This people honoreth me with their lips: but their heart is far from me (Exod. 20, Levit. 20). And in vain do they worship me, teaching doctrines and commandments of men. And having called the multitudes together unto him, he said to them: Hear ye and understand. Honor in the Scriptures is perceived not so much in salutations and offices to be rendered, as in alms and the offering of gifts (Exod. 20 and 21, and Lev. 20). Honor, says the Apostle, widows who are widows indeed (1 Tim. 5:3); here honor is understood as a gift. And in another place: Let the priests be honored with double honor, especially those who labor in the word and doctrine of God (Ibid., 17). And through this commandment we are ordered that we do not muzzle the mouth of the ox that treadeth out the corn (Deut. 25). And the laborer is worthy of his hire (Luke 10). The Lord had commanded, considering either the infirmities, or the ages, or the poverty of parents, that children should honor their parents, even in providing the necessities of life. This most provident law of God the Scribes and Pharisees wishing to subvert, so that they might introduce impiety under the name of piety, taught most wicked children, that if anyone should wish to vow to God (who is the true Father) those things which are to be offered to parents, the oblation of the Lord should be preferred to the gifts of parents: or certainly the parents themselves, seeing what things were consecrated to God, lest they should incur the crime of sacrilege, turning away, were consumed by want. And so it happened that the offering of children, under the occasion of the temple of God, turned into the gains of the priests. This most wicked tradition of the Pharisees came from another occasion. Many having those bound by debt, and not wishing to return what was credited to them, assigned it to the priests, so that the exacted money might serve the ministries of the temple and their uses.

(Vers. 11.) Not that which goeth into the mouth defileth (communicat) a man: but what cometh out of the mouth, this defileth (communicat) a man. The word communicat (defiles) is properly of the Scriptures, and is not worn out in public discourse. The people of the Jews, boasting themselves to be the portion of God, call "common" (communes) those foods which all men use. For example, swine's flesh, oysters, hares, and animals of that kind which do not divide the hoof, nor chew the cud, nor among fishes are scaly. Whence also in the Acts of the Apostles it is written: "That which God hath sanctified, do not thou call common" (Acts 10:15).

Commune ergo, quod caeteris hominibus patet, et quasi non est de parte Dei, pro immundo appellatur. Non quod intrat in os communicat hominem: sed quod procedit ex ore hoc coinquinat hominem. Opponat prudens lector, et dicat: Si quod intrat in os non coinquinat hominem, quare idolothytis non vescimur? Et Apostolus scribit: Non potestis calicem Domini bibere, et calicem daemoniorum (I Cor. X, 20). Sciendum igitur quod ipsi quidem cibi, et Dei creatura per se omnis munda sit: sed idolorum ac daemonum invocatio ea faciat immunda.

(Vers. 12.) Tunc accedentes discipuli ejus, dixerunt ei: Scis quia Pharisaei, audito verbo hoc, scandalizati sunt? Ex uno sermone omnis superstitio observationum Judaicarum fuerat elisa; qui in cibis sumendis abominandisque, religionem suam sitam arbitrabantur [Al. arbitrantur]. Et quia crebro teritur in Ecclesiasticis Scripturis, scandalum, breviter dicamus quid 113 significet. Σκῶλον et scandalum, nos offendiculum, vel ruinam et impactionem pedis possumus dicere. Quando ergo legimus: Quicumque de minimis istis scandalizaverit quempiam, hoc intelligimus, qui dicto factove occasionem ruinae cuiquam dederit.

(Vers. 13.) At ille respondens, ait: Omnis plantatio quam non plantavit Pater meus coelestis, eradicabitur. Etiam quae plana videntur in Scripturis, plena sunt quaestionibus. Omnis, inquit, plantatio quam non plantavit Pater meus coelestis, eradicabitur. Ergo eradicabitur et illa plantatio, de qua Apostolus ait: Ego plantavi, Apollo rigavit (I Cor. III, 6). Sed solvitur quaestio ex eo quod sequitur: Deus autem incrementum dedit (Ibid., 9). Dicit et ipse: Dei agricultura, Dei aedificatio estis (III Joan. VIII). Et in alio loco: Cooperatores Dei sumus. Si autem cooperatores: igitur plantante Paulo, et rigante Apollo, Deus cum cooperatoribus [Al. operatoribus] suis plantat et rigat. Abutuntur hoc loco qui diversas naturas introducunt, dicentes: Si plantatio quam non plantavit Pater, eradicabitur: ergo quam plantavit ille, non potest eradicari. Sed audiant illud Jeremiae; Ego vos plantavi vineam veram, quomodo versi estis in amaritudinem vitis alienae (Jerem. II, 21)? Plantavit quidem Deus, et nemo potest eradicare plantationem ejus. Quoniam ista plantatio in voluntate proprii arbitrii est, nullus alius eam eradicare poterit, nisi ipsa praebuerit assensum.

(Vers. 14.) Sinite illos, caeci sunt, duces caecorum. Caecus autem si caeco ducatum praestet, ambo in foveam cadunt. Hoc est quod Apostolus praeceperat: Haereticum hominem post unam et alteram correptionem devita, sciens quod perversus sit hujuscemodi, et a semetipso damnatus (Tit. III, 10). In hunc sensum et Salvator praecepit doctores pessimos dimittendos arbitrio suo, sciens eos difficulter ad veritatem posse trahi, et caecos esse, et caecum populum in errorem trahere.

Common, therefore, what lies open to other men, and as it were is not of the portion of God, is called "unclean." "Not that which goeth into the mouth defileth a man: but what cometh out of the mouth this defileth a man." Let the prudent reader oppose and say: If what enters into the mouth does not defile a man, why do we not eat things offered to idols? And the Apostle writes: "You cannot drink the chalice of the Lord, and the chalice of devils" (1 Cor. 10:20). It is to be known, therefore, that the foods themselves and every creature of God is clean of itself: but the invocation of idols and devils makes them unclean.

(Vers. 12.) Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? By one discourse all the superstition of Jewish observations had been struck down; who thought their religion was placed in taking and abominating foods. And because "scandal" is frequently used in the Ecclesiastical Scriptures, let us briefly say what it signifies. Skolon and scandalum, we can say is a stumbling-block, or a ruin and the striking of the foot. When therefore we read: "Whosoever shall scandalize any one of these little ones," we understand this, that he who by word or deed has given an occasion of ruin to anyone.

(Vers. 13.) But he answering, said: Every plant which my heavenly Father hath not planted, shall be rooted up. Even those things which seem plain in the Scriptures are full of questions. "Every plant," he says, "which my heavenly Father hath not planted, shall be rooted up." Therefore that plant shall also be rooted up of which the Apostle says: "I have planted, Apollo watered" (1 Cor. 3:6). But the question is solved from what follows: "But God gave the increase" (Ibid., 6). He himself says: "You are God's husbandry, you are God's building" (1 Cor. 3:9). And in another place: "We are God's co-operators." But if co-operators: therefore, while Paul plants and Apollo waters, God plants and waters with his co-operators. They abuse this place who introduce diverse natures, saying: If a plant which the Father has not planted shall be rooted up, therefore that which he has planted cannot be rooted up. But let them hear that of Jeremiah: "I have planted thee a true vineyard, how art thou turned into the bitterness of a strange vine" (Jerem. 2:21)? God indeed planted, and no one can root up his planting. But since this planting is in the will of its own free choice, no one else will be able to root it up, unless it has provided assent.

(Vers. 14.) Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit. This is what the Apostle had commanded: "A man that is a heretic, after the first and second admonition, avoid: knowing that he, that is such an one, is subverted, and sinneth, being condemned by his own judgment" (Tit. 3:10). In this sense also the Savior commanded that the worst teachers should be left to their own judgment, knowing that they can with difficulty be drawn to the truth, and that they are blind, and lead the blind people into error.

(Vers. 15, 16.) 114 Respondens autem Petrus, dixit ei: Edissere nobis parabolam istam. At ille dixit: Adhuc et vos sine intellectu estis? Quod aperte dictum fuerat, et patebat auditui, apostolus Petrus per parabolam dictum putat, et in re manifesta mysticam quaerit intelligentiam. Corripiturque a Domino, quare parabolice dictum putet, quod perspicue locutus est. Ex quo animadvertimus vitiosum esse auditorem, qui aut obscura manifeste, aut manifeste dicta obscure velit intelligere.

(Vers. 17, 18.) Non intelligitis, quia omne quod in os intrat, in ventrem vadit, et in secessum emittitur? Quae autem procedunt de ore, de corde exeunt, et ea coinquinant hominem. Omnia Evangeliorum loca apud haereticos et perversos plena sunt scandalis. Et ex hac sententiola quidam calumniantur, quod Dominus physicae disputationis ignarus, putet omnes cibos in ventrem ire, et in secessum digeri [Al. dirigi]: cum statim infusae escae per artus et venas ac medullas, nervosque fundantur. Unde et multos, qui vitio stomachi perpetem sustinent vomitum, post coenas et prandia, statim evomere quod ingesserint, et tamen corpulentos esse: quia ad primum tactum liquidior cibus et potus per membra fundantur. Sed istiusmodi homines dum volunt alterius imperitiam reprehendere, ostendunt suam. Quamvis enim tenuis humor et liquens esca , cum in venis et artubus concocta fuerit et digesta, per occultos meatus corporis, quos Graeci πόρους vocant, ad inferiora dilabitur, et in secessum vadit.

(Vers. 19, 20.) De corde enim exeunt cogitationes malae, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemiae: haec sunt quae coinquinant hominem. Non lotis autem manibus manducare, non coinquinat hominem. De corde, inquit, exeunt cogitationes malae. Ergo animae principale non secundum Platonem in cerebro, sed juxta Christum in corde est: et arguendi ex hac sententia sunt, qui cogitationes a diabolo immitti putant, et non ex propria nasci voluntate. Diabolus adjutor et incentor malarum cogitationum potest esse, auctor esse non potest. Sin autem semper in insidiis positus, levem cogitationum nostrarum scintillam suis fomitibus inflammarit, non debemus opinari eum cordis quoque occulta rimari, sed ex corporis habitu, et gestibus aestimare quid versemus intrinsecus. Verbi gratia: Si pulchram mulierem nos crebro viderit inspicere, intelligit cor amoris jaculo vulneratum.

(Vers. 15, 16.) And Peter answering, said to him: Expound to us this parable. But he said: Are you also yet without understanding? What had been openly said and was open to hearing, the apostle Peter thinks was said through a parable, and in a manifest thing he seeks a mystical understanding. And he is rebuked by the Lord, why he thinks that was said parabolically which he spoke clearly. From which we notice that he is a faulty hearer, who either wishes to understand obscure things clearly, or things clearly said obscurely.

(Vers. 17, 18.) Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. All the places of the Gospels among heretics and perverse people are full of scandals. And from this little sentence some calumniate, that the Lord, ignorant of physical disputation, thinks all foods go into the belly and are digested (digeri) into the privy: when immediately the infused foods are poured through the limbs and veins and marrow and nerves. Whence also many who suffer perpetual vomiting from a vice of the stomach, after dinners and lunches immediately vomit what they have taken in, and yet are corpulent: because at the first touch the more liquid food and drink are poured through the members. But men of this kind, while they wish to rebuke the ignorance of another, show their own. For although the thin humor and liquid food, when it has been cooked and digested in the veins and limbs, glides down through the hidden passages of the body, which the Greeks call porous (πόρους), to the lower parts, and goes into the privy.

(Vers. 19, 20.) For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies: these are the things which defile a man. But to eat with unwashed hands does not defile a man. "Out of the heart," he says, "proceed evil thoughts." Therefore, the principal part of the soul is not in the brain according to Plato, but in the heart according to Christ: and those who think that thoughts are sent in by the devil, and do not wish them to be born from our own will, are to be rebuked by this sentence. The devil can be a helper and an inciter of evil thoughts, but he cannot be the author. But if, always placed in ambush, he inflames the slight spark of our thoughts with his fuel, we ought not to suppose that he also searches the secrets of the heart, but judges from the habit of the body and from gestures what we are turning over within. For example: if he sees us frequently looking at a beautiful woman, he understands that the heart is wounded by the dart of love.

(Vers. 21, 22.) Et egressus inde Jesus, secessit in partes Tyri et Sidonis. Et ecce mulier Chananaea a finibus illis egressa clamavit, dicens ei. Scribis et Pharisaeis calumniatoribus derelictis, transgreditur in partes Tyri et Sidonis, ut Tyrios, Sidoniosque curaret. Mulier autem Chananaea egreditur de finibus pristinis, ut clamans filiae impetret sanitatem. Observa quod in quinto decimo loco filia Chananaeae sanetur.

Miserere mei, Domine, fili David. Inde novit vocare filium David, quia egressa jam fuerat de finibus suis, et errorem Tyriorum ac Sidoniorum loci ac fidei commutatione dimiserat.

Filia mea male a daemonio vexatur. Ego filiam Chananaeae, puto animas esse credentium, quae male a daemonio vexabantur, ignorantes Creatorem, et adorantes lapidem.

(Vers. 23.) Qui non respondit ei verbum. Non de superbia Pharisaica, nec de Scribarum supercilio; sed ne ipse sententiae suae videretur esse contrarius, per quam jusserat: In viam gentium ne abieritis, et in civitates Samaritanorum ne intraveritis (Supra, X, 5). Nolebat enim occasionem calumniatoribus dare perfectamque salutem gentium, passionis et resurrectionis tempori reservabat. Et accedentes discipuli ejus rogabant eum, dicentes: Dimitte eam, quia clamat post nos. Discipuli illo adhuc tempore mysteria Domini nescientes, vel misericordia commoti, rogabant pro Chananaea muliere, quam alter Evangelista Syrophoenissam appellat (Marc. VII), vel importunitate ejus carere cupientes; quia non ut clementem, sed ut durum medicum crebrius inclamaret.

(Vers. 24.) Ipse autem respondens ait: Non sum missus nisi ad oves, quae perierunt domus Israel. Non quo et ad gentes non missus sit; sed quo primum missus sit ad Israel, ut illis non recipientibus Evangelium, justa fieret ad gentes transmigratio. Et significanter dixit, ad oves perditas domus Israel; ut ex hoc loco etiam unam erroneam ovem de alia parabola intelligamus.

(Vers. 25, 26.) At illa venit et adoravit eum, dicens: Domine, adjuva me. Qui respondens ait: Non est bonum sumere panem filiorum, et mittere canibus. Mira sub persona mulieris Chananitidis Ecclesiae fides, patientia et humilitas praedicatur. Fides, qua credidit sanari posse filiam suam. Patientia, qua toties contempta, in precibus perseverat. Humilitas, qua se non canibus, sed catulis comparat. Canes autem ethnici propter idololatriam dicuntur, qui esui sanguinis dediti, et cadaveribus mortuorum, feruntur in rabiem. Nota quod ista Chananitis perseveranter primum filium David, deinde Dominum vocet, et ad extremum adoret ut Deum.

(Vers. 21, 22.) And Jesus went from thence, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to him. Having left the Scribes and Pharisees who were calumniators, he passes over into the parts of Tyre and Sidon, so that he might heal the Tyrians and Sidonians. But the Canaanite woman goes out from her former borders, so that by crying out she might obtain health for her daughter. Observe that in the fifteenth place the daughter of the Canaanite is healed.

Have mercy on me, O Lord, thou son of David. Thence she knew to call him the son of David, because she had already gone out from her own borders, and had left the error of the Tyrians and Sidonians by the change of place and faith.

My daughter is grievously troubled by a devil. I think that the daughter of the Canaanite are the souls of believers, which were grievously troubled by a devil, being ignorant of the Creator and worshiping a stone.

(Vers. 23.) Who answered her not a word. Not out of Pharisaic pride, nor from the superciliousness of the Scribes; but lest he himself should seem to be contrary to his own sentence, through which he had commanded: "Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not" (Above, 10:5). For he did not want to give an occasion to calumniators, and he reserved the perfect salvation of the Gentiles for the time of the passion and resurrection. And his disciples came and besought him, saying: Send her away, for she crieth after us. The disciples at that time still being ignorant of the mysteries of the Lord, either moved by mercy, were beseeching for the Canaanite woman, whom another Evangelist calls a Syrophoenician (Mark 7), or desiring to be free from her importunity; because she cried out frequently not as to a merciful, but as to a harsh physician.

(Vers. 24.) And he answering, said: I was not sent but to the sheep that are lost of the house of Israel. Not that he was not also sent to the Gentiles; but that he was first sent to Israel, so that, they not receiving the Gospel, the migration to the Gentiles might become just. And he said significantly, "to the lost sheep of the house of Israel"; so that from this place we may also understand the one straying sheep from the other parable.

(Vers. 25, 26.) But she came and adored him, saying: Lord, help me. Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs. The faith, patience, and humility of the Church is preached under the marvelous persona of the Canaanite woman. Faith, by which she believed that her daughter could be healed. Patience, by which, so often despised, she perseveres in prayers. Humility, by which she compares herself not to dogs, but to whelps. But the heathen are called dogs on account of idolatry, who, given to the eating of blood and the carcasses of the dead, are carried into madness. Note that this Canaanite perseveringly calls him first "Son of David," then "Lord," and at last adores him as "God."

(Vers. 27, 28.) At illa dixit: Etiam, Domine. Nam et catelli edunt de micis quae cadunt de mensa dominorum suorum. Tunc respondens Jesus, ait illi: O mulier, magna est fides tua: fiat tibi sicut vis. Et sanata est filia ejus ex illa hora. Scio me, inquit, filiorum panem non mereri, nec integros posse capere cibos; nec sedere ad mensam cum patre; sed contenta sum reliquiis catulorum; ut per humilitatem micarum, ad panis integri veniam magnitudinem. O mira rerum conversio! Israel quondam filius, nos canes. Pro diversitate fidei, ordo nominum commutatur. De illis postea dicitur: Circumdederunt me canes multi (Ps. XXI, 17). Et: Videte canes, videte malos operarios, videte concisionem (Philipp. III). Nos audivimus cum Syrophoenissa, et muliere quae sanguine fluxerat: Magna est fides tua, fiat tibi sicut vis. Et: Filia, fides tua te salvam fecit.

(Vers. 29, 30.) Et cum transisset inde Jesus, venit secus mare Galilaeae: et ascendens in montem, sedebat ibi. Et accesserunt ad eum turbae multae, habentes secum mutos, caecos, claudos, debiles, et alios multos. Et projecerunt eos ad pedes ejus. In eo loco ubi Latinus interpres transtulit, debiles, in Graeco scriptum est, κυλλοὺς, quod non generale debilitatis, sed unius infirmitatis est nomen: ut quomodo claudus dicitur, qui uno claudicat pede: sic κυλλὸς appelletur qui unam manum debilem habet. Nos proprietatem hujus verbi non habemus. Unde et in consequentibus evangelista caeterorum debilium exposuit sanitates, horum tacuit. Quid enim sequitur.

(Vers. 31.) Et curavit eos: ita ut turbae mirarentur, videntes mutos loquentes, claudos ambulantes, caecos videntes: et magnificabant Deum Israel. De κυλλοῖς tacuit, quia quid econtrario diceret, non habebat. Hoc de uno verbo. Intueamur autem quod sanata Chananaeae filia revertatur ad Judaeam, et ad mare Galilaeae, et ascendat in montem: et quasi avis teneros fetus provocet ad volandum; ibique sedeat, et turbae concurrant ad eum, deducentes sive portantes secum variis oppressos infirmitatibus: quos postquam curavit, dedit eis cibos; et hoc opere completo, ascendit in naviculam, et venit in fines Magedan. Et ascendens in montem, sedebat ibi: et accesserunt ad eum turbae. Observa quod muti, claudi, et caeci ducuntur ad montem, ut ibi curentur a Domino.

(Vers. 27, 28.) But she said: Yea, Lord. For the whelps also eat of the crumbs that fall from the table of their masters. 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. "I know," she says, "that I do not deserve the bread of the children, nor can I take the whole foods, nor sit at the table with the father; but I am content with the remains of the whelps, so that through the humility of the crumbs, I may come to the magnitude of the whole bread." O marvelous conversion of things! Israel was once the son, we were the dogs. According to the diversity of faith, the order of the names is changed. Of them it is said later: "Many dogs have encompassed me" (Ps. 21:17). And: "Beware of dogs, beware of evil workers, beware of the concision" (Phil. 3:2). We have heard with the Canaanite woman, and the woman who had an issue of blood: "Great is thy faith, be it done to thee as thou wilt." And: "Daughter, thy faith hath made thee whole."

(Vers. 29, 30.) And when Jesus had passed away from thence, he came nigh the sea of Galilee: and going up into a mountain, he sat there. 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. In that place where the Latin interpreter translated "maimed" (debiles), in the Greek it is written kyllous (κυλλοὺς), which is not a general name of weakness, but of one infirmity: so that just as one is called lame who limps on one foot, so he may be called kyllos who has one weak hand. We do not have the proper characteristic for this word. Whence also in what follows the evangelist set forth the healings of the other weak ones, but was silent about these. For what follows?

(Vers. 31.) And he healed them: so that the multitudes marveled, seeing the dumb speak, the lame walk, the blind see: and they magnified the God of Israel. He was silent about the kylloi, because he did not have what he might say to the contrary. This about one word. But let us consider that, the daughter of the Canaanite being healed, he returns to Judea and to the sea of Galilee, and ascends into a mountain: and as a bird provokes her tender young to fly, so he sits there, and the multitudes run together to him, bringing or carrying with them those oppressed by various infirmities: whom after he healed, he gave them food; and this work being completed, he went up into a ship, and came into the coasts of Magedan. And going up into a mountain, he sat there: and the multitudes came to him. Observe that the dumb, the lame, and the blind are led to the mountain, that there they may be healed by the Lord.

(Vers. 32.) Jesus autem convocatis discipulis suis, dixit: Misereor turbae, quia triduo jam perseverant mecum, et non habent quod manducent. Et dimittere eos jejunos nolo, ne deficiant in via. Vult pascere quos curavit, prius aufert debilitates, ut postea sanis offerat cibos. Convocat quoque discipulos suos, et quod facturus est, loquitur, ut vel magistris exemplum tribuat, cum minoribus atque discipulis communicanda esse consilia, vel ex confabulatione intelligant signi magnitudinem, respondentes se panes in eremo non habere. Misereor, inquit, turbae, quia triduo jam perseverant mecum. Miseretur turbae, quia in trium dierum numero, Patri, Filio, Spirituique sancto credebant. Et non habent quod manducent. Turba semper esurit, et cibis indiget, nisi saturetur a Domino. Et dimittere eos jejunos nolo, ne deficiant in via. Esuriebant post magnas debilitates, et per patientiam futuros exspectabant cibos. Non vult eos Jesus dimittere jejunos, ne deficiant in via. Periclitatur ergo, qui sine coelesti pane ad optatam mansionem pervenire festinat. Unde et angelus loquitur ad Eliam: Surge, et manduca, quia grandem viam ambulaturus es (III Reg. XIX, 7).

(Vers. 33 seqq.) Et dicunt ei discipuli: Unde ergo nobis in deserto panes tantos, ut saturemus turbam tantam? Et ait illis Jesus: Quot habetis panes? At illi dixerunt: Septem, et paucos pisciculos, et praecepit turbae ut discumberent super terram. Et accipiens septem panes et pisces, et gratias agens fregit, et dedit discipulis suis: et discipuli dederunt populo. Et comederunt omnes, et saturati sunt. Et quod superfuit de fragmentis, tulerunt septem sportas plenas. Erant autem qui manducaverunt quatuor millia hominum, extra parvulos et mulieres. Et dimissa turba, ascendit in naviculam, et venit in fines Magedan [Μαγδαλά]. De hoc signo jam supra diximus, et eadem repetere otiosi est: tantum in his quae discrepant, immoremur. Supra legimus: Vespere autem facto, accesserunt ad eum discipuli, dicentes: Desertus est locus (Supra, XIV, 15), et reliqua. Hic discipulis convocatis, ipse Dominus loquitur: Misereor turbae, quia triduo jam perseverant mecum. Ibi quinque panes erant et duo pisces: hic septem panes et pauci pisciculi. Ibi super fenum discumbunt: hic super terram.

(Vers. 32.) And Jesus having called together his disciples, said: I have compassion on the multitude, because they continue with me now three days, and have not what to eat. And I will not send them away fasting, lest they faint in the way. He wishes to feed those whom he has healed; he first takes away the weaknesses, so that afterwards he may offer food to the healthy. He also calls together his disciples, and speaks of what he is about to do, either to provide an example to teachers, that counsels are to be communicated with subordinates and disciples, or that from the conversation they might understand the magnitude of the sign, answering that they do not have bread in the desert. "I have compassion," he says, "on the multitude, because they continue with me now three days." He has compassion on the multitude because in the number of three days they were believing in the Father, the Son, and the Holy Spirit. "And they have not what to eat." The multitude is always hungry and needs food, unless it is satisfied by the Lord. "And I will not send them away fasting, lest they faint in the way." They were hungry after great weaknesses, and through patience they were expecting future foods. Jesus does not wish to send them away fasting, lest they faint in the way. Therefore, he is in danger who hastens to arrive at the desired mansion without the heavenly bread. Whence also the angel speaks to Elijah: "Arise and eat, for thou hast a great way to go" (3 Kings 19:7).

(Vers. 33 ff.) And his disciples say to him: Whence then should we have so many loaves in the desert, as to fill so great a multitude? And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes. And he commanded the multitude to sit down upon the ground. And taking the seven loaves and the fishes, and giving thanks, he broke, and gave to his disciples: and the disciples gave to the people. And they did all eat, and had their fill. And they took up of the fragments that remained, seven baskets full. And they that did eat, were four thousand men, beside children and women. And having dismissed the multitude, he went up into a ship, and came into the coasts of Magedan (Magdala). We have already spoken of this sign above, and it is idle to repeat the same things: let us only dwell on those things which differ. Above we read: "And when it was evening, his disciples came to him, saying: This is a desert place" (Above, 14:15), and the rest. Here, having called together the disciples, the Lord himself speaks: "I have compassion on the multitude, because they continue with me now three days." There there were five loaves and two fishes; here seven loaves and a few little fishes. There they sit down upon the grass; here upon the ground.

Ibi qui comedunt quinque millia sunt, juxta panum numerum quos comedunt: hic quatuor millia. Ibi duodecim cophini replentur de reliquiis fragmentorum: hic septem sportae. In superiori ergo signo, quia propinqui erant et vicini quinque sensuum, non ipse Dominus eorum recordatur, sed discipuli: et recordantur vespere vicina nocte, et inclinante jam sole. Hic autem ipse Dominus recordatur, et misereri se dicit, et causam miserationis exponit: quia triduo jam perseverant mecum, et dimittere eos jejunos non vult, ne deficiant in via. Isti qui de septem panibus, hoc est, in sacrato aluntur numero atque perfecto, non sunt quinque millia, sed quatuor millia: qui numerus semper in laude ponitur, et quadrangulus lapis non fluctuat, et non est instabilis; et ob hanc causam etiam Evangelia in eo numero consecrata sunt.

(Cap. XVI.---Vers. 1 seqq.) Et accesserunt ad eum Pharisaei et Sadducaei tentantes, et rogaverunt eum, ut signum de coelo ostenderet eis. At ille respondens, ait illis: Facto vespere, dicitis, serenum erit; rubicundum est enim coelum: et mane, hodie tempestas; rutilat enim triste coelum. Faciem ergo coeli dijudicare nostis, signa autem temporum non potestis scire. Generatio mala et adultera signum quaerit, et signum non dabitur ei, nisi signum Jonae prophetae. Hoc in plerisque codicibus non habetur: sensusque manifestus est, quod ex elementorum ordine atque constantia, possint et sereni, et pluviae dies praenosci. Scribae autem et Pharisaei, qui videbantur legis esse doctores, ex prophetarum vaticinio non potuerunt intelligere Salvatoris adventum.

(Vers. 5.) Et relictis illis, abiit, et cum venissent discipuli ejus trans fretum, obliti sunt panes accipere. Qui dixit illis. Relictis Scribis et Pharisaeis, quibus dixerat: Generatio mala et adultera signum quaerit, et signum non dabitur ei, nisi signum Jonae prophetae, recte abiit trans fretum, et gentium secutus est populos. Quid autem sibi velit signum Jonae, jam supra dictum est.

(Vers. 6, 7.) Intuemini, et cavete a fermento Pharisaeorum et Sadducaeorum. At illi cogitabant inter se, dicentes: Quia panes non accepimus. Qui cavet a fermento Pharisaeorum et Sadducaeorum, Legis ac litterae praecepta non servat, traditiones hominum negligit, ut faciat mandatum Dei.

There they who eat are five thousand, according to the number of the loaves which they eat; here four thousand. There twelve baskets are filled with the remains of the fragments; here seven baskets (sportae). In the former sign, therefore, because they were near and neighbors of the five senses, the Lord himself does not remember them, but the disciples; and they remember in the evening, night being near and the sun already declining. But here the Lord himself remembers, and says that he has compassion, and sets forth the cause of the compassion: "because they continue with me now three days," and he does not wish to send them away fasting, lest they faint in the way. These who are fed from the seven loaves, that is, in a sacred and perfect number, are not five thousand, but four thousand; which number is always placed in praise, and a quadrangular stone does not fluctuate, and is not unstable; and for this cause also the Gospels are consecrated in that number.

(Chapter 16:1 ff.) And there came to him the Pharisees and Sadducees tempting: and they asked him to show them a sign from heaven. But he answering, said to them: When it is evening, you say, It will be fair weather, for the sky is red. And in the morning: To-day there will be a storm, for the sky is red and lowering. 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. This is not contained in many codices; and the sense is manifest, that from the order and constancy of the elements, both fair and rainy days can be foreknown. But the Scribes and Pharisees, who seemed to be teachers of the law, could not understand the coming of the Savior from the prophecy of the prophets.

(Vers. 5.) And having left them, he went away. And when his disciples were come over the water, they had forgotten to take bread. Who said to them. Having left the Scribes and Pharisees, to whom he had said: "A wicked and adulterous generation seeketh after a sign, and a sign shall not be given it, but the sign of Jonas the prophet," he rightly went away across the water, and followed the peoples of the Gentiles. But what the sign of Jonas means for itself has already been said above.

(Vers. 6, 7.) Take heed and beware of the leaven of the Pharisees and Sadducees. But they thought within themselves, saying: Because we have taken no bread. He who takes heed of the leaven of the Pharisees and Sadducees does not keep the precepts of the Law and the letter, he neglects the traditions of men, that he may do the commandment of God.

(Vers. 8 seqq.) Sciens autem Jesus, dixit eis: Quid cogitatis inter vos, modicae fidei, quia panes non habetis? Nondum intelligitis, neque recordamini quinque panum, et quinque millium hominum, et quot cophinos sumpsistis? Neque septem panum, quatuor millium hominum, et quot sportas sumpsistis? Quare non intelligitis, quia non de pane dixi vobis: Cavete a fermento Pharisaeorum, et Sadducaeorum. Tunc intellexerunt, quia non dixerit, cavendum a fermento panum, sed a doctrina Pharisaeorum et Sadducaeorum. Per occasionem praecepti, quod Salvator jusserat, dicens: Cavete a fermento Pharisaeorum et Sadducaeorum, docet eos quid significent quinque panes, et septem: quinque millia hominum, et quatuor millia, quae pasta sunt in eremo; quod licet signorum magnitudo perspicua sit, tamen et aliud in spirituali intelligentia demonstretur. Si enim fermentum Pharisaeorum et Sadducaeorum non corporalem panem, sed traditiones perversas, et haeretica significat dogmata; quare et cibi, quibus nutritus est populus Dei, non veram doctrinam integramque significent? Quaerat aliquis et dicat: Quomodo panes non habebant, qui statim impletis septem sportis, ascenderunt in naviculam, et venerunt in fines Magedan: ibique audiunt navigantes, quod cavere debeant a fermento Pharisaeorum et Sadducaeorum? Sed Scriptura testatur quod obliti sint eos secum tollere. Hoc est fermentum, de quo et Apostolus loquitur; Modicum fermentum totam massam corrumpit (I Cor. V, 6). Istiusmodi fermentum, quod omni ratione vitandum est, habuit Marcion, et Valentinus, et omnes haeretici. Fermentum hanc vim habet, ut si farinae mixtum fuerit, quod parvum videbatur, crescat in majus, et ad saporem suum universam conspersionem [Al. conversionem] trahat: ita et doctrina haeretica, si vel modicam scintillam in tuum pectus jecerit, in brevi ingens flamma succrescit, et totam hominis possessionem ad se trahit. Denique sequitur: Tunc intellexerunt, quia non dixisset cavendum a fermento panum, sed a doctrina Pharisaeorum et Sadducaeorum.

(Vers. 8 ff.) But Jesus knowing it, said to them: Why do you think among yourselves, O ye of little faith, for that you have no bread? Do you not yet understand, neither do you remember the five loaves among the five thousand men, and how many baskets you took up? Nor the seven loaves among the four thousand men, and how many baskets you took up? Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees? Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. Through the occasion of the precept which the Savior had commanded, saying: "Beware of the leaven of the Pharisees and Sadducees," he teaches them what the five loaves signify, and the seven; the five thousand men and the four thousand who were fed in the desert; that although the magnitude of the signs is manifest, yet also something else is demonstrated in spiritual understanding. For if the leaven of the Pharisees and Sadducees signifies not bodily bread, but perverse traditions and heretical dogmas, why should not the foods by which the people of God were nourished signify true and sound doctrine? Someone might ask and say: How were they not having bread, who, immediately having filled seven baskets, went up into a ship and came into the coasts of Magedan; and there as they sailed they heard that they ought to beware of the leaven of the Pharisees and Sadducees? But Scripture testifies that they forgot to take them with them. This is the leaven of which also the Apostle speaks: "A little leaven corrupteth the whole lump" (1 Cor. 5:6). This kind of leaven, which is to be avoided by every reason, Marcion had, and Valentinus, and all heretics. Leaven has this power, that if it be mixed with flour, that which seemed small grows into a greater thing, and draws the whole mixture to its own flavor; so also heretical doctrine, if it has thrown even a slight spark into your breast, in a short time a huge flame grows up, and draws the whole possession of the man to itself. Finally it follows: "Then they understood that he had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees."

LIBER TERTIUS.

(Vers. 13.) Venit autem Jesus in partes Caesareae Philippi. Philippus iste est frater Herodis, de quo supra diximus, tetrarcha Ituraeae et Trachonitidis regionis, qui in honorem Tiberii Caesaris Caesaream, quae nunc Paneas dicitur, construxit, et in honorem Caesaris, pariterque sui nominis appellavit eam Caesaream Philippi, et est in provincia Phoenicis: imitatus Herodem patrem, qui in honorem Augusti Caesaris appellavit Caesaream, quae prius turris Stratonis vocabatur: et ex nomine filiae ejus Juliadem trans Jordanem exstruxit. Iste [Al. ille] locus est Caesareae Philippi, ubi Jordanis oritur ad radices Libani, et habet duos fontes, unum nomine Jor, et alterum Dan, qui simul mixti, Jordanis nomen efficiunt.

Et interrogabat discipulos suos, dicens: Quem dicunt homines esse Filium hominis? Non dixit, quem me dicunt esse homines, sed Filium hominis: ne jactanter de se quaerere videretur. Et nota, quod ubicumque scriptum est in veteri Testamento, filius hominis, in Hebraeo positum sit, filius Adam. Ut est illud [Al. illud quoque], quod in psalmo legimus: Filii hominum usquequo gravi corde (Psal. IV, 3), quod in Hebraeo dicitur, filii Adam. Pulchre autem interrogat: Quem dicunt homines esse Filium hominis? quia qui de Filio hominis loquuntur, homines sunt: qui vero divinitatem ejus intelligunt, non homines, sed dii appellantur.

(Vers. 14.) At illi dixerunt: Alii Joannem Baptistam, alii autem Eliam, alii vero Jeremiam, aut unum ex prophetis. Dicit illis Jesus. Miror quosdam interpretes causas errorum inquirere singulorum, et disputationem longissimam texere, quare Dominum nostrum Jesum Christum alii Joannem putaverint, alii Eliam, alii Jeremiam, aut unum ex prophetis: cum sic potuerint errare in Elia et Jeremia, quomodo Herodes erravit in Joanne, dicens: Quem ego decollavi Joannem, ipse surrexit a mortuis, et virtutes operantur in eo (Marc. VI, 16).

(Vers. 15, 16.) Vos autem quem me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus Filius Dei vivi. Prudens lector, attende, quod ex consequentibus textuque sermonis, apostoli nequaquam homines, sed dii appellantur. Cum enim dixisset: Quem dicunt homines esse Filium hominis, subjecit: Vos autem quem me esse dicitis? Illis quia homines sunt, humana opinantibus; vos qui estis dii, quem me esse existimatis? Petrus ex persona omnium apostolorum profitetur: Tu es Christus Filius Dei vivi.

BOOK THREE.

(Vers. 13.) And Jesus came into the quarters of Caesarea Philippi. This Philip is the brother of Herod, of whom we have spoken above, the tetrarch of the region of Iturea and Trachonitis, who built Caesarea, which is now called Paneas, in honor of Tiberius Caesar, and called it Caesarea Philippi in honor of Caesar and likewise of his own name, and it is in the province of Phoenicia: imitating his father Herod, who called Caesarea in honor of Augustus Caesar that which was previously called the tower of Straton: and from the name of his daughter he built Julias beyond the Jordan. That is the place of Caesarea Philippi where the Jordan rises at the roots of Lebanon, and it has two fountains, one by the name of Jor, and the other Dan, which mixed together produce the name Jordan.

And he asked his disciples, saying: Whom do men say that the Son of man is? He did not say: "Whom do men say that I am?" but "the Son of man," lest he should seem to ask boastfully about himself. And note that wherever it is written in the Old Testament "Son of man," in the Hebrew it is placed "Son of Adam." As is that which we read in the psalm: "O ye sons of men, how long will you be dull of heart?" (Ps. 4:3), which in the Hebrew is said "sons of Adam." But he asks beautifully: "Whom do men say that the Son of man is?" because they who speak of the Son of man are men; but they who understand his divinity are called not men, but gods.

(Vers. 14.) But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them. I wonder that some interpreters inquire into the causes of each of the errors and weave a very long disputation, why some thought our Lord Jesus Christ to be John, others Elias, others Jeremias, or one of the prophets: when they could have erred in Elias and Jeremias just as Herod erred in John, saying: "John whom I beheaded, he is risen from the dead, and mighty works show forth themselves in him" (Mark 6:16).

(Vers. 15, 16.) But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. Prudent reader, attend that from the following things and the text of the discourse, the apostles are by no means called men, but gods. For when he had said: "Whom do men say that the Son of man is?" he added: "But whom do you say that I am?" Since they, because they are men, think human things; you who are gods, whom do you think me to be? Peter professes in the person of all the apostles: "Thou art Christ, the Son of the living God."

Deum vivum appellat, ad distinctionem eorum deorum, qui putantur dii, sed mortui sunt: Saturnum, Jovem, Venerem, Minervam [Al. Cererem], Liberum, Herculem, et caetera idolorum portenta significans.

(Vers. 17.) Respondens autem Jesus, dixit ei: Beatus es, Simon Barjona, quia caro et sanguis non revelavit tibi, sed Pater meus, qui in coelis est. Testimonio de se Apostoli reddit vicem. Petrus dixerat: Tu es Christus Filius Dei vivi; mercedem recepit vera confessio: Beatus es, Simon Barjona. Quare? quia non revelavit tibi caro et sanguis, sed revelavit Pater. Quod caro et sanguis revelare non potuit, Spiritus sancti gratia revelatum est. Ergo ex confessione sortitur vocabulum, quod revelationem ex Spiritu sancto habeat, cujus et filius appellandus sit. Siquidem Barjona in nostra lingua sonat, filius columbae. Alii simpliciter accipiunt, quod Simon, id est, Petrus, sit filius Joannis, juxta alterius loci interrogationem: Simon Joannis, diligis me (Joan. XXI, 15)? Qui respondit: Domine, tu scis. Et volunt Scriptorum vitio depravatum, ut pro Bar Joanna, hoc est, filius Joannis, Barjona scriptum sit, una detracta syllaba. Joanna autem interpretatur, Domini gratia. Utrumque autem nomen mystice intelligi potest, quod et columba, Spiritum sanctum; et gratia Dei, donum significet spirituale. Illud quoque quod ait: Quia caro et sanguis non revelavit tibi, Apostolicae narrationi comparatur, in qua ait: Continuo non acquievi carni et sanguini (Galat. I, 16), carnem ibi et sanguinem, Judaeos significans, ut hic quoque sub alio sensu demonstretur, quod ei non per doctrinam Pharisaeorum, sed per Dei gratiam Christus Dei Filius revelatus sit.

(Vers. 18.) Et ego dico tibi. Quid est quod ait: Et ego dico tibi? Quia tu mihi dixisti: Tu es Christus Filius Dei vivi: et ego dico tibi, non sermone casso, et nullum habente opus, sed dico tibi: quia meum dixisse, fecisse est. Quia tu es Petrus, et super hanc petram aedificabo Ecclesiam meam. Sicut ipse lumen apostolis donavit, ut lumen mundi appellarentur, caeteraque ex Domino sortiti sunt vocabula: ita et Simoni, qui credebat in petram Christum, Petri largitus est nomen. At secundum metaphoram petrae, recte dicitur ei: Aedificabo Ecclesiam meam super te. Et portae inferi non praevalebunt adversus eam. Ego portae inferi reor vitia atque peccata: vel certe haereticorum doctrinas, per quas illecti homines ducuntur ad tartarum. Nemo itaque putet de morte dici, quod apostoli conditioni mortis subjecti non fuerint, quorum martyria videat coruscare.

He calls him the living God for a distinction from those gods who are thought to be gods but are dead: signifying Saturn, Jupiter, Venus, Minerva, Bacchus, Hercules, and the rest of the monsters of idols.

(Vers. 17.) And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. He returns the favor to the Apostle's testimony about himself. Peter had said: "Thou art Christ, the Son of the living God"; the true confession received a reward: "Blessed art thou, Simon Bar-Jona." Why? Because flesh and blood hath not revealed it to thee, but the Father hath revealed it. What flesh and blood could not reveal was revealed by the grace of the Holy Spirit. Therefore, from the confession he obtains the name, because he has the revelation from the Holy Spirit, whose son he is also to be called. For Bar-Jona in our language sounds like "son of the dove." Others take it simply, that Simon, that is, Peter, is the son of John, according to the interrogation in another place: "Simon, son of John, lovest thou me?" (John 21:15). Who answered: "Lord, thou knowest." And they want it to be corrupted by the fault of the scribes, so that for Bar-Joanna, that is, son of John, Bar-Jona was written, one syllable being taken away. But Joanna is interpreted as "the grace of the Lord." Both names, however, can be understood mystically, because both the dove signifies the Holy Spirit, and the grace of God signifies a spiritual gift. That also which he says: "Because flesh and blood hath not revealed it to thee," is compared to the Apostolic narration, in which he says: "Immediately I condescended not to flesh and blood" (Gal. 1:16), signifying there by flesh and blood the Jews, so that here also it is demonstrated under another sense, that Christ the Son of God was revealed to him not through the doctrine of the Pharisees, but through the grace of God.

(Vers. 18.) And I say to thee. What is it that he says: "And I say to thee"? Because thou hast said to me: "Thou art Christ, the Son of the living God," and I say to thee, not with an empty word having no work, but I say to thee: because for me to have said is to have done. Because thou art Peter, and upon this rock I will build my Church. Just as he himself gave light to the apostles, that they should be called the light of the world, and they obtained other names from the Lord: so also to Simon, who believed in the rock Christ, he bestowed the name of Peter. And according to the metaphor of the rock, it is rightly said to him: "I will build my Church upon thee." And the gates of hell shall not prevail against it. I consider the gates of hell to be vices and sins; or certainly the doctrines of heretics, through which enticed men are led to tartarus. Therefore, let no one think that it is said of death, as if the apostles were not subject to the condition of death, whose martyrdoms he may see shining.

(Vers. 19.) Et dabo tibi claves regni coelorum. Et quodcumque ligaveris super terram, erit ligatum in coelis: et quodcumque solveris super terram, erit solutum in coelis. Istum locum episcopi et presbyteri non intelligentes, aliquid sibi de Pharisaeorum assumunt supercilio, ut vel damnent innocentes, vel solvere se noxios arbitrentur; cum apud Deum non sententia sacerdotum, sed reorum vita quaeratur. Legimus in Levitico (Cap. XIV) de leprosis, ubi jubentur, ut ostendant se sacerdotibus, et si lepram habuerint, tunc a sacerdote immundi fiant: non quo sacerdotes leprosos faciant et immundos; sed quo habeant notitiam leprosi, et non leprosi, et possint discernere qui mundus, quive immundus sit. Quomodo ergo ibi leprosum sacerdos mundum vel immundum facit: sic et hic alligat, vel solvit episcopus et presbyter, non eos qui insontes sunt, vel noxii; sed pro officio suo, cum peccatorum audierit varietates, scit qui ligandus sit, quive solvendus.

(Vers. 20.) Tunc praecepit discipulis suis ut nemini dicerent, quia ipse esset Jesus Christus. Supra mittens discipulos ad praedicandum, jusserat eis ut annuntiarent adventum suum: hic praecepit, ne se dicant esse Jesum Christum. Mihi videtur aliud esse Christum praedicare, aliud Jesum Christum. Christus commune dignitatis est nomen: Jesus proprium vocabulum Salvatoris. Potest autem fieri, ut idcirco ante passionem et resurrectionem se noluerit praedicari; ut completo postea sanguinis sacramento, opportunius apostolis diceret: Euntes docete omnes gentes (Matth. ult. 19), etc. Quod ne quis putet nostrae tantum esse intelligentiae, et non sensus Evangelici, quae sequuntur, causas prohibitae tunc praedicationis exponunt.

(Vers. 21.) Exinde coepit Jesus ostendere discipulis suis, quia oporteret eum ire Jerosolymam, et multa pati a senioribus et scribis, et principibus sacerdotum, et occidi, et tertia die resurgere. Et est sensus: Tunc me praedicate, cum ista passus fuero, quia non prodest Christum publice praedicare, et ejus vulgare in populis majestatem, quem post paululum flagellatum visuri sint et crucifixum, et multa pati a senioribus, et scribis, et principibus sacerdotum. Et nunc Jesus multa patitur ab his, qui rursum sibi crucifigunt Filium Dei (Hebr. VI): et cum seniores putentur in Ecclesia, et principes sacerdotum, simplicem sequentes litteram, occidunt Filium Dei, qui totus sentitur in spiritu.

(Vers. 19.) And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven. Bishops and priests, not understanding this place, assume something of the superciliousness of the Pharisees, so that they either condemn the innocent or think that they loose the guilty; when with God it is not the sentence of the priests, but the life of the accused that is sought. We read in Leviticus (Chapter 14) about lepers, where they are commanded to show themselves to the priests, and if they have leprosy, then they are made unclean by the priest: not that the priests make them lepers and unclean, but that they may have knowledge of the leper and the non-leper, and can discern who is clean or who is unclean. Just as there, therefore, the priest makes the leper clean or unclean, so also here the bishop and the priest binds or looses, not those who are innocent or guilty; but according to his office, when he has heard the varieties of sins, he knows who is to be bound or who is to be loosed.

(Vers. 20.) Then he commanded his disciples, that they should tell no one that he was Jesus Christ. Above, sending the disciples to preach, he had commanded them that they should announce his coming; here he commands that they should not say that he is Jesus Christ. It seems to me that it is one thing to preach Christ, and another to preach Jesus Christ. "Christ" is a common name of dignity; "Jesus" is the proper name of the Savior. But it can be that for this reason he did not wish himself to be preached before the passion and resurrection, so that, the sacrament of blood being afterwards completed, he might more opportunely say to the apostles: "Going, teach all nations" (Matt. 28:19), etc. Lest anyone should think that this is only of our understanding and not of the Evangelical sense, what follows explains the causes of the then prohibited preaching.

(Vers. 21.) From that time Jesus began to show to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again. And the sense is: Then preach me, when I shall have suffered these things; because it does not profit to preach Christ publicly and to divulge his majesty among the peoples, whom a little while after they are to see scourged and crucified, and suffering many things from the ancients and scribes and chief priests. And now also Jesus suffers many things from those who crucify again to themselves the Son of God (Heb. 6); and while they are thought to be ancients in the Church and chief priests, following the simple letter, they kill the Son of God, who is entirely perceived in the spirit.

(Vers. 22, 23.) Et assumens eum Petrus, coepit increpare illum, dicens: Absit a te, Domine, non erit tibi hoc. Qui conversus dixit Petro: Vade post me, Satana, scandalum es mihi: quia non sapis ea quae Dei sunt, sed ea quae hominum. Saepe diximus nimii ardoris amorisque quam maximi fuisse Petrum in Dominum Salvatorem. Quia ergo post confessionem suam, qua dixerat: Tu es Christus Filius Dei vivi; et praemium Salvatoris, quod audierat: Beatus es, Simon Barjona, quia caro et sanguis non revelavit tibi; sed Pater meus qui in coelis est, repente audit a Domino, oportere se ire Jerosolymam, ibique multa pati a senioribus et scribis, et principibus sacerdotum, et occidi, et tertia die resurgere, non [Vict. tacet non] vult destrui confessionem suam; nec putat fieri posse ut Filius Dei occidatur: assumitque eum in affectum suum, vel separatim ducit, ne praesentibus caeteris condiscipulis magistrum videatur arguere, et coepit increpare illum amantis affectu, et optantis dicere: Absit a te, Domine: vel ut melius habetur in Graeco, ἵλεώς σοι, Κύριε, οὐ μὴ ἔσται σοι τοῦτο, hoc est, propitius sis tibi, Domine, non erit tibi hoc: non potest fieri, nec recipiunt aures meae, ut Dei Filius occidendus sit. Ad quem Dominus conversus, ait: Vade retro [Vict. addit me], Satana, scandalum mihi es. Satanas interpretatur, adversarius, sive contrarius. Quia contraria, inquit, loqueris voluntati meae, debes adversarius appellari. Multi putant quod non Petrus correptus sit, sed adversarius spiritus, qui haec dicere Apostolo [Al. Apostolum] suggerebat. Sed mihi hic error Apostolicus, et de pietatis affectu veniens, numquam incentivum diaboli videbitur: Vade retro me, Satana. Diabolo dicitur: Vade retro. Petrus audit: Vade retro me, hoc est, sequere sententiam meam: quia non sapis ea quae Dei sunt, sed quae hominum. Meae voluntatis est, et Patris (cujus veni facere voluntatem (Joan. VI) ut pro hominum salute moriar, tu tuam tantum considerans voluntatem, non vis granum tritici in terram cadere, ut multos fructus afferat (Joan. XII). Prudens lector inquirat quomodo post tantam beatitudinem: Beatus es, Simon Barjona; et: Tu es Petrus; et super hanc petram aedificabo Ecclesiam meam; et portae inferi non praevalebunt adversus eam; et: Tibi dabo claves regni coelorum; et: Quod ligaveris vel solveris super terram, erit ligatum vel solutum in coelo; nunc audiat: Vade retro me, Satana, scandalum mihi es? Aut quae sit tam repentina conversio, ut post tanta praemia, Satanas appelletur?

(Vers. 22, 23.) And Peter taking him, began to rebuke him, saying: Far be it from thee, Lord; this shall not be unto thee. Who turning said to Peter: Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men. We have often said that Peter was of an exceeding ardor and of the greatest love toward the Lord Savior. Because, therefore, after his confession, in which he had said: Thou art Christ, the Son of the living God; and the reward of the Savior, which he had heard: Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven, he suddenly hears from the Lord that he must go to Jerusalem, and there suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again; he does not want his confession to be destroyed, nor does he think it possible that the Son of God should be killed. And he takes him in his affection, or leads him aside, lest he should seem to argue with the master in the presence of the other fellow-disciples, and began to rebuke him with the affection of one who loves, and to say as one who desires: Far be it from thee, Lord: or as it is better had in the Greek, hileōs soi, Kyrie, ou mē estai soi touto, that is, be propitious to thyself, Lord, this shall not be unto thee: it cannot be, nor do my ears receive it, that the Son of God is to be killed. To whom the Lord, turning, said: Go behind me, Satan, thou art a scandal to me. Satan is interpreted as adversary or contrary. Because, he says, you speak things contrary to my will, you ought to be called an adversary. Many think that it was not Peter who was corrected, but the adversary spirit, who was suggesting these things to the Apostle. But to me, this Apostolic error, coming from a pious affection, will never seem to be an incitement of the devil: Go behind me, Satan. To the devil it is said: Go back. Peter hears: Go behind me, that is, follow my judgment: because thou savourest not the things that are of God, but those of men. It is of my will, and of the Father's (whose will I came to do [John 6]), that I should die for the salvation of men; you, considering only your own will, do not want the grain of wheat to fall into the earth, that it may bring forth much fruit (John 12). Let the prudent reader inquire how, after such great blessedness: Blessed art thou, Simon Barjona; and: Thou art Peter; and upon this rock I will build my Church; and the gates of hell shall not prevail against it; and: To thee I will give the keys of the kingdom of heaven; and: Whatsoever thou shalt bind or loose on earth, shall be bound or loosed in heaven; he should now hear: Go behind me, Satan, thou art a scandal to me? Or what is so sudden a conversion, that after such great rewards, he should be called Satan?

Sed si consideret qui hoc quaerit, Petro illam benedictionem et beatitudinem, ac potestatem, et aedificationem super eum Ecclesiae, in futuro promissam, non in praesenti datam intelliget. Aedificabo, inquit, super te Ecclesiam meam et portae inferi non praevalebunt adversus eam. Et: Dabo tibi claves regni coelorum. Omnia de futuro, quae si statim dedisset ei, numquam in eo pravae opinionis error invenisset locum.

(Vers. 24 seqq.) Tunc Jesus dixit discipulis suis: Si quis vult post me venire, abneget semetipsum; et tollat crucem suam, et sequatur me. Qui enim voluerit animam suam salvam facere, perdet eam. Qui autem perdiderit animam suam propter me, inveniet eam. Quid enim prodest homini si universum mundum lucretur, animae vero suae detrimentum patiatur? Qui deponit veterem hominem cum operibus suis (Coloss. III), denegat semetipsum dicens: Vivo autem jam non ego, vivit vero in me Christus (Galat. II, 20): tollitque crucem suam, et mundo crucifigatur. Cui autem mundus crucifixus est, sequitur Dominum crucifixum.

Aut quam dabit homo commutationem pro anima sua? Pro Israel datur commutatio Aegyptus et Aethiopia, et Syene (Isai. XLIII, 3, 4): pro anima humana illa sola est retributio, quam Psalmista canit: Quid retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo (Ps. CXV, 3).

(Vers. 27.) Filius enim hominis venturus est in gloria Patris sui cum angelis suis: et tunc reddet unicuique secundum opus ejus. Petrus ad praedicationem Dominicae mortis scandalizatus, sententia Domini fuerat increpatus: provocati discipuli, ut abnegarent se, et tollerent crucem suam, et morientium animo sequerentur magistrum. Grandis terror audientium, et qui possit, principe apostolorum perterrito, etiam aliis metum injicere: idcirco tristibus laeta succedunt, et dicit: Filius hominis venturus est in gloria Patris sui cum angelis suis. Times mortem, audi gloriam triumphantis. Vereris crucem, ausculta angelorum ministeria. Et tunc, inquit, reddet unicuique secundum opera ejus (Rom. X, 12). Non est distinctio Judaei et ethnici, viri et mulieris, pauperum et divitum, ubi non personae, sed opera considerantur.

(Vers. 28.) Amen dico vobis, sunt quidam de hic stantibus, qui non gustabunt mortem, donec videant Filium hominis venientem in regno suo. Terrorem apostolorum spe medicari voluerat promissorum, dicens: Filius hominis venturus est in gloria Patris sui cum angelis suis. Insuper auctoritate judicis addita: et reddet unicuique secundum opera sua.

But if he who asks this considers, he will understand that that blessing and beatitude and power and the building of the Church upon him were promised to Peter for the future, not given in the present. I will build, he says, upon thee my Church, and the gates of hell shall not prevail against it. And: I will give to thee the keys of the kingdom of heaven. All things are of the future, which if he had given to him immediately, the error of a perverse opinion would never have found a place in him.

(Vers. 24 sqq.) 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. For he that will save his life, shall lose it. And he that shall lose his life for my sake, shall find it. For what doth it profit a man if he gain the whole world, and suffer the loss of his own soul? He who lays aside the old man with his works (Coloss. 3), denies himself, saying: I live, yet not I, but Christ liveth in me (Galat. 2:20): and he takes up his cross, and is crucified to the world. But he to whom the world is crucified, follows the crucified Lord.

Or what exchange shall a man give for his soul? For Israel, Egypt and Ethiopia and Syene are given as an exchange (Isai. 43:3-4): for the human soul there is only that retribution which the Psalmist sings: What shall I render to the Lord for all the things that he hath rendered to me? I will take the chalice of salvation, and I will call upon the name of the Lord (Ps. 115:3).

(Vers. 27.) For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works. Peter, having been scandalized at the preaching of the Lord's death, had been rebuked by the Lord's sentence: the disciples were provoked to deny themselves, and to take up their cross, and to follow the master with the mind of those who are dying. Great was the terror of the listeners; and one which could, the prince of the apostles being terrified, strike fear into the others also: therefore, joyful things succeed the sad, and he says: The Son of man shall come in the glory of his Father with his angels. You fear death, hear the glory of the triumphant one. You dread the cross, listen to the ministries of the angels. And then, he says, will he render to every man according to his works (Rom. 10:12). There is no distinction of Jew and Gentile, of man and woman, of poor and rich, where not persons but works are considered.

(Vers. 28.) Amen I say to you, there are some of them that stand here, who shall not taste death, till they see the Son of man coming in his kingdom. He had wished to heal the terror of the apostles with the hope of the promised things, saying: The Son of man shall come in the glory of his Father with his angels. Moreover, with the authority of the judge added: and he will render to every man according to his works.

Poterat apostolorum tacita cogitatio, istiusmodi scandalum sustinere: occisionem et mortem nunc dicis esse venturam: quod autem promittis te affuturum in gloria Patris cum angelorum ministeriis, et judicis potestate, hoc in dies erit, et in tempora longa differetur [Al. differtur]. Praevidens ergo occultorum cognitor quid possent objicere, praesentem timorem praesenti compensat praemio. Quid enim dicit: Sunt quidam de hic stantibus, qui non gustabunt mortem, donec videant Filium hominis venientem in regno suo; ut qualis est postea venturus, ob incredulitatem vestram praesenti tempore demonstretur.

(Cap. XVII.---Vers. 1.) Et post dies sex, assumens Jesus Petrum, et Jacobum, et Joannem fratrem ejus. Quare Petrus, et Jacobus, et Joannes in quibusdam Evangeliorum locis separentur a caeteris; aut quid privilegii habeant extra alios apostolos, crebro diximus. Nunc quaeritur quomodo post dies sex assumpserit eos, et duxerit in montem excelsum seorsum: cum Lucas evangelista octonarium numerum ponat (Luc. IX). Sed facilis responsio est, quia hic medii ponuntur dies, ibi primus additur et extremus. Non enim dicitur: Post dies octo assumpsit Jesus Petrum, et Jacobum, et Joannem; sed die octavo.

Ducit illos in montem excelsum seorsum. Ducere ad montana discipulos, pars regni est. Ducuntur seorsum, quia multi vocati, pauci vero electi (Matth. XX, 16, et XXII, 14).

(Vers. 2.) Et transfiguratus est ante eos. Qualis futurus est tempore judicandi, talis apparuit apostolis. Quod autem dicit: Transfiguratus est ante eos, nemo putet pristinam eum formam et faciem perdidisse, vel amisisse corporis veritatem, et assumpsisse corpus vel spirituale, vel aereum; sed quomodo transformatus sit, evangelista demonstrat, dicens.

Et resplenduit facies ejus sicut sol, vestimenta autem ejus facta sunt alba sicut nix. Ubi splendor faciei ostenditur, et candor describitur vestium, non substantia tollitur, sed gloria commutatur. Resplenduit facies ejus sicut sol. Certe transformatus est Dominus in eam gloriam, qua venturus est postea in regno suo. Transformatio splendorem addidit, faciem non subtraxit. Esto corpus spirituale fuerit, num et vestimenta mutata sunt, quae intantum fuere candida, ut alius evangelista dixerit: Qualia fullo super terram non potest facere (Marc. IX, 2). Quod autem fullo super terram potest facere, corporale est, et tactui subjacet, et non spirituale et aereum, quod illudat oculis, et tantum in phantasmate conspiciatur.

The silent thought of the apostles could have sustained a scandal of this sort: You say that slaughter and death are now to come: but what you promise, that you will be present in the glory of the Father with the ministries of the angels and the power of a judge, this will be in days to come, and will be deferred to a long time. Therefore, the Knower of secrets, foreseeing what they might object, compensates the present fear with a present reward. For what does he say: There are some of them that stand here, who shall not taste death, till they see the Son of man coming in his kingdom; so that what kind he is to be afterward, may be shown at the present time for the sake of your incredulity.

(Cap. XVII.---Vers. 1.) And after six days, Jesus taketh Peter, and James, and John his brother. Why Peter, and James, and John, in certain places of the Gospels, are separated from the rest, or what privilege they have above the other apostles, we have frequently said. Now it is asked how after six days he took them, and led them up into a high mountain apart: since Luke the Evangelist puts the number of eight (Luke 9). But the answer is easy, because here the middle days are put, there the first and the last are added. For it is not said: After eight days Jesus took Peter, and James, and John; but on the eighth day.

He leadeth them up into a high mountain apart. To lead the disciples to the mountains is part of the kingdom. They are led apart, because many are called, but few are chosen (Matth. 20:16, and 22:14).

(Vers. 2.) And he was transfigured before them. Such as he is to be at the time of judging, such he appeared to the apostles. But when he says: He was transfigured before them, let no one think that he lost his former form and face, or lost the reality of his body, and assumed either a spiritual or an aerial body; but how he was transformed, the Evangelist demonstrates, saying.

And his face did shine as the sun: and his garments became white as snow. Where the splendor of the face is shown, and the whiteness of the garments is described, the substance is not taken away, but the glory is changed. His face did shine as the sun. Certainly the Lord was transformed into that glory in which he is to come afterward in his kingdom. The transformation added splendor, it did not withdraw the face. Grant that the body was spiritual, were even the garments changed, which were so white that another Evangelist said: Such as no fuller upon earth can make (Mark 9)? But that which a fuller upon earth can make is corporeal, and subject to touch, and not spiritual and aerial, which might mock the eyes, and be seen only in a phantom.

(Vers. 3.) Et ecce apparuerunt illis Moyses et Elias, cum eo loquentes. Scribis et Pharisaeis tentantibus se, et de coelo signa poscentibus, dare noluit, sed pravam postulationem confutavit responsione prudenti. Hic vero, ut apostolorum augeat fidem, dat signum de coelo, Elia inde descendente quo conscenderat; et Moyse ab inferis resurgente: quod et Achaz per Isaiam praecipitur, ut petat sibi signum de excelso, aut de inferno (Isai. VII, et IV Reg. II). Nam quod dictum est: Apparuerunt illis Moyses et Elias, cum eo loquentes; et in alio refertur Evangelio, nuntiasse ei quae Jerosolymis passurus esset (Luc. IX): Lex ostenditur et prophetae, qui et passionem Domini, et resurrectionem crebris vocibus nuntiarunt.

(Vers. 4.) Respondens autem Petrus, dixit ad Jesum: Domine, bonum est nos hic esse. Qui ad montana conscenderat, non vult ad terrena descendere; sed semper in sublimibus perseverare.

Si vis, faciamus hic tria tabernacula: Tibi unum, Moysi unum, et Eliae unum. Erras, Petre, sicut et alius evangelista testatur. Nescis quid dicas (Luc. IX). Noli tria tabernacula quaerere, cum unum sit tabernaculum Evangelii, in quo Lex et Prophetae recapitulanda sunt. Si autem quaeris tria tabernacula, nequaquam servos cum Domino conferas, sed fac tria tabernacula: immo unum Patri, et Filio, et Spiritui sancto; ut quorum est una divinitas, unum sit et in pectore tuo tabernaculum.

(Vers. 5.) Adhuc eo loquente, ecce nubes lucida obumbravit eos. Et ecce vox de nube, dicens: Hic est Filius meus dilectus, in quo mihi bene complacui: ipsum audite. Quia imprudenter interrogaverat, propterea responsionem Domini non meretur, sed Pater respondet pro Filio, ut verbum Domini compleretur: Ego testimonium non dico pro me, sed Pater qui me misit, ipse pro me dicit testimonium (Joan. V, 37, et VIII, 18). Nubes autem videtur lucida, et obumbrat eos: ut qui carnale e frondibus, aut tentoriis quaerebant tabernaculum, nubis lucidae operirentur umbraculo. Vox quoque de coelo Patris loquentis auditur, quae et testimonium perhibeat Filio; et Petrum [Al. Petri], errore sublato, doceat veritatem: immo per Petrum caeteros apostolos. Hic est, ait, Filius meus dilectus: huic figendum est tabernaculum, huic obtemperandum. Hic est filius, illi servi sunt: Moyses et Elias debent et ipsi vobiscum in penetralibus cordis sui Domino tabernaculum praeparare.

(Vers. 3.) And behold there appeared to them Moses and Elias talking with him. To the scribes and Pharisees who were tempting him and demanding signs from heaven, he was unwilling to give any, but confuted their perverse demand with a prudent response. But here, that he may increase the faith of the apostles, he gives a sign from heaven, Elias descending from there whither he had ascended; and Moses rising from the dead: which is also commanded to Ahaz through Isaiah, that he should ask for himself a sign from on high, or from the depths (Isai. 7, and 4 Kings 2). For as to what was said: There appeared to them Moses and Elias talking with him; and in another Gospel it is related that they announced to him those things which he was to suffer in Jerusalem (Luke 9): the Law and the prophets are shown, who also announced the passion of the Lord and the resurrection with frequent voices.

(Vers. 4.) And Peter answering, said to Jesus: Lord, it is good for us to be here. He who had ascended to the mountains, does not wish to descend to earthly things; but always to persevere in sublime things.

If thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias. You err, Peter, as also another evangelist testifies. You know not what you say (Luke 9). Do not seek three tabernacles, since there is one tabernacle of the Gospel, in which the Law and the Prophets are to be recapitulated. But if you seek three tabernacles, by no means compare servants with the Lord, but make three tabernacles: rather, one for the Father, and for the Son, and for the Holy Spirit; so that for those whose divinity is one, there may be also one tabernacle in your breast.

(Vers. 5.) As he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. Because he had asked imprudently, therefore he does not deserve a response from the Lord, but the Father responds for the Son, so that the word of the Lord might be fulfilled: I do not give testimony for myself, but the Father who sent me, he himself giveth testimony for me (John 5:37, and 8:18). Now the cloud is seen bright, and it overshadows them: so that they who were seeking a carnal tabernacle of branches or tents, might be covered by the shade of a bright cloud. The voice also of the Father speaking from heaven is heard, which both gives testimony to the Son, and teaches Peter the truth, his error having been removed: or rather, through Peter the other apostles. This is, he says, my beloved Son: for him the tabernacle is to be fixed, him we must obey. This is the son, those are servants: Moses and Elias ought themselves also to prepare a tabernacle for the Lord with you in the inner chambers of their heart.

(Vers. 6.) Et audientes discipuli, ceciderunt in faciem suam, et timuerunt valde. Triplicem ob causam pavore terrentur, vel quia se errasse cognoverant, vel quia nubes lucida operuerat eos, aut quia Dei Patris vocem loquentis audierant: quia humana fragilitas conspectum majoris gloriae ferre non sustinet, ac toto animo et corpore contremiscens, ad terram cadit. Quanto quis ampliora quaesierit, tanto magis ad inferiora collabitur, si ignoraverit mensuram suam.

(Vers. 7.) Et accessit Jesus, et tetigit eos. Quia illi jacebant, et surgere non poterant, ipse clementer accedit, et tangit eos, ut tactu timorem fuget, et debilitata membra solidentur.

Dixitque eis: Surgite, et nolite timere. Quos manu sanaverat, sanat imperio. Nolite timere. Primum timor expellitur, ut postea doctrina tribuatur.

(Vers. 8.) Levantes autem oculos suos, neminem viderunt, nisi solum Jesum. Rationabiliter postquam surrexerunt, non viderunt nisi solum Jesum: ne si Moyses et Elias perseverassent cum Domino, Patris vox videretur incerta, cui potissimum daret testimonium. Vident ergo Jesum stantem, ablata nube, et Moysen et Eliam evanuisse: quia postquam Legis et Prophetarum umbra discesserit, quae velamento suo apostolos texerat, utrumque lumen in Evangelio reperitur.

(Vers. 9.) Et descendentibus illis de monte praecepit Jesus, dicens: Nemini dixeritis visionem, donec Filius hominis a mortuis resurgat. Futuri regni praemeditatio, et gloria triumphantis demonstrata fuerat in monte. Non ergo vult hoc in populos praedicari, ne et incredibile esset pro rei magnitudine, et post tantam gloriam apud rudes animos sequens crux scandalum faceret.

(Vers. 10.) Et interrogaverunt eum discipuli, dicentes: Quid ergo Scribae dicunt, quod Eliam oporteat primum venire? Nisi causas noverimus, quare interrogaverint discipuli super Eliae nomine, stulta videtur, et extraordinaria eorum interrogatio. Quid enim pertinet ad ea, quae supra scripta sunt, de Eliae adventu quaerere? Traditio Pharisaeorum est, juxta Malachiam prophetam (qui est novissimus in duodecim) quod Elias veniat ante adventum Salvatoris, et reducat cor patrum ad filios, et filiorum ad patres, et restituat omnia in antiquum statum (Malach. IV).

(Vers. 6.) And the disciples hearing, fell upon their face, and were very much afraid. For a threefold cause they are terrified with dread: either because they had known that they had erred, or because the bright cloud had covered them, or because they had heard the voice of God the Father speaking: because human frailty cannot sustain the sight of a greater glory, and trembling with whole mind and body, falls to the earth. The more anyone seeks greater things, the more he falls to lower things, if he has ignored his measure.

(Vers. 7.) And Jesus came and touched them. Because they were lying down and could not rise, he himself mercifully comes and touches them, so that by the touch he might put fear to flight, and the weakened members might be strengthened.

And said to them: Arise, and fear not. Those whom he had healed by his hand, he heals by his command. Fear not. First fear is expelled, so that afterward doctrine may be bestowed.

(Vers. 8.) And they lifting up their eyes, saw no one but only Jesus. Reasonably, after they had arisen, they saw no one but only Jesus: lest if Moses and Elias had persevered with the Lord, the voice of the Father might seem uncertain, to whom especially it gave testimony. They see, therefore, Jesus standing, the cloud being removed, and that Moses and Elias had vanished: because after the shadow of the Law and the Prophets had departed, which had covered the apostles with its veil, both lights are found in the Gospel.

(Vers. 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. The premeditation of the future kingdom, and the glory of the triumphant one, had been demonstrated on the mountain. He does not wish, therefore, this to be preached among the peoples, lest it should both be incredible for the magnitude of the thing, and after such great glory the following cross should cause a scandal among rude minds.

(Vers. 10.) And his disciples asked him, saying: Why then do the scribes say that Elias must come first? Unless we know the reasons why the disciples asked about the name of Elias, their question seems foolish and extraordinary. For what does it pertain to those things which were written above to ask about the coming of Elias? It is a tradition of the Pharisees, according to the prophet Malachi (who is the last among the twelve), that Elias should come before the coming of the Savior, and restore the heart of the fathers to the children, and of the children to the fathers, and restore all things into their ancient state (Malach. 4).

Aestimant ergo discipuli transformationem gloriae hanc esse, quam in monte videant, et dicunt: Si jam venisti in gloria, quomodo praecursor tuus non apparet, maxime quia Eliam viderant recessisse. Quando autem adjiciunt: Scribae dicunt quod Eliam oporteat primum venire: Primum dicendo, ostendunt quod nisi Elias venerit, non sit secundum Scripturas Salvatoris adventus.

(Vers. 11, 12.) At ille respondens, ait illis: Elias quidem venturus est, et restituet omnia. Dico autem vobis, quia Elias jam venit. Ipse qui venturus est in secundo Salvatoris adventu, juxta corporis fidem, nunc per Joannem venit in virtute et spiritu.

Et non cognoverunt eum; sed fecerunt in eo quaecumque voluerunt: Hoc est, spreverunt, et decollaverunt eum.

(Vers. 13.) Sic et Filius hominis passurus est ab eis. Tunc intellexerunt discipuli, quia de Joanne Baptista dixisset eis. Quaeritur autem cum Herodes et Herodias Joannem interfecerint, quomodo ipsi Jesum quoque crucifixisse dicantur: cum legamus eum a Scribis et Pharisaeis interfectum? Et breviter respondendum, quod et in Joannis nece Pharisaeorum factio consenserit, et in occisione Domini Herodes junxerit voluntatem suam: qui illusum atque despectum remiserit ad Pilatum, ut crucifigerent eum.

(Vers. 14, 15.) Domine, miserere filio meo, quia lunaticus est, et male patitur: nam saepe cadit in ignem, et crebro in aquam. Et obtuli eum discipulis tuis, et non potuerunt curare eum. Quam ob causam daemon observans lunae cursum, corripiat homines, et per creaturas infamare studeat Creatorem, supra diximus. Mihi autem videtur juxta tropologiam lunaticus esse, qui per horarum momenta mutatur ad vitia, nec persistit in coepto, sed crescit atque decrescit: et nunc in ignem fertur, quo adulterantium corda succensa sunt (Osee VII): nunc in aquas, quae non valent exstinguere charitatem. Quod autem dicit: Obtuli eum discipulis tuis, et non potuerunt curare eum, latenter accusat apostolos, cum impossibilitas curandi, interdum non ad imbecillitatem curantium, sed ad eorum qui curandi sunt fidem referatur, dicente Domino. Fiat tibi secundum fidem tuam (Marc. V, 34, et X, 52).

(Vers. 16.) Respondens autem Jesus, ait: O generatio incredula et perversa, quousque ero vobiscum? Usquequo patiar vos? afferte huc illum ad me. Non quod taedio superatus sit, et mansuetus ac mitis, qui non aperuit sicut agnus coram tondente os suum (Isai. LIII), nec in verba furoris eruperit; sed quod in similitudinem medici, si aegrotum videat contra sua praecepta se gerere, dicat: Usquequo accedam ad domum tuam, quousque artis perdam industriam, me aliud jubente, et te aliud perpetrante? Intantum autem non est iratus homini, sed vitio; et per unum hominem Judaeos arguit infidelitatis, ut statim intulerit: Afferte eum huc ad me.

The disciples, therefore, estimate that this transformation of glory is that which they saw on the mountain, and they say: If you have already come in glory, why does your precursor not appear, especially because they had seen Elias depart? But when they add: The scribes say that Elias must come first: by saying first, they show that unless Elias comes, the coming of the Savior is not according to the Scriptures.

(Vers. 11, 12.) But he answering said to them: Elias indeed shall come, and restore all things. But I say to you, that Elias is already come. He who is to come in the second coming of the Savior, according to the faith of the body, now came through John in virtue and spirit.

And they knew him not; but have done unto him whatsoever they would: That is, they despised and beheaded him.

(Vers. 13.) So also shall the Son of man suffer from them. Then the disciples understood that he had spoken to them of John the Baptist. But it is asked since Herod and Herodias killed John, how they themselves are also said to have crucified Jesus: when we read that he was killed by the Scribes and Pharisees? And it must be answered briefly, that the faction of the Pharisees consented also in the death of John, and Herod joined his will in the killing of the Lord: who sent him back mocked and despised to Pilate, that they might crucify him.

(Vers. 14, 15.) Lord, have pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water. And I brought him to thy disciples, and they could not cure him. Why the demon, observing the course of the moon, should seize men, and study to defame the Creator through the creatures, we have said above. But to me it seems, according to tropology, that he is a lunatic who is changed to vices through the moments of the hours, and does not persist in what he has begun, but increases and decreases: and now is carried into the fire, with which the hearts of those committing adultery are set on fire (Hosea 7): now into the waters, which are not able to extinguish charity. But as to what he says: I brought him to thy disciples, and they could not cure him, he secretly accuses the apostles, since the impossibility of curing is sometimes referred not to the weakness of those who cure, but to the faith of those who are to be cured, the Lord saying: Be it done to thee according to thy faith (Mark 5:34, and 10:52).

(Vers. 16.) But Jesus answering said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me. Not that he was overcome by weariness, he who was mild and gentle, who like a lamb did not open his mouth before his shearer (Isai. 53), nor did he break forth into words of fury; but because in the likeness of a physician, if he should see a sick man behaving contrary to his precepts, he might say: How long shall I come to your house, how long shall I lose the industry of my art, I commanding one thing, and you perpetrating another? But so much was he not angry with the man, but with the vice; and through one man he rebukes the Jews of infidelity, so that he immediately added: Bring him hither to me.

(Vers. 17.) Et increpavit illum Jesus, et exiit ab eo daemonium, et curatus est puer ex illa hora. Not he qui patiebatur, sed daemon debuerat increpari. Sive increpavit puerum, et exivit ab eo daemon: quia propter peccata sua a daemone fuerat oppressus.

(Vers. 18.) Et dixerunt: quare nos non potuimus ejicere illum? Dicit illis Jesus: Propter incredulitatem vestram. Amen quippe dico vobis. Hoc est quod in alio loco dicit: Quaecumque in nomine meo petieritis, credentes accipietis (Joan. XV, 2). Ergo quoties non accipimus, non praestantis est impossibilitas, sed culpa deprecantium.

(Vers. 19.) Si habueritis fidem sicut granum sinapis, dicetis monti huic: Transi hinc, et transibit: et nihil impossibile erit vobis. Putant aliqui fidem grano sinapis comparatam, parvam dici, quod regnum coelorum grano sinapis conferatur; cum apostolus dicat: Et si totam fidem habuero, ita ut montes transferam (I Cor. XV, 2). Ergo magna est fides, quae grano sinapis coaequatur. Montis translatio non ejus significatur, quem oculis carnis aspicimus, sed illius qui a Domino translatus fuerat ex lunatico. Quod enim ait: Dicetis monti huic, transi hinc, et transibit, de daemone intelligitur. Ex quo stultitiae coarguendi sunt, qui contendunt, apostolos, omnesque credentes, ne parvam quidem habuisse fidem: quia nullus eorum montes transtulerit. Neque enim tantum prodest montis de alio in alium locum translatio: et vana signorum quaerenda ostentatio; quantum in utilitatem omnium iste mons transferendus est, qui per prophetam dicitur corrumpere omnem terram (Zach. IV).

(Vers. 20.) Hoc autem genus non ejicitur, nisi per orationem et jejunium. Dum docet quomodo nequissimus daemon possit expelli, omnes instituit ad vitam.

(Vers. 21 seqq.) Conversantibus autem eis in Galilaea, dixit illis Jesus: Filius hominis tradendus est in manus hominum, et occident eum; et tertia die resurget. Et contristati sunt vehementer. Semper prosperis miscet tristia, ut cum repente venerint, non terreant apostolos; sed a praemeditatis ferantur animis: Si enim contristat eos quod occidendus est, debet laetificare quod die tertio dicitur resurrecturus. Porro quod contristantur, et contristantur vehementer, non de infidelitate venit (alioquin scierant [Al. scirent] et Petrum esse correptum, quare non saperet ea quae Dei sunt, sed quae hominum) verum quia pro dilectione magistri nihil de eo sinistrum, et humile patiuntur audire.

(Vers. 17.) And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour. Not he who was suffering, but the demon ought to have been rebuked. Or he rebuked the boy, and the demon went out from him: because on account of his sins he had been oppressed by the demon.

(Vers. 18.) And they said: Why could not we cast him out? Jesus saith to them: Because of your unbelief. For amen I say to you. This is what he says in another place: Whatsoever you shall ask in my name, believing, you shall receive (John 15:2). Therefore, as often as we do not receive, it is not the impossibility of the one bestowing, but the fault of those praying.

(Vers. 19.) If you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence, and it shall remove: and nothing shall be impossible to you. Some think that faith compared to a grain of mustard seed is said to be small, because the kingdom of heaven is compared to a grain of mustard seed; since the apostle says: And if I should have all faith, so that I could remove mountains (1 Cor. 13:2). Therefore great is the faith which is made equal to a grain of mustard seed. The removal of a mountain is not signified of that which we behold with eyes of flesh, but of that which had been removed by the Lord from the lunatic. For what he says: You shall say to this mountain: Remove from hence, and it shall remove, is understood of the demon. From which they are to be convicted of folly who contend that the apostles, and all believers, had not even a small faith, because none of them removed mountains. For neither does the removal of a mountain from one place to another profit so much, nor is a vain ostentation of signs to be sought; as much as for the utility of all that mountain is to be removed, which is said through the prophet to corrupt all the earth (Zech. 4).

(Vers. 20.) But this kind is not cast out but by prayer and fasting. While he teaches how the most wicked demon can be expelled, he institutes all to life.

(Vers. 21 sqq.) And when they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men, and they shall kill him; and the third day he shall rise again. And they were troubled exceedingly. He always mixes sad things with prosperous, so that when they should suddenly come, they might not terrify the apostles, but be borne by premeditated minds: for if it troubles them that he is to be killed, it ought to gladden them that he is said to be about to rise on the third day. Furthermore, that they are troubled, and troubled exceedingly, does not come from infidelity (otherwise they would have known [or: they would know] also that Peter had been rebuked, because he savoured not the things that are of God, but the things that are of men); but because for the love of the master they suffer nothing sinister and humble to be heard concerning him.

(Vers. 24.) Et cum venissent Capharnaum, accesserunt qui didrachma accipiebant, ad Petrum, et dixerunt: Magister vester non solvit didrachma? Ait: Etiam. Post Augustum Caesarem Judaea facta est tributaria, et omnes censi capite ferebantur. Unde et Joseph cum Maria cognata sua professus [Al. profectus] est in Bethleem. Rursum quoniam nutritus erat in Nazareth (quod est oppidum Galilaeae Capharnaum urbi subjacens) ex more poscunt tributa: et pro signorum magnitudine hi qui exigebant, non audent ipsum repetere, sed discipulum conveniunt, sive malitiose interrogant: utrum reddat tributa, an contradicat Caesaris voluntati; juxta quod in alio loco legimus: Licet Caesaris tributa solvere, an non (Marc. XII, 14)?

Et cum intrasset in domum, praevenit eum Jesus, dicens. Qui didrachma exigebant, seorsum convenerant Petrum. Cumque intrasset domum, antequam Petrus suggereret, interrogat Dominus, ne scandalizentur discipuli ad postulationem tributi; cum videant eum nosse quae absente se gesta sunt.

(Vers. 25.) Quid tibi videtur, Simon? Reges terrae a quibus accipiunt tributum vel censum, a filiis suis, an ab alienis? Et ille dixit: Ab alienis. Dixit illi Jesus: Ergo liberi sunt filii. Dominus noster, et secundum carnem, et secundum spiritum filius regis erat, vel ex David stirpe generatus, vel omnipotentis Verbum Patris. Ergo tributa quasi regum filius non debebat, sed qui humilitatem carnis assumpserat, debuit adimplere omnem justitiam. Nosque infelices qui Christi censemur nomine, et nihil dignum tanta facimus majestate: ille pro nobis et crucem sustinuit, et tributa reddidit, nos pro illius honore tributa non reddimus, et quasi filii regis a vestigalibus immunes sumus.

(Vers. 26.) Ut autem non scandalizemus eos: vade ad mare, et mitte hamum, et eum piscem qui primus ascenderit, tolle. Et aperto ore ejus, invenies staterem: illum sumens, da eis pro me et te. Quid primum mirer in hoc loco, nescio, utrum praescientiam, an magnitudinem Salvatoris. Praescientiam quod noverat piscem habere in ore staterem, et quod primus ipse capiendus esset. Magnitudinem atque virtutem, si ad verbum ejus statim stater in ore piscis creatus est, et quod futurum erat, ipse loquendo fecerit. Videtur autem mihi secundum mysticos intellectus, iste esse piscis qui primus captus est, qui in profundo maris erat, et in salsis amarisque gurgitibus morabatur, ut per secundum Adam liberaretur primus Adam: et id quod in ore ejus, hoc est in confessione fuerat inventum, pro Petro et Domino redderetur. Et pulchre idipsum quidem datur pretium, sed divisum est, quia pro Petro quasi pro peccatore pretium reddebatur: Dominus autem noster peccatum non fecerat, nec dolus inventus est in ore ejus (Isai. LIII).

(Vers. 24.) And when they were come to Capharnaum, they that received the didrachmas came to Peter, and said: Doth not your master pay the didrachma? He said: Yes. After Augustus Caesar, Judea was made tributary, and all were reported in the census by head. Whence also Joseph with Mary his kinswoman set out for Bethlehem. Again, since he had been nurtured in Nazareth (which is a town of Galilee subject to the city of Capharnaum), according to custom they demand tributes: and for the magnitude of the signs, those who were exacting do not dare to ask him himself, but they meet the disciple, or maliciously interrogate him: whether he renders tributes, or contradicts the will of Caesar; according to what we read in another place: Is it lawful to pay tributes to Caesar, or not (Mark 12:14)?

And when he was come into the house, Jesus prevented him, saying. They who were exacting the didrachma had met Peter apart. And when he had entered the house, before Peter suggested it, the Lord interrogates him, lest the disciples should be scandalized at the demand of tribute; since they see that he knows those things which were done while he was absent.

(Vers. 25.) What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers? And he said: Of strangers. Jesus said to him: Then the children are free. Our Lord, both according to the flesh and according to the spirit, was the son of a king, either generated from the stock of David, or the Word of the omnipotent Father. Therefore he did not owe tributes as the son of kings, but he who had assumed the humility of flesh, ought to fulfill all justice. And we unhappy ones who are called by the name of Christ, and do nothing worthy of so great majesty: he for us both sustained the cross and rendered tributes; we for his honor do not render tributes, and as if children of a king are immune from taxes.

(Vers. 26.) But that we may not scandalize them, go to the sea and cast a hook, and take the fish that shall first come up. And when thou hast opened its mouth, thou shalt find a stater: take that and give it to them for me and thee. I know not what I should first admire in this place, whether the prescience or the magnitude of the Savior. His prescience, because he knew that a fish had a stater in its mouth, and that this very fish was the first to be caught. His magnitude and power, if at his word a stater was immediately created in the mouth of the fish, and he made by speaking that which was to be. It seems to me, however, according to mystical understandings, that this is the fish which was first caught, which was in the depth of the sea and dwelt in the salty and bitter whirlpools, so that through the second Adam the first Adam might be liberated; and that which was found in his mouth, that is, in his confession, should be rendered for Peter and the Lord. And beautifully is that very price given, but it is divided, because for Peter the price was rendered as for a sinner; but our Lord had committed no sin, nor was guile found in his mouth (Isa. 53).

Stater dicitur, qui duo habet didrachmata, ut ostenderetur similitudo carnis, dum eodem et servus et Dominus pretio liberantur. Sed et simpliciter intellectum aedificat auditorem: dum tantae Dominus fuerit paupertatis, ut unde tributa pro se et apostolo redderet, non habuerit. Quod si quis objicere voluerit: et quomodo Judas in loculis portabat pecuniam? Respondebimus, rem pauperum in usus suos convertere nefas putavit, nobisque idem tribuit exemplum.

(Cap. XVIII.---Vers. 1.) In illa hora accesserunt discipuli ad Jesum, dicentes: Quis putas major est in regno coelorum? Quod saepe monui, etiam nunc observandum est. Causae quaerendae sunt singulorum Domini dictorum atque factorum. Post inventum staterem, post tributa reddita, quid sibi vult apostolorum repentina interrogatio? In illa hora accesserunt discipuli ad Jesum dicentes, Quis putas major est in regno coelorum? Quia viderant pro Petro et Domino idem tributum redditum, ex aequalitate pretii, arbitrati sunt Petrum omnibus apostolis esse praelatum, qui in redditione tributi Domino fuerat comparatus, ideo interrogant, quis major sit in regno coelorum? Videnque Jesus cogitationes eorum, et causas erroris intelligens, vult desiderium gloriae, humilitatis contentione sanare.

(Vers. 2.) Et advocans Jesus parvulum, statuit eum in medio eorum, et dixit. Vel simpliciter quemlibet parvulum, ut aetatem quaereret, et similitudinem innocentiae demonstraret. Vel certe parvulum statuit in medio eorum seipsum, qui non ministrari, sed ministrare venerat, ut eis humilitatis tribueret exemplum. Alii parvulum interpretantur Spiritum sanctum, quem posuerit in cordibus discipulorum, ut superbiam in humilitatem mutaret.

(Vers. 3.) Amen dico vobis, nisi conversi fueritis et efficiamini sicut parvuli, non intrabitis in regnum coelorum. Non praecipitur apostolis, ut aetatem habeant parvulorum, sed ut innocentiam, et quod illi per annos possident, hi possideant per industriam: ut malitia, non sapientia parvuli sint.

(Vers. 4.) Quicumque ergo humiliaverit se sicut parvulus iste, hic est major in regno coelorum. Sicut iste parvulus, cujus vobis exemplum tribuo, non perseverat in iracundia, non laesus meminit, non videns pulchram mulierem delectatur, non aliud cogitat, et aliud loquitur; sic et vos nisi talem habueritis innocentiam, et animi puritatem, non poteritis regna coelorum intrare. Sive aliter: Quicumque humiliaverit se sicut parvulus iste, hic est major in regno coelorum. Qui imitatus fuerit me, et se in exemplum mei humiliaverit, ut tantum se dejiciat, quantum ego dejeci [me], formam servi accipiens, hic intrabit in regnum coelorum (Philipp. II).

It is called a stater, which has two didrachmas, so that the likeness of flesh might be shown, while both the servant and the Lord are liberated by the same price. But it also edifies the hearer when understood simply: that the Lord was of such great poverty that he did not have the means to render tributes for himself and the apostle. But if anyone should wish to object: and how did Judas carry money in the purses? We shall respond: he thought it a crime to convert the property of the poor to their own uses, and he granted the same example to us.

(Chap. XVIII.---Vers. 1.) In that hour the disciples came to Jesus, saying: Who, thinkest thou, is the greatest in the kingdom of heaven? What I have often advised must also be observed now. The causes of the individual words and deeds of the Lord are to be sought. After the stater was found, after the tributes were rendered, what does the sudden interrogation of the apostles mean? In that hour the disciples came to Jesus, saying: Who, thinkest thou, is the greatest in the kingdom of heaven? Because they had seen the same tribute rendered for Peter and the Lord, from the equality of the price, they thought Peter was preferred above all the apostles, who in the rendering of the tribute had been compared to the Lord; therefore they ask, who is the greater in the kingdom of heaven? And Jesus, seeing their thoughts and understanding the causes of their error, wishes to heal the desire for glory with a contention of humility.

(Vers. 2.) And Jesus calling unto him a little child, set him in the midst of them, and said. Either simply any little child, so that he might seek that age and demonstrate a likeness of innocence. Or certainly he set himself as the little child in their midst, who had not come to be ministered unto, but to minister, so that he might grant them an example of humility. Others interpret the little child as the Holy Spirit, whom he placed in the hearts of the disciples, so that he might change pride into humility.

(Vers. 3.) Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. It is not commanded to the apostles that they should have the age of little children, but that they should have their innocence, and what those possess through years, these should possess through industry: so that they may be children in malice, not in wisdom.

(Vers. 4.) Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. Like this little child, whose example I grant to you, he does not persevere in anger, he does not remember an injury, he is not delighted by seeing a beautiful woman, he does not think one thing and speak another; so also you, unless you have such innocence and purity of mind, you will not be able to enter the kingdoms of heaven. Or otherwise: Whosoever shall humble himself as this little child, he is the greater in the kingdom of heaven. He who shall have imitated me, and shall have humbled himself after my example, so that he casts himself down as much as I have cast myself down, taking the form of a servant, he shall enter into the kingdom of heaven (Phil. 2).

(Vers. 5.) Et qui susceperit unum parvulum talem in nomine meo, me suscipit. Qui talis fuerit, ut Christi imitetur humilitatem et innocentiam, in eo Christus suscipitur. Et prudenter, ne cum delatum fuerit apostolis, se putent honoratos, adjecit, non illos sui [Al. suo] merito, sed magistri honore suscipiendos.

(Vers. 6.) Qui autem scandalizaverit unum de pusillis istis qui in me credunt. Nota quod qui scandalizatur, parvulus est: majores enim scandala non recipiunt.

Expedit ei ut suspendatur mola asinaria in collo ejus, et demergatur in profundum maris. Quamquam haec generalis possit esse sententia adversus omnes qui aliquem scandalizant, tamen juxta consequentiam sermonis etiam contra apostolos dictum intelligi potest, qui interrogando, quis major esset in regno coelorum, videbantur inter se de dignitate contendere, et si in hoc vitio permansissent, poterant eos quos ad fidem vocabant, per suum scandalum perdere, dum apostolos viderent inter se de honore pugnare. Quod autem dixit: Expedit ei ut suspendatur mola asinaria in collo ejus, secundum ritum provinciae loquitur, quo majorum criminum ista apud veteres Judaeos poena fuerit, ut in profundum ligato saxo demergerentur. Expedit autem ei, quia multo melius est pro culpa brevem recipere poenam, quam aeternis servari cruciatibus. Non enim vindicabit [Al. judicabit] Dominus bis in idipsum (Naum. I).

(Vers. 7.) Vae mundo a scandalis. Necesse est enim ut veniant scandala. Verumtamen vae homini per quem scandalum venit. Non quod necesse sit venire scandala, alioquin sine culpa essent, qui scandalum faciunt, sed cum necesse sit in isto mundo fieri scandala, unusquisque suo vitio scandalis patet. Simulque per generalem sententiam percutitur Judas, qui proditioni animum praeparaverat.

(Vers. 8, 9.) Si autem manus tua, vel pes tuus scandalizat te, abscinde eum et projice abs te. Bonum est tibi ad vitam ingredi debilem vel claudum, quam duas manus, vel duos pedes habentem mitti in ignem aeternum. Et si oculus tuus scandalizat te, erue eum, et projice abs te. Bonum est tibi cum uno oculo in vitam intrare, quam duos oculos habentem mitti in gehennam ignis. Necesse est quidem venire scandala: Vae tamen ei est homini, qui quod necesse est ut fiat in mundo, vitio suo facit, ut per se fiat. Igitur omnis truncatur affectus, et universa propinquitas amputatur, ne per occasionem pietatis unusquisque credentium scandalis pateat. Si, inquit, ita est quis tibi conjunctus, ut manus, pes, oculus, et est utilis atque sollicitus, et acutus ad perspiciendum: scandalum autem tibi facit, et propter dissonantiam morum te pertrahit in gehennam: melius est, ut et propinquitate ejus, et emolumentis carnalibus careas, ne dum vis lucrifacere cognatos et necessarios, causam habeas ruinarum.

(Vers. 5.) And he that shall receive one such little child in my name, receiveth me. He who shall be such as to imitate the humility and innocence of Christ, in him Christ is received. And prudently, lest when it was deferred to the apostles they should think themselves honored, he added that they were to be received not for their own merit, but for the honor of the master.

(Vers. 6.) But he that shall scandalize one of these little ones that believe in me. Note that he who is scandalized is a little one: for the greater do not receive scandals.

It is expedient for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Although this may be a general sentence against all who scandalize anyone, nevertheless according to the consequence of the discourse it can be understood as spoken even against the apostles, who by asking who was the greater in the kingdom of heaven, seemed to contend among themselves for dignity; and if they had remained in this vice, they could have lost through their scandal those whom they were calling to the faith, while they saw the apostles fighting among themselves for honor. But that he said: "It is expedient for him that a millstone should be hanged about his neck," he speaks according to the rite of the province, by which among the ancient Jews this was the punishment for greater crimes, that they should be drowned in the deep with a stone tied to them. But it is expedient for him, because it is much better to receive a brief punishment for a fault than to be preserved for eternal torments. For the Lord will not judge [or: vindicate] twice in the same thing (Nah. 1).

(Vers. 7.) Woe to the world because of scandals. For it must needs be that scandals come. But nevertheless, woe to that man by whom the scandal cometh. Not that it is necessary that scandals come, otherwise they who make scandal would be without fault; but since it is necessary that scandals be made in this world, each one is open to scandals by his own vice. At the same time, through the general sentence, Judas is struck, who had prepared his mind for betrayal.

(Vers. 8, 9.) And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go 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. It is indeed necessary that scandals come: nevertheless, woe is to that man who, by his own vice, causes that which must needs be done in the world to be done through himself. Therefore every affection is truncated, and all kinship is cut off, lest through the occasion of piety any of the believers be open to scandals. If, he says, anyone is so conjoined to thee as a hand, a foot, an eye, and is useful and solicitous, and sharp for perceiving; but he causes scandal to thee, and because of the dissonance of morals drags thee into hell: it is better that thou lack both his kinship and carnal advantages, lest while thou wishest to gain kinsmen and necessary persons, thou shouldst have a cause of ruins.

Itaque non frater, non uxor, non filii, non amici, non omnis affectus qui nos excludere potest a regno coelorum, amori Domini praeponatur. Novit unusquisque credentium, quid sibi noceat, vel in quo sollicitetur animus, ac saepe tentetur. Melius est vitam solitariam ducere, quam ob vitae praesentis necessaria, aeternam vitam perdere.

(Vers. 10, 11.) Videte ne contemnatis unum ex his pusillis. Dico enim vobis: quia angeli eorum in coelis semper vident faciem Patris mei qui in coelis est. Venit enim Filius hominis salvare quod perierat. Supra dixerat per manum, et pedem, et oculum, omnes propinquitates et necessitudines, quae scandalum facere poterant, amputandas: austeritatem itaque sententiae, subjecto praecepto temperat, dicens: Videte ne contemnatis unum ex pusillis istis. Sic, inquit, praecipio severitatem, ut, commisceri clementiam doceam. Quantum in vobis est, nolite contemnere, sed per vestram salutem etiam illorum quaerite sanitatem. Sin autem perseverantes in peccatis videritis, et vitiis servientes, melius est vos solos salvos fieri, quam perire cum pluribus. Quia angeli eorum in coelis vident semper faciem Patris. Magna dignitas animarum, ut unaquaeque habeat ab ortu nativitatis in custodiam sui angelum delegatum. Unde legimus in Apocalypsi Joannis: Angelo Ephesi, Thyatirae, et angelo Philadelphiae, et angelis quatuor reliquarum Ecclesiarum scribe haec (Apoc. I, 2, 3). Apostolus quoque praecipit velari capita in ecclesiis feminarum, propter angelos (I Cor. XI).

(Vers. 12, 13.) Quid vobis videtur? Si fuerint alicui centum oves, et erraverit una ex eis: nonne relinquit nonaginta novem in montibus, et vadit quaerere eam quae erravit? Et si contigerit ut inveniat eam: amen dico vobis, quia gaudebit super ea magis quam super nonaginta novem, quae non erraverunt. Consequenter ad clementiam provocat, qui praemiserat, dicens: Videte ne contemnatis unum ex pusillis istis, et subjungit parabolam nonaginta novem ovium in montibus relictarum, et unius errantis, quam pastor bonus, quia propter nimiam infirmitatem ambulare non poterat, humeris suis ad reliquum gregem reportavit. Quidam putant istum esse pastorem, qui cum in forma Dei esset, non rapinam arbitratus est se esse aequalem Deo; sed exinanivit se, formam servi accipiens, factus obediens Patri usque ad mortem, mortem autem crucis (Philipp. II, 6 et seqq.): et ob id ad terrena descenderit, ut salvam faceret unam oviculam quae perierat, hoc est, humanum genus. Alii vero in nonaginta novem ovibus, justorum putant numerum intelligi; et in una ovicula, peccatorem, secundum quod in alio loco dixerat: Non veni justos vocare, sed peccatores: non enim opus habent sani medico, sed hi qui se male habent (Luc. V, 32). Ista parabola in Evangelio secundum Lucam cum aliis duabus parabolis decem drachmarum et duorum filiorum scripta est (Luc. XV).

Therefore let not a brother, not a wife, not children, not friends, nor any affection which can exclude us from the kingdom of heaven, be preferred to the love of the Lord. Every one of the believers knows what harms him, or in what his mind is solicited and often tempted. It is better to lead a solitary life than, for the sake of the necessities of the present life, to lose eternal life.

(Vers. 10, 11.) See 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. Above he had said through the hand, and foot, and eye, that all kinsfolk and necessities which could cause scandal were to be cut off: he therefore tempers the austerity of the sentence with the subjoined precept, saying: "See that you despise not one of these little ones." Thus, he says, I command severity, that I may teach clemency to be mixed with it. As much as is in you, do not despise them, but through your salvation seek also their health. But if you shall see them persevering in sins and serving vices, it is better that you alone be saved than to perish with many. Because their angels in heaven always see the face of the Father. Great is the dignity of souls, that each one has from the beginning of birth an angel delegated for its custody. Whence we read in the Apocalypse of John: "To the angel of Ephesus, of Thyatira, and to the angel of Philadelphia, and to the angels of the four remaining Churches write these things" (Rev. 1, 2, 3). The apostle also commands heads to be veiled in the churches of women, because of the angels (1 Cor. 11).

(Vers. 12, 13.) What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray? And if it so be that he find it: amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. Consequently he provokes to clemency, who had premised, saying: "See that you despise not one of these little ones," and subjoins the parable of the ninety-nine sheep left in the mountains, and of the one straying, which the good shepherd, because for too much weakness it could not walk, brought back upon his shoulders to the rest of the flock. Some think that this is the shepherd, who when he was in the form of God, thought it not robbery to be equal with God; but emptied himself, taking the form of a servant, made obedient to the Father even unto death, but the death of the cross (Phil. 2:6 sqq.): and for that reason he descended to earthly things, so that he might make safe the one little sheep which had perished, that is, the human race. Others indeed think the number of the just is understood in the ninety-nine sheep; and in the one little sheep, the sinner, according to what he had said in another place: "I came not to call the just, but sinners: for they that are whole need not a physician, but they that are sick" (Luke 5:32). This parable is written in the Gospel according to Luke with two other parables of the ten drachmas and of the two sons (Luke 15).

(Vers. 14.) Sic non est voluntas ante Patrem vestrum qui in coelis est, ut pereat unus de pusillis istis. Refert ad superius propositum, de quo dixerat: Videte ne contemnatis unum ex pusillis istis; et docet idcirco parabolam positam, ut pusilli non contemnantur. In eo autem quod dicit: Non est voluntas ante Patrem vestrum, ut pereat unus de pusillis istis: quoties aliquis perierit de pusillis istis, ostenditur quod non voluntate Patris perierit.

(Vers. 15 seqq.) Si autem peccaverit in te frater tuus, vade, et corripe eum inter te et ipsum solum. Si te audierit, lucratus eris fratrem tuum. Si autem te non audierit, adhibe tecum adhuc unum vel duos, ut in ore duorum vel trium testium stet omne verbum. Quod si non audierit eos, dic Ecclesiae. Si autem Ecclesiam non audierit, sit tibi sicut ethnicus et publicanus. Si peccaverit in nos frater noster, et in qualibet causa nos laeserit, dimittendi habemus potestatem, immo necessitatem, qua [Al. quia] praecipitur, ut debitoribus nostris debita dimittamus. Si autem in Deum quis peccaverit, non est nostri arbitrii. Dicit enim Scriptura divina: Si peccaverit homo in hominem, rogabit pro eo sacerdos. Si autem in Deum peccaverit, quis rogabit pro eo? Nos econtrario in Dei injuria benigni sumus, in nostris contumeliis exercemus odia. Corripeundus est autem frater seorsum, ne si semel pudorem, ac verecundiam amiserit, remaneat in peccato. Et siquidem audierit, lucrifacimus animam ejus, et per alterius salutem, nobis quoque acquiritur salus. Sin autem audire noluerit, adhibeatur frater. Quod si nec illum audierit, adhibeatur et tertius, vel corrigendi studio, vel conveniendi sub testibus. Porro si nec illos audire voluerit, tunc multis dicendum est, ut detestationi eum habeant, et qui non potuit pudore salvari, salvetur opprobriis. Quando autem dicitur: Sit tibi sicut ethnicus et publicanus, ostenditur majoris esse detestationis, qui sub nomine fidelis agit opera infidelium, quam hi qui aperte Gentiles sunt. Publicani enim vocantur secundum tropologiam, qui saeculi sectantur lucra, et exigunt vectigalia per negotiationes et fraudes, ac furta, sceleratque perjuria.

(Vers. 14.) So it is not the will before your Father who is in heaven, that one of these little ones should perish. He refers to the previously proposed matter, of which he had said: "See that you despise not one of these little ones"; and he teaches that for this reason the parable was set, that the little ones might not be despised. But in that which he says: "It is not the will before your Father, that one of these little ones should perish": as often as anyone of these little ones shall have perished, it is shown that he perished not by the will of the Father.

(Vers. 15 sqq.) But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And 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. 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 publican. If our brother shall have sinned against us, and in any cause shall have injured us, we have the power, indeed the necessity, of forgiving, by which it is commanded that we forgive our debtors their debts. But if anyone shall have sinned against God, it is not of our judgment. For the divine Scripture says: "If a man shall sin against a man, the priest shall pray for him. But if he shall sin against God, who shall pray for him?" We on the contrary are benign in the injury of God; in our own contumelies we exercise hatreds. But a brother is to be rebuked apart, lest if once he should lose shame and modesty, he should remain in sin. And if indeed he should hear, we gain his soul, and through the salvation of another, salvation is acquired for us also. But if he should refuse to hear, let a brother be added. But if he should not hear him either, let even a third be added, either for the study of correcting, or for meeting under witnesses. Furthermore, if he should refuse to hear those either, then it must be told to many, so that they may hold him in detestation, and he who could not be saved by shame, may be saved by reproaches. But when it is said: "Let him be to thee as the heathen and publican," it is shown to be of greater detestation, who under the name of a faithful man acts the works of the unfaithful, than those who are openly Gentiles. For they are called publicans according to tropology, who follow the gains of the world, and exact tributes through negotiations and frauds, and thefts, and wicked perjuries.

(Vers. 18.) Amen dico vobis: quaecumque alligaveritis super terram, erunt ligata et in coelo: et quaecumque solveritis super terram, erunt soluta et in coelo. Quia dixerat: Si autem Ecclesiam non audierit, sit tibi sicut ethnicus et publicanus, et poterat contemptoris fratris haec occulta esse responsio, vel tacita cogitatio, si me despicis, et ego te despicio, si tu me condemnas, et mea sententia condemnaberis: potestatem tribuit apostolis, ut sciant qui a talibus condemnantur, humanam sententiam divina sententia roborari, et quodcumque ligatum fuerit in terra, ligari pariter et in coelo.

(Vers. 19, 20.) Iterum dico vobis: quia si duo ex vobis consenserint super terram, de omni re quamcumque petierint, fiet illis a Patre meo qui in coelis est. Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum. Omnis supra sermo nos ad concordiam provocarat. Igitur et praemium pollicetur, ut sollicitius festinemus ad pacem, cum se dicat inter duos et tres medium fore. Juxta illud exemplum tyranni, qui duos amicos captos (cum unus ad visendam matrem revertisset, et amicum pro se vadem dedisset) sic probare voluit, ut uno tento, alterum dimitteret. Cumque revertisset ad condictam diem, admirans amborum fidem, rogavit ut se haberent tertium. Possumus et hoc spiritualiter intelligere, quod ubi spiritus et anima corpusque consenserint, et non inter se bellum diversarum habuerint voluntatum [Al. voluptatum]; carne concupiscente adversus spiritum, et spiritu adversus carnem, de omni re quam petierint, impetrent a Patre. Nullique dubium quin bonarum rerum postulatio sit, ubi corpus ea vult habere quae spiritus.

(Vers. 21, 22.) Tunc accedens Petrus ad eum, dixit: Domine, quoties peccabit in me frater meus, et dimittam ei? usque septies? Dicit illi Jesus: Non dico tibi usque septies? sed usque septuagies septies. Haeret sibi sermo Dominicus, et in modum funiculi triplicis rumpi non potest. Supra dixerat: Videte ne contemnatis unum ex pusillis istis; et adjecerat: Si peccaverit in te frater tuus, vade, et corripe eum inter te et ipsum solum; et praemium repromiserat, dicens: Si duo ex vobis consenserint super terram, de omni re impetrabunt quam petierint; et ego ero in medio eorum. Provocatus apostolus Petrus interrogat, quoties fratri in se peccanti dimittere debeat, et cum interrogatione profert sententiam, usque septies? Cui respondit Jesus: Non usque septies, sed usque septuagies septies, id est, quadringentis nonaginta vicibus, ut toties peccanti fratri dimitteret in die, quoties ille peccare non possit.

(Vers. 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. Because he had said: "If he will not hear the church, let him be to thee as the heathen and publican," and this could be the hidden response of the contemptuous brother, or his silent thought: "if thou despisest me, I also despise thee; if thou condemnest me, by my sentence thou also shalt be condemned": he grants power to the apostles, so that they who are condemned by such may know that the human sentence is corroborated by the divine sentence, and whatsoever shall have been bound on earth, is bound likewise also in heaven.

(Vers. 19, 20.) Again I say to you: that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done for them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them. All the discourse above had provoked us to concord. Therefore he also promises a reward, so that we may hasten more solicitously to peace, since he says that he will be a medium between two and three. According to that example of the tyrant, who wished to prove two captured friends (when one had returned to visit his mother, and had given his friend as a surety for himself) in such a way that, one being held, he might dismiss the other. And when he had returned on the appointed day, admiring the faith of both, he asked that they might have him as a third. We can also understand this spiritually: that where the spirit and the soul and the body shall have consented, and shall not have had among themselves a war of diverse wills [or: pleasures]; the flesh lusting against the spirit, and the spirit against the flesh; concerning everything they shall ask, they may impetrate it from the Father. And no one doubts that the asking is of good things, where the body wishes to have those things which the spirit wishes.

(Vers. 21, 22.) Then Peter came unto him and said: Lord, how often shall my brother sin against me, and I forgive him? till seven times? Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times. The Lord's discourse clings to itself, and in the manner of a threefold cord cannot be broken. Above he had said: "See that you despise not one of these little ones"; and he had added: "If thy brother shall offend against thee, go, and rebuke him between thee and him alone"; and he had promised a reward again, saying: "If two of you shall consent upon earth, concerning everything they shall impetrate which they shall ask; and I will be in the midst of them." The apostle Peter, provoked, asks how often he ought to forgive a brother sinning against him, and with the interrogation he puts forth a sentence: "till seven times?" To whom Jesus responded: "Not till seven times, but till seventy times seven times," that is, four hundred and ninety times, so that he might forgive a sinning brother as many times in a day as he [the brother] could not possibly sin.

(Vers. 23.) Ideo assimilatum est regnum coelorum homini regi, qui voluit rationem ponere cum servis suis. Familiare est Syris et maxime Palaestinis ad omnem sermonem suum parabolas jungere: ut quod per simplex praeceptum teneri ab auditoribus non potest, per similitudinem exemplaque teneatur. Praecepit itaque Petro sub comparatione regis et domini, et servi, qui debitor decem millium talentorum, a domino rogans, veniam impetraverat; ut ipse quoque dimittat conservis suis minora peccantibus. Si enim ille rex et dominus servo debitori decem millia talentorum tam facile dimisit, quanto magis servi conservis suis debent minora dimittere? Quod ut manifestius fiat, dicamus sub exemplo: Si quis nostrum commiserit adulterium, homicidium, sacrilegium, majora crimina decem millium talentorum, rogantibus dimittuntur, si et ipsi dimittant minora peccantibus. Sin autem ob factam contumeliam simul implacabiles, et propter amarum verbum perpetes habeamus discordias: nonne nobis videmur recte redigendi in carcerem: et sub exemplo operis nostri hoc agere, ut majorum nobis delictorum venia non relaxetur?

(Vers. 24 seqq.) Et cum coepisset rationem ponere, oblatus est ei unus qui debebat decem millia talenta. Cum autem non haberet unde redderet, jussit eum dominus venundari, et uxorem ejus, et filios, et omnia quae habebat, et reddi. Procidens autem servus ille, rogabat eum, dicens: Patientiam habe in me, et omnia reddam tibi. Misertus autem dominus servi illius, dimisit eum: et debitum dimisit ei. Egressus autem servus ille, invenit unum de conservis suis, qui debebat ei centum denarios: et tenens suffocabat eum, dicens: Redde quod debes. Et procidens conservus ejus rogabat eum, dicens: Patientiam habe in me, et omnia reddam tibi. Ille autem noluit: sed abiit, et misit eum in carcerem, donec redderet debitum. Videntes autem conservi ejus quae fiebant, contristati sunt valde: et venerunt, et narraverunt domino suo omnia quae facta fuerant. Tunc vocavit illum dominus suus, et ait illi: Serve nequam, omne debitum dimisi tibi, quoniam rogasti me. Nonne ergo oportuit et te misereri conservi tui, sicut et ego tui misertus sum? Et iratus dominus ejus, tradidit eum tortoribus quoadusque redderet universum debitum. Scio quosdam istum qui debebat decem millia talenta, diabolum interpretari, cujus uxorem et filios venundandos perseverante illo in malitia, insipientiam et malas cogitationes intelligi volunt. Sicut enim justi uxor, dicitur sapientia: sic uxorem injusti et peccatoris, appellari stultitiam. Sed quomodo ei dimittat dominus decem millia talenta; et ille nobis conservis suis centum denarios non dimiserit, nec Ecclesiasticae interpretationis est, nec a prudentibus viris recipiendae.

(Vers. 23.) Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. It is familiar to the Syrians, and especially to the Palestinians, to join parables to all their discourse: so that what cannot be held by the hearers through a simple precept, may be held through a similitude and examples. Therefore he commanded Peter under the comparison of a king and a lord, and a servant, who being a debtor of ten thousand talents, asking of his lord, had impetrated pardon; so that he also should forgive his fellow-servants sinning less. For if that king and lord so easily forgave the servant debtor of ten thousand talents, how much more ought servants to forgive their fellow-servants lesser things? That this may be made more manifest, let us say by an example: If any of us shall have committed adultery, homicide, sacrilegium, greater crimes of ten thousand talents, they are forgiven to those asking, if they also forgive those sinning less. But if, on account of a made contumely, we should be at once implacable, and on account of a bitter word have perpetual discords: do we not seem to ourselves rightly to be reduced into prison: and under the example of our own work do this, so that the pardon of greater delicts for us may not be relaxed?

(Vers. 24 sqq.) And when he had begun to take the account, one was brought to him, that owed him ten thousand talents. 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 to be made. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, 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 an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him; and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. I know that some interpret this man who owed ten thousand talents as the devil, whose wife and children to be sold, while he perseveres in malice, they wish to be understood as foolishness and evil thoughts. For just as the wife of the just man is called wisdom, so the wife of the unjust and sinner is called folly. But how the lord should forgive him ten thousand talents, and he should not have forgiven us his fellow-servants an hundred pence, is neither of Ecclesiastical interpretation, nor to be received by prudent men.

(Vers. 35.) Sic et Pater meus coelestis faciet vobis, si non remiserit unusquisque fratri suo de cordibus vestris. Formidilosa sententia, si juxta nostram mentem sententia Dei flectitur atque mutatur. Si parva fratribus non dimittimus, magna nobis a Deo non dimittentur. Et quia potest unusquisque dicere: nihil habeo contra eum, ipse novit: habet Deum judicem, non mihi curae est, quid velit agere, ego ignovi ei; confirmat sententiam suam, et omnem simulationem fictae pacis evertit, dicens: Si non remiseritis unusquisque fratri suo de cordibus vestris.

(Cap. XIX.---Vers. 1 seqq.) Et factum est cum consummasset Jesus sermones istos, migravit a Galilaea; et venit in fines Judaeae trans Jordanem: et secutae sunt eum turbae multae et curavit eos ibi. Et accesserunt ad eum Pharisaei tentantes eum, et dicentes: Si licet homini dimittere uxorem suam quacumque ex causa? De Galilaea venerat ad Judaeam: idcirco Pharisaeorum Scribarumque factio interrogat eum: utrum liceat homini dimittere uxorem suam qualibet causa, ut quasi cornuto teneant eum syllogismo: et quodcumque responderit, captioni pateat. Si dixerit, dimittendas esse uxores qualibet ex causa, et ducendas alias, pudicitiae praedicator sibi videbitur docere contraria. Si autem responderit, non omnem ob causam debere dimitti, quasi sacrilegii reus tenebitur; et adversus doctrinam Moysi ac per Moysen Dei, facere judicabitur. Igitur Dominus sic responsionem temperat, ut decipulam eorum transeat, Scripturam sanctam adducens in testimonium, et naturalem legem, primamque Dei sententiam secundae opponens; quae non voluntate Dei, sed peccantium necessitate concessa est.

(Vers. 4.) Qui respondens ait eis: Non legistis, quia qui fecit ab initio, masculum et feminam fecit eos? Hoc in exordio Geneseos scriptum est. Dicendo autem, masculum et feminam, ostendit secunda vitanda conjugia. Non enim ait, masculum et feminas, quod ex priorum repudio quaerebatur: sed masculum et feminam, ut unius conjugis consortia necterentur.

(Vers. 5, 6.) Et dixit: propter hoc dimittet homo patrem et matrem, et adhaerebit uxori suae: et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Similiter ait, adhaerebit uxori suae, non uxoribus. Et erunt duo in carne una. Praemium nuptiarum, e duabus unam carnem fieri. Castitas juncta spiritui, unus efficitur spiritus.

(Vers. 35.) So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts. A fearsome sentence, if according to our mind the sentence of God is bent and changed. If we do not forgive small things to our brothers, great things will not be forgiven to us by God. And because each one can say: "I have nothing against him, he himself knows; he has God as judge, it is not my concern what he wishes to do, I have forgiven him"; he confirms his sentence and overturns all simulation of feigned peace, saying: "If you forgive not every one his brother from your hearts."

(Chap. XIX.---Vers. 1 sqq.) And it came to pass when Jesus had ended these words, he departed from Galilee, and came into the coasts of Judea beyond Jordan: and great multitudes followed him: and he healed them there. And there came to him the Pharisees tempting him, and saying: Is it lawful for a man to put away his wife for every cause? From Galilee he had come to Judea: therefore the faction of the Pharisees and Scribes interrogates him: whether it is lawful for a man to put away his wife for any cause, so that they may hold him as if by a horned syllogism: and whatever he shall respond, he may be open to capture. If he shall say that wives are to be put away for any cause and others are to be married, the preacher of chastity will seem to teach contrary things to himself. But if he shall respond that she ought not to be put away for every cause, he will be held as guilty of sacrilege, and he will be judged to act against the doctrine of Moses and through Moses the doctrine of God. Therefore the Lord so tempers the response that he passes over their trap, bringing the holy Scripture into testimony, and opposing the natural law and the first sentence of God to the second; which was granted not by the will of God, but by the necessity of those sinning.

(Vers. 4.) Who answering, said to them: Have ye not read, that he who made man from the beginning, Made them male and female? This is written in the beginning of Genesis. But by saying, "male and female," he shows that second marriages are to be avoided. For he does not say, "male and females," which was sought from the repudiation of the former: but "male and female," so that the consortia of one spouse might be knit together.

(Vers. 5, 6.) And he said: For this cause shall a man leave father and mother, and shall cleave to his wife: and they two shall be in one flesh. Therefore now they are not two, but one flesh. Similarly he says, "he shall cleave to his wife," not to wives. And they two shall be in one flesh. The reward of nuptials is to become one flesh out of two. Chastity joined to the spirit is made one spirit.

Quod ergo Deus conjunxit, homo non separet. Deus conjunxit, unam faciendo carnem viri et feminae: hanc homo non potest separare, nisi forsitan solus Deus. Homo separat, quando propter desiderium secundae uxoris, primam dimittit. Deus separat, qui et conjunxerat, quando ex consensu propter servitutem Dei (eo quod tempus in arcto sit) sic habemus uxores, quasi non habentes (I Cor. VII).

(Vers. 7.) Dicunt illi: Quid ergo Moyses mandavit dari libellum repudii, et dimittere? Aperiunt calumniam quam paraverant. Et certe Dominus non propriam sententiam protulerat, sed veteris historiae et mandatorum Dei fuerat recordatus.

(Vers. 8.) Ait illis: quoniam Moyses ad duritiam cordis vestri permisit vobis dimittere uxores vestras: ab initio autem non fuit sic. Quod dicit istiusmodi est: Numquid potest Deus sibi esse contrarius, ut aliud ante jusserit, et sententiam suam novo frangat imperio? Non ita sentiendum est: sed Moyses cum videret, propter desiderium secundarum conjugum, quae vel ditiores, vel juniores, vel pulchriores essent, primas uxores interfici, aut malam vitam ducere, maluit indulgere discordiam, quam odia et homicidia perseverare (Deut. XXIV). Simulque considera, quod non dixit: Propter duritiam cordis vestri permisit vobis Deus, sed Moyses: ut juxta Apostolum (I Cor. VII) consilium sit hominis, non imperium Dei.

(Vers. 9.) Dico autem vobis, quia quicumque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, moechatur. Et qui dimissam duxerit, moechatur. Sola fornicatio est quae uxoris vincat affectum: immo cum illa unam carnem in aliam diviserit, et se fornicatione separaverit 146 a marito, non debet teneri: ne virum quoque sub maledicto faciat, dicente Scriptura: Qui adulteram tenet, stultus et impius est. Ubicumque est igitur fornicatio, et fornicationis suspicio, libere uxor dimittitur. Et quia poterat accidere, ut aliquis calumniam faceret innocenti, et ob secundam copulam nuptiarum, veteri crimen impingeret, sic priorem dimittere jubetur uxorem, ut secundam, prima vivente, non habeat. Quod enim dicit, tale est: Si non propter libidinem, sed propter injuriam dimittis uxorem: quare expertus infelices priores nuptias, novarum te immittis periculo? Necnon quia poterat evenire, ut juxta eamdem legem uxor quoque marito daret repudium, eadem cautela praecipitur, ne secundum accipiat virum. Et quia meretrix, et quae semel fuerat adultera, opprobrium non timebat, secundo praecipitur viro, quod si talem duxerit, sub adulterii sit crimine.

"What therefore God hath joined together, let not man put asunder." God has joined them by making one flesh of the man and the woman; this, man cannot separate, except perhaps God alone. Man separates when, because of a desire for a second wife, he dismisses the first. God separates—He who had also joined them—when by mutual consent, for the sake of the service of God (because the time is short), we thus have wives as though we had none (1 Cor. 7).

(Verse 7.) They say to him: "Why then did Moses command to give a bill of divorce, and to put her away?" They reveal the calumny they had prepared. And certainly the Lord had not brought forth his own opinion, but had recalled the ancient history and the commandments of God.

(Verse 8.) He saith to them: "Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so." What he says is of this sort: Can God be contrary to himself, so that he commanded one thing before and now breaks his own sentence with a new command? It is not to be thought so; but Moses, when he saw that because of the desire for second wives—who might be richer, or younger, or more beautiful—the first wives were being killed or leading a miserable life, preferred to indulge discord rather than allow hatred and homicide to persist (Deut. 24). At the same time, consider that he did not say, "Because of the hardness of your heart God permitted you," but "Moses"; so that, according to the Apostle (1 Cor. 7), it may be the counsel of a man, not the command of God.

(Verse 9.) "And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery:" "and he that shall marry her that is put away, committeth adultery." It is only fornication that overcomes the affection for a wife; or rather, when she has divided one flesh into another and has separated herself from her husband by fornication, she ought not to be kept, lest she also put the husband under a curse, as Scripture says: "He that keepeth an adulteress is foolish and impious." Wherever, therefore, there is fornication and suspicion of fornication, the wife is freely dismissed. And because it could happen that someone might bring a calumny against an innocent woman and, for the sake of a second marriage union, might fasten a crime upon the old one, he is commanded to dismiss the former wife in such a way that he may not have a second while the first is living. For what he says is this: If you dismiss your wife not because of lust but because of injury, why, having experienced an unhappy first marriage, do you cast yourself into the danger of a new one? Furthermore, because it could happen that according to the same law a wife might also give a bill of divorce to her husband, the same caution is prescribed, lest she take a second husband. And because a harlot, and one who had once been an adulteress, did not fear reproach, it is commanded to the second husband that if he marries such a woman, he is under the crime of adultery.

(Vers. 10.) Dicunt ei discipuli ejus: Si ita est causa homini cum uxore, non expedit nubere. Grave pondus uxorum est, si excepta causa fornicationis, eas dimittere non licet. Quid enim si temulenta fuerit, si iracunda, si malis moribus, si luxuriosa, si gulosa, si vaga, si jurgatrix, si maledica, teneda erit istiusmodi? Volumus nolumus [Al. nolimus velimus], sustinenda est. Cum enim essemus liberi, voluntarie nos subjecimus servituti. Videntes ergo apostoli grave uxorum jugum, proferunt motum animi sui, et dicunt: si ita est causa homini cum uxore non expedit nubere.

(Vers. 11.) Qui dixit illis: Non omnes capiunt verbum istud, sed quibus datum est. Nemo putet sub hoc verbo, vel fatum, vel fortunam introduci: quod hi sunt virgines, quibus a Deo datum sit, aut quos quidam ad hoc casus adduxerit, sed his datum est qui petierunt, qui voluerunt, qui ut acciperent, laboraverunt. Omni enim petenti dabitur, et quaerens inveniet, et pulsanti aperietur (Matth. VII, 8, et Luc. XI, 10).

(Vers. 12.) Sunt enim eunuchi, qui de matris utero sic nati sunt: et sunt eunuchi, qui facti sunt ab hominibus: et sunt eunuchi, qui seipsos castraverunt propter regnum coelorum. Qui potest capere, capiat. Triplex genre est eunuchorum: duorum carnalium, et tertii spiritualis. Alii sunt qui de matris utero sic nascuntur. Alii quos vel captivitas facit, vel deliciae matronales. Tertii sunt qui seipsos castraverunt propter regnum coelorum; et qui cum possint esse viri, propter Christum eunuchi fiunt. Istis promittitur praemium: superioribus autem quibus castimoniae necessitas, non voluntas est, nihil omnino debetur. Possumus et aliter dicere. Eunuchi sunt ex matris utero, qui frigidioris naturae sunt, nec libidinem appetentes. Et alii, qui ab hominibus fiunt: quos aut philosophi faciunt, aut propter idolorum cultum emolliuntur in feminas: vel persuasione haeretica simulant castitatem, ut mentiantur religionis veritatem. Sed nullus eorum consequitur regna coelorum, nisi qui se castraverit propter Christum. Unde et infert: Qui potest capere capiat; ut unusquisque consideret vires suas, utrum possit virginalia et pudicitiae implere praecepta. Per se enim castitas blanda est, et quemlibet ad se alliciens. Sed considerandae sunt vires, ut qui potest capere, capiat. Quasi hortantis vox Domini est, et milites suos ad pudicitiae praemium concitantis. Qui potest capere, capiat; qui potest pugnare, pugnet, superet ac triumphet.

(Verse 10.) His disciples say unto him: "If the case of a man with his wife be so, it is not expedient to marry." The burden of wives is heavy if, except for the cause of fornication, it is not lawful to dismiss them. For what if she should be a drunkard, or wrathful, or of bad morals, or luxurious, or gluttonous, or a wanderer, or a quarreler, or abusive—must such a one be kept? Whether we will or no, she must be sustained. For when we were free, we voluntarily subjected ourselves to servitude. The apostles, therefore, seeing the heavy yoke of wives, put forth the movement of their mind and say: "If the case of a man with his wife be so, it is not expedient to marry."

(Verse 11.) Who said to them: "All men take not this word, but they to whom it is given." Let no one think that under this word either fate or fortune is introduced: that these are virgins to whom it has been given by God, or whom some chance has brought to this; but it is given to those who have asked, who have willed, who have labored that they might receive. For to everyone that asketh it shall be given, and he that seeketh shall find, and to him that knocketh it shall be opened (Matt. 7:8, and Luke 11:10).

(Verse 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 take, let him take it." There is a threefold kind of eunuchs: two carnal, and the third spiritual. Some are those who are thus born from their mother's womb. Others are those whom either captivity makes, or the delights of matrons. The third are those who have made themselves eunuchs for the kingdom of heaven's sake; and who, although they could be men, become eunuchs for Christ's sake. To these a reward is promised; but to the former, for whom chastity is a necessity and not a will, nothing at all is owed. We can also speak otherwise. Eunuchs from their mother's womb are those who are of a colder nature and do not desire lust. And others are those who are made by men: whom either philosophers make, or for the sake of the worship of idols they are softened into women; or by heretical persuasion they simulate chastity, so that they may lie about the truth of religion. But none of them attains the kingdoms of heaven, except he who has made himself a eunuch for Christ's sake. Whence he also adds: "He that can take, let him take it"; so that each one may consider his own strength, whether he can fulfill the precepts of virginity and modesty. For chastity is pleasing in itself and draws anyone to it. But strength must be considered, so that he who can take, let him take it. It is, as it were, the voice of the Lord exhorting and inciting his soldiers to the reward of modesty. "He that can take, let him take it"; he who can fight, let him fight, let him overcome and triumph.

(Vers. 13, 14.) Tunc oblati sunt ei parvuli, ut manus eis imponeret et oraret. Discipuli autem increpabant eos. Jesus vero ait eis. Non quo nollent eis Salvatoris et manu et voce benedici; sed quo necdum habentes plenissimam fidem, putarent eum in similitudinem hominum offerentium importunitate lassari.

(Vers. 15.) Sinite parvulos, et nolite prohibere eos ad me venire: talium est enim regnum coelorum. Et cum imposuisset eis manus, abiit inde. Significanter dixit, talium, non istorum: ut ostenderet non aetatem regnare sed mores; et his qui similem haberent innocentiam et simplicitatem, praemium repromitti. Apostolo quoque in eamdem sententiam congruente: Fratres nolite pueri effici sensibus, sed malitia parvuli estote: sensu autem ut perfecti sitis (I Cor. XIV, 20).

(Vers. 16.) Et ecce unus accedens ait illi: Magister bone, quid boni faciam, ut habeam vitam aeternam? Qui dicit ei. Iste qui interrogat quomodo vitam consequatur aeternam, et adolescens, et dives est [Al. erat], et superbus; et juxta alium evangelistam, non voto discentis, sed tentantis interrogat (Marc. X).

(Vers. 17.) Quid me interrogas de bono. Unus est bonus Deus. Quia [Al. Qui] magistrum vocaverat bonum, et non Deum, vel Dei Filium confessus erat, discit quamvis sanctum hominem comparatione Dei non esse bonum, de quo dicitur: Confitemini Domino, quoniam bonus (Ps. CXVII, 1). Ne quis autem putet in eo quod bonus Deus dicitur, excludi a bonitate Filium Dei, legimus in alio loco: Pastor bonus ponit animam suam pro ovibus suis (Joan. X). Et in Propheta, Spiritum bonum terramque bonam. Igitur et Salvator non bonitatis testimonium renuit. Sed magistri absque Deo exclusit errorem.

(Vers. 18, 19.) Si autem vis ad vitam ingredi, serva mandata. Dicit illi: Quae? Jesus autem dixit: Non homicidium facies. Non adulterabis. Non facies furtum. Non falsum testimonium dices. Honora patrem tuum et matrem: et diliges proximum tuum sicut teipsum. Adolescentem istum tentatorem esse, et ex eo probare possumus, quod dicente sibi Domino, Si vis ad vitam ingredi, serva mandata, rursum fraudulenter interrogat quae sint illa mandata: quasi aut non ipse legerit, aut Dominus possit Deo jubere contraria.

(Vers. 20.) Dicit illi adolescens: Omnia haec custodivi a juventute mea, quid adhuc mihi deest? Ait illi Jesus. Mentitur adolescens. Si enim hoc quod positum est in mandatis: Diliges proximum tuum sicut teipsum, opere complesset, quomodo postea audiens: Vade, et vende quae habes, et da pauperibus, tristis recessit, quia habebat possessiones multas?

(Verses 13, 14.) Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them. But Jesus said to them: It was not because they were unwilling for them to be blessed by the Savior's hand and voice; but because, not yet having the fullest faith, they thought he was being wearied by the importunity of those offering them, after the likeness of men.

(Verse 15.) "Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such." And when he had imposed hands upon them, he departed from thence. Significantly he said, "for such," not "for these"; to show that it is not age that reigns but character; and that to those who have a similar innocence and simplicity, the reward is promised. The Apostle also agrees with the same sentiment: "Brethren, be not children in sense, but in malice be children: and in sense be perfect" (1 Cor. 14:20).

(Verse 16.) And behold one came and said to him: "Good Master, what good shall I do that I may have life everlasting?" Who said to him: This person who asks how he may attain life everlasting is both a young man, and rich, and proud; and according to another evangelist, he asks not with the desire of a learner, but of a tempter (Mark 10).

(Verse 17.) "Why askest thou me concerning good? One is good, God." Because he had called him "good master" and had not confessed him as God or the Son of God, he learns that even a holy man, in comparison with God, is not good, of whom it is said: "Give praise to the Lord, for he is good" (Ps. 117:1). But lest anyone should think that because God is called good, the Son of God is excluded from goodness, we read in another place: "The good shepherd giveth his life for his sheep" (John 10). And in the Prophet, "Thy good spirit" and "a good land." Therefore, the Savior also does not refuse the testimony of goodness. But he excluded the error of a master apart from God.

(Verses 18, 19.) "But if thou wilt enter into life, keep the commandments." 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. Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." That this young man was a tempter we can prove from this, that when the Lord said to him, "If thou wilt enter into life, keep the commandments," he again fraudulently asks what those commandments are: as if either he had not read them himself, or the Lord could command things contrary to God.

(Verse 20.) The young man saith to him: "All these have I kept from my youth, what is yet wanting to me?" Jesus saith to him: The young man lies. For if he had fulfilled in deed that which is placed in the commandments, "Thou shalt love thy neighbor as thyself," how is it that afterwards, hearing: "Go, and sell what thou hast, and give to the poor," he went away sad, because he had great possessions?

(Vers. 21.) Si vis perfectus esse, vade, vende quae habes, et da pauperibus, et habebis thesaurum in coelo, et veni, sequere me. In potestate nostra est, utrum velimus esse perfecti. Tamen quicumque perfectus esse voluerit, debet vendere quae habet: et non ex parte vendere, sicut Ananias fecit et Sapphyra (Act. V); sed totum vendere: et cum vendiderit, omne dare pauperibus, et sic sibi praeparare thesaurum in regno coelorum. Et hoc ad perfectionem non sufficit, nisi post contemptas divitias Salvatorem sequatur, id est, relictis malis, faciat bona. Facilius enim sacculus contemnitur, quam voluptas. Multi divitias relinquentes, Dominum non sequuntur. Sequitur autem Dominum, qui imitator ejus est, et per vestigia illius graditur. Qui enim dicit se in Christo credere, debet quomodo ille ambulavit, et ipse ambulare (I Joan. II, 6).

(Vers. 22.) Abiit tristis, erat enim habens multas possessiones. Haec est tristitia quae ducit ad mortem. Causaque tristitiae redditur, quod habuerit multas possessiones, id est, spinas et tribulos, quae sementem Dominicam suffocaverint.

(Vers. 23.) Jesus autem dixit discipulis suis: Amen dico vobis, quia dives difficile intrabit in regno coelorum. Et quomodo Abraham, Isaac, et Jacob divites intrarunt in regnum coelorum (Genes. XIII et XXXVI), et in Evangelio Matthaeus et Zachaeus, divitiis derelictis, Domini testimonio praedicantur? Sed considerandum, quod eo tempore quo intraverunt, divites esse desierunt. Tamdiu ergo non intrabunt, quamdiu divites fuerint. Et tamen quia difficulter divitiae contemnuntur, non dixit: Impossibile est divites intrare in regnum coelorum, sed difficile. Ubi difficile ponitur, non impossibilitas praetenditur; sed raritas demonstratur.

(Vers. 24 seqq.) Et iterum dico vobis: Facilius est camelum per foramen acus transire, quam divitem intrare in regnum coelorum. Auditis autem his, discipuli mirabantur valde, dicentes: Quis ergo poterit salvus esse? Aspiciens autem Jesus, dixit illis: Apud homines hoc impossibile est, apud Deum autem omnia possibilia sunt. Hoc dicto ostenditur non difficile esse, sed impossibile. Si enim quomodo camelus non potest intrare per foramen acus, sic dives intrare non potest in regna coelorum, nullus divitum salvus erit. Sed si legamus Isaiam, quomodo cameli Madian et Epha veniant Jerusalem cum donis atque muneribus (Isa. LX): et qui prius curvi erant, et vitiorum pravitate distorti, ingrediantur portas Jerusalem, videbimus quomodo et isti cameli, quibus divites comparantur, cum deposuerint gravem sarcinam peccatorum, et totius corporis pravitatem, intrare possint per angustam portam, et arctam viam, quae ducit ad vitam (Supra VII). Interrogantibus autem discipulis, et admirantibus austeritatem dicti, Quis ergo salvus fiet? clementia sua severitatem sententiae temperavit, dicens: Quae apud homines impossibilia, apud Deum possibilia sunt.

(Verse 21.) "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me." It is in our power whether we wish to be perfect. Nevertheless, whoever wishes to be perfect ought to sell what he has: and not to sell in part, as Ananias and Sapphira did (Acts 5); but to sell all: and when he has sold it, to give everything to the poor, and thus prepare for himself a treasure in the kingdom of heaven. And this does not suffice for perfection, unless after riches have been despised he follows the Savior, that is, having left behind evils, he does good. For a purse is more easily despised than pleasure. Many, leaving behind riches, do not follow the Lord. But he follows the Lord who is an imitator of Him, and walks in His footsteps. For he who says he believes in Christ ought to walk just as He walked (1 John 2:6).

(Verse 22.) "He went away sad: for he had great possessions." This is the sadness that leads to death. And the cause of the sadness is given, that he had many possessions, that is, thorns and thistles, which choked the Lord's seed.

(Verse 23.) "Then Jesus said to his disciples: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven." And how did Abraham, Isaac, and Jacob, being rich, enter into the kingdom of heaven (Gen. 13 and 36), and in the Gospel, Matthew and Zacchaeus, having left their riches behind, are praised by the Lord's testimony? But it must be considered that at the time they entered, they ceased to be rich. Therefore, they shall not enter as long as they are rich. And yet, because riches are with difficulty despised, He did not say: "It is impossible for the rich to enter into the kingdom of heaven," but "hardly" (*difficile*). Where "hardly" is placed, impossibility is not pretended; but rarity is demonstrated.

(Verses 24 ff.) "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." And when they heard this, the disciples wondered very much, saying: "Who then can be saved?" And Jesus looking on them, said to them: "With men this is impossible: but with God all things are possible." By this saying it is shown that it is not difficult, but impossible. For if, just as a camel cannot enter through the eye of a needle, so a rich man cannot enter into the kingdoms of heaven, none of the rich will be saved. But if we read Isaiah, how the camels of Midian and Ephah come to Jerusalem with gifts and offerings (Isa. 60): and those who were previously bent and distorted by the depravity of vices, enter the gates of Jerusalem, we shall see how even these camels, to which the rich are compared, when they have laid down the heavy burden of sins and the depravity of the whole body, can enter through the narrow gate and the strait way that leads to life (Matt. 7). And when the disciples asked and wondered at the austerity of the saying, "Who then shall be saved?", He tempered the severity of the sentence with His mercy, saying: "The things that are impossible with men, are possible with God."

(Vers. 27.) Tunc respondens Petrus, dixit ei: Ecce nos reliquimus omnia, et secuti sumus te: Quid ergo erit nobis? Grandis fiducia: Petrus piscator erat, dives non fuerat, cibos manu et arte quaerebat: et tamen loquitur confidenter, Reliquimus omnia. Et quia non sufficit tantum relinquere, jungit quod perfectum est: et secuti sumus te. Fecimus quod jussisti, quid igitur nobis dabis praemii?

(Vers. 28.) Jesus autem dixit illis: Amen dico vobis, quod vos qui secuti estis me in regeneratione, cum sederit Filius hominis in sede majestatis suae, sedebitis et vos super sedes duodecim, judicantes duodecim tribus Israel. Non dixit: qui reliquistis omnia, hoc enim et Crates fecit philosophus, et multi alii divitias contempserunt; sed qui secuti estis me: quod proprie apostolorum est atque credentium. In regeneratione, cum sederit Filius hominis in sede majestatis suae, quando ex mortuis de corruptione resurgent incorrupti, sedebitis et vos in soliis judicantium, condemnantes duodecim tribus Israel: quia vobis credentibus, illi credere noluerunt.

(Vers. 29, 30.) Et omnis qui reliquerit domum, vel fratres, aut sorores, aut patrem, aut matrem, aut uxorem, aut filios, aut agros propter nomen meum, centuplum accipiet, et vitam aeternam possidebit. Multi autem erunt primi novissimi, et novissimi primi. Locus iste cum illa sententia congruit, in qua Salvator loquitur: Non veni pacem mittere, sed gladium. Veni enim separare hominem a patre suo, et matrem a filia, et nurum a socru: et inimici hominis domestici ejus (Supra X, 34). Qui ergo propter fidem Christi, et praedicationem Evangelii, omnes affectus contempserint, atque divitias et saeculi voluptates: isti centuplum recipient, et vitam aeternam possidebunt. Ex occasione hujus sententiae, quidam introducunt mille annos post resurrectionem, dicentes tunc nobis centuplum omnium rerum quas dimisimus, et vitam aeternam esse reddendam: non intelligentes quod si in caeteris digna sit repromissio, in uxoribus appareat turpitudo; ut qui unam pro Domino dimiserit, et centum recipiat in futuro. Sensus ergo iste est: Qui carnalia pro Salvatore dimiserit, spiritualia recipiet: quae comparatione et merito sui ita erunt, quasi si parvo numero centenarius numerus comparetur. Unde dicit et Apostolus, qui unam tantum domum, et unius provinciae parvos agros dimiserat: Quasi nihil habentes, et omnia possidentes (II Cor. VI, 10).

(Verse 27.) "Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have?" Great confidence: Peter was a fisherman, he had not been rich, he sought his food by hand and skill: and yet he speaks confidently, "We have left all things." And because it does not suffice only to leave, he joins what is perfect: "and have followed thee." We have done what Thou commanded, what reward therefore wilt Thou give us?

(Verse 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." He did not say: "you who have left all things," for this also the philosopher Crates did, and many others have despised riches; but "you who have followed me": which is proper to the apostles and to believers. In the regeneration, when the Son of Man shall sit on the seat of his majesty, when the incorrupt shall rise from the dead out of corruption, you also shall sit on the thrones of those who judge, condemning the twelve tribes of Israel: because they would not believe when you believed.

(Verses 29, 30.) "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 an hundredfold, and shall possess life everlasting. But many that are first, shall be last: and the last shall be first." This passage agrees with that sentence in which the Savior speaks: "I came not to send peace, but the sword." For I came to set a man at variance against his father, and the mother against her daughter, and the daughter-in-law against her mother-in-law: and a man's enemies shall be they of his own household (Matt. 10:34). Therefore, those who for the faith of Christ and the preaching of the Gospel have despised all affections, as well as riches and the pleasures of the world, shall receive an hundredfold and shall possess life everlasting. By occasion of this sentence, some introduce a thousand years after the resurrection, saying that then an hundredfold of all the things we have left behind must be restored to us, along with everlasting life; not understanding that if the promise be worthy in other things, in the case of wives it appears shameful; so that he who has left one for the Lord should receive an hundred in the future. The sense therefore is this: He who has left carnal things for the Savior shall receive spiritual things: which in comparison and by their own merit shall be as if a hundredfold number were compared to a small number. Whence also the Apostle says, who had left only one house and small fields of one province: "As having nothing, and possessing all things" (2 Cor. 6:10).

(Cap. XX.---Vers. 1 seqq.) Simile est regnum coelorum homini patrifamilias, qui exiit primo mane conducere operarios in vineam suam. Conventione autem facta cum operariis ex denario diurno, misit eos in vineam suam. Et egressus circa horam tertiam, vidit alios stantes in foro otiosos, et dixit illis: Ite et vos in vineam meam, et quod justum fuerit dabo vobis. Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam, et fecit similiter. Circa undecimam vero exiit, et invenit alios stantes, et dicit illis: Quid hic statis tota die otiosi? Dicunt ei: Quia nemo nos conduxit. Dicit illis: Ite et vos in vineam meam. Cum sero autem factum esset, dicit dominus vineae procuratori suo: Voca operarios, et redde illis mercedem; incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios. Venientes autem et primi, arbitrati sunt quod plus essent accepturi: acceperunt autem et ipsi singulos denarios. Et accipientes, murmurabant adversus patrem familias, dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti, qui portavimus pondus diei et aestus? At ille respondens uni eorum, dixit.

Parabola ista, vel similitudo regni coelorum, ex his quae praemissa sunt, intelligitur. Scriptum est enim ante eam: Multi erunt primi novissimi, et novissimi primi. Non tempori deferente Domino, sed fidei. Dicitque patremfamilias primo mane exisse, ut conduceret operarios in vineam suam, et pretium operis constituisse denarium. Deinde egressum circa horam tertiam, vidisse alios stantes in platea otiosos: et illis nequaquam denarium, sed quod justum est fuisse pollicitum. Sexta quoque hora et nona fecisse similiter. Undecima autem invenisse alios stantes, qui tota die otiosi fuerant, et misisse eos in vineam. Cum autem sero factum esset, praecepisse procuratori suo, ut a novissimis inciperet reddere, hoc est, ab operariis horae undecimae usque ad operarios horae primae; omnesque pariter contra novissimos invidia concitatos, iniquitatem arguisse patrisfamilias. Non quod minus acceperint quam fuerat constitutum, sed quod plus accipere voluerint his, in quos se clementia conductoris effuderat.

Mihi videntur primae horae esse operarii Samuel, et Jeremias, et Baptista Joannes, qui possunt cum Psalmista dicere: Ex utero matris meae Deus meus es tu (Ps. XXI, 11). Tertiae vero horae operarii sunt, qui a pubertate servire Deo coeperunt. Sextae horae, qui matura aetate susceperunt jugum Christi. Nonae, qui jam declinante [Al. declinant] ad senium. Porro undecimae, qui ultima senectute: et tamen omnes pariter accipiunt praemium, licet diversus labor sit. Sunt qui hanc parabolam aliter edisserant.

(Chapter 20.---Verses 1 ff.) "The kingdom of heaven is like to an householder, who went out early in the morning to hire laborers into his vineyard." And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner. 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? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, 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. But he answering said to one of them.

This parable or similitude of the kingdom of heaven is understood from those things which were premised. For it is written before it: "Many shall be first last, and last first." The Lord deferring not to time, but to faith. And it says that the master of the house went out early in the morning to hire laborers into his vineyard, and set the price of the work at a penny. Then having gone out about the third hour, he saw others standing idle in the street: and to them he promised not a penny, but what is just. At the sixth and ninth hour also he did in like manner. But at the eleventh he found others standing who had been idle all day, and sent them into the vineyard. But when evening was come, he commanded his steward to begin paying from the last, that is, from the laborers of the eleventh hour even to the laborers of the first hour; and all alike, stirred up by envy against the last, accused the master of the house of injustice. Not because they received less than had been set, but because they wished to receive more than those upon whom the mercy of the hirer had poured itself.

To me it seems that the laborers of the first hour are Samuel, and Jeremiah, and John the Baptist, who can say with the Psalmist: "From my mother's womb thou art my God" (Ps. 21:11). But the laborers of the third hour are those who began to serve God from puberty. The laborers of the sixth hour, those who in mature age took up the yoke of Christ. Those of the ninth, who were already declining toward old age. Furthermore, those of the eleventh, who were in extreme old age: and yet all alike receive the reward, although the labor is different. There are some who explain this parable differently.

Prima hora volunt missum esse in vineam Adam et reliquos patriarchas usque ad Noe; tertia, ipsum Noe usque ad Abraham et circumcisionem ei datam; sexta ab Abraham usque ad Moysen, quando Lex data est; nona, ipsum Moysen et prophetas; undecima, apostolos et gentium populum, quibus omnes invident. Unde hoc ipsum intelligens post horam jam undecimam, cum esset prope solis occasum et ad vesperam, Joannes Evangelista loquitur: Filioli mei, novissima hora est (I Joan. II, 13). Et simul considera, quod injustitiam patrisfamilias, quam in undecimae horae operariis omnes pariter accusant, in seipsis non intelligunt. Si enim iniquus est paterfamilias, non in uno iniquus est, sed in omnibus: quia non sic laboravit tertiae horae operarius, quomodo ille qui a prima hora est missus in vineam. Similiter et sextae horae operarius minus laboravit tertiae horae operario; et nonae, sextae horae operario. Omnis itaque retro vocatio gentibus invidet, et in Evangelii torquetur gratia. Unde et Salvator concludens parabolam: Erunt, inquit primi novissimi, et novissimi primi. Quod Judaei de capite vertantur in caudam: et nos de cauda mutemur in caput.

(Vers. 13.) Amice, non facio tibi injuriam. Legi in cujusdam libro, amicum istum qui increpatur a patrefamilias, primae horae operarium, protoplastum intelligi, et eos qui illo tempore crediderunt. Nonne ex denario convenisti mecum? Denarius figuram regis habet. Recepisti ergo mercedem quam tibi promiseram, hoc est, imaginem et similitudinem meam: quid quaeris amplius; et non tam ipse plus accipere, quam alium nihil accipere desideras, quasi alterius consortio minuatur praemii meritum?

(Vers. 14, 15.) Tolle quod tuum est, et vade. Volo autem et huic novissimo dare sicut et tibi: Aut non licet mihi quod volo, facere? Judaeus in Lege non gratia, sed opere salvatur. Qui enim fecerit eam, vivet in ea. Unde dicit ad eum:

(Vers. 16.) An oculus tuus nequam est, quia ego bonus sum? Sic erunt novissimi primi, et primi novissimi. Multi enim sunt vocati, pauci vero electi. Idipsum sonat et illa Lucae parabola, ubi major filius minori invidet, et non vult eum recipi poenitentem, et patrem accusat injustitiae. Et ut sciamus hunc esse sensum quem diximus, titulus parabolae hujus finisque consentiunt. Sic erunt, inquit, novissimi primi, et primi novissimi. Multi enim sunt vocati, pauci vero electi.

They will have it that Adam and the rest of the patriarchs even to Noah were sent into the vineyard at the first hour; at the third, Noah himself even to Abraham and the circumcision given to him; at the sixth, from Abraham even to Moses, when the Law was given; at the ninth, Moses himself and the prophets; at the eleventh, the apostles and the people of the Gentiles, whom all envy. Whence understanding this very thing after the eleventh hour already, when it was near the setting of the sun and toward evening, John the Evangelist speaks: "Little children, it is the last hour" (1 John 2:13). And at the same time consider that they do not understand in themselves the injustice of the master of the house, which all alike charge in the case of the laborers of the eleventh hour. For if the householder is unjust, he is not unjust in one, but in all: because the laborer of the third hour did not work as he did who was sent into the vineyard from the first hour. Similarly, the laborer of the sixth hour worked less than the laborer of the third hour; and the one of the ninth, less than the laborer of the sixth hour. Therefore every calling from the past envies the Gentiles, and is tormented in the grace of the Gospel. Whence also the Savior, concluding the parable: "The first," He says, "shall be last, and the last first." Because the Jews are turned from the head into the tail: and we are changed from the tail into the head.

(Verse 13.) "Friend, I do thee no wrong." I have read in a certain man's book that this friend who is rebuked by the master of the house is understood to be the laborer of the first hour, the first-formed man (*protoplastum*), and those who believed at that time. "Didst thou not agree with me for a penny?" A penny has the image of the king. Thou hast received therefore the reward which I had promised thee, that is, my image and likeness: what seekest thou more; and thou dost not so much desire to receive more thyself, as that another should receive nothing, as if the merit of the reward were diminished by the fellowship of another?

(Verses 14, 15.) "Take what is thine, and go thy way. I will also give to this last even as to thee: Or, is it not lawful for me to do what I will?" The Jew in the Law is saved not by grace, but by work. For he that shall do it shall live in it. Whence it is said to him:

(Verse 16.) "Is thy eye evil because I am good?" So shall the last be first, and the first last. For many are called, but few chosen. That very same thing is suggested by that parable of Luke, where the elder son envies the younger, and does not wish him to be received when he is penitent, and accuses the father of injustice. And that we may know that this is the sense which we have spoken, the title of this parable and its end agree. "So shall be," He says, "the last first, and the first last. For many are called, but few chosen."

(Vers. 17 seqq.) Et ascendens Jesus Jerosolymam, assumpsit duodecim discipulos suos secreto, et ait illis: Ecce ascendimus Jerosolymam, et Filius hominis tradetur principibus sacerdotum et Scribis: et condemnabunt eum morte, et tradent eum gentibus ad illudendum, et flagellandum, et crucifigendum, et tertia die resurget. Crebro hoc ipsum discipulis dixerat: sed quia multis in medio disputatis, poterat labi de memoria quod audierant, iturus Jerosolymam, et secum ducturus apostolos, ad tentationem eos parat: ne cum venerit persecutio et crucis ignominia, scandalizentur.

(Vers. 20, 21.) Tunc accessit ad eum mater filiorum Zebedaei cum filiis suis, adorans et petens aliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sedeant hi duo filii mei, unus ad dexteram tuam, et unus ad sinistram in regno tuo. Unde opinionem regni habet mater filiorum Zebedaei, ut cum Dominus dixerit: Filius hominis tradetur principibus sacerdotum et Scribis, et condemnabunt eum morte, et tradent gentibus ad illudendum, et flagellandum, et crucifigendum; et ignominiam passionis timentibus discipulis annuntiaret, illa postulet gloriam triumphantis? hac, ut reor, ex causa, quia post omnia dixerat Dominus: et tertia die resurget, putavit eum mulier post resurrectionem illico regnaturum; et hoc quod in secundo adventu promittitur, in primo esse complendum, et aviditate feminea praesentia cupit, immemor futurorum. Quod autem interrogat Dominus, et, illa petente, respondit: Quid vis? non venit de ignorantia: sed ex ejus persona dicitur, qui flagellandus et crucifigendus erat: quomodo et in Hemorrhousa: Quis me tetigit (Luc. VIII, 15)? Et de Lazaro: Ubi posuistis eum (Joan. XI, 34)? In veteri quoque Testamento: Adam, ubi es (Gen. III, 9)? Et: Descendens videbo si juxta clamorem, qui venit ad me, perficiant: sin autem non est, ut sciam (Gen. XVIII, 21). Postulat autem mater filiorum Zebedaei errore muliebri et pietatis affectu, nesciens quid peteret. Nec mirum si ista arguatur imperitiae; cum de Petro dicatur, quando tria vult facere tabernacula, nesciens quid diceret (Marc. IX).

(Vers. 22.) Respondens autem Jesus, dixit: Nescitis quid petatis. Mater postulat, et Dominus discipulis loquitur, intelligens preces ejus ex filiorum descendere voluntate. Potestis bibere calicem, quem ego bibiturus sum? Dicunt ei: Possumus. Calicem in Scripturis divinis passionem intelligimus, juxta illud: Pater, si possibile est, transeat a me calix iste (Matt. XXVI, 39).

(Verses 17 ff.) "And Jesus going up to Jerusalem, took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the Scribes: and they shall condemn him to death, and shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again." Frequently he had said this same thing to the disciples: but because many things had been disputed in the meantime, it could slip from memory what they had heard; about to go to Jerusalem and to lead the apostles with him, he prepares them for temptation: lest when the persecution and the ignominy of the cross should come, they should be scandalized.

(Verses 20, 21.) "Then came to him the mother of the sons of Zebedeo with her sons, adoring and asking something of him." Who said to her: "What wilt thou?" She saith to him: "Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom." Whence does the mother of the sons of Zebedee have an opinion of the kingdom, that when the Lord has said: "the Son of Man shall be betrayed to the chief priests and the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to be mocked, and scourged, and crucified"; and when he announced the ignominy of the passion to the fearing disciples, she should ask for the glory of the triumphant? For this reason, as I think: because after all things the Lord had said: "and the third day he shall rise again," the woman thought he would reign immediately after the resurrection; and that this which is promised in the second coming was to be fulfilled in the first, and with feminine greed she desires things present, unmindful of things future. But that the Lord asks and, at her asking, answered: "What wilt thou?" does not come from ignorance: but it is said from the person of Him who was to be scourged and crucified: as also in the case of the woman with the issue of blood: "Who touched me?" (Luke 8:45). And concerning Lazarus: "Where have you laid him?" (John 11:34). In the Old Testament also: "Adam, where art thou?" (Gen. 3:9). And: "Descending I will see whether they have done according to the cry that is come to me: and if not, that I may know" (Gen. 18:21). Moreover, the mother of the sons of Zebedee asks with feminine error and an affection of piety, not knowing what she asked. Nor is it strange if she is charged with ignorance; since it is said of Peter, when he wishes to make three tabernacles, that he "knew not what he said" (Mark 9).

(Verse 22.) "But Jesus answering, said: You know not what you ask." The mother asks, and the Lord speaks to the disciples, understanding that her prayers proceeded from the will of the sons. "Can you drink the chalice that I shall drink? They say to him: We can." By the chalice in the divine Scriptures we understand passion, according to that: "Father, if it be possible, let this chalice pass from me" (Matt. 26:39).

Et in psalmo: Quid retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo (Ps. CXV, 3 et seqq.); statimque infert quis iste sit calix: Pretiosa in conspectu Domini mors Sanctorum ejus.

(Vers. 23.) Ait illis: Calicem quidem meum bibetis: sedere autem ad dexteram meam et sinistram, non est meum dare vobis, sed quibus paratum est a Patre meo. Quaeritur quomodo calicem martyrii filii Zebedaei, Jacobus videlicet et Joannes biberint, cum Scriptura narret Jacobum tantum Apostolum ab Herode capite truncatum (Act. XII): Joannes autem propria morte vitam finierit. Sed si legamus ecclesiasticas historias, in quibus fertur, quod et ipse propter martyrium sit missus in ferventis olei dolium, et inde ad suscipiendam coronam Christi athleta processerit, statimque relegatus in Pathmos insulam sit, videbimus martyrio animum non defuisse, et bibisse Joannem calicem confessionis: quem et tres pueri in camino ignis biberunt (Dan. III), licet persecutor non fuderit sanguinem. Quod autem dicit: sedere ad dextram meam et sinistram, non est meum dare vobis, sed quibus paratum est a Patre meo, sic intelligendum est: Regnum coelorum non est dantis, sed accipientis. Non est enim acceptio personarum apud Deum (Act. X, 34): sed quicumque talem se praebuerit ut regno coelorum dignus fiat, hic accipiet, quod non personae, sed vitae paratum est. Si itaque tales estis qui consequamini regnum coelorum, quod Pater meus triumphantibus et victoribus praeparavit, vos quoque accipietis illud. Alii de Moyse et Elia dictum volunt: quos paulo ante in monte cum eo viderant loquentes: sed mihi nequaquam videtur. Ideo enim sedentium in regno coelorum vocabula non dicuntur; ne paucis nominatis, caeteri putarentur exclusi.

(Vers. 24.) Et audientes decem, indignati sunt de duobus fratribus. Decem apostoli non indignantur matri filiorum Zebedaei, nec ad mulieris audaciam referunt postulantis; sed ad filios, quod ignorantes mensuram suam, immodica cupiditate exarserent, quibus et Dominus dixerat: Nescitis quid petatis. Subintelligitur autem vel ex responsione Domini, vel ex indignatione apostolorum, quod filii matrem immiserint ad grandia postulanda.

And in the Psalm: "What shall I render to the Lord for all the things that he hath rendered to me? I will take the chalice of salvation; and I will call upon the name of the Lord" (Ps. 115:3 ff.); and immediately he adds what this chalice is: "Precious in the sight of the Lord is the death of his Saints."

(Verse 23.) "He saith to them: My chalice indeed you shall drink: but to sit on my right hand or left hand, is not mine to give to you, but to them for whom it is prepared by my Father." It is asked how the sons of Zebedee, namely James and John, drank the chalice of martyrdom, since Scripture relates that only James the Apostle was beheaded by Herod (Acts 12): but John ended his life by his own death. But if we read ecclesiastical histories, in which it is reported that he himself for martyrdom was cast into a vessel of boiling oil, and thence as an athlete he proceeded to receive the crown of Christ, and was immediately relegated to the island of Patmos, we shall see that the spirit was not wanting for martyrdom, and that John drank the chalice of confession: which also the three children drank in the furnace of fire (Dan. 3), although the persecutor did not shed their blood. Moreover, that he says: "to sit on my right hand and left hand is not mine to give to you, but to them for whom it is prepared by my Father," is to be understood thus: The kingdom of heaven is not of the giver, but of the receiver. For there is no respect of persons with God (Acts 10:34): but whoever shall show himself such that he becomes worthy of the kingdom of heaven, he shall receive it, because it is prepared not for the person, but for the life. If therefore you are such as may obtain the kingdom of heaven, which my Father has prepared for the triumphant and the victors, you also shall receive it. Others will have it said of Moses and Elijah: whom they had seen talking with Him on the mountain a little before: but to me it seems by no means so. For the names of those sitting in the kingdom of heaven are not mentioned for this reason; lest by naming a few, the rest should be thought excluded.

(Verse 24.) "And the ten hearing it, were moved with indignation against the two brethren." The ten apostles are not indignant with the mother of the sons of Zebedee, nor do they refer it to the audacity of the woman asking; but to the sons, because being ignorant of their measure, they burned with immoderate desire, to whom also the Lord had said: "You know not what you ask." But it is understood either from the response of the Lord, or from the indignation of the apostles, that the sons had sent the mother to ask for great things.

(Vers. 25 seqq.) Jesus autem vocavit eos ad se, et ait: Scitis quia principes gentium dominantur eorum; et qui majores sunt, potestatem exercent in eos. Non ita erit inter vos: sed quicumque voluerit inter vos major fieri, sit vester minister. Et qui voluerit inter vos primus esse, erit vester servus. Humilis magister et mitis, nec cupiditatis immodicae duos [Al. suos] arguit postulantes; nec decem reliquos indignationis increpat et livoris, sed tale ponit exemplo, quo doceat eum majorem esse, qui minor fuerit, et illum dominum fieri, qui omnium servus sit. Frustra igitur aut illi immoderata quaesierint: aut isti dolent super majorum desiderio: cum ad summitatem virtutum non potentia, sed humilitate veniatur. Denique sui proponit exemplum, ut si dicta parvipenderent, erubescerent ad opera, et dicit:

(Vers. 28.) Sicut Filius hominis non venit ministrari, sed ministrare. Nota, quod crebro diximus, eum qui ministrat, appellari Filium hominis. Et dare animam suam redemptionem pro multis. Quando formam servi accepit, ut pro mundo sanguinem funderet (Philipp. II). Non dixit animam suam redemptionem dare pro omnibus, sed pro multis, id est, pro his qui credere voluerint.

(Vers. 29 seqq.) Et egredientibus illis ab Jericho, secuta est eum turba multa. Et ecce duo caeci sedentes secus viam, audierunt quia Jesus transiret; et clamaverunt, dicentes: Domine, miserere nostri, fili David. Turba autem increpabat eos ut tacerent. At illi magis clamabant, dicentes: Domine, miserere nostri, fili David. Multi latrones erant in Jericho, qui egredientes et descendentes de Jerusalem, interficere et vulnerare consueverant: idcirco Dominus venit Jericho cum discipulis suis, ut liberet vulneratos, et multam turbam secum trahat. Denique postquam egredi volunt ab Jericho, secuta est eum turba multa. Si mansisset Jerosolymis, et numquam ad humilia descendisset, turba usque hodie sederet in tenebris, et in umbra mortis. Sed et duo caeci erant juxta viam. Caecos appellat qui necdum dicere poterant: In lumine tuo videbimus lumen (Ps. XXXV, 10). Secus viam, quia videbantur quidem Legis habere notitiam: sed viam, quae Christus est, ignorabant: quos plerique Pharisaeos intelligunt et Sadducaeos, alii vero utrumque populum, et veteris Testamenti et novi: quod alter scriptam Legem, alter naturalem sequens, sine Christo caecus erat. Hi quia per se videre non poterant, audierunt praeconia Salvatoris, et confessi sunt filium David.

(Verses 25 ff.) "But Jesus called them to him, and said: You know that the princes of the Gentiles lord it over them; and they that are the greater, exercise power upon them." "It shall not be so among you: but whosoever will be the greater among you, let him be your minister." "And he that will be first among you, shall be your servant." A humble and meek Teacher, He neither rebukes the two asking for immoderate desire; nor does He chide the remaining ten for indignation and envy, but He sets such an example by which He may teach that he is greater who shall have been lesser, and that he becomes a lord who is the servant of all. In vain, therefore, either did those seek immoderate things: or did these grieve over the desire of the greater: since one comes to the summit of virtues not by power, but by humility. Finally, He proposes an example of Himself, that if they should slight His words, they might blush at His deeds, and He says:

(Verse 28.) "Even as the Son of Man is not come to be ministered unto, but to minister." Note, what we have frequently said, that He who ministers is called the Son of Man. "And to give his life a redemption for many." When He took the form of a servant, that He might shed His blood for the world (Phil. 2). He did not say to give His life a redemption for all, but for many, that is, for those who should wish to believe.

(Verses 29 ff.) "And when they went out from Jericho, a great multitude followed him." And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: "O Lord, thou 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, thou son of David, have mercy on us." There were many robbers in Jericho, who going out and descending from Jerusalem, were accustomed to kill and wound: therefore the Lord came to Jericho with His disciples, that He might free the wounded, and draw a great multitude with Him. Finally, after they wish to go out from Jericho, a great multitude followed Him. If He had remained in Jerusalem, and never descended to humble things, the multitude even until today would sit in darkness and in the shadow of death. But there were also two blind men by the way. He calls those blind who were not yet able to say: "In thy light we shall see light" (Ps. 35:10). By the way side, because they seemed indeed to have knowledge of the Law: but they were ignorant of the Way, which is Christ: whom many understand as the Pharisees and Sadducees, but others as both peoples, both of the Old Testament and of the New: because the one following the written Law, the other the natural law, was blind without Christ. These, because they could not see by themselves, heard the heralds of the Savior, and confessed the Son of David.

Sin autem uterque caecus refertur ad populum Judaeorum, hoc quod sequitur, Increpabat eos turba, super ethnicis intelligendum est: quos Apostolus monet ne glorientur, et superbiant contra radicem suam (Rom. XI); sed cum ipsi errore priorum inserti fuerint ex oleastro in bonam olivam, nequaquam debeant invidere priorum saluti. Miserere nostri, fili David. Increpantur a turbis, et nihilominus non tacent: sed crebrius idipsum ingeminant, ut desiderium plenum verae lucis ostendant.

(Vers. 32, 33.) Et stetit Jesus, et vocavit eos, et ait: Quid vultis ut faciam vobis? Dicunt illi: Domine, ut aperiantur oculi nostri. Caeci erant, quo pergerent ignorabant, et sequi non poterant Salvatorem. Multae foveae in Jericho, multae rupes et praerupta in profundum vergentia: idcirco Dominus stat, ut venire possint et vocari jubet, ne turbae prohibeant: et interrogat quasi ignorans quid velint, ut ex responsione caecorum manifesta debilitas pateat, et virtus ex remedio cognoscatur.

(Vers. 34.) Misertus autem eorum Jesus, tetigit oculos eorum: et confestim viderunt, et secuti sunt eum. Tangit oculos, et praestat artifex quod natura non dederat. Aut certe quod debilitas tulerat, donat misericordia. Statimque viderunt, et secuti sunt eum. Qui ante in Jericho contracti sedebant, et clamare tantum noverant, postea sequuntur Jesum, non tam pedibus quam virtutibus.

(Cap. XXI.---Vers. 1 seqq.) Et cum appropinquasset Jerosolymis, et venisset Bethphage ad montem Oliveti, tunc Jesus misit duos discipulos, dicens eis: Ite in castellum quod contra vos est: et statim invenietis asinam alligatam, et pullum cum ea: solvite et adducite mihi. Et si quis vobis aliquid dixerit, dicite: Quia Dominus his opus habet: et confestim dimittet eos. Egreditur de Jericho, turbis eductis inde quamplurimis, et caecis reddita sanitate, appropinquat Jerosolymis, magnis ditatus mercibus: salute credentium reddita, ingredi cupit urbem pacis, et locum visionis Dei, et arcem speculatorii. Cumque appropinquaret Jerosolymis, et venisset Bethphage ad domum maxillarum (qui sacerdotum viculus erat, et confessionis portabat typum; et erat situs in monte Oliveti, ubi lumen scientiae, ubi laborum et dolorum requies), misit duos discipulos suos, θεωρητικὸν καὶ ἐργαστικὸν, id est, scientiam et operam, ut ingrederentur castellum.

But if each blind man is referred to the people of the Jews, that which follows, "The multitude rebuked them," is to be understood of the Gentiles: whom the Apostle warns not to glory and be proud against their root (Rom. 11); but since they themselves were engrafted by the error of the former ones from the wild olive into the good olive, they ought by no means to envy the salvation of the former ones. "Have mercy on us, Son of David." They are rebuked by the multitudes, and nevertheless they are not silent: but more frequently they repeat the same thing, that they may show a desire full of true light.

(Verses 32, 33.) "And Jesus stood, and called them, and said: What will ye that I should do to you?" They say to him: "Lord, that our eyes may be opened." They were blind, they were ignorant whither they were going, and they could not follow the Savior. There were many pits in Jericho, many rocks and precipices verging into the deep: therefore the Lord stands, that they may be able to come, and He commands them to be called, lest the multitudes should prohibit them: and He asks as if ignorant of what they want, that from the response of the blind their manifest weakness may be open, and virtue may be known from the remedy.

(Verse 34.) "And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him." He touches the eyes, and the Craftsman bestows what nature had not given. Or certainly what weakness had taken away, mercy grants. And immediately they saw, and followed Him. Those who before sat contracted in Jericho, and knew only how to cry out, afterwards follow Jesus, not so much with feet as with virtues.

(Chapter XXI. --- Verses 1 ff.) And when he had appropinquated to Jerusalem, and was come to Bethphage, unto Mount Olivet, then Jesus sent two disciples, saying to them: Go 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 them to me. And if any man shall say anything to you, say: Because the Lord hath need of them: and immediately he will let them go. Departing from Jericho, with very many crowds led out from there, and health restored to the blind, He appropinquates to Jerusalem, enriched with great merchandise: the salvation of believers being restored, He desires to enter the city of peace, and the place of the vision of God, and the citadel of the watchtower. And when He appropinquated to Jerusalem, and was come to Bethphage to the house of jaws (which was a village of priests, and bore the type of confession; and was situated on Mount Olivet, where is the light of knowledge, where is the rest from labors and sorrows), He sent two of His disciples, theoretical and practical (theōrētikon kai ergastikon), that is, knowledge and operation, that they might enter the village.

Dixitque eis: Ite in castellum quod contra vos est. Contra apostolos enim erat, nec jugum doctrinarum volebat accipere. Et statim, inquit, invenietis asinam alligatam, et pullum cum ea: solvite et adducite mihi. Alligata erat asina multis vinculis peccatorum. Pullus quoque lascivus, et frenorum impatiens cum matre, secundum Evangelium Lucae (Cap. XIX), multos habebat dominos, non uni errori et dogmati subditus: et tamen multi domini qui sibi potestatem illicitam vindicabant, videntes verum Dominum, et servos ejus venisse, qui ad solvendum missi fuerant, non audent resistere. Quae sit autem asina, et pullus asinae, dicemus in subditis.

(Vers. 4, 5.) Hoc autem factum est, ut adimpleretur quod dictum est per prophetam, dicentem: Dicite filiae Sion, Ecce rex tuus venit tibi mansuetus, sedens super asinam et pullum filium subjugalis. Hoc in propheta Zacharia scriptum est: de quo plenius, si vitae spatium fuerit, in suo dicetur loco. Nunc stringendum breviter, quod secundum litteram in parvo itineris spatio super utrumque animal sedere non quiverit. Aut enim sedit asinae, et pullus absque sessore fuit: aut si pullo, quod magis competit, usus est ad sedendum, asina ducta est libera. Ergo cum historia vel impossibilitatem habeat, vel turpitudinem, ad altiora transmittimur: ut asina ista quae subjugalis fuit, et edomita, et jugum legis traxerat, Synagoga intelligatur; pullus asinae, lascivus et liber, Gentium populus, quibus sederit Jesus, et missis ad eos duobus discipulis suis, uno in Circumcisionem, et altero in Gentes.

(Vers. 6, 7.) Euntes autem discipuli, fecerunt sicut praecepit illis Jesus. Et adduxerunt asinam et pullum: et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Pullus iste et asina, quibus apostoli sternunt vestimenta sua, ut Jesus mollius sedeat, ante adventum Salvatoris nudi erant, multisque sibi in eos dominatum vindicantibus, absque operimento frigebant. Postquam vero suscepere apostolicas vestes, pulchriores effecti, Dominum habuere sessorem. Vestis autem apostolica, vel doctrina virtutum, vel edissertio Scripturarum intelligi potest, sive Ecclesiasticorum dogmatum varietates: quibus nisi anima instructa fuerit et ornata, sessorem habere Dominum non meretur.

And He said to them: Go into the village that is over against you. For it was against the apostles, nor did it wish to receive the yoke of doctrines. "And immediately," He says, "you shall find an ass tied, and a colt with her: loose them and bring them to me." The ass was tied with many bonds of sins. The colt also, playful and impatient of bridles, with its mother, according to the Gospel of Luke (Chapter XIX), had many masters, being subject not to one error and dogma: and yet the many masters who claimed for themselves illicit power, seeing the true Lord, and His servants come, who had been sent to loose them, do not dare to resist. But what the ass is, and the colt of the ass, we shall say in what follows.

(Verses 4, 5.) Now all this was done, that it might be fulfilled which was spoken by the prophet, saying: Say to the daughter of Sion: Behold thy king cometh to thee meek, sitting upon an ass, and a colt the foal of her that is used to the yoke. This is written in the prophet Zechariah: concerning which more fully, if there shall be a span of life, will be said in its own place. Now it must be touched upon briefly, that according to the letter, in a small space of the journey, He could not have sat upon both animals. For either He sat on the ass, and the colt was without a rider: or if He used the colt, which is more fitting, for sitting, the ass was led free. Therefore, since the history has either impossibility or unseemliness, we are sent to higher things: so that this ass which was used to the yoke, and tamed, and had drawn the yoke of the law, may be understood as the Synagogue; the colt of the ass, playful and free, the people of the Gentiles, upon whom Jesus sat, having sent to them two of His disciples, one to the Circumcision, and the other to the Gentiles.

(Verses 6, 7.) And the disciples going, did as Jesus commanded them. And they brought the ass and the colt: and laid their garments upon them, and made him sit thereon. This colt and ass, upon which the apostles spread their garments, so that Jesus might sit more softly, were naked before the coming of the Savior, and many claiming dominion over them for themselves, they were cold without covering. But after they received the apostolic garments, having been made more beautiful, they had the Lord as a rider. Now the apostolic garment can be understood either as the doctrine of virtues, or the explanation of the Scriptures, or the varieties of Ecclesiastical dogmas: with which unless the soul shall have been instructed and adorned, it does not merit to have the Lord as a rider.

(Vers. 8.) Plurima autem turba straverunt vestimenta sua in via. Videte differentiam uniuscujusque personae. Apostoli vestimenta sua super asinum ponunt, turba quae vilior est, substernit pedibus asini; necubi offendat in lapidem, ne calcet spinam, ne labatur in foveam. Alii autem caedebant ramos de arboribus, et sternebant in via. De arboribus frugiferis, quibus mons Oliveti consitus est, caedebant ramos, sternebantque in via: ut prava recta facerent, et aequarent inaequalia: quo rectius atque securius in corde credentium, Christus, daemonum atque vitiorum victor incederet.

(Vers. 9.) Turbae autem quae praecedebant, et quae sequebantur, clamabant, dicentes: Osanna filio David: benedictus qui venit in nomine Domini; osanna in excelsis. Quia manifesta est historia, spiritualem sequamur ordinem disserendi. Turbae quae egressae fuerant de Jericho, et secutae sunt Salvatorem ac discipulos ejus, postquam pullum asinae solutum viderunt (qui ante ligatus fuerat) et apostolorum vestibus exornatum, et sedentem super eum Dominum Jesum, supposuerunt vestimenta sua, et straverunt viam ramis arborum. Cumque opere cuncta fecissent, vocis quoque tribuunt testimonium: et praecedentes atque sequentes non brevi atque silenti confessione, sed clamore plenissimo resonant: Osanna filio David, benedictus qui venit in nomine Domini. Quod autem dicit: Turbae quae praecedebant et quae sequebantur, utrumque ostendit populum, et qui ante Evangelium, et qui post Evangelium Domino crediderunt, consona Jesum confessionis voce laudare: et secundum superioris parabolae exemplum diversarum horarum operarios, unum fidei accipere praemium. Porro quod sequitur: Osanna filio David, quid significet, et ante annos plurimos in brevi epistola ad Damasum, tunc Romanae urbis episcopum, dixisse memini; et nunc perstringam breviter. In centesimo decimo septimo psalmo, qui manifeste de adventu Salvatoris scriptus est, inter caetera hoc quoque legimus: Lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli. A Domino factum est istud [Al. et] hoc est mirabile in oculis nostris. Haec est dies quam fecit Dominus, exsultemus, et laetemur in ea. Statimque jungitur: O Domine, salvum me fac: O domine, bene prosperare. Benedictus qui venit in nomine Domini: benediximus vobis de domo Domini, et caetera (Psal. CXVII, 22 seqq.). Pro eo quod habetur in Septuaginta interpretibus; ὦ Κύριε, *σῶσον* δὴ, id est, o Domine, salvum fac; in Hebraeo legimus: ANNA ADONAI OSIANNA (), quod manifestius interpretatus est Symmachus dicens: Obsecro, Domine, salvum, fac, obsecro.

(Verse 8.) And a very great multitude spread their garments in the way. See the difference of each person. The apostles place their garments upon the ass; the crowd, which is lowlier, spreads them under the feet of the ass; lest anywhere it should strike against a stone, lest it tread on a thorn, lest it fall into a pit. "Others also cut boughs from the trees, and strewed them in the way." From the fruit-bearing trees, with which Mount Olivet is planted, they cut boughs, and strewed them in the way: that they might make crooked things straight, and level the unequal: so that more rightly and securely in the heart of believers, Christ, the victor over demons and vices, might advance.

(Verse 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." Since the history is manifest, let us follow the spiritual order of discourse. The multitudes that had gone out from Jericho, and followed the Savior and His disciples, after they saw the colt of the ass loosed (which before had been tied) and adorned with the garments of the apostles, and the Lord Jesus sitting upon it, spread their garments, and strewed the way with boughs of trees. And when they had done all things by work, they also render the testimony of the voice: and those going before and following resound not with a brief and silent confession, but with a most full cry: "Hosanna to the son of David, blessed is he that cometh in the name of the Lord." Now that he says: "The multitudes that went before and that followed," shows both peoples, both those who before the Gospel, and those who after the Gospel believed in the Lord, praising Jesus with a consonant voice of confession: and according to the example of the previous parable of the workers of different hours, receiving the one reward of faith. Furthermore, what follows: "Hosanna to the son of David," what it may signify, I remember to have said many years ago in a brief letter to Damasus, then bishop of the city of Rome; and now I will touch upon it briefly. In the hundred and seventeenth psalm, which was manifestly written concerning the advent of the Savior, among other things we also read this: "The stone which the builders rejected, the same is become the head of the corner." This is the Lord's doing and it is wonderful in our eyes. This is the day which the Lord hath made: let us exult and rejoice in it." And immediately there is joined: "O Lord, save me: O Lord, give good success. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord," and the rest (Ps. 117:22 ff.). Instead of that which is had in the Seventy interpreters: ō Kyrie, sōson dē, that is, "O Lord, save now"; in the Hebrew we read: ANNA ADONAI OSIANNA, which Symmachus has more clearly interpreted saying: "I beseech thee, Lord, save, I beseech thee."

(Vers. 10.) Et cum intrasset Jerosolymam, commota est universa civitas, dicens: Quis est hic? Populi [Al. Multi] autem dicebant. Introeunte Jesu cum turba tota, Jerosolymorum civitas commovetur, mirans frequentiam, nesciens veritatem, et dicens: Quis est hic? Quod quidem in alio loco dicentes angelos legimus: Quis est iste rex gloriae (Ps. XXIII, 8)? Aliis autem vel ambigentibus, vel interrogantibus, vilis plebecula confitetur: a minoribus incipiens, ut ad majora perveniat, et dicit: Hic est Jesus propheta a Nazareth Galilaeae. Propheta, quem et Moyses similem sui dixerat esse venturum, et qui proprie apud Graecos cum arthro scribitur. A Nazareth autem Galilaeae, quia ibi educatus fuerat: ut flos campi nutriretur in flore virtutum.

(Vers. 12, 13.) Et intravit Jesus in templum Dei: et ejiciebat omnes vendentes et ementes in templo, et mensas nummulariorum, et cathedras vendentium columbas evertit. Et dixit eis: Scriptum est: Domus mea, domus orationis vocabitur: vos autem fecistis illam speluncam latronum. Comitatus Jesus turba credentium (quae vestimenta sua ut illaeso pede pullus incederet, straverat), ingreditur templum, et ejicit omnes qui vendebant et emebant in templo: mensasque nummulariorum subvertit, et cathedras vendentium columbas dissipavit, dixitque eis, de Scripturis sanctis testimonium proferens (Isai. LVI): quod domus Patris ejus, orationis domus esse deberet, non spelunca latronum, vel domus negotiationis (Jerem. VII): sicut in alio Evangelista scriptum est (Joan. II). Ex hoc primum sciendum, quod juxta mandata Legis augustissimo in toto orbe templo Domini, et de cunctis pene regionibus Judaeorum illuc populo confluente, innumerabiles immolabantur hostiae, maxime festis diebus, taurorum, arietum, hircorum: pauperibus ne absque sacrificio essent, pullos columbarum, et turtures offerentibus: accidebat plerumque, ut qui de longe venerant, non haberent victimas. Excogitaverunt igitur sacerdotes, quomodo praedam de populo facerent, et omnia animalia quibus opus erat ad sacrificia, vendebant, ut et venderent non habentibus, et ipsi rursum empta susciperent. Hanc stropham eorum crebra venientium inopia dissipabat, qui indigebant sumptibus, et non solum hostias non habebant, sed ne unde emerent quidem aves et vilia munuscula. Posuerunt itaque et nummularios qui mutuam sub cautione darent pecuniam. Sed quia erat Lege praeceptum (Levit. XXV, et Deut. XXIII), ut nemo usuras acciperet, et prodesse non poterat pecunia fenerata, quae commodi nihil haberet, et interdum sortem perderet, excogitaverunt et aliam technam, ut pro nummulariis, Collybistas facerent, cujus verbi proprietatem Latina lingua non exprimit.

(Verse 10.) "And when he was come into Jerusalem, the whole city was moved, saying: Who is this?" And the people said." When Jesus entered with the whole multitude, the city of Jerusalem is moved, wondering at the frequency, ignorant of the truth, and saying: "Who is this?" Which indeed in another place we read the angels saying: "Who is this King of Glory" (Ps. 23:8)? But while others were either doubting or questioning, the common people confess: beginning from the lesser things, that they may arrive at the greater, and they say: "This is Jesus the prophet, from Nazareth of Galilee." The Prophet, whom also Moses had said would come like unto himself, and who properly among the Greeks is written with the article (arthron). But "from Nazareth of Galilee," because He had been brought up there: that the flower of the field might be nourished in the flower of virtues.

(Verses 12, 13.) "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves." 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." Accompanied by the crowd of believers (which had spread its garments that the colt might advance with uninjured foot), Jesus enters the temple, and casts out all who sold and bought in the temple: and he overthrew the tables of the money-changers, and scattered the chairs of them that sold doves, and said to them, bringing forth testimony from the holy Scriptures (Isa. 56), that the house of His Father ought to be a house of prayer, not a den of thieves, or a house of merchandise (Jer. 7): as it is written in another Evangelist (John 2). From this it is first to be known, that according to the mandates of the Law, in the most august temple of the Lord in the whole world, and with the people flowing thither from almost all the regions of the Jews, innumerable victims were immolated, especially on feast days, of bulls, rams, and goats: the poor, lest they should be without a sacrifice, offering young pigeons and turtles: it happened very often, that those who had come from afar did not have victims. Therefore the priests devised how they might make a prey of the people, and they sold all the animals which were needed for sacrifices, so that they might both sell to those not having them, and they themselves again receive them when bought. This trick of theirs was dissipated by the frequent want of those coming, who were in need of expenses, and not only did not have victims, but not even that from which they might buy birds and cheap little gifts. They therefore placed also money-changers who might give money on loan under security. But because it was commanded by the Law (Lev. 25, and Deut. 23), that no one should receive usury, and the money lent could not be of use, which would have nothing of profit, and sometimes might lose the principal, they devised also another scheme, so that instead of money-changers, they might make Collybistae, the propriety of which word the Latin language does not express.

Collyba dicuntur apud eos, quae nos appellamus tragemata, vel vilia munuscula.

(Vers. 14.) Et accesserunt ad eum caeci et claudi in templo, et sanavit eos. Nisi mensas nummulariorum evertisset, cathedrasque columbas vendentium, caeci et claudi lucem pristinam, et concitum gradum non meruissent recipere.

(Vers. 15.) Videntes autem principes sacerdotum et Scribae mirabilia quae fecit, et pueros clamantes in templo, et dicentes: Osanna filio David, indignati sunt, et dixerunt ei: Audis quid isti dicunt? Plerique arbitrantur maximum esse signorum, quod Lazarus suscitatus est (Joan. XI), quod caecus ex utero lumen acceperit (Joan. IX), quod ad Jordanem vox audita sit Patris (Joan. III), quod transfiguratus in monte gloriam ostenderit triumphantis (Matth. XVII). Mihi inter omnia signa quae fecit hoc videtur mirabilius esse, quod unus homo, et illo tempore contemptibilis, et intantum vilis ut postea crucifigeretur, Scribis et Pharisaeis contra se saevientibus, et videntibus lucra sua destrui, potuerit ad unius flagelli verbera tantam ejicere multitudinem, mensasque subvertere, et cathedras confringere, et alia facere, quae infinitus non fecisset exercitus. Igneum enim quiddam atque sidereum radiabat ex oculis ejus, et divinitatis majestas lucebat in facie. Cumque manum non audeant injicere sacerdotes, tamen opera calumniantur, et testimonium populi atque puerorum qui clamabant, Osanna filio David, vertunt in calumniam: quod videlicet hoc non dicatur nisi soli Filio Dei. Videant ergo episcopi, et quantumlibet sancti homines, cum quanto periculo dici ista sibi patiantur [Al. patiuntur], si Domino cui vere hoc dicebatur, quia necdum erat solida credentium fides, pro crimine impingitur.

(Vers. 16.) Jesus autem dicit eis: Utique. Numquam legistis, quia ex ore infantium et lactentium perfecisti laudem? Quam moderate sententiam temperat, et responsio utrimque vergens, et calumniae non patens? Non dixit quod Scribae audire cupiebant, bene faciunt pueri, ut mihi testimonium perhibeant, nec rursum, errant: pueri sunt, debetis aetati ignoscere; sed profert exemplum de octavo psalmo, ut, tacente Domino, Scripturarum testimonium puerorum dicta firmaret.

(Vers. 17.) Et relictis illis, abiit foras extra civitatem in Bethaniam, ibique mansit. Reliquit incredulos, et urbem egressus contradicentium, ivit Bethaniam, quod interpretatur domus obedientiae, jam tunc vocationem gentium praefigurans, ibique mansit, quia in Israel permanere non potuit. Hoc quoque intelligendum est, quod tantae fuerit paupertatis, et ita nulli adulatus sit, ut in urbe maxima nullum hospitem, nullam invenerit mansionem, sed in agro parvulo apud Lazarum sororesque ejus habitaret: eorum quippe vicus Bethania est.

Collyba are called among them what we call tragemata, or cheap little gifts.

(Verse 14.) "And there came to him the blind and the lame in the temple; and he healed them." Unless He had overthrown the tables of the money-changers, and the chairs of them that sold doves, the blind and the lame would not have merited to receive their pristine light and a quickened step.

(Verse 15.) "And the chief priests and Scribes, seeing the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; were moved with indignation, and said to him: Hearest thou what these say?" Most people think that the greatest of signs was that Lazarus was raised (John 11), that the blind man from the womb received light (John 9), that at the Jordan the voice of the Father was heard (Matt. 3), that transfigured on the mountain He showed the glory of one triumphing (Matt. 17). To me, among all the signs He did, this seems more wonderful, that one man, and at that time contemptible, and so lowly that He was afterwards crucified, while the Scribes and Pharisees were raging against Him, and seeing their gains destroyed, could with the lashes of a single scourge cast out such a multitude, and subvert the tables, and break the chairs, and do other things which an infinite army would not have done. For something fiery and starry radiated from His eyes, and the majesty of divinity shone in His face. And although the priests do not dare to lay a hand on Him, yet they calumniate His works, and they turn the testimony of the people and of the children who were crying, "Hosanna to the son of David," into a calumny: namely, that this should be said to the Son of God alone. Let bishops therefore see, and men however holy, with how great danger they suffer these things to be said to themselves, if it is imputed as a crime to the Lord, to whom this was truly said, because the faith of believers was not yet solid.

(Verse 16.) "And Jesus saith to them: Yea." Have you never read: Out of the mouth of infants and of sucklings thou hast perfected praise?" How moderately He tempers His sentence, and the response tending towards both sides, and not open to calumny? He did not say what the Scribes desired to hear, "the children do well that they may bear testimony to me," nor again, "they err: they are children, you ought to pardon their age"; but He brings forth an example from the eighth psalm, so that, the Lord being silent, the testimony of the Scriptures might confirm the words of the children.

(Verse 17.) "And leaving them, he went out of the city into Bethany, and remained there." He left the unbelievers, and having gone out from the city of those contradicting, He went to Bethany, which is interpreted as the house of obedience, already then prefiguring the vocation of the Gentiles, and He remained there, because He could not remain in Israel. This also is to be understood, that He was of such great poverty, and flattered no one so much, that in the greatest city He found no guest, no mansion, but in a small field He dwelt with Lazarus and his sisters: for Bethany is their village.

(Vers. 18, seqq.) Mane autem revertens in civitatem, esuriit. Et videns fici arborem unam secus viam, venit ad eam, et nihil invenit in ea, nisi folia tantum. Et ait illi: Numquam ex te fructus nascatur in sempiternum, et arefacta est continuo ficulnea. Et videntes discipuli mirati sunt, dicentes: Quomodo continuo aruit? Discussis noctis tenebris, matutina luce radiante, et vicina meridie, in qua Dominus passione sua illustraturus erat orbem, cum in civitatem reverteretur, esuriit, vel veritatem humanae carnis ostendens, vel esuriens salutem credentium, et aestuans ad incredulitatem Israelis. Cumque vidisset arborem unam (quam intelligimus Synagogam, et conciliabulum Judaeorum) juxta viam: habebat enim Legem, et ideo juxta viam erat, quia non credebat in viam, venit ad eam, stantem scilicet et immobilem, et non habentem Evangelii pedes: nihilque invenit in ea, nisi folia tantum, promissionum strepitum, traditiones Pharisaicas, et jactationem Legis, et ornamenta verborum absque ullis fructibus veritatis. Unde et alius evangelista dicit: Nondum enim erat tempus (Marc XI. 13); sive quod tempus nondum venerat salvationis Israel, eo quod nondum Gentilium populus subintrasset, sive quod praeterisset tempus fidei, quia ad illum primum veniens, et spretus, transisset ad nationes. Et ait illi: Numquam ex te fructus nascatur, vel in sempiternum, vel in saeculum: utrumque enim *αἰὼν* Graecus sermo significat. Et arefacta est ficulnea, quae esuriente Domino, cibos quos ille cupierat, non habebat. Sic autem aruerunt folia, ut truncus ipse remaneret, et fractis ramis, vireret [Al. viveret] radix, quae in novissimo tempore si credere voluerit, virgulta fidei pullulet, impleaturque Scriptura, dicens: Est arbori spes [Job XIV, 7]. Juxta litteram autem Dominus passurus in populis, et bajulaturus scandalum crucis, debuit discipulorum animos signi anticipatione firmare. Unde et discipuli mirantur, dicentes: Quomodo continuo aruit? Potuit ergo Salvator eadem virtute et...

(Vers. 21, 22.) Respondens autem Jesus, ait eis: Amen dico vobis, si habueritis fidem, et non haesitaveritis, non solum de ficulnea facietis; sed et si monti huic dixeritis: Tolle et jacta te in mare, fiet. Et omnia quaecumque petieritis in oratione credentes, accipietis. Latrant contra nos Gentilium canes in suis voluminibus, quae in impietatis propriae memoriam reliquerunt, asserentes apostolos non habuisse fidem, quia montes transferre non potuerint.

(Verses 18, ff.) And in the morning, returning into the city, he was hungry. And seeing a certain fig tree by the way side, he came to it, and found nothing on it but leaves only, and he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away. And the disciples seeing it wondered, saying: How is it presently withered away?" The darkness of the night being discussed, the morning light radiating, and noon being near, in which the Lord by His passion was to illustrate the world, when He returned into the city, He was hungry, either showing the truth of human flesh, or hungering for the salvation of believers, and seething at the incredulity of Israel. And when He had seen a certain tree (which we understand as the Synagogue, and the assembly of the Jews) by the way side: for it had the Law, and therefore it was by the way side, because it did not believe in the Way, He came to it, standing namely and immobile, and not having the feet of the Gospel: and found nothing in it but leaves only, the noise of promises, Pharisaic traditions, and the boasting of the Law, and the ornaments of words without any fruits of truth. Whence also another evangelist says: "For the time was not yet" (Mark 11:13); either because the time of the salvation of Israel had not yet come, because the people of the Gentiles had not yet entered in, or because the time of faith had passed, because coming to that first one, and being spurned, He had passed to the nations. "And he saith to it: May no fruit grow on thee henceforward," either "for ever," or "unto the age": for the Greek word aiōn signifies both. And the fig tree withered away, which when the Lord was hungry, did not have the foods which He had desired. But the leaves withered in such a way that the trunk itself remained, and the branches being broken, the root might be green [Al. live], which in the last time if it shall wish to believe, may sprout the shoots of faith, and the Scripture be fulfilled, saying: "There is hope for a tree" (Job 14:7). But according to the letter, the Lord being about to suffer among the peoples, and to carry the stumbling-block of the cross, ought to strengthen the minds of the disciples by the anticipation of a sign. Whence also the disciples wonder, saying: "How is it presently withered away?" The Savior could therefore by the same power...

(Verses 21, 22.) And Jesus answering, said to them: Amen, I say to you, if you shall have faith, and stagger not, not only shall you do this of the fig tree, but even if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done. And all things whatsoever you shall ask in prayer, believing, you shall receive." The dogs of the Gentiles bark against us in their volumes, which they have left for a memorial of their own impiety, asserting that the apostles did not have faith, because they could not transfer mountains.

Quibus nos respondebimus, multa facta esse signa a Domino, juxta Joannis Evangelistae testimonium, quae scripta essent, mundus capere non posset (Joan. XXI, 25). Non quo mundus volumina capere non potuerit, quae potest, quamvis multiplicia sint, unum armariolum, vel unum capere scrinium: sed quod magnitudinem signorum prae miraculis et incredulitate ferre non possit. Igitur et haec credimus fecisse apostolos, sed ideo scripta non esse, ne infidelibus contradicendi major daretur occasio. Alioquin interrogemus eos, utrum credant his signis, quae scripta narrantur, an non. Et cum incredulos viderimus, consequenter probabimus, nec majoribus eos credituros fuisse, qui minoribus non crediderint. Hoc adversum illos. Caeterum nos, ut ante jam diximus, montem diabolum intelligamus superbientem, et jactantem se contra Creatorem suum, qui a propheta mons corruptus appellatur. Et cum animam hominis possederit, et in ea fuerit radicatus, ab apostolis, et his qui similes apostolorum sunt, transferri potest in mare, hoc est, in loca salsa, et fluctuantia, et amara, quae nullam habent dulcedinem Dei. Idipsum et in Psalmis legitur: Non timebimus dum turbabitur terra, et transferentur montes in cor maris (Ps. XLV, 2).

(Vers. 23.) Et cum venisset in templum, accesserunt ad eum docentem principes sacerdotum et seniores populi, dicentes: In qua potestate haec facis? Et quis tibi dedit hanc potestatem? Diversis verbis eamdem quam supra calumniam struunt, quando dixerunt: In Beelzebub principe daemoniorum ejicit hic daemonia. Quando enim dicunt: In qua potestate haec facis? de Dei dubitant potestate, et subintelligi volunt diaboli esse quod faciat. Addentes quoque: Quis tibi dedit hanc potestatem? manifestissime Dei Filium negant, quem putant non suis viribus, sed alienis signa facere.

(Vers. 24 seqq.) Respondens autem Jesus, dixit eis: Interrogabo vos et ego unum sermonem, quem si dixeritis mihi, et ego vobis dicam in qua potestate haec facio. Baptismus Joannis unde erat, e coelo an ex hominibus? At illi cogitabant inter se, dicentes: Si dixerimus, E coelo, dicet nobis: Quare ergo non credidistis illi? Si autem dixerimus, Ex hominibus, timemus turbam. Omnes enim habebant Joannem sicut prophetam. Et respondentes Jesu, dixerunt: Nescimus. Hoc est quod vulgo dicitur: Malo arboris nodo, malus clavus aut cuneus infigendus est.

To whom we shall respond, that many signs were done by the Lord, according to the testimony of John the Evangelist, which if they were written, the world could not contain (John 21:25). Not that the world could not contain the volumes, which one little cupboard, or one chest, can contain, however manifold they may be: but that it cannot bear the greatness of the signs because of the wonders and incredulity. Therefore we believe that the apostles also did these things, but that they were not written for this reason, lest a greater occasion of contradicting should be given to the unfaithful. Otherwise let us ask them whether they believe in these signs, which are narrated as written, or not. And when we shall have seen them to be unfaithful, we shall consequently prove that they would not have believed in greater ones either, who have not believed in lesser ones. This against those. For the rest let us, as we have already said before, understand by the mountain the devil being proud, and tossing himself against his Creator, who is called by the prophet a corrupt mountain. And when he shall have possessed the soul of a man, and been rooted in it, he can be transferred by the apostles, and those who are like the apostles, into the sea, that is, into salt and fluctuating and bitter places, which have no sweetness of God. The same thing is also read in the Psalms: "We will not fear while the earth shall be troubled, and the mountains shall be transferred into the heart of the sea" (Ps. 45:2).

(Verse 23.) "And when he was come into the temple, the chief priests and ancients of the people came to him as he was teaching, saying: By what authority dost thou these things? and who hath given thee this authority?" In different words they build the same calumny as above, when they said: "By Beelzebub the prince of the devils he casteth out devils." For when they say: "By what authority dost thou these things?" they doubt concerning the power of God, and they wish it to be understood that what He does is of the devil. Adding also: "Who hath given thee this authority?" they most manifestly deny the Son of God, whom they think does signs not by His own strength, but by another's.

(Verses 24 ff.) "Jesus answering, said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or from men? But they thought within themselves, saying: 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. And answering Jesus, they said: We know not." This is what is commonly said: For a bad knot in a tree, a bad nail or wedge must be driven in.

Poterat Dominus aperta responsione tentatorum calumniam confutare, sed prudenter interrogat, ut suo ipsi, vel silentio, vel sententia condemnentur. Si enim respondissent baptisma Joannis esse de coelo (ut ipsi sapientes in malitia pertractarunt), consequens erat responsio: Quare ergo non estis baptizati a Joanne? Si dicere voluissent, humana deceptione esse compositum, et nihil habuisse divinum, seditionem populi formidabant. Omnes enim gregatim multitudines Joannis receperant baptisma, et sic eum habebant ut prophetam. Respondit itaque impiissima factio, et humilitatis verbo, quo nescire se diceret, usa est ad insidias coaptandas.

(Vers. 27.) Ait illis et ipse: Nec ego dico vobis in qua potestate haec facio. Illi in eo quod nescire se responderant, mentiti sunt: consequens ergo erat juxta responsionem eorum Dominum quoque dicere, Nec ego scio; sed mentiri Veritas non potest, et ait: Nec ego dico vobis. Ex quo ostendit et illos scire, sed respondere nolle, et se nosse, et ideo non dicere, quia illi quod sciunt taceant, et statim infert parabolam, quae et illos impietatis arguat, et ad gentes regnum Dei doceat transferendum.

(Vers. 28 seqq.) Quid autem vobis videtur? Homo quidam habebat duos filios; et accedens ad primum, dixit: Fili, vade hodie operare in vinea mea. Ille autem respondens, ait: Nolo. Postea autem poenitentia motus, abiit. Accedens autem ad alterum, dixit similiter. At ille respondens, ait: Eo, domine, et non ivit. Quis ex duobus fecit voluntatem patris? Et dicunt ei: Primus. Dicit illis Jesus (Luc. XV). Hi sunt duo filii, qui et in Lucae parabola describuntur, frugi et luxuriosus, et de quibus Zacharias propheta loquitur: Assumpsi mihi duas virgas: unam vocavi decorem, et alteram vocavi funiculum, et pavi gregem (Zach. XI, 7). Primo dicitur Gentilium populo per naturalis legis notitiam: Vade, et operare in vinea mea: hoc est, quod tibi non vis fieri, alteri ne feceris (Tob. IV). Qui superbe respondit: Nolo. Postea vero in adventu Salvatoris, acta poenitentia, operatus est in vinea Dei, et sermonis contumaciam labore correxit. Secundus autem filius, populus Judaeorum est, qui respondit Moysi: Omnia quaecumque dixerit Dominus faciemus (Exod. XXIV), et non ivit in vineam, quia, interfecto patrisfamilias filio, se putavit haeredem. Alii vero non putant Gentilium et Judaeorum esse parabolam, sed simpliciter peccatorum et justorum: ipso quoque Domino propositionem suam postea disserente.

The Lord could have confuted the calumny of the tempters by an open response, but He prudently interrogates, so that they may be condemned by their own either silence or sentence. For if they had responded that the baptism of John was from heaven (as they themselves being wise in malice handled), the consequent response was: Why then were you not baptized by John? If they had wished to say that it was composed by human deception, and had nothing divine, they feared a sedition of the people. For all the multitudes in flocks had received the baptism of John, and so held him as a prophet. Therefore the most impious faction responded, and used a word of humility, by which they said they did not know, for the purpose of fitting together their snares.

(Verse 27.) "He also said to them: Neither do I tell you by what authority I do these things." They lied in that they had responded they did not know: it was consequent therefore according to their response that the Lord also should say, "Neither do I know"; but Truth cannot lie, and He says: "Neither do I tell you." From which He shows both that they know, but are unwilling to respond, and that He knows, and therefore does not say, because they keep silent what they know, and immediately He brings in a parable, which may both argue them of impiety, and teach that the kingdom of God is to be transferred to the nations.

(Verses 28 ff.) "But what think you? A certain man had two sons; and coming to the first, he said: Son, go work today in my vineyard. And he answering, said: I will not. But afterwards, being moved with repentance, he went. And coming to the other, he said in like manner. And he answering, said: I go, Sir; and he went not. Which of the two did the father's will? They say to him: The first. Jesus saith to them" (Luke 15). These are the two sons, who are also described in Luke's parable, the frugal and the luxurious, and concerning whom Zechariah the prophet speaks: "I took unto me two rods: the one I called Beauty, and the other I called a Cord: and I fed the flock" (Zech. 11:7). To the first is said, to the people of the Gentiles through the knowledge of the natural law: "Go, and work in my vineyard": that is, what thou wouldst not have done to thee, do not thou to another (Tobit 4). Who proudly responded: "I will not." But afterwards in the advent of the Savior, having performed repentance, he worked in the vineyard of God, and corrected the contumacy of his word by labor. But the second son is the people of the Jews, who responded to Moses: "All things whatsoever the Lord hath said we will do" (Exod. 24), and he went not into the vineyard, because, the son of the master of the house being killed, he thought himself the heir. But others do not think the parable is of the Gentiles and Jews, but simply of sinners and the just: the Lord Himself also afterwards discussing His proposition.

Amen dico vobis, quia publicani et meretrices praecedent vos in regno Dei. Eo quod illi qui per mala opera Deo se servire negaverant, postea poenitentiae baptismum acceperint a Joanne. Pharisaei autem, qui justitiam praeferebant, et legem se Dei facere jactabant, Joannis contempto baptismate, Dei praecepta fecerunt.

(Vers. 32.) Venit enim ad vos Joannes in via justitiae, et non credidistis ei: publicani autem et meretrices crediderunt ei: vos autem videntes, nec poenitentiam habuistis postea ut crederetis ei. Porro quod dicitur: Quis ex duobus fecit voluntatem patris? Et illi dicunt: Novissimus. Sciendum est in veris exemplaribus non haberi novissimum, sed primum, ut proprio judicio condemnentur. Si autem novissimum voluerimus legere, manifesta est interpretatio: ut dicamus intelligere quidem veritatem Judaeos; sed tergiversari, et nolle dicere quod sentiunt: sicut et baptismum Joannis scientes esse de coelo, dicere noluerunt.

(Vers. 33.) Aliam parabolam audite: Homo erat paterfamilias, qui plantavit vineam, et sepem circumdedit ei, et fodit in ea torcular, et aedificavit turrim, et locavit eam agricolis, et peregre profectus est. Hoc est, quod Dominus sumptum de proverbio significavit: Durum est adversus stimulum calcitrare (Act. IX, 5). Principes sacerdotum, et seniores populi, qui interrogaverant Dominum, In qua potestate haec facis: et quis tibi dedit hanc potestatem? et voluerant in verbo capere sapientiam, sua arte superantur; et audiunt in parabolis, quod aperta facie non merebantur audire. Homo iste paterfamilias, ipse est qui habebat duos filios; et qui in alia parabola conduxit operarios in vineam suam; qui plantavit vineam, de qua et Isaias plenissime per Canticum loquitur, ad extremum inferens: Vinea Domini sabaoth, domus Israel est (Isai. V, 7). Et in Psalmo: Vineam de Aegypto, inquit, transtulisti: ejecisti gentes, et plantasti eam (Ps. LXXIX, 9). Et sepem circumdedit ei, vel murum urbis, vel angelorum auxilia: et fodit in eo torcular, aut altare, aut illa torcularia, quorum et tres Psalmi titulo praenotantur: octavus et octogesimus, et octogesimus tertius. Et aedificavit turrim: haud dubium quin templum, de quo dicitur per Michaeam: Et tu, turris nebulosa, filia Sion (Mich. IV, 8). Et locavit eam agricolis, quos alibi vineae operarios appellavit: qui conducti fuerant hora prima, tertia, sexta, nona et undecima (Matth. XX). Et peregre profectus est: est, non loci mutatione; nam Deus unde abesse potest, quo complentur omnia? et qui dicit per Jeremiam: Ego Deus appropinquans et non de longinquo, dicit Dominus (Jerem. XXIII, 23). Sed abire videtur a vinea ut vinitoribus liberum operandi arbitrium derelinquat.

"Amen I say to you, that the publicans and the harlots shall go before you into the kingdom of God." For the reason that they who by evil works had denied that they served God, afterwards received the baptism of repentance from John. But the Pharisees, who preferred justice, and boasted that they did the law of God, having contemned the baptism of John, did the precepts of God.

(Verse 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: and you, seeing it, did not even afterwards repent, that you might believe him." Furthermore, what is said: "Which of the two did the father's will? And they say: The last." It is to be known that in the true copies "the last" is not had, but "the first," so that they may be condemned by their own judgment. But if we should wish to read "the last," the interpretation is manifest: that we may say the Jews indeed understand the truth; but they tergiversate, and are unwilling to say what they think: just as also knowing the baptism of John to be from heaven, they were unwilling to say it.

(Verse 33.) "Hear ye another parable: There was a man a householder, who planted a vineyard, and made a hedge round about it, and dug in it a winepress, and built a tower, and let it out to husbandmen; and went into a strange country." This is what the Lord signified, taken from a proverb: "It is hard for thee to kick against the goad" (Acts 9:5). The chief priests, and the ancients of the people, who had interrogated the Lord: "By what authority dost thou these things? and who hath given thee this authority?" and had wished to catch wisdom in a word, are overcome by their own art; and they hear in parables what they did not merit to hear with an open face. This man the householder, is he himself who had two sons; and who in another parable hired laborers into his vineyard; who planted a vineyard, concerning which also Isaiah speaks most fully through a Song, bringing in at the end: "The vineyard of the Lord of Sabaoth is the house of Israel" (Isa. 5:7). And in the Psalm: "Thou hast brought a vineyard," he says, "out of Egypt: thou hast cast out the Gentiles, and planted it" (Ps. 79:9). "And made a hedge round about it," either the wall of the city, or the helps of angels: "and dug in it a winepress," either the altar, or those winepresses, of which also three Psalms are pre-notated by the title: the eighth, and the eightieth, and the eighty-third. "And built a tower": no doubt but the temple, concerning which it is said through Micah: "And thou, cloudy tower, daughter of Sion" (Mic. 4:8). "And let it out to husbandmen," whom elsewhere he called laborers of the vineyard: who had been hired at the first, third, sixth, ninth and eleventh hour (Matt. 20). "And went into a strange country": not by mutation of place; for whence can God be absent, by whom all things are filled? and who says through Jeremiah: "I am a God at hand, and not a God afar off, saith the Lord" (Jer. 23:23). But He seems to go away from the vineyard that He may leave to the vine-dressers free will of operating.

(Vers. 34 seqq.) Cum autem tempus fructuum appropinquasset, misit servos suos ad agricolas, ut acciperent fructus ejus. Et agricolae apprehensis servis ejus, alium ceciderunt, alium occiderunt, alium vero lapidaverunt. Iterum misit alios servos plures prioribus, et fecerunt illis similiter. Dederat eis Legem, et in hac eos vinea operari jusserat, ut fructum Legis in operibus exhiberent. Postea misit ad eos servos, quos illi apprehensos vel ceciderunt, ut Jeremiam; vel occiderunt, ut Isaiam; vel lapidaverunt, ut Naboth (III Reg. XXI), et Zachariam, quem interfecerunt inter templum et altare (II Par. XXIV). Legamus epistolam Pauli ad Haebreos (Hebr. XI); et ex ea plenissime discemus qui servorum Domini quanta perpessi sint.

(Vers. 37, 38.) Novissime autem misit ad eos filium suum, dicens: Verebuntur filium meum. Agricolae autem videntes filium, dixerunt intra se: hic est haeres; venite, occidamus eum, et habebimus haereditatem ejus. In eo quod supra legimus: Iterum misit alios servos plures prioribus, et fecerunt illis similiter, patientiam ostendit patrisfamilias, quod frequentius miserit, ut malos colonos ad poenitentiam provocaret: illi autem thesaurizaverunt sibi iram in die irae (Rom. II). Porro quod jungitur: Verebuntur filium meum, non de ignorantia venit. Quid enim nesciat paterfamilias, qui hoc loco Deus Pater intelligitur? Sed semper ambigere dicitur Deus, ut libera voluntas homini reservetur. Interrogemus Arium et Eunomium. Ecce pater dicitur ignorare, et sententiam temperat, et quantum in vobis est, probatur esse mentitus. Quidquid pro Patre responderint, hoc intelligant pro Filio, qui se dicit ignorare consummationis diem.

(Vers. 39.) Et apprehensum eum, ejecerunt extra vineam, et occiderunt. Et Apostolus loquitur, quod extra portam Jesus crucifixus sit (Heb. XIII). Possumus et aliter intelligere; quod ejectus sit extra vineam, et ibi occisus: ut suscipientibus se gentibus, aliis vinea locaretur.

(Vers. 40, 41.) Cum ergo venerit Dominus vineae, quid faciet agricolis illis? Aiunt illi: Malos male perdet, et vineam suam locabit aliis agricolis qui reddent ei fructum temporibus suis. Interrogat eos Dominus non quod ignoret quid responsuri sint, sed ut propria responsione damnentur. Locata est autem nobis vinea, et locata ea conditione, ut reddamus Domino fructum temporibus suis, et sciamus unoquoque tempore quid oporteat nos vel loqui, vel facere.

(Verses 34 ff.) "And when the time of the fruits drew near, he sent his servants to the husbandmen, that they might receive the fruits thereof. And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former; and they did to them in like manner." He had given them the Law, and in this vineyard He had commanded them to work, that they might exhibit the fruit of the Law in works. Afterwards He sent servants to them, whom they, having apprehended, either beat, as Jeremiah; or killed, as Isaiah; or stoned, as Naboth (3 Kings 21), and Zechariah, whom they killed between the temple and the altar (2 Chron. 24). Let us read the epistle of Paul to the Hebrews (Heb. 11); and from it we shall most fully learn what great things each of the servants of the Lord suffered.

(Verses 37, 38.) "And last of all he sent to them his son, saying: They will reverence my son. But the husbandmen seeing the son, said among themselves: This is the heir: come, let us kill him, and we shall have his inheritance." In that which we read above: "Again he sent other servants more than the former; and they did to them in like manner," he shows the patience of the householder, that he sent more frequently, that he might provoke the evil colonists to repentance: but they treasured up for themselves wrath in the day of wrath (Rom. 2). Furthermore, that which is joined: "They will reverence my son," does not come from ignorance. For what may the householder not know, who in this place is understood as God the Father? But God is always said to doubt, that free will may be reserved to man. Let us interrogate Arius and Eunomius. Behold, the Father is said to be ignorant, and He tempers His sentence, and as much as is in you, He is proved to have lied. Whatever they shall respond for the Father, let them understand this for the Son, who says that He is ignorant of the day of consummation.

(Verse 39.) "And taking him, they cast him forth out of the vineyard, and killed him." And the Apostle speaks, that Jesus was crucified without the gate (Heb. 13). We can also understand it otherwise; that He was cast out of the vineyard, and there killed: so that the nations receiving Him, the vineyard might be let out to others.

(Verses 40, 41.) "When therefore the lord of the vineyard shall come, what will he do to those husbandmen? 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." The Lord interrogates them not because He is ignorant what they are about to respond, but that they may be condemned by their own response. Now the vineyard has been let out to us, and let out on this condition, that we render to the Lord the fruit in due season, and know at each time what it behooves us either to speak, or to do.

(Vers. 42.) Dicit illis Jesus: Numquam legistis in Scripturis: Lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli. A Domino factum est illud, et est mirabile in oculis nostris (Ps. CXVII, 22, 23). Variis parabolis diversisque sermonibus res eaedem contexuntur. Quos enim supra operarios, et vinitores, et agricolas appellarat, nunc aedificatores, id est, caementarios vocat. Unde dicit Apostolus: Dei agricultura, Dei aedificatio estis (I Cor. III, 9). Hi ergo caementarii quomodo et vinitores accipiunt vineam, sic acceperunt lapidem, quem vel in fundamentis ponant, juxta architectum Paulum (Ibid.); vel in angulo, ut duos parietes, id est, populum utrumque consociet (Ephes. II), qui reprobatus ab eis, factus est in caput anguli. Et hoc a Domino factum est, non humanis viribus, sed Dei potentia. De hoc lapide adjutorii Petrus quoque loquitur confidenter: Iste lapis qui reprobatus est a vobis aedificantibus, hic factus est in caput anguli (I Petr. II, 7). Et Isaias: Ecce, ait, immittam in fundamenta Sion lapidem electum, pretiosum, angularem: et qui crediderit in eum, non confundetur (Isai. XXVIII, 16).

(Vers. 43.) Ideo dico vobis, quia auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus. Aliquoties dixi, regnum Dei Scripturas sanctas intelligi, quas Dominus abstulit a Judaeis, et nobis tradidit, ut faciamus fructus earum. Ista est vinea quae traditur agricolis et vinitoribus, in qua qui operati non fuerint, nomen tantum habentes Scripturarum, fructus vineae perdituri sunt.

(Vers. 44.) Et qui ceciderit super lapidem istum, confringetur: super quem vero ceciderit, conteret eum. Aliud est offendere Christum per mala opera, aliud negare. Qui peccator est, et tamen in illum credit, cadit quidem super lapidem, et confringitur, sed non omnino conteritur: reservatur enim per poenitentiam ad salutem. Super quem vero ille ceciderit, hoc est, cui lapis ipse irruerit, et qui Christum penitus negaverit, sin conteret eum, ut nec testa quidem remaneat, in qua hauriatur aquae pusillum.

(Vers. 45, 46.) Et cum audissent principes sacerdotum et Pharisaei parabolas ejus, cognoverunt quod de ipsis diceret. Et quaerentes eum tenere, timuerunt turbas: quoniam sicut prophetam eum habebant. Quamvis duro corde essent, et propter incredulitatem, et impietatem in Filium Dei hebetes, tamen apertas propositiones, negare non poterant: et intelligebant contra se omnes Domini sententias dirigi. Unde volebant quidem eum interficere, sed timebant turbas: quia sicut prophetam eum habebant.

(Verse 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" (Ps. 117:22, 23). By various parables and different discourses the same things are woven together. For those whom above he had called laborers, and vine-dressers, and husbandmen, he now calls builders, that is, stonemasons. Whence the Apostle says: "You are God's husbandry, you are God's building" (1 Cor. 3:9). These stonemasons, therefore, just as also the vine-dressers receive the vineyard, so they received the stone, which they might either place in the foundations, according to the architect Paul (Ibid.); or in the corner, that it may associate two walls, that is, both peoples (Eph. 2), which being rejected by them, was made into the head of the corner. And this was done by the Lord, not by human strengths, but by the power of God. Concerning this stone of help Peter also speaks confidently: "This stone which was rejected by you builders, the same is become the head of the corner" (1 Pet. 2:7). And Isaiah: "Behold," he says, "I will send into the foundations of Sion a chosen, precious, corner stone: and he that shall believe in him shall not be confounded" (Isa. 28:16).

(Verse 43.) "Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof." Several times I have said, that the kingdom of God is understood as the holy Scriptures, which the Lord took away from the Jews, and delivered to us, that we may yield the fruits of them. This is the vineyard which is delivered to the husbandmen and vine-dressers, in which they who shall not have worked, having only the name of the Scriptures, are about to lose the fruits of the vineyard.

(Verse 44.) "And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder." It is one thing to offend Christ by evil works, another to deny Him. He who is a sinner, and yet believes in Him, falls indeed upon the stone, and is broken, but is not altogether ground to powder: for he is reserved through repentance for salvation. But on whomsoever that stone shall fall, that is, upon whom the stone itself shall rush, and who shall have utterly denied Christ, it will grind him to powder, so that not even a potsherd may remain, in which a little water may be drawn.

(Verses 45, 46.) "And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them. And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet." Although they were of a hard heart, and because of incredulity and impiety toward the Son of God, dull, yet they could not deny the open propositions: and they understood that all the sentences of the Lord were directed against them. Whence they wished indeed to kill Him, but they feared the multitudes: because they held Him as a prophet.

Semper turba mobilis est, nec in proposita voluntate persistens: atque in morem fluctuum, diversorum ventorum impetu huc illucque trahitur. Quem nunc quasi prophetam venerantur et colunt: postea contra eum clamant: Crucifige, crucifige talem (Joan. XIX, 6).

(Cap. XXII.---Vers. 1, 2.) Et respondens Jesus dixit iterum in parabolis eis, dicens: Simile factum est regnum coelorum homini regi, qui fecit nuptias filio suo. Pharisaei intelligentes de se dici parabolas, quaerebant eum tenere et occidere. Sabiendo el Señor esta voluntad de ellos, no obstante increpa a los que rabian, ni es vencido por el temor para no argüir a los pecadores. Rex iste qui fecit nuptias filio suo, Deus omnipotens est. Facit autem nuptias Domino nostro Jesu Christo et Ecclesiae, quae tam ex Judaeis, quam ex gentibus, congregata est.

(Vers. 3.) Et misit servum suum vocare invitatos ad nuptias, et nolebant venire. Haud dubium quin Moysen, per quem Legem invitatis dedit. Si autem servos legerimus, ut pleraque habent exemplaria, ad prophetas referendum est, quod invitati per eos venire contempserint.

(Vers. 4, 5.) Iterum misit alios servos, dicens: Dicite invitatis: Ecce prandium meum paravi: tauri mei, et altilia occisa sunt, et omnia parata: venite ad nuptias. Illi autem neglexerunt. Servi qui secundo missi sunt, melius est ut prophetae intelligantur, quam apostoli: ita tamen si supra, servus, scriptus fuerit. Sin autem servos, ibidem legas, hic secundi servi, apostoli intelligendi sunt. Prandium paratum, et tauri, et altilia occisa, vel per metaphoram opes regiae describuntur, ut ex carnalibus intelligantur spiritualia; vel certe dogmatum magnitudo, et doctrina Dei lege plenissima sentiri potest.

(Vers. 6.) Et abierunt, alius in villam suam, alius vero ad negotiationem suam. Reliqui vero tenuerunt servos ejus, et contumeliis affectos, occiderunt. Inter eos, qui non recipiunt Evangelii veritatem, multa diversitas est. Minoris enim criminis sunt qui occupati aliis rebus venire noluerunt, his qui, contempto invitantis affectu, verterunt humanitatem in crudelitatem, et tentos servos regis, vel contumeliis affecerunt, vel occiderunt. In hac parabola sponsi siletur occisio: et per servorum mortes, contemptus ostenditur nuptiarum.

The crowd is always mobile, and not persisting in a proposed will: and after the manner of waves, is drawn hither and thither by the impulse of different winds. Whom now they venerate and worship as a prophet: afterwards they cry against Him: "Crucify, crucify such a one" (John 19:6).

(Chapter XXII. --- Verses 1, 2.) "And Jesus answering, spoke again in parables to them, saying: The kingdom of heaven is become like to a man being a king, who made a marriage for his son." The Pharisees understanding the parables to be said of themselves, sought to lay hands on Him and kill Him. The Lord knowing this will of theirs, nevertheless rebukes them raging, nor is He overcome by fear, from arguing sinners. This king who made a marriage for his son, is Almighty God. Now He makes a marriage for our Lord Jesus Christ and the Church, which was gathered together both from the Jews, and from the nations.

(Verse 3.) "And he sent his servant to call them that were invited to the marriage; and they would not come." No doubt but Moses, through whom He gave the Law to those invited. But if we read "servants," as many copies have, it is to be referred to the prophets, because they who were invited through them contemned to come.

(Verses 4, 5.) "Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected." It is better that the servants who were sent a second time should be understood as prophets, than apostles: yet so if above, "servant," was written. But if you read "servants" there, here the second servants are to be understood as apostles. The dinner prepared, and the beeves and fatlings killed, are described either by metaphor as royal riches, so that from carnal things spiritual things may be understood; or certainly the greatness of dogmas, and the doctrine most full of the law of God can be perceived.

(Verse 6.) "And they went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death." Among those who do not receive the truth of the Gospel, there is much diversity. For they are of a lesser crime who being occupied with other things were unwilling to come, than those who, having contemned the affection of the inviter, turned humanity into cruelty, and having laid hands on the servants of the king, either treated them contumeliously, or killed them. In this parable the killing of the bridegroom is silent: and through the deaths of the servants, the contempt of the marriage is shown.

(Vers. 7.) Rex autem cum audisset, iratus est. De quo dictum supra fuerat: Simile factum est regnum coelorum homini regi, quando invitabat ad nuptias, et agebat opera clementiae, hominis nomen appositum est, nunc quando ad ultionem venit, homo siletur, et rex tantum dicitur. Et missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. Exercitus, seu ultores angelos, de quibus in Psalmis scribitur: Immissiones per angelos pessimos [Al. malos] (Psal. LXXVII, 49); seu Romanos intelligamus, sub duce Vespasiano et Tito, qui occisis Judaeae populis, praevaricatricem succenderint civitatem.

(Vers. 8 seqq.) Tunc ait servis suis: Nuptiae quidem paratae sunt; sed qui invitati erant non fuerunt digni. Ite ergo ad exitus viarum, et quoscumque inveneritis, vocate ad nuptias. Et egressi servi ejus in vias, congregaverunt omnes quos invenerunt, malos et bonos, et impletae sunt nuptiae discumbentium. Gentilium populus non erat in viis, sed in exitibus viarum. Quaeritur autem quomodo in his qui foris erant inter malos, et boni aliqui sint reperti? Hunc locum plenius tractat Apostolus ad Romanos (Rom. II, 14): quod gentes naturaliter facientes ea quae legis sunt, condemnent Judaeos, qui scriptam legem non fecerint. Inter ipsos quoque ethnicos est diversitas infinita; cum sciamus alios esse proclives ad vitia et ruentes ad mala: alios ob honestatem morum virtutibus deditos.

(Vers. 11, 12.) Intravit autem rex, ut videret discumbentes: et vidit ibi hominem non vestitum veste nuptiali, et ait illi: Amice, quomodo huc intrasti non habens vestem nuptialem? At ille obmutuit. Hi qui invitati fuerant ad nuptias, de sepibus et angulis, et plateis, et diversis locis, coenam regis impleverant. Sed postea cum venisset rex, ut videret discumbentes in convivio suo (hoc est, in sua quasi fide requiescentes; ut in die judicii visitare convivas, et discerneret merita singulorum), invenit unum qui veste indutus non erat nuptiali. Unus iste, omnes qui sociati sunt malitia intelliguntur. Vestis autem nuptialis, praecepta sunt Domini, et opera quae complentur ex lege et Evangelio, novique hominis efficiunt vestimentum. Si quis igitur in tempore judicii inventus fuerit sub nomine Christiano non habere vestem nuptialem, hoc est, vestem supercoelestis [Al. coelestis] hominis; sed vestem pollutam, id est, veteris hominis exuvias, hic statim corripitur, et dicitur ei: Amice, quomodo huc intrasti? Amicum vocat, quod invitatus ad nuptias est: arguit impudentiae, quod veste sordida munditias polluerit nuptiales. At ille obmutuit. In tempore enim illo non erit locus poenitentiae, nec negandi facultas, cum omnes angeli et mundus ipse testis sit peccatorum.

(Verse 7.) "But when the king had heard of it, he was angry." Concerning whom it had been said above: "The kingdom of heaven is become like to a man being a king," when he was inviting to the marriage, and was doing works of clemency, the name of man was applied; now when he comes to vengeance, man is silent, and he is called king only. "And sending his armies, he destroyed those murderers, and burnt their city." Let us understand by armies, either the avenging angels, of whom it is written in the Psalms: "Immissions by evil angels" (Ps. 77:49); or the Romans, under the leader Vespasian and Titus, who having killed the peoples of Judea, burnt the prevaricating city.

(Verses 8 ff.) "Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests." The people of the nations was not in the ways, but in the exits of the ways. But it is asked how among those who were without among the bad, some good were also found? This place the Apostle treats more fully to the Romans (Rom. 2:14): that the nations naturally doing those things which are of the law, condemn the Jews, who did not do the written law. Among the ethnics themselves also there is infinite diversity; since we know some to be prone to vices and rushing to evils: others because of the honesty of manners dedicated to virtues.

(Verses 11, 12.) "And the king went in to see the guests: and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent." These who had been invited to the marriage, from the hedges and corners, and streets, and different places, had filled the supper of the king. But afterwards when the king had come, that he might see those sitting at table in his feast (that is, resting in their as it were faith; so that in the day of judgment he might visit the guests, and discern the merits of each), he found one who was not clothed with a wedding garment. This one, is understood as all who are associated in malice. Now the wedding garment is the precepts of the Lord, and the works which are completed from the law and the Gospel, and effect the garment of the new man. If anyone therefore in the time of judgment shall be found under the Christian name not to have a wedding garment, that is, the garment of the super-celestial man; but a polluted garment, that is, the spoils of the old man, he is immediately rebuked, and it is said to him: "Friend, how camest thou in hither?" He calls him friend, because he was invited to the marriage: he argues him of impudence, because with a sordid garment he polluted the wedding cleanlinesses. "But he was silent." For in that time there will be no place for repentance, nor faculty of denying, since all the angels and the world itself is a witness of sins.

(Vers. 13.) Tunc dixit rex ministris: Ligatis pedibus et manibus ejus, mittite eum in tenebras exteriores; ibi erit fletus et stridor dentium. Manus ligatas et pedes, fletumque oculorum, et stridorem dentium, vel ad comprobandam resurrectionis intellige veritatem. Vel certe ideo ligantur manus et pedes, ut male operari, et currere desistant ad effundendum sanguinem. In fletu quoque oculorum, et stridore dentium, per metaphoram membrorum corporalium, magnitudo ostenditur tormentorum.

(Vers. 14.) Multi autem sunt vocati, pauci vero electi. Omnes parabolas brevi sententia comprehendit: quod et in opere vineae, et in aedificatione domus, et in convivio nuptiali, non initia, sed finis quaeratur.

(Vers. 15.) Tunc abeuntes Pharisaei, consilium inierunt, ut caperent eum in sermone. Et mittunt ei discipulos suos cum Herodianis, dicentes. Nuper sub Caesare Augusto Judaea subjecta Romanis, quando in toto orbe est celebrata descriptio, stipendiaria facta fuerat, et erat in populo magna seditio, dicentibus aliis pro securitate et quiete, qua [Rhabb. quia] Romani pro omnibus militarent, debere tributa persolvi: Pharisaeis vero, qui sibi applaudebant de justitia, econtrario dicentibus, non debere populum Dei (qui decimas solveret, et primitiva daret, et caetera quae in Lege scripta sunt, faceret) humanis legibus subjacere. Caesar Augustus Herodem filium Antipatris alienigenam et proselytum, regem Judaeis constituerat, qui tributis praeesset, et Romano pareret imperio. Mittunt igitur Pharisaei discipulos suos cum Herodianis, id est, militibus Herodis, seu quos illudentes Pharisaei quia Romanis tributa solvebant, Herodianos vocabant, et non divino cultui deditos. Quidam Latinorum ridicule Herodianos putant, qui Herodem Christum esse credebant, quod nusquam omnino legimus.

(Vers. 16.) Magister, scimus quia verax es, et viam Dei in veritate doces: et non est tibi cura de aliquo. Non enim respicis personam hominum: Dic ergo nobis quid tibi videtur: Licet censum dari Caesari, an non?

Blanda et fraudulenta interrogatione, illuc provocat respondentem, ut magis Deum quam Caesarem timeat, et dicat non debere tributa solvi, ut statim audientes Herodiani, seditionis contra Romanos principem teneant.

(Vers. 18.) Cognita autem Jesus nequitia eorum, ait: Quid me tentatis, hypocritae?

Prima virtus est respondentis, interrogantium mentem cognoscere, et non discipulos, sed tentatores vocare.

Hypocrita ergo appellatur, qui aliud est, et aliud simulat, id est, aliud opere agit, et aliud voce praetendit.

(Vers. 19.) Ostendite mihi numisma census. At illi obtulerunt ei denarium.

(Verse 13.) "Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth." Understand the bound hands and feet, and the weeping of the eyes, and the gnashing of teeth, either for proving the truth of the resurrection. Or certainly for this reason the hands and feet are bound, that they may cease to work evil, and to run to the shedding of blood. In the weeping also of the eyes, and the gnashing of teeth, by the metaphor of corporal members, the greatness of the torments is shown.

(Verse 14.) "For many are called, but few are chosen." He comprehends all the parables in a brief sentence: that both in the work of the vineyard, and in the building of the house, and in the wedding feast, not the beginnings, but the end is sought.

(Verse 15.) "Then the Pharisees going, consulted among themselves how to ensnare him in his speech. And they send to him their disciples with the Herodians, saying." Recently under Caesar Augustus, Judea being subject to the Romans, when the description was celebrated in the whole world, it had been made tributary, and there was a great sedition in the people, some saying for security and quiet, because the Romans fought for all, that tributes ought to be paid: but the Pharisees, who were applauding themselves concerning justice, saying on the contrary, that the people of God (who paid tithes, and gave first-fruits, and did the rest which are written in the Law) ought not to be subject to human laws. Caesar Augustus had constituted Herod the son of Antipater, a foreigner and proselyte, king for the Jews, who might preside over tributes, and obey the Roman empire. Therefore the Pharisees send their disciples with the Herodians, that is, the soldiers of Herod, or those whom the Pharisees mocking because they paid tributes to the Romans, called Herodians, and not dedicated to divine worship. Some of the Latins ridiculously think that those were Herodians who believed Herod to be Christ, which we read nowhere at all.

(Verse 16.) "Master, we know that thou art true, and teachest the way of God in truth: and neither carest thou for any man. For thou regardest not the person of men: Tell us therefore what dost thou think: Is it lawful to give tribute to Caesar, or not?"

A smooth and fraudulent interrogation, which provokes the responder to fear God more than Caesar, and to say that tributes ought not to be paid, so that the Herodians hearing this might immediately hold him as the leader of a sedition against the Romans.

(Verse 18.) "But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites?"

The first virtue of the responder is to know the mind of the interrogators, and to call them not disciples, but tempters.

A hypocrite therefore is so called, who is one thing and simulates another, that is, acts one way in deed, and pretends another in voice.

(Verse 19.) "Show me the coin of the tribute. And they offered him a penny."

Sapientia semper sapienter agit, ut suis potissimum tentatores sermonibus confutentur.

Ostendite, inquit, mihi denarium, hoc est, genus nummi, quod pro decem nummis imputabatur, et habebat imaginem Caesaris.

(Vers. 20.) 179 Et ait illis Jesus: Cujus est imago haec, et superscriptio?

Qui putant interrogationem Salvatoris ignorantiam esse, et non dispensationem, discant ex praesenti loco, quod utique potuerit scire Jesus cujus imago esset in nummo; sed interrogat, ut ad sermonem eorum competenter respondeat.

(Vers. 21.) Dicunt ei: Caesaris. Tunc ait illis: Reddite ergo quae sunt Caesaris Caesari; et quae sunt Dei Deo.

Caesarem non putemus Augustum, sed Tiberium significari privignum ejus, qui in locum successit ipsius, sub quo passus est Dominus.

Omnes autem reges Romani a primo Caio Caesare, qui imperium arripuerat, Caesares appellati sunt [Al. appellantur].

Porro quod ait: Reddite quae sunt Caesaris Caesari, id est, nummum tributum, et pecuniam: et quae sunt Dei Deo, decimas primitias, et oblationes, ac victimas sentiamus: quomodo et ipse reddidit tributa pro se et Petro (Matth. XVII); et Deo reddidit quae Dei sunt, Patris faciens voluntatem (Joan. VI).

(Vers. 22.) Et audientes, mirati sunt. Qui credere debuerant ad tantam sapientiam, mirati sunt quod calliditas eorum insidiandi non invenisset locum.

Et relicto eo, abierunt. Infidelitatem cum miraculo pariter reportantes.

(Vers. 23.) In illo die accesserunt ad eum Sadducaei, qui dicunt non esse resurrectionem.

Duae haereses erant in Judaeis: una Pharisaeorum, altera Sadducaeorum.

Pharisaei traditionum et observationum, quas illi δευτερώσεις vocant, justitiam praeferebant; unde et divisi vocabantur a populo.

Sadducaei autem, qui interpretantur justi, et ipsi vindicabant sibi quod non erant: prioribus et corporis et animae resurrectionem credentibus, confitentibusque, et angelos, et spiritum: sequentes (juxta Acta apostolorum) omnia denegabant (Act. IV).

Istae sunt duae domus, de quibus Isaias manifestius docet, quod offensurae sint in lapidem scandali (Isai. VIII).

(Vers. 24 seqq.) Et interrogaverunt eum, dicentes: Magister, Moyses dixit: Si quis mortuus fuerit 180 non habens filium, ut ducat frater ejus uxorem illius, et suscitet semen fratri suo.

Wisdom always acts wisely, so that the tempters might be confuted chiefly by their own words.

"Show me," he says, "a penny," that is, the kind of coin which was imputed for ten coins, and had the image of Caesar.

(Verse 20.) "And Jesus saith to them: Whose image is this, and the inscription?"

Let those who think the interrogation of the Savior to be ignorance and not a dispensation, learn from the present place, that Jesus could certainly have known whose image was on the coin; but he asks, that he might respond competently to their speech.

(Verse 21.) "They say to him: Caesar's. Then he saith to them: Render therefore the things that are Caesar's to Caesar; and the things that are God's to God."

Let us not think that Caesar means Augustus, but Tiberius his stepson, who succeeded in his place, under whom the Lord suffered.

Moreover, all the Roman kings from the first Gaius Caesar, who had seized the empire, were called Caesars.

Furthermore, what he says: "Render the things that are Caesar's to Caesar," that is, the tribute coin and money: "and the things that are God's to God," let us understand as tithes, first-fruits, and oblations, and victims: just as he himself rendered tributes for himself and Peter (Matt. 17); and rendered to God the things that are God's, doing the will of the Father (John 6).

(Verse 22.) "And hearing this, they wondered." Those who ought to have believed at such great wisdom, wondered that their cleverness of ensnaring had not found a place.

"And leaving him, they went their way." Carrying back infidelity along with the miracle.

(Verse 23.) "That day there came to him the Sadducees, who say there is no resurrection."

There were two heresies among the Jews: one of the Pharisees, the other of the Sadducees.

The Pharisees preferred the justice of traditions and observations, which they call deuterōseis [secondary laws]; whence they were also called "the divided" by the people.

But the Sadducees, who are interpreted as "the just," also claimed for themselves what they were not: the former believing in and confessing the resurrection of both body and soul, and angels and spirit: the latter (according to the Acts of the Apostles) denied all these things (Acts 4).

These are the two houses of which Isaiah more clearly teaches that they were to stumble against the stone of stumbling (Isa. 8).

(Verse 24 ff.) "And they asked him, saying: Master, Moses said: If a man die having no son, that his brother should marry his wife, and raise up seed to his brother."

Erant autem apud nos septem fratres: et primus, uxore ducta, defunctus est, et non habens semen, reliquit uxorem suam fratri suo. Similiter secundus et tertius usque ad septimum. Novissime autem omnium et mulier defuncta est.

Qui resurrectionem corporum non credebant, et animam putabant interire cum corporibus, recte istiusmodi fingunt fabulam, quae deliramenti arguat eos, qui resurrectionem asserant mortuorum.

Potest autem fieri, ut vere in gente eorum aliquando hoc acciderit.

(Vers. 28.) In resurrectione ergo cujus erit de septem uxor? Omnes enim habuerunt eam.

Turpitudinem fabulae opponunt, ut resurrectionis denegent veritatem.

(Vers. 29.) Respondens autem Jesus, ait illis: Erratis, nescientes Scripturas, neque virtutem Dei.

Propterea errant, quia Scripturas nesciunt: et quia Scripturas ignorant, consequenter nesciunt virtutem Dei, hoc est, Christum, qui est Dei virtus, et Dei sapientia (I Cor. I).

(Vers. 30.) In resurrectione enim neque nubent, neque nubentur; sed sunt sicut angeli Dei in coelo.

Latina consuetudo Graeco idiomati non respondet. Nubere enim proprie dicuntur mulieres, et viri uxores ducere; sed nos simpliciter dictum intelligamus, quod nubere de viris, et nubi de uxoribus scriptum sit.

Si in resurrectione non nubent, neque nubentur resurgent ergo corpora, quae possunt nubere et nubi.

Nemo quippe dicit de lapide et arbore, et his rebus, quae non habent membra genitalia, quod non nubant, neque nubentur; sed de his quae cum possunt nubere, tamen alia ratione non nubunt.

Quod autem infertur: Sed sunt sicut angeli Dei in coelo. spiritualis repromittitur conversatio.

(Vers. 31 seqq.) De resurrectione autem mortuorum non legistis quod dictum est a Deo, dicente vobis: Ego sum Deus Abraham, et Deus Isaac, et Deus Jacob: Non est Deus mortuorum, sed viventium.

Et audientes turbae mirabantur de doctrina ejus. Ad comprobandam resurrectionis veritatem, multo aliis manifestioribus 181 exemplis uti potuit, e quibus est illud: Suscitabuntur mortui, et resurgent qui in sepulcris sunt (Isai. XXVI, 19).

Et in alio loco: Multi dormientium de terrae pulvere consurgent: alii in vitam, et alii in opprobrium et confusionem aeternam (Dan. XII, 2).

"Now there were with us seven brethren: and the first having married a wife, died, and having no seed, left his wife to his brother. In like manner the second, and the third, even to the seventh. And last of all the woman died also."

Those who did not believe in the resurrection of bodies, and thought the soul perished with the bodies, rightly feign a fable of this sort, which might argue those of delirium who assert the resurrection of the dead.

It can, however, happen that this truly occurred at some time in their nation.

(Verse 28.) "In the resurrection therefore whose wife shall she be of the seven? For they all had her."

They oppose the foulness of the fable, that they might deny the truth of the resurrection.

(Verse 29.) "But Jesus answering, said to them: You err, not knowing the Scriptures, nor the power of God."

Therefore they err, because they do not know the Scriptures: and because they are ignorant of the Scriptures, consequently they do not know the power of God, that is, Christ, who is the power of God and the wisdom of God (1 Cor. 1).

(Verse 30.) "For in the resurrection they shall neither marry nor be married; but are as the angels of God in heaven."

Latin custom does not correspond to the Greek idiom. For "to marry" (nubere) is properly said of women, and men "to take wives" (uxores ducere); but let us understand the statement simply, that "to marry" is written of men, and "to be married" of wives.

If in the resurrection they shall neither marry nor be married, then bodies shall rise again, which are able to marry and be married.

For no one says of a stone or a tree, or those things which do not have genital members, that they do not marry nor are married; but of those which, although they can marry, yet for another reason do not marry.

But as to what is added: "But they are as the angels of God in heaven," a spiritual conversation is promised.

(Verse 31 ff.) "And as concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living."

And the multitudes hearing it, were in admiration at his doctrine. To prove the truth of the resurrection, he could have used many other more manifest examples, among which is that one: "The dead shall be raised up, and they that are in the sepulchers shall rise again" (Isa. 26:19).

And in another place: "Many of those that sleep in the dust of the earth shall awake: some unto life, and others unto reproach and eternal confusion" (Dan. 12:2).

Quaeritur itaque, quid sibi voluerit Dominus hoc praeferre testimonium, quod videtur ambiguum, vel non satis ad resurrectionis pertinens veritatem: Ego sum Deus Abraham, et Deus Isaac, et Deus Jacob; et quasi, hoc prolato, probaverit quod volebat, statim intulerit: Non est Deus mortuorum, sed viventium.

Cujus rei turbae quoque circumstantes, mysterium cognoscentes, admiratae sunt de doctrina et responsis illius.

Supra diximus Sadducaeos, nec angelum, nec spiritum, nec resurrectionem corporum confitentes, animarum quoque interitum praedicasse.

Hi quinque tantum libros Moysis recipiebant, prophetarum vaticinia respuentes. Stultum ergo erat inde proferre testimonia, cujus auctoritatem non sequebantur.

Porro ad aeternitatem animarum probandam de Moyse ponit exemplum: Ego sum Deus Abraham, et Deus Isaac, et Deus Jacob (Exod. III, 6). statimque infert: Non est mortuorum Deus, sed viventium; ut cum probaverit animas permanere post mortem (neque enim poterat fieri, ut eorum esset Deus, qui nequaquam subsisterent), consequenter introduceretur et corporum resurrectio, quae cum animabus bona malave gesserunt.

Hunc locum plenius in extrema parte primae Epistolae ad Corinthios Paulus apostolus exsequitur (I Cor. XV).

(Vers. 34 seqq.) 182 Pharisaei autem audientes quod silentium imposuisset Sadducaeis, convenerunt in unum: et interrogavit eum unus ex eis legis doctor, tentans eum: Magister, quod est mandatum magnum in lege?

Ait illis Jesus: Diliges Dominum Deum tuum ex toto corde tuo, et in tota anima tua, et in tota mente tua: hoc est maximum et primum mandatum. Secundum autem simile est huic: Diliges proximum tuum sicut teipsum. In his duobus mandatis universa lex pendet et prophetae.

Quod de Herode et Pontio Pilato legimus, in Domini nece eos fecisse concordiam, hoc etiam nunc de Pharisaeis cernimus et Sadducaeis, qui inter se contrarii sunt, sed ad tentandum Jesum pari mente consentiunt.

Qui ergo jam supra in ostensione denarii fuerant confutati, et adversae partis factionem viderant subrutam, debuerant exemplo moneri, ne ultra molirentur insidias: sed malevolentia et livor nutrit impudentiam.

It is asked, therefore, why the Lord wished to prefer this testimony, which seems ambiguous, or not sufficiently pertaining to the truth of the resurrection: "I am the God of Abraham, and the God of Isaac, and the God of Jacob"; and as if, this having been brought forward, he had proved what he wished, he immediately added: "He is not the God of the dead, but of the living."

At which thing the multitudes standing around, knowing the mystery, wondered at his doctrine and responses.

Above we said that the Sadducees, confessing neither angel, nor spirit, nor the resurrection of bodies, also preached the destruction of souls.

These received only the five books of Moses, rejecting the prophecies of the prophets. It was therefore foolish to bring forward testimonies from there, whose authority they did not follow.

Furthermore, to prove the eternity of souls, he places an example from Moses: "I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Exod. 3:6); and immediately adds: "He is not the God of the dead, but of the living"; so that when he had proved that souls remain after death (for it could not be that he was the God of those who in no way existed), consequently the resurrection of bodies would also be introduced, which performed good or evil things with the souls.

The Apostle Paul follows this place more fully in the latter part of the first Epistle to the Corinthians (1 Cor. 15).

(Verse 34 ff.) "But the Pharisees hearing that he had silenced the Sadducees, came together: and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment in the law?"

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: this is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets."

What we read of Herod and Pontius Pilate, that they made agreement in the death of the Lord, this we also now see of the Pharisees and Sadducees, who are contrary among themselves, but with equal mind consent to tempting Jesus.

Those, therefore, who had already been confuted above in the showing of the penny, and had seen the faction of the adverse party subverted, ought to have been warned by the example, lest they should further plot snares: but malevolence and envy nourish impudence.

Interrogat unus ex legis doctoribus, non scire desiderans, sed tentans, an interrogatus nosset quod interrogabatur, quod sit majus mandatum: non de mandatis interrogans, sed quod sit primum magnumque mandatum; ut cum omnia quae Deus mandaverit magna sint: quidquid ille responderit, occasionem habeat calumniandi, aliud asserens magnum esse de pluribus.

Quicumque igitur novit et interrogat non voto discendi, sed studio cognoscendi, an noverit ille qui responsurus est, in similitudinem Pharisaeorum non quasi discipulus, sed quasi tentator accedit.

One of the doctors of the law asks, not desiring to know, but tempting, whether the one interrogated knew what he was asked, which was the greater commandment: not asking about the commandments, but what is the first and great commandment; so that since all things which God has commanded are great, whatever he should respond, he might have an occasion of calumniating, asserting another to be the great one out of many.

Whoever, therefore, knows and asks, not with a vow of learning, but with a study of knowing whether he who is about to respond knows, approaches in the likeness of the Pharisees, not as a disciple, but as a tempter.

LIBER QUARTUS.

(Vers. 41 seqq.) 183 Congregatis autem Pharisaeis, interrogavit eos Jesus, dicens: Quid vobis videtur de Christo, cujus filius est? Dicunt ei: David. Ait illis: Quomodo ergo David in Spiritu vocat eum Dominum, dicens: Dixit Dominus Domino meo, Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum? Si ergo David vocat eum Dominum, quomodo filius ejus est?

Qui ad tentandum Jesum fuerant congregati, et veritatem fraudulenta interrogatione capere nitebantur, occasionem praebuerunt confutationis suae.

Interroganturque [Al. Interrogatur] de Christo cujus filius sit. Interrogatio Jesu nobis proficit usque hodie contra Judaeos.

Et hi enim qui confitentur Christum esse venturum, hominem simplicem et sanctum virum asserunt de genere David.

Interrogemus ergo eos docti a Domino: si simplex homo est, et filius tantum David: quomodo David vocet eum Dominum suum: non erroris incerto, nec propria voluntate: sed in [Al. tacet in] Spiritu sancto.

Testimonium autem quod posuit, de centesimo nono Psalmo sumptum est.

Dominus igitur David vocatur, non secundum id quod de eo natus est, sed juxta id quod natus ex Patre semper fuit, praeveniens ipsum carnis suae Patrem.

Judaei ad deludendam interrogationis veritatem frivola multa confingunt, vernaculum Abrahae asserentes, cujus fuerit filius Damascus Eliezer: et ex ipsius persona scriptum psalmum, quod post caedem quinque regum, Dominus Deus Domino suo dixerit Abrahae: Sede ad dexteram meam, donec ponam inimicos tuos scabellum pedum tuorum (Genes. XIV).

Quos interrogemus: Quomodo Deus dixerit Abrahae ea quae sequuntur: Tecum principium in die virtutis tuae in splendoribus sanctorum, ex utero ante Luciferum genui te; et: Juravit Dominus, et non poenitebit eum; tu es sacerdos in aeternum, 184 secundum ordinem Melchisedec?

Et respondere cogamus, quomodo Abraham ante Luciferum genitus sit; et sacerdos fuerit secundum ordinem Melchisedec: pro quo Melchisedec obtulerit panem et vinum, et a quo decimas praedae acceperit.

BOOK FOUR.

(Verse 41 ff.) "But the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ, whose son is he? They say to him: David's." He saith to them: How then doth David in spirit call him Lord, saying: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool?" "If David then call him Lord, how is he his son?"

Those who had been gathered together to tempt Jesus, and were striving to catch the truth with a fraudulent interrogation, provided an occasion for their own confutation.

And they are interrogated about Christ, whose son he is. Jesus' interrogation profits us even to this day against the Jews.

For even these who confess that Christ is to come, assert him to be a simple man and a holy man from the race of David.

Let us therefore interrogate them, being taught by the Lord: if he is a simple man, and only the son of David, how does David call him his Lord: not by the uncertainty of error, nor by his own will, but in the Holy Spirit.

Moreover, the testimony which he placed is taken from the hundred and ninth Psalm.

Therefore he is called the Lord of David, not according to that which he was born of him, but according to that which, born of the Father, he always was, preceding his own Father of the flesh.

The Jews, to elude the truth of the interrogation, feign many frivolous things, asserting a home-born servant of Abraham, whose son was Damascus Eliezer; and that the psalm was written from his person, because after the slaughter of the five kings, the Lord God said to his lord Abraham: "Sit at my right hand, until I put thy enemies as a footstool for thy feet" (Gen. 14).

Whom let us interrogate: How could God have said to Abraham those things which follow: "With thee is the principality in the day of thy strength in the brightness of the saints, from the womb before the day-star I begot thee"; and: "The Lord hath sworn, and he will not repent: thou art a priest for ever, according to the order of Melchisedec"?

And let us compel them to answer, how Abraham was begotten before the day-star; and was a priest according to the order of Melchisedec: for which Melchisedec he offered bread and wine, and from whom he received tithes of the spoil.

(Vers. 46.) Et nemo poterat ei respondere verbum: neque ausus fuit quisquam ex illa die eum amplius interrogare.

Pharisaei et Sadducaei quaerentes occasionem calumniae, et verbum aliquod invenire, quod pateret insidiis, quia in sermonibus confutati sunt, ultra non interrogant, sed apertissime comprehensum, Romanae tradunt potestati.

Ex quo intelligimus venena invidiae posse quidem superari, sed difficile conquiescere.

(Cap. XXIII.---Vers. 1 seqq.) Tunc Jesus locutus est ad turbas et ad discipulos suos, dicens: Super cathedram Moysi sederunt Scribae et Pharisaei: omnia ergo quaecumque dixerint vobis, servate et facite: secundum opera vero eorum nolite facere. Dicunt enim, et non faciunt.

Quid mansuetius, quid benignius Domino? Tentatur a Pharisaeis, confringuntur insidiae eorum, et secundum Psalmistam: Sagittae parvulorum factae sunt plagae eorum (Psal. LXIII, 8), e nihilominus propter sacerdotii et nominis dignitatem, hortatur populos ut subjiciantur eis, non opera, sed doctrinam considerantes.

Quod autem ait: Super cathedram Moysi sederunt Scribae et Pharisaei: per cathedram doctrinam Legis ostendit.

Ergo et illud quod dicitur in Psalmo: In cathedra pestilentiae non sedit (Psal. I, 1). Et: Cathedras vendentium columbas evertit (Supra XXI; Mar. XI) doctrinam debemus accipere.

(Vers. 4.) Alligant autem onera gravia et importabilia, et imponunt in humeros hominum; digito autem suo nolunt ea movere.

Hoc generaliter adversus omnes magistros, qui gravia jubent, et minora non faciunt.

Notandum autem 185 quod et humeri, et digitus, et onera, et vincula, quibus alligantur onera, spiritualiter intelligenda sunt.

(Vers. 5.) Omnia opera sua faciunt, ut videantur ab hominibus.

Quicumque igitur ita facit quodlibet, ut videatur ab hominibus, Scriba et Pharisaeus est.

(Vers. 6.) Dilatant enim phylacteria sua, et magnificant fimbrias. Amant autem primos recubitus in coenis, et primas cathedras in synagogis, et salutationes in foro, et vocari ab hominibus Rabbi.

Vae nobis miseris, ad quos Pharisaeorum vitia transierunt. Dominus cum dedisset mandata Legis per Moysen, ad extremum intulit: Ligabis ea in manu tua, et erunt immota ante oculos tuos (Deut. VI, 8).

(Verse 46.) "And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions."

The Pharisees and Sadducees, seeking an occasion of calumny, and to find some word which might lie open to snares, because they were confuted in their speeches, interrogate no further, but having most openly apprehended him, deliver him to the Roman power.

From which we understand that the poisons of envy can indeed be overcome, but with difficulty can they be at rest.

(Chapter XXIII. — Verse 1 ff.) "Then Jesus spoke to the multitudes and to his disciples, saying: The Scribes and the Pharisees have sitten on the chair of Moses: all things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not." For they say, and do not."

What is more gentle, what more benign than the Lord? He is tempted by the Pharisees, their snares are broken, and according to the Psalmist: "The arrows of children are made their wounds" (Ps. 63:8), and nevertheless because of the dignity of the priesthood and the name, he exhorts the peoples that they be subject to them, considering not their works, but their doctrine.

But as to what he says: "The Scribes and the Pharisees have sitten on the chair of Moses," by the chair he shows the doctrine of the Law.

Therefore also that which is said in the Psalm: "He hath not sat in the chair of pestilence" (Ps. 1:1). And: "He overthrew the chairs of them that sold doves" (Supra 21; Mark 11), we ought to take as doctrine.

(Verse 4.) "For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them."

This is generally against all masters who command heavy things and do not do the smaller things.

Moreover, it is to be noted that both shoulders, and the finger, and burdens, and bonds, by which the burdens are bound, are to be understood spiritually.

(Verse 5.) "And all their works they do for to be seen by men."

Whoever therefore so does anything, that it may be seen by men, is a Scribe and a Pharisee.

(Verse 6.) "For they make their phylacteries broad, and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi."

Woe to us miserable ones, to whom the vices of the Pharisees have passed. The Lord, when he had given the commandments of the Law through Moses, added at the end: "Thou shalt bind them in thy hand, and they shall be unmoved before thy eyes" (Deut. 6:8).

Et est sensus: Praecepta mea sint in manu tua, ut opere compleantur: sint ante oculos tuos, ut die ac nocte mediteris in eis.

Hoc Pharisaei male interpretantes, scribebant in membranulis Decalogum Moysi, id est decem verba Legis, complicantes ea, et ligantes in fronte, et quasi coronam capitis facientes, ut semper ante oculos moverentur: quod usque hodie Indi, Persae, et Babylonii faciunt: et qui hoc habuerit, quasi religiosus in populis judicatur.

Jusserat quoque aliud Moyses (Num. XV) ut in quatuor angulis palliorum hyacinthinas fimbrias facerent, ad Israelis populum dignoscendum, ut quomodo in corporibus circumcisio signum Judaicae gentis daret, ita et vestis haberet aliquam differentiam.

Superstitiosi magistri captantes auram popularem, atque ex mulierculis sectantes lucra, faciebant grandes fimbrias, et acutissimas in eis spinas ligabant, ut videlicet ambulantes et sedentes interdum pungerentur, et quasi hac admonitione retraherentur ad officia Domini, et ministeria servitutis ejus.

Quia ergo dixerat Dominus: Omnia opera sua faciunt, ut videantur 186 ab hominibus; quod generaliter accusarat, nunc per partes dividit.

Pictatiola illa Decalogi, phylacteria vocabant: quod quicumque habuisset ea, quasi ob custodiam et monimentum sui haberet: non intelligentibus Pharisaeis quod haec in corde portanda sint, non in corpore: alioquin et armaria, et arcae habent libros, et notitiam Dei non habent.

Hoc apud nos superstitiosae mulierculae, in parvulis Evangeliis, et in crucis ligno, et istiusmodi rebus (quae habent quidem zelum Dei, sed non juxta scientiam) (Rom. X) usque hodie ... [truncated]

(Vers. 8 seq.) Vos autem nolite vocari Rabbi: Unus est enim magister vester: omnes autem vos fratres estis. Et patrem nolite vocare vobis super terram: Unus est enim Pater vester, qui in coelis est. Nec vocemini magistri: quia magister vester unus est, Christus. Qui major est vestrum, erit minister vester. Qui autem se exaltaverit, humiliabitur, et qui se humiliaverit, exaltabitur.

Nec magister, nec pater vocandus est alius, nisi Deus Pater et Dominus noster Jesus Christus. Pater, quia ex ipso sunt omnia. Magister, quia per ipsum omnia: vel quoniam per dispensationem carnis ejus, 185 omnes reconciliati sumus Deo.

Quaeritur quare adversum hoc praeceptum, doctorem gentium Apostolus se esse dixerit (II Cor. V; Coloss. I); aut quomodo vulgato sermone, maxime in Palaestina et Aegypti monasteriis se invicem Patres vocent?

Quod sic solvitur: Aliud esse natura patrem vel magistrum, aliud indulgentia.

And the sense is: Let my precepts be in thy hand, that they may be fulfilled in work: let them be before thy eyes, that thou mayest meditate on them day and night.

This the Pharisees interpreting badly, wrote the Decalogue of Moses, that is, the ten words of the Law, on small parchments, folding them and binding them on the forehead, and making as it were a crown for the head, so that they might always be moved before their eyes: which even to this day the Indians, Persians, and Babylonians do: and whoever has this is judged as it were religious among the peoples.

Moses had also commanded another thing (Num. 15), that at the four corners of their cloaks they should make hyacinth-colored fringes, to distinguish the people of Israel, so that just as circumcision gave a sign of the Jewish nation in their bodies, so also their garment should have some difference.

Superstitious masters, catching the popular breeze and seeking gains from little women, made large fringes, and bound very sharp thorns in them, so that forsooth walking and sitting they might sometimes be pricked, and as it were by this admonition be drawn back to the duties of the Lord and the ministries of his service.

Because therefore the Lord had said: "All their works they do for to be seen by men"; what he had accused generally, he now divides by parts.

Those little slips of the Decalogue they called phylacteries: because whoever had them, had them as it were for the guard and monument of himself: the Pharisees not understanding that these things are to be carried in the heart, not in the body: otherwise even armories and chests have books, and do not have the knowledge of God.

This among us superstitious little women do with small Gospels, and with the wood of the cross, and things of this sort (which have indeed a zeal for God, but not according to knowledge) (Rom. 10) even to this day...

(Verse 8 seq.) "But be not you called Rabbi: for one is your master: and all you are brethren. And call none your father upon earth: for one is your Father, who is in heaven. Neither be ye called masters: for one is your master, Christ. He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted."

Neither master, nor father is another to be called, except God the Father and our Lord Jesus Christ. Father, because from him are all things. Master, because through him are all things: or because through the dispensation of his flesh, we are all reconciled to God.

It is asked why, against this precept, the Apostle said that he was a teacher of the Gentiles (2 Cor. 5; Col. 1); or how in common speech, especially in Palestine and the monasteries of Egypt, they call each other Fathers?

Which is thus solved: That it is one thing to be a father or master by nature, another by indulgence.

Nos si hominem patrem vocamus, honorem aetati deferimus, non auctorem nostrae ostendimus vitae. Magister quoque dicitur ex consortio veri magistri.

Et ne infinita replicem, quomodo unus per naturam Deus et unus Filius, non praejudicat caeteris ne per adoptionem dii [Al. dei] vocentur, et filii: ita et unus et pater et magister, non praejudicat aliis, ut abusive appellentur patres et magistri.

(Vers. 13, 14.) Vae autem vobis, Scribae et Pharisaei hypocritae, quia clauditis regnum coelorum ante homines. Vos [Al. ipsi] enim non intratis, nec introcuntes sinitis intrare.

Vae vobis, Scribae et Pharisaei hypocritae, quia comeditis domus viduarum, orationes longas orantes, propter hoc amplius accipietis judicium.

Habentes Scribae et Pharisaei Legis Prophetarumque notitiam, sciunt Christum esse Filium Dei: non ignorant natum esse de Virgine; sed dum praedam de subjecta sibi plebe appetunt, nec ipsi introeunt regna coelorum, nec eos qui poterant, intrare permittunt.

Hoc est quod in Osee propheta arguit: Absconderunt Sacerdotes viam, interfecerunt Sicimam (Osee VI, 9). Et rursum: Sacerdotes non dixerunt, ubi est Dominus (Osee IV)?

Vel certe omnis magister qui scandalizat malis operibus discipulos suos, claudit ante eos regnum coelorum.

(Vers. 15.) Vae vobis, Scribae et Pharisaei hypocritae, quia circuitis mare et aridam, ut faciatis unum proselytum: et cum fuerit factus, facitis eum filium gehennae duplo quam vos.

Non eo studio servamus quaesita, quo quaerimus. Scribae et Pharisaei totum lustrantes orbem, propter negotiationes, vel diversa lucra tam a discipulis captanda, quam per imaginem sanctitatis, studium [Al. studii] habebant de gentibus facere proselytum, id est, advenam, et incircumcisum miscere populo Dei.

Sed qui ante, dum esset ethnicus, simpliciter errabat, et erat semel filius gehennae, videns 186 magistrorum vitia, et intelligens destruere eos opere, quod verbis docebant, revertitur ad vomitum suum: et gentilis factus, quasi praevaricator, poena majori dignus erit.

Filius autem vocatur gehennae, quomodo filius perditionis, et filius hujus saeculi. Unusquisque enim cujus opera agit, ejus filius appellatur.

(Vers. 16 seq.) Vae vobis, duces caeci, quia dicitis: quicumque juraverit per templum, nihil est: qui autem juraverit in auro templi, debitor est. Stulti et caeci, quid enim majus est, aurum, an templum quod sanctificat aurum?

We, if we call a man father, defer honor to his age, we do not show him as the author of our life. A master also is so called from the fellowship of the true master.

And lest I should replicate infinite things, just as one is God by nature and one Son, which does not prejudice others lest by adoption they be called gods and sons: so also the fact that one is father and master does not prejudice others, so that they be called fathers and masters abusively.

(Verse 13, 14.) "But woe to you, Scribes and Pharisees, hypocrites; because you shut the kingdom of heaven against men. For you yourselves do not enter in, and those that are going in, you suffer not to enter.

Woe to you, Scribes and Pharisees, hypocrites; because you devour the houses of widows, praying long prayers: for this you shall receive the greater judgment."

The Scribes and Pharisees having the knowledge of the Law and the Prophets, know that Christ is the Son of God: they are not ignorant that he was born of a Virgin; but while they seek prey from the people subject to them, neither do they themselves enter the kingdoms of heaven, nor do they permit those who were able, to enter.

This is what he argues in the prophet Hosea: "The priests have hidden the way, they have murdered Shechem" (Hos. 6:9). And again: "The priests have not said: Where is the Lord?" (Hos. 4:?).

Or certainly every master who scandalizes his disciples with evil works, shuts the kingdom of heaven before them.

(Verse 15.) "Woe to you, Scribes and Pharisees, hypocrites; because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves."

We do not preserve the things sought with the same study as we seek them. The Scribes and Pharisees, wandering through the whole world for the sake of negotiations, or various gains to be captured as much from disciples as through the image of sanctity, had a study of making a proselyte from the Gentiles, that is, a stranger, and to mix an uncircumcised person with the people of God.

But he who before, while he was an ethnic, simply erred, and was once a son of hell, seeing the vices of the masters, and understanding that they destroy in work what they taught in words, returns to his own vomit: and having become a Gentile, as if a prevaricator, he will be worthy of a greater punishment.

But he is called a son of hell, just as the son of perdition, and the son of this world. For each one is called the son of him whose works he performs.

(Verse 16 seq.) "Woe to you, blind guides, that say: Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple, is a debtor. Ye foolish and blind, for whether is greater, the gold, or the temple that sanctifieth the gold?

Et quicumque juraverit in altari, nihil est: quicumque autem juraverit in dono, quod est super illud, debet. Caeci, quid enim majus est, donum, an altare quod sanctificat donum?

Qui ergo jurat in altari, jurat in eo, et in omnibus quae super illud sunt. Et quicumque juraverit in templo, jurat in illo, et in eo qui habitat in ipso. Et qui jurat in coelo, jurat in throno Dei, et in eo qui sedet super eum.

Supra, ut nobis visum est, exposuimus quid significaret traditio Pharisaeorum, dicentium: Donum quodcumque est ex me, tibi proderit: nunc duplex, et ad unam avaritiae occasionem trahens, Pharisaeorum traditio condemnatur, ut arguantur cuncta pro lucro facere, et non pro timore Dei.

Sicut enim in phylacteriis et fimbriis dilatatis opinio sanctitatis captabat gloriam, et per occasionem gloriae quaerebat lucra: sic alia traditionis inventa stropha, impietatis arguit praeceptores.

Si quis in contentione, seu in aliquo jurgio, vel in causae ambiguo, jurasset in templo, et postea convictus esset mendacii, non tenebatur criminis reus [Al. ejus].

Sin autem jurasset in auro et pecunia, quae in templo sacerdotibus offerebatur, statim id in quo juraverat, cogebatur exsolvere.

Rursum: Si quis jurasset in altari, perjurii reum nemo tenebat [Al. retinebat]: sin autem perjurasset in dono, vel in oblationibus, hoc est, in hostiis, in victimis, et in simila et caeteris, quae offeruntur Deo super altare, haec studiosissime repetebantur [Al. repetebant].

Arguit ergo eos Dominus, et stultitiae et fraudulentiae, quod multo majus sit templum quam aurum, quod sanctificatur a templo, et altare quam hostiae, quae 187 sanctificantur ab altari.

Totum autem faciebant, non ob Dei timorem, sed ob divitiarum cupiditatem.

(Vers. 23.) Vae vobis, Scribae et Pharisaei hypocritae, quia decimatis mentham et anethum et cyminum, et reliquistis quae graviora sunt Legis, judicium, et misericordiam, et fidem. Haec oportuit facere, et illa non omittere.

Multa in Lege praecepta sunt, quae typos praeferunt futurorum. Alia vero aperta sunt juxta Psalmistam, dicentem: Mandatum Domini lucidum, illuminans oculos (Psal. XVIII, 9), quae statim opera desiderant. Verbi gratia: Non adulterabis: non furtum facies: non testimonium falsum dices, etc.

And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, is a debtor. Ye blind, for whether is greater, the gift, or the altar that sanctifieth the gift?"

He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it. And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it. And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon."

Above, as it seemed to us, we exposed what the tradition of the Pharisees meant, saying: "Whatever gift is from me, shall profit thee"; now a twofold tradition, and drawing to one occasion of avarice, is condemned in the Pharisees, that they may be argued of doing all things for gain, and not for the fear of God.

For just as in the phylacteries and enlarged fringes the opinion of sanctity was catching glory, and through the occasion of glory was seeking gains: so another artifice invented by tradition argues the impious teachers.

If anyone in a contention, or in some dispute, or in the ambiguity of a cause, had sworn by the temple, and afterwards had been convicted of a lie, he was not held guilty of the crime.

But if he had sworn by the gold and money which was offered to the priests in the temple, he was immediately compelled to pay that in which he had sworn.

Again: if anyone had sworn by the altar, no one held him guilty of perjury: but if he had perjured by the gift, or in the oblations, that is, in the hosts, in the victims, and in the fine flour and the rest, which are offered to God upon the altar, these things were most studiously demanded.

Therefore the Lord argues them of both folly and fraud, because the temple is much greater than the gold, which is sanctified by the temple, and the altar than the hosts, which are sanctified by the altar.

But they were doing the whole thing, not because of the fear of God, but because of the desire for riches.

(Verse 23.) "Woe to you, Scribes and Pharisees, hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law: judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone."

Many precepts are in the Law which present types of future things. But others are open according to the Psalmist, saying: "The commandment of the Lord is lightsome, enlightening the eyes" (Ps. 18:9), which immediately desire works. For example: "Thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness," etc.

Pharisaei autem, quia praeceperat Dominus (ut interim intellectus mysticos dimittamus) propter alimoniam sacerdotum et Levitarum, quorum pars erat Dominus, omnium rerum offerri in templo decimas; hoc unum habebant studii, ut quae jussa fuerant, comportarentur: caetera quae erant majora, utrum quis faceret, an non, parvipendebant. Et ex hoc itaque capitulo arguit eos avaritiae, quod studiose etiam vilium olerum decimas exigant, et judicium in disceptatione negotiorum, misericordiamque in pauperes, pupillos et viduas, et fidem in Deum, quae magna sunt, praetermittant.

(Vers. 24.) Duces caeci, excolantes culicem, camelum autem glutientes.

Camelum puto esse, secundum sensum praesentis loci, et magnitudinem praeceptorum, judicium, et misericordiam, et fidem. Culicem autem decimas menthae, anethi, cymini, et reliquorum vilium olerum. Haec contra praeceptum Dei, quae magna sunt, devoramus atque negligimus, et opinionem religionis in parvis, quae lucrum habent, diligentiam demonstramus.

(Vers. 25, 26.) Vae vobis, Scribae et Pharisaei hypocritae, quia mundatis quod deforis est calicis et paropsidis, intus autem pleni estis rapina et immunditia. Pharisaee caece, munda prius quod intus est calicis et paropsidis, ut fiat et id quod deforis est mundum.

Diversis verbis, eodem sensu, quo supra, arguit Pharisaeos simulationis atque mendacii, quod aliud ostentent hominibus foris, aliud domi agant. Non quod in calice et paropside eorum superstitio moraretur; sed quod foris hominibus ostenderent sanctitatem, in habitu, in sermone, in phylacteriis, in fimbriis, in orationum longitudine, et caeteris hujusmodi, intrinsecus autem essent vitiorum sordibus pleni.

(Vers. 27, 28.) Vae vobis, Scribae et Pharisaei hypocritae, quia similes estis sepulcris dealbatis, quae a foris parent hominibus speciosa, intus vero plena sunt ossibus mortuorum, et omni spurcitia. Sic et vos a foris quidem paretis hominibus justi: intus autem pleni estis hypocrisi et iniquitate.

Quod in calice et paropside demonstrarat, eo quod foris loti essent, et intrinsecus sordidi, hoc nunc per exemplum sepulcrorum replicat: quod quomodo sepulcra forinsecus lita sunt calce, et ornata marmoribus et auro coloribusque distincta, intus autem plena sunt ossibus mortuorum: sic et perversi magistri, qui alia docent, et alia faciunt, munditiam habitu vestis, et verborum humilitate demonstrant: intus autem pleni sunt omni spurcitia, et libidine.

Denique manifestius hoc ipsum exprimit, inferens: Sic et vos a foris quidem paretis hominibus justi: intus autem pleni estis hypocrisi et iniquitate.

But the Pharisees, because the Lord had commanded (that we may for the time dismiss mystical understandings) that for the nourishment of the priests and Levites, whose portion was the Lord, tithes of all things should be offered in the temple; they had this one study, that those things which had been commanded should be brought together: other things which were greater, whether anyone did them or not, they little valued. And therefore from this chapter he argues them of avarice, because they studiously exact tithes even of vile herbs, and pass over judgment in the discussion of business, and mercy toward the poor, orphans, and widows, and faith in God, which are great things.

(Verse 24.) "Blind guides, who strain out a gnat, and swallow a camel."

I think the camel is, according to the sense of the present place and the magnitude of the precepts, judgment, and mercy, and faith. But the gnat is the tithes of mint, anise, cummin, and the rest of the vile herbs. These things against the precept of God, which are great, we devour and neglect, and we demonstrate diligence for the opinion of religion in small things, which have gain.

(Verse 25, 26.) "Woe to you, Scribes and Pharisees, hypocrites; because you make clean that which is without of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean also."

With different words, in the same sense as above, he argues the Pharisees of simulation and lying, because they show one thing to men outwardly, and do another at home. Not that their superstition lingered in the cup and the dish; but that they showed sanctity outwardly to men, in habit, in speech, in phylacteries, in fringes, in the length of prayers, and other things of this kind, but within they were full of the filth of vices.

(Verse 27, 28.) "Woe to you, Scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity."

What he had demonstrated in the cup and the dish, in that they were washed outwardly and filthy inwardly, he now repeats through the example of sepulchres: that just as sepulchres are smeared with lime on the outside, and adorned with marbles and distinguished with colors and gold, but within are full of dead men's bones: so also perverse masters, who teach one thing and do another, demonstrate cleanness by the habit of dress and the humility of words: but within they are full of all filthiness and lust.

Finally, he expresses this very thing more manifestly, adding: "So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity."

(Vers. 29 seqq.) Vae vobis, Scribae et Pharisaei hypocritae, quia aedificatis sepulcra prophetarum, et ornatis monumenta justorum, et dicitis: Si fuissemus in diebus patrum nostrorum, non fuissemus socii eorum in sanguine prophetarum. Itaque testimonio estis vobismetipsis: quia filii estis eorum qui prophetas occiderunt.

Prudentissimo syllogismo coarguit eos filios esse homicidarum, dum ipsi opinione bonitatis et gloriae in populos, sepulcra aedificant prophetarum, quos majores eorum interfecerunt, et dicunt: Si fuissemus tempore illo, non fecissemus ea quae fecerunt patres nostri.

Hoc autem etiamsi sermone non dicant, opere loquuntur, ex eo quod ambitiose et magnifice aedificent memorias occisorum, quos a patribus suis esse jugulatos non negant.

Et vos implete mensuram patrum vestrorum.

Probato superioribus dictis, quod filii essent homicidarum, et eorum qui prophetas occidissent, nunc concludit quod voluerat, et quasi extremam syllogismi partem ponit. Et vos implete mensuram patrum vestrorum. Quod illis defuit, vos adimplete. Illi interfecerunt servos: vos Dominum crucifigite. Illi prophetas: vos eum qui a prophetis praedicatus est.

(Vers. 33.) Serpentes, genimina viperarum, quomodo fugietis a judicio gehennae?

Hoc ipsum et Joannes Baptista dixerat (Luc. III). Sicut ergo de viperis nascuntur viperae: sic de homicidis patribus, vos, inquit, nati estis homicidae.

(Vers. 34.) Ideo ecce ego mitto ad vos prophetas, et sapientes, et scribas, et ex illis occidetis et crucifigetis, et ex eis flagellabitis in synagogis vestris, et persequemini de civitate in civitatem.

Hoc quod antea dixeramus, Implete mensuram patrum vestrorum, ad personam Domini pertinere, eo quod occidendus esset ab eis, potest et ad discipulos ejus referri, de quibus nunc dicit: Ecce ego mitto ad vos prophetas, et sapientes, et scribas, et ex illis occidetis, et crucifigetis, et flagellabitis in synagogis vestris, et persequemini de civitate in civitatem, ut impleatis mensuram patrum vestrorum. Simulque observa juxta Apostolum scribentem ad Corinthios (I Cor. VII), varia esse dona discipulorum Christi; alios prophetas, qui ventura praedicant; alios sapientes, qui noverint quando debeant proferre sermonem; alios scribas in Lege doctissimos, ex quibus lapidatus est Stephanus, Paulus occisus, crucifixus Petrus, flagellati in Actibus apostolorum discipuli: et persecuti eos sunt de civitate in civitatem; expellentes de Judaea, ut ad gentium populum transmigrarent.

(Verse 29 seqq.) "Woe to you, Scribes and Pharisees, hypocrites; that build the sepulchres of the prophets, and adorn the monuments of the just, and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets."

By a most prudent syllogism he proves them to be the sons of murderers, while they themselves, for the opinion of goodness and glory among the people, build the sepulchres of the prophets, whom their ancestors killed, and say: "If we had been in that time, we would not have done those things which our fathers did."

But even if they do not say this in speech, they speak it in work, from the fact that they ambitiously and magnificently build the memorials of the slain, whom they do not deny to have been slaughtered by their fathers.

"Fill up then the measure of your fathers."

Having proved by the previous words that they were the sons of murderers, and of those who had killed the prophets, he now concludes what he had intended, and as it were puts the last part of the syllogism. "And you fill up the measure of your fathers." What was lacking to them, do you fulfill. They killed the servants; do you crucify the Lord. They the prophets; do you Him who was preached by the prophets.

(Verse 33.) "Serpents, generation of vipers, how will you flee from the judgment of hell?"

John the Baptist had said this same thing (Luke 3). Therefore, just as vipers are born from vipers: so from murderous fathers, he says, you have been born murderers.

(Verse 34.) "Therefore behold I send to you prophets, and wise men, and scribes: and some of them you will put to death and crucify, and some of them you will scourge in your synagogues, and persecute from city to city."

That which we had said before, "Fill up the measure of your fathers," as pertaining to the person of the Lord, because he was to be killed by them, can also be referred to his disciples, of whom he now says: "Behold I send to you prophets, and wise men, and scribes: and some of them you will put to death, and crucify, and scourge in your synagogues, and persecute from city to city," that you may fill up the measure of your fathers. And at the same time observe according to the Apostle writing to the Corinthians (1 Cor. 7), that the gifts of the disciples of Christ are various; some are prophets, who preach things to come; others wise men, who know when they ought to bring forth a word; others scribes most learned in the Law, from whom Stephen was stoned, Paul killed, Peter crucified, the disciples scourged in the Acts of the Apostles: and they persecuted them from city to city; expelling them from Judea, that they might migrate to the people of the Gentiles.

(Vers. 35, 36.) Ut veniat super vos omnis sanguis justus, qui effusus est super terram, a sanguine Abel justi usque ad sanguinem Zachariae filii Barachiae, quem occidistis inter templum et altare. Amen dico vobis, venient haec omnia super generationem istam.

De Abel nulla est ambiguitas, quin is sit quem Cain frater ejus occiderit. Justus autem non solum ex Domini nunc sententia, sed ex Genesis testimonio comprobatur (Genes. IV), ubi accepta ejus a Deo narrantur munera. Quaerimus quis iste sit Zacharias filius Barachiae, quia multos legimus Zacharias. Et ne libera nobis tribueretur erroris facultas, additum est: quem occidistis inter templum et altare. In diversis diversa legi, et debeo singulorum opiniones ponere. Alii Zachariam filium Barachiae dicunt, qui in duodecim prophetis undecimus est, patrisque in eo nomen consentiat [Al. consentit]; sed ubi occisus sit inter templum et altare Scriptura non loquitur: maxime cum temporibus ejus vix ruinae templi fuerint. Alii Zachariam patrem Joannis intelligi volunt, ex quibusdam apocryphorum somniis approbantes, quod propterea occisus sit, quia Salvatoris praedicarit [Al. praedicaret] adventum. Hoc quia de Scripturis non habet auctoritatem, eadem facilitate contemnitur, qua probatur. Alii istum volunt Zachariam, qui occisus est a Joas rege Judae inter templum et altare, sicut Regum narrat historia. Sed observandum, quod ille Zacharias non sit filius Barachiae, sed filius Joiadae sacerdotis. Unde et Scriptura refert: Non fuit recordatus Joas patris ejus Joiadae, quia sibi fecisset bona (II Paral. XXIV, 22). Cum ergo et Zachariam teneamus, et occisionis consentiat locus, quaerimus quare Barachiae dicatur filius, et non Joiadae? Barachia lingua nostra benedictus Domini dicitur: et sacerdotis Joiadae justitia, Hebraeo sermone demonstratur. In Evangelio quo utuntur Nazaraeni, pro filio Barachiae, filium Joiadae reperimus scriptum. Simpliciores fratres inter ruinas templi et altaris, sive in portarum exitibus, qu...

(Vers. 37.) Jerusalem, Jerusalem, quae occidis prophetas, et lapidas eos qui ad te missi sunt: quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, et noluisti!

Jerusalem, non saxa et aedificia civitatis, sed habitatores vocat, quam plangit patris affectu, sicut et in alio loco legimus, quod videns eam fleverit (Luc. XIX). In eo autem quod dicit: Quoties volui congregare filios tuos, omnes retro prophetas a se missos esse testatur. Gallinae quoque similitudinem congregantis sub alas pullos suos, in cantico Deuteronomii legimus: Sicut aquila protegit nidum suum, et super pullos suos desideravit, expandens alas suas suscepit et tulit super pennas suas (Deut. XXXII, 11).

(Verse 35, 36.) "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. Amen I say to you, all these things shall come upon this generation."

Concerning Abel there is no ambiguity, but that it is he whom his brother Cain killed. And he is proved to be just not only from the present sentence of the Lord, but from the testimony of Genesis (Gen. 4), where his gifts are related to have been accepted by God. We ask who this Zacharias son of Barachias is, because we read of many named Zacharias. And lest a free opportunity of error should be attributed to us, there was added: "whom you killed between the temple and the altar." I have read different things in different places, and I ought to put down the opinions of each. Some say it is Zacharias the son of Barachias, who is the eleventh among the twelve prophets, and the name of the father in him may agree; but where he was killed between the temple and the altar, Scripture does not say: especially since in his times there were scarcely the ruins of the temple. Others wish Zacharias the father of John to be understood, approving from certain dreams of the apocrypha that he was killed for this reason, because he preached the coming of the Savior. This, because it does not have authority from the Scriptures, is condemned with the same facility as it is proved. Others wish this Zacharias to be the one who was killed by Joash the king of Judah between the temple and the altar, as the history of Kings relates. But it is to be observed that that Zacharias is not the son of Barachias, but the son of Jehoiada the priest. Whence also Scripture reports: "Joash did not remember his father Jehoiada, that he had done good to him" (2 Chron. 24:22). Therefore, since we hold both a Zacharias and the place of the killing agrees, we ask why he is called the son of Barachias and not of Jehoiada? Barachias in our language is called "blessed of the Lord": and the justice of Jehoiada the priest is demonstrated in the Hebrew speech. In the Gospel which the Nazarenes use, instead of "son of Barachias," we find written "son of Jehoiada." Simpler brothers among the ruins of the temple and the altar, or in the exits of the gates...

(Verse 37.) "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 doth gather her chickens under her wings, and thou wouldst not!"

Jerusalem, he calls not the stones and buildings of the city, but the inhabitants, whom he laments with the affection of a father, just as we read in another place, that seeing it he wept (Luke 19). Moreover, in that he says: "How often would I have gathered thy children," he witnesses that all the prophets of old were sent by him. We also read the similitude of the hen gathering her chickens under her wings in the song of Deuteronomy: "As the eagle protecteth her nest, and hath desired over her young, spreading her wings she hath received them and borne them upon her feathers" (Deut. 32:11).

(Vers. 38.) Ecce relinquetur vobis domus vestra deserta.

Hoc ipsum ex persona Jeremiae jam ante dixerat: Reliqui domum meam, dimisi haereditatem meam: facta est mihi haereditas mea quasi spelunca hyaenae (Jer. XII, 7, 8). Desertam Judaeorum domum, id est, templum illud, quod fulgebat augustius, oculis comprobamus: quia habitatorem Christum perdidit, et haereditatem praeripere gestiens, occidit haeredem.

(Vers. 39.) Dico enim vobis: non me videbitis amodo, donec dicatis: Benedictus qui venit in nomine Domini.

Ad Jerusalem loquitur, et ad populum Judaeorum. Versiculum autem istum, quo et parvuli atque lactentes in ingressu Jerusalem Domini Salvatoris usi sunt, quando dixerunt: Benedictus qui venit in nomine Domini, osanna in excelsis, sumpsit de centesimo decimo septimo psalmo, qui manifeste de adventu Domini scriptus est. Et quod dicit, hoc vult intelligi: Nisi poenitentiam egeritis (Luc. XIII), et confessi fueritis ipsum me esse, de quo Prophetae cecinerunt, Filium omnipotentis Patris, meam faciem non videbitis. Habent Judaei datum sibi tempus poenitentiae: confiteantur benedictum qui venit in nomine Domini, et Christi ora conspicient.

(Cap. XXIV.---Vers. 1, 2.) Et egressus Jesus de templo, ibat. Et accesserunt discipuli ejus, ut ostenderent ei aedificationes templi. Ipse autem respondens, dixit illis: Videtis haec omnia? Amen dico vobis: non relinquetur hic lapis super lapidem, qui non destruatur.

Juxta historiam manifestus est sensus. Recedente autem Domino de templo, omnia legis aedificia, et compositio mandatorum ita destructa est, ut nihil a Judaeis possit impleri; et capite sublato, universa inter se membra compugnent.

(Vers. 3, 4.) Sedente autem eo super montem Oliveti, accesserunt ad eum discipuli secreto, dicentes: Dic nobis quando haec erunt, et quod signum adventus tui, et consummationis saeculi? Et respondens Jesus, dixit eis: Videte ne quis vos seducat.

Sedet in monte Oliveti, ubi verum lumen scientiae nascebatur, et accedunt ad eum discipuli secreto, qui mysteria et futurorum revelationem nosse cupiebant, et interrogant tria: Quo tempore Jerusalem destruenda sit; quo venturus Christus; quo consummatio saeculi futura sit.

(Vers. 5.) Multi enim venient in nomine meo, dicentes: Ego sum Christus, et multos seducent.

Quorum unus est Simon Samaritanus, quem in Actibus apostolorum legimus, qui se magnam dicebat esse Dei virtutem (Act. VIII), haec quoque inter [Al. et] caetera in suis voluminibus scripta dimittens: Ego sum sermo Dei, ego sum speciosus, ego paracletus, ego omnipotens, ego omnia Dei.

(Verse 38.) "Behold, your house shall be left to you desolate."

This very thing he had already said before from the person of Jeremiah: "I have left my house, I have dismissed my inheritance: my inheritance is become to me as a cave of a hyena" (Jer. 12:7, 8). We prove with our eyes the desolate house of the Jews, that is, that temple which shone most augustly: because it lost the inhabitant Christ, and desiring to snatch away the inheritance, killed the heir.

(Verse 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."

He speaks to Jerusalem, and to the people of the Jews. Moreover, this little verse, which both the little ones and the sucklings used in the entry of the Lord Savior into Jerusalem, when they said: "Blessed is he that cometh in the name of the Lord, hosanna in the highest," he took from the hundred and seventeenth psalm, which was manifestly written concerning the coming of the Lord. And what he says, he wishes to be understood thus: Unless you do penance (Luke 13), and confess that I myself am he of whom the Prophets sang, the Son of the almighty Father, you shall not see my face. The Jews have a time of penance given to them: let them confess him blessed who comes in the name of the Lord, and they shall behold the face of Christ.

(Chapter 24.---Verse 1, 2.) "And Jesus being come out of the temple, went away. And his disciples came to show him the buildings of the temple. 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 destroyed."

According to the history the sense is manifest. Moreover, with the Lord receding from the temple, all the buildings of the law, and the composition of the commandments was so destroyed, that nothing can be fulfilled by the Jews; and the head being taken away, all the members fight among themselves.

(Verse 3, 4.) "And when he was sitting upon 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? And Jesus answering, said to them: Take heed that no man seduce you."

He sits on mount Olivet, where the true light of knowledge was being born, and the disciples come to him privately, who were desiring to know the mysteries and the revelation of things to come, and they ask three things: At what time Jerusalem is to be destroyed; when Christ is to come; when the consummation of the world is to be.

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

One of whom is Simon the Samaritan, whom we read of in the Acts of the Apostles, who was saying that he was the great power of God (Acts 8), leaving these things also among the rest written in his volumes: "I am the word of God, I am beautiful, I am the paraclete, I am almighty, I am all things of God."

Sed et Joannes apostolus in epistola sua loquitur: Audistis quia Antichristus venturus est, nunc autem Antichristi multi sunt (I Joan. II, 18).

Ego reor omnes haeresiarchas, Antichristos esse, et sub nomine Christi ea docere, quae contraria sunt Christo. Nec mirum si aliquos ab his videamus seduci, cum Dominus dixerit: Et multos seducent.

(Vers. 6.) Audituri enim estis praelia, et opiniones praeliorum: videte ne turbemini. Oportet enim haec fieri; sed nondum est finis.

Cum haec igitur fieri viderimus, non putemus diem instare judicii, sed in tempus illud reservari, cujus signum perspicue in consequentibus ponitur.

(Vers. 7, 8.) Consurget enim gens contra gentem, et regnum contra regnum, et erunt pestilentiae et fames, et terraemotus per loca. Haec autem omnia initia sunt dolorum.

Non ambigo et haec quidem juxta litteram futura quae scripta sunt: sed mihi videtur regnum contra regnum, et pestilentia eorum, quorum sermo serpit ut cancer (II Tim. II), et fames audiendi verbum Dei, et commotio universae terrae, et a vera fide separatio, in haereticis magis intelligi, qui contra se invicem dimicantes, Ecclesiae victoriam faciunt.

Quod autem dixit: Haec autem omnia initia sunt dolorum, melius transfertur, parturitionum: ut quasi conceptus quidam adventus Antichristi, non partus intelligatur.

(Vers. 9.) Tunc tradent vos in tribulationem, et occident vos; et eritis odio omnibus gentibus propter nomen meum.

Per apostolos omnium credentium persona signatur, non quo eo tempore apostoli in corpore reperiendi sint.

(Vers. 12, 13.) Et quoniam abundabit iniquitas, refrigescet charitas multorum. Qui autem perseveraverit usque ad finem, hic salvus erit.

Non omnium negavit fidem, sed multorum. Multi enim vocati, pauci vero electi. Nam in apostolis et similibus eorum permansura est charitas, de qua scriptum est: Aquae multae non poterunt exstinguere charitatem (Cant. VIII, 7). Et ipse Paulus: Quis nos separabit a charitate Christi? tribulatio, an angustia, an fames (Rom. VIII, 35)? et reliqua.

(Vers. 14.) Et praedicabitur hoc Evangelium regni in universo orbe, in testimonium omnibus gentibus; et tunc veniet consummatio.

But also the apostle John speaks in his epistle: "You have heard that Antichrist cometh, but now there are many Antichrists" (1 John 2:18).

I think all heresiarchs are Antichrists, and teach under the name of Christ those things which are contrary to Christ. Nor is it a wonder if we see some seduced by these, since the Lord said: "And they will seduce many."

(Verse 6.) "For you shall hear of wars and rumors of wars: see that you be not troubled. For these things must come to pass, but the end is not yet."

When therefore we shall see these things come to pass, let us not think the day of judgment is at hand, but that it is reserved for that time, whose sign is clearly placed in the following things.

(Verse 7, 8.) "For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places. Now all these are the beginnings of sorrows."

I do not doubt that these things which are written will indeed come to pass according to the letter: but it seems to me that kingdom against kingdom, and the pestilence of those whose word spreadeth as a cancer (2 Tim. 2), and the famine of hearing the word of God, and the commotion of the whole earth, and the separation from the true faith, are to be understood rather in the heretics, who fighting against each other, make a victory for the Church.

Moreover, what he said: "Now all these are the beginnings of sorrows," is better translated "of birth-pangs": that a certain conception as it were of the coming of Antichrist may be understood, not the birth.

(Verse 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."

Through the apostles the person of all believers is signified, not that at that time the apostles are to be found in the body.

(Verse 12, 13.) "And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved."

He did not deny the faith of all, but of many. For many are called, but few are chosen. For in the apostles and those like them charity is to remain, of which it is written: "Many waters cannot quench charity" (Cant. 8:7). And Paul himself: "Who shall separate us from the charity of Christ? Shall tribulation? or distress? or famine?" (Rom. 8:35) and the rest.

(Verse 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."

Signum Dominici adventus est, Evangelium in toto orbe praedicari, ut nullus sit excusabilis; quod aut jam completum, aut in brevi cernimus esse complendum. Non enim puto aliquam remansisse gentem, quae Christi nomen ignoret. Et quamquam non habuerit praedicatoren, tamen ex vicinis nationibus opinionem fidei non potest ignorare.

(Vers. 15.) Cum ergo videritis abominationem desolationis, quae dicta est a Daniele propheta, stantem in loco sancto, qui legit, intelligat.

Quando ad intelligentiam provocamur, mysticum monstratur esse quod dictum est. Legimus autem in Daniele hoc modo: Et in dimidio hebdomadis auferetur sacrificium et libamina, et in templo abominatio desolationum erit usque ad consummationem temporis, et consummatio dabitur super solitudinem. De hoc et apostolus loquitur (II Thess. II): quod homo iniquitatis et adversarius elevandus sit contra omne quod dicitur Deus, et colitur; ita ut audeat stare in templo Dei, et ostendere quod ipse sit Deus, cujus adventus secundum operationem Satanae destruat eos, et ad Dei solitudinem redigat, qui se susceperint. Potest autem simpliciter aut de Antichristo accipi, aut de imagine Caesaris, quam Pilatus posuit in templo; aut de Hadriani equestri statua, quae in ipso sancto sanctorum loco usque in praesentem diem stetit. Abominatio quoque, secundum veterem Scripturam, idolum nuncupatur; et idcirco additur, desolationis; quod in desolato templo atque destructo idolum positum sit.

(Vers. 16 seq.) Tunc qui in Judaea sunt, fugiant ad montes; et qui in tecto, non descendat tollere aliquid de domo sua; et qui in agro, non revertatur tollere tunicam suam.

Abominatio desolationis intelligi potest, et omne dogma perversum; quod cum viderimus stare in loco sancto, hoc est, in Ecclesia, et se ostendere Deum, debemus fugere de Judaea ad montes, hoc est, dimissa occidente littera et Judaica pravitate, appropinquare montibus aeternis, de quibus illuminat mirabiliter Deus (Ps. LXXV); et esse in tecto et in domate, quo non possint ignita diaboli jacula pervenire: nec descendere et tollere aliquid de domo conversationis pristinae: nec quaerere quae retrorsum sunt; sed magis serere in agro spiritualium Scripturarum, ut fructus capiamus ex eo.

It is a sign of the Lord's coming, that the Gospel is preached in all the world, so that no one may be excusable; which we see to be either already completed or to be completed in a short time. For I do not think any nation has remained which is ignorant of the name of Christ. And although it may not have had a preacher, yet from neighboring nations it cannot be ignorant of the report of the faith.

(Verse 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."

When we are provoked to understanding, it is shown that what was said is mystical. Moreover, we read in Daniel in this manner: "And in the half of the week the sacrifice and the libations shall be taken away, and in the temple there shall be the abomination of desolations until the consummation of time, and the consummation shall be given upon the solitude." Of this the apostle also speaks (2 Thess. 2): that the man of iniquity and adversary is to be lifted up against all that is called God and is worshipped; so that he dares to stand in the temple of God, and show that he himself is God, whose coming according to the working of Satan may destroy them, and bring back to the solitude of God those who have received him. Moreover, it can be taken simply either concerning Antichrist, or concerning the image of Caesar which Pilate placed in the temple; or concerning the equestrian statue of Hadrian, which in that very place of the holy of holies has stood even to the present day. Also the abomination, according to the ancient Scripture, is called an idol; and for that reason "of desolation" is added, because the idol was placed in a desolate and destroyed temple.

(Verse 16 seq.) "Then they that are in Judea, let them flee to the mountains: and he that is on the house-top, let him not come down to take anything out of his house: and he that is in the field, let him not go back to take his coat."

The abomination of desolation can be understood also as every perverse dogma; which when we see standing in the holy place, that is, in the Church, and showing itself as God, we ought to flee from Judea to the mountains, that is, the killing letter and Jewish depravity having been dismissed, to approach the eternal mountains, from which God enlightens wonderfully (Ps. 75); and to be on the roof and on the house-top, where the fiery darts of the devil cannot reach: nor to descend and take anything from the house of the former conversation: nor to seek those things which are behind; but rather to sow in the field of the spiritual Scriptures, that we may receive fruits from it.

Nec tollere alteram tunicam, quam apostoli habere prohibentur. De hoc loco, id est, de abominatione desolationis, quae dicta est a Daniele propheta, stante in loco sancto, multa Porphyrius tertio decimo operis sui volumine contra nos blasphemavit, cui Eusebius Caesariensis episcopus tribus respondit voluminibus, decimo octavo, decimo nono, et vicesimo. Apollinaris quoque scripsit plenissime: superflueque conatus est uno capitulo velle disserere, de quo tantis versuum millibus disputatum est.

(Vers. 19.) Vae autem praegnantibus et nutrientibus in illis diebus.

Vae illis animabus, quae non in perfectum virum sua genimina perduxerunt, sed initia habent fidei, ut enutritione indigeant magistrorum. Hoc quoque dici potest, quod in persecutione Antichristi, seu Romanae captivitatis, praegnantes et nutrientes, uteri et filiorum sarcina praegravati, expeditam fugam habere non quiverint.

(Vers. 20.) Orate autem, ut non fiat fuga vestra hieme, vel sabbato.

Si de captivitate Jerusalem voluerimus accipere, quando a Tito et Vespasiano capta est, orare debent, ne fuga eorum hieme, vel sabbato fiat; quia in altero duritia frigoris prohibet ad solitudines pergere, et in montibus desertisque latitare; in altero, aut transgressio Legis est, si fugere voluerint, aut mors imminens, si remanserint. Si autem de consummatione mundi intelligitur, hoc praecipit, ut non refrigescat fides nostra et in Christum charitas, neque ut otiosi in opere Dei torpeamus virtutum sabbato.

(Vers. 22.) Et nisi breviati fuissent dies illi, non fieret salva omnis caro; sed propter electos breviabuntur dies illi.

Abbreviatos dies, non secundum deliramenta quorumdam (qui putant temporum momenta mutari; nec recordantur illius scripti: Ordinatione tua permanet dies [Ps. CXVIII, 91], sed juxta temporum qualitatem sentire debemus, id est, abbreviatos non mensura, sed numero; ut quomodo in benedictione dicitur; Longitudine dierum replebo eum (Ps. XC); sic et nunc abbreviati dies intelligantur: ne temporum mora, fides concutiatur credentium.

(Vers. 23.) Tunc si quis vobis dixerit: ecce hic Christus, aut illic; nolite credere.

Multi captivitatis Judaicae tempore principes exstitere, qui Christos esse se dicerent: intantum ut obsidentibus Romanis, tres intus fuerint factiones. Sed melius de consummatione mundi intelligitur.

(Vers. 24.) Surgent enim pseudochristi, et pseudoprophetae, et dabunt signa magna et prodigia; ita ut in errorem inducantur, si fieri potest, etiam electi. Ecce praedixi vobis.

Nor to take another coat, which the apostles are forbidden to have. Concerning this place, that is, concerning the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place, Porphyry blasphemed much against us in the thirteenth volume of his work, to whom Eusebius the bishop of Caesarea responded in three volumes, the eighteenth, nineteenth, and twentieth. Apollinaris also wrote most fully: and he has superfluously tried to wish to discuss in one chapter what has been disputed in so many thousands of verses.

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

Woe to those souls who have not brought their offspring to the perfect man, but have the beginnings of faith, so that they need the nourishment of masters. This also can be said, that in the persecution of Antichrist, or of the Roman captivity, those with child and giving suck, weighed down by the burden of the womb and children, were not able to have an expedited flight.

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

If we wish to take this as referring to the captivity of Jerusalem, when it was taken by Titus and Vespasian, they ought to pray that their flight be not in the winter or on the sabbath; because in the one, the severity of the cold prevents them from going to the solitudes, and hiding in the mountains and deserts; in the other, it is either a transgression of the Law if they wish to flee, or imminent death if they remain. But if it is understood as referring to the consummation of the world, he commands this so that our faith and charity in Christ do not grow cold, nor that we become sluggish in the work of God during the sabbath of virtues.

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

We ought to understand the shortened days, not according to the ravings of some (who think that the moments of time are changed, and do not remember that scripture: "By your ordinance the day remains" [Ps. 119:91]), but according to the quality of the times; that is, shortened not in measure, but in number; just as it is said in a blessing: "With length of days I will fill him" (Ps. 91); so also now let the shortened days be understood: lest by the delay of time, the faith of believers be shaken.

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

Many leaders stood forth at the time of the Jewish captivity who said they were Christs: so much so that while the Romans were besieging them, there were three factions within. But it is better understood as referring to the consummation of the world.

(Verse 24.) "For there shall arise false Christs and false prophets, and shall show great signs and wonders, so as to deceive (if possible) even the elect. Behold I have told it to you, beforehand."

Tripliciter, ut ante jam dixi, locus hic disserendus est; aut de tempore obsidionis Romanae; aut de consummatione mundi; aut de haereticorum contra Ecclesiam pugna, et istiusmodi antichristis, qui sub opinione falsae scientiae contra Christum dimicant.

(Vers. 25, 26.) Si ergo dixerint vobis, ecce in deserto est, nolite exire; ecce in penetralibus, nolite credere.

Si quis promiserit vobis quod in deserto gentilium et philosophorum dogmate Christus moretur; aut in haereticorum penetralibus, qui Dei pollicentur arcana, nolite exire, nolite credere; sive (quia persecutionis et angustiarum tempore semper pseudoprophetae decipiendi inveniunt locum) si quis sub nomine Christi se jactare voluerit, non statim accommodetis fidem.

(Vers. 27.) Sicut enim fulgur exit ab Oriente, et paret usque in Occidentem; ita erit et adventus Filii hominis.

Nolite exire, nolite credere, quod Filius hominis vel in deserto gentium sit, vel in penetralibus haereticorum; sed quod ab Oriente usque in Occidentem, fides ejus in catholicis Ecclesiis fulgeat. Hoc quoque dicendum, quod secundus Salvatoris adventus non in humilitate ut prius, sed in gloria demonstrandus sit. Stultum est itaque eum in parvo loco vel abscondito quaerere, qui totius mundi lumen sit.

(Vers. 28.) Ubicumque fuerit corpus, illuc congregabuntur et aquilae.

De exemplo naturali quod quotidie cernimus, Christi instruimur sacramento. Aquilae et vultures etiam trans maria dicuntur sentire cadavera, et ad escam hujuscemodi congregari. Si ergo irrationabiles volucres naturali sensu tantis terrarum spatiis, et maris fluctibus separatae, parvum cadaver sentiunt ubi jaceat: quanto magis nos et omnis multitudo credentium debet festinare ad eum, cujus fulgur exit ab Oriente, et paret usque ad Occidentem! Possumus autem corpus, id est, πτῶμα, quod significantius Latine dicitur cadaver, ab eo quod per mortem cadat, passionem Christi intelligere, ad quam provocamur; ut ubicumque in Scripturis legitur, congregemur, et per illam venire possimus ad Verbum Dei, ut est illud: Foderunt manus meas et pedes meos (Ps. XXI, 17). Et in Isaia: Sicut ovis ad victimam ductus (Isa. LIII, 7); et caetera his similia. Aquilae autem appellantur sancti, quibus innovata est juventus ut aquilae; et qui juxta Isaiam plumescunt, et assumunt alas, ut ad Christi veniant passionem (Isai. XLVI).

(Vers. 29.) Statim autem post tribulationem dierum illorum sol obscurabitur, et luna non dabit lumen suum, et stellae cadent de coelo, et virtutes coelorum commovebuntur.

This passage is to be discussed in three ways, as I have already said before: either concerning the time of the Roman siege; or concerning the consummation of the world; or concerning the battle of heretics against the Church, and antichrists of this sort, who fight against Christ under the opinion of false knowledge.

(Verse 25, 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."

If anyone should promise you that Christ dwells in the desert of the gentiles and the dogma of the philosophers, or in the closets of the heretics, who promise the secrets of God, go not out, believe it not; or (because in time of persecution and distress false prophets always find a place for deceiving) if anyone should wish to boast of himself under the name of Christ, do not immediately accommodate your faith.

(Verse 27.) "For as lightning cometh out of the east, and appeareth even into the west: so shall also the coming of the Son of man be."

Go not out, believe not, that the Son of man is either in the desert of the gentiles, or in the closets of the heretics; but that from the east even into the west, his faith shines in the Catholic churches. This also should be said, that the second coming of the Savior is to be shown not in humility as before, but in glory. It is foolish, therefore, to seek him in a small or hidden place, who is the light of the whole world.

(Verse 28.) "Wheresoever the body shall be, thither shall the eagles also be gathered together."

From a natural example which we see daily, we are instructed in the mystery of Christ. Eagles and vultures are said to sense corpses even across the seas, and to gather for food of this kind. If therefore irrational birds by natural sense, separated by such spaces of land and waves of the sea, sense where a small corpse lies: how much more ought we and the whole multitude of believers to hasten to him, whose lightning comes out of the east and appears even to the west! We can, moreover, understand the "body," that is, ptoma, which is more significantly called cadaver in Latin because it falls (cadat) through death, as the passion of Christ, to which we are provoked; so that wheresoever it is read in the Scriptures, we may be gathered, and through it be able to come to the Word of God, as is that saying: "They have dug my hands and my feet" (Ps. 22:17). And in Isaiah: "As a sheep led to the slaughter" (Isa. 53:7); and others similar to these. But the saints are called eagles, whose youth is renewed like the eagle's; and who according to Isaiah grow feathers and take wings, so that they may come to the passion of Christ (Isa. 40).

(Verse 29.) "But 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 heaven shall be moved."

Sol et luna obscurabuntur, et non dabunt lumen suum; et caetera astra cadent de coelo, virtutesque coelorum commovebuntur, non diminutione luminis (alioquin legimus solem septuplum habiturum luminis [Ibid. XXX]), sed quod ad comparationem verae lucis omnia visui tenebrosa sint. Si itaque iste sol, qui nunc per totum orbem rutilat, et luna quae secundum est luminare, et stellae quae ad solatium noctis accensae sunt, omnesque virtutes (quas angelorum multitudines intelligimus) in adventu Christi in tenebras reputabuntur: decutiatur supercilium eorum, qui se sanctos arbitrantes praesentiam judiciis non formidant.

(Vers. 30.) Et tunc parebit signum Filii hominis in coelo.

Signum hic, aut crucis intelligamus, ut videant (juxta Zachariam (Zach. XII) et Joannem [Joan. XIX]) Judaei quem compunxerunt; aut vexillum victoriae triumphantis.

Et tunc plangent omnes tribus terrae, et videbunt Filium hominis venientem in nubibus coeli cum virtute multa et majestate.

Plangent hi qui municipatum non habuere in coelis, sed scripti sunt in terra.

(Vers. 31.) Et mittet angelos suos cum tuba et voce magna; et congregabunt electos ejus a quatuor ventis, a summis coelorum usque ad terminos eorum.

De hac tuba et Apostolus loquitur (I Cor. XV; I Thess. IV): et in apocalypsi Joannis legimus (Apoc. VIII): et in veteri Testamento (Num. X), tubae ductiles ex auro, et aere argentoque fieri praecipiuntur; ut sublimia doctrinarum resonent sacramenta.

(Vers. 32, 33.) Ab arbore autem fici discite parabolam: cum jam ramus ejus tener fuerit, et folia nata, scitis quia prope est aestas. Ita et vos cum videritis haec omnia, scitote quia prope est in januis.

Sub exemplo arboris, docuit consummationis adventum. Quomodo, inquit, quando teneri fuerint in arbore ficus cauliculi, et gemma erumpit in florem, cortexque folia parturit, intelligitis aestatis adventum, et Favonii ac Veris introitum: ita cum haec omnia quae scripta sunt, videritis, nolite putare jam adesse consummationem mundi, sed quasi prooemia et praecursores quosdam venire; ut ostendant quod prope sit et in januis.

(Vers. 34.) Amen dico vobis, quia non praeteribit generatio haec, donec omnia ista fiant.

Supra diximus generationes bonorum, et econtrario malorum esse singulas. Igitur aut omne genus hominum significat, aut specialiter Judaeorum.

(Vers. 35.) Coelum et terra transibunt, verba autem mea non praeteribunt.

The sun and moon shall be darkened, and shall not give their light; and the other stars shall fall from heaven, and the powers of heaven shall be moved, not by a diminution of light (otherwise we read that the sun is to have sevenfold light [Isa. 30:26]), but because in comparison with the true light, all things shall be dark to the sight. If therefore this sun, which now shines through the whole world, and the moon, which is the second light, and the stars, which are kindled for the comfort of the night, and all the powers (which we understand as the multitudes of angels) shall be accounted as darkness at the coming of Christ: let the pride of those be cast down who, thinking themselves holy, do not fear the presence of the judge.

(Verse 30.) "And then shall appear the sign of the Son of man in heaven."

Let us understand the sign here as either the cross, so that (according to Zechariah [Zech. 12:10] and John [John 19:37]) the Jews may see whom they pierced; or as the banner of a triumphing victory.

"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 much power and majesty."

Those shall mourn who have not had their citizenship in heaven, but are written in the earth.

(Verse 31.) "And he shall send his angels with a trumpet and a loud voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them."

Concerning this trumpet the Apostle also speaks (1 Cor. 15:52; 1 Thess. 4:16): and in the Apocalypse of John we read (Apoc. 8): and in the Old Testament (Num. 10), trumpets of hammered work made of gold, and brass, and silver, are commanded to be made; so that the sublime sacraments of doctrines may resound.

(Verse 32, 33.) "Now from the fig tree learn a parable: When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors."

Under the example of the tree, he taught the coming of the consummation. Just as, he says, when the shoots on the fig tree are tender, and the bud breaks out into flower, and the bark brings forth leaves, you understand the coming of summer, and the entrance of the West Wind and Spring: so when you see all these things which are written, do not think that the consummation of the world is already present, but that certain prefaces and precursors are coming; to show that it is near and at the doors.

(Verse 34.) "Amen I say to you, that this generation shall not pass, till all these things be done."

Above we said that there are separate generations of the good and, on the contrary, of the evil. Therefore he either signifies the whole race of men, or specifically that of the Jews.

(Verse 35.) "Heaven and earth shall pass, but my words shall not pass."

Coelum et terra transibunt immutatione, non abolitione sui: alioquin quomodo sol obscurabitur, et luna non dabit lumen suum, et stellae cadent, si coelum in quo ista sunt, terraque non fuerit?

(Vers. 36.) De die autem illa et hora nemo scit, neque angeli coelorum, nisi solus Pater.

In quibusdam Latinis codicibus additum est, neque Filius: cum in Graecis, et maxime Adamantii et Pierii exemplaribus, hoc non habeatur ascriptum: sed quia in nonnullis legitur, disserendum videtur. Gaudent Arius et Eunomius, quasi ignorantia magistri, gloria discipulorum sit, et dicunt: Non potest aequalis esse qui novit, et qui ignorat. Contra quos breviter ista dicenda sunt: Cum omnia tempora fecerit Jesus, hoc est, Verbum Dei: Omnia enim per ipsum facta sunt, et sine ipso factum est nihil (Joan. I, 3), in omnibus autem temporibus, etiam dies judicii sit: qua consequentia potest ejus ignorare partem, cujus totum noverit? Hoc quoque dicendum est: Quid est majus, notitia Patris, an judicii? Si majus novit, quomodo ignorat quod minus est? Scriptum legimus. Omnia quae Patris sunt, mihi tradita sunt (Luc. X, 22). Si omnia Patris Filii sunt, qua ratione unius sibi diei notitiam reservavit, et noluit eam communicare cum Filio? Sed et hoc inferendum: Si novissimum diem temporum ignorat, ignorat et pene ultimum, et retrorsum omnes. Non enim potest fieri, ut qui primum ignorat, sciat quid secundum sit. Igitur quia probavimus non ignorare Filium consummationis diem: causa reddenda est cur ignorare dicatur. Apostolus super Salvatore scribit: In quo sunt omnes thesauri sapientiae et scientiae absconditi (Coloss. II, 3). Sunt ergo omnes thesauri in Christo sapientiae et scientiae, sed absconditi sunt. Quare absconditi sunt? Post resurrectionem interrogatus ab apostolis, de die manifestius respondit: Non est vestrum scire tempora vel momenta, quae Pater posuit in sua potestate (Act. I, 7). Quando dicit, non est vestrum scire, ostendit quod ipse sciat, sed non expediat nosse apostolis, ut semper incerti de adventu judicis, sic quotidie vivant, quasi die alia judicandi sint. Denique et consequens Evangelii sermo idipsum cogit intelligi, dicens quoque Patrem solum noss...

(Vers. 37 seq.) Sicut autem in diebus Noe, ita erit et adventus Filii hominis. Sicut enim erant in diebus ante diluvium comedentes et bibentes, nubentes et nuptui tradentes, usque ad eum diem, quo intravit Noe in arcam, et non cognoverunt donec venit diluvium, et tulit omnes: ita erit et adventus Filii hominis.

Heaven and earth shall pass by change, not by their abolition: otherwise how shall the sun be darkened, and the moon not give her light, and the stars fall, if the heaven in which these things are, and the earth, shall not exist?

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

In some Latin codices there is added, "neither the Son": whereas in the Greek, and especially the exemplars of Adamantius and Pierius, this is not found inscribed: but because it is read in some, it seems that it ought to be discussed. Arius and Eunomius rejoice, as if the ignorance of the master were the glory of the disciples, and they say: He cannot be equal who knows, and he who is ignorant. Against whom these things are briefly to be said: Since Jesus made all times, that is, the Word of God: "For all things were made by him, and without him was nothing made" (John 1:3), and in all times, the day of judgment is also included: by what consequence can he be ignorant of a part, whose whole he has known? This also is to be said: What is greater, the knowledge of the Father, or of the judgment? If he knows the greater, how is he ignorant of that which is less? We read it written: "All things that are the Father's have been delivered to me" (Luke 10:22). If all things of the Father are the Son's, for what reason did he reserve the knowledge of one day to himself, and refused to communicate it with the Son? But this also is to be inferred: If he is ignorant of the last day of times, he is ignorant also of the next to last, and all backwards. For it cannot be, that he who is ignorant of the first, should know what is second. Therefore, because we have proved that the Son is not ignorant of the day of consummation: the cause must be given why he is said to be ignorant. The Apostle writes concerning the Savior: "In whom are hidden all the treasures of wisdom and knowledge" (Coloss. 2:3). Therefore all the treasures of wisdom and knowledge are in Christ, but they are hidden. Why are they hidden? After the resurrection, being asked by the apostles, he responded more clearly concerning the day: "It is not for you to know the times or the moments, which the Father hath put in his own power" (Acts 1:7). When he says, "it is not for you to know," he shows that he himself knows, but it is not expedient for the apostles to know, so that always uncertain concerning the coming of the judge, they may live daily as if they were to be judged on another day. Finally, the subsequent discourse of the Gospel compels the same thing to be understood, saying also that the Father alone knows...

(Verse 37 seq.) "And as in the days of Noah, so shall also the coming of the Son of man be." "For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, even until that day in which Noah entered into the ark, and they knew not till the flood came and took them all away: so shall also the coming of the Son of man be."

Quaeritur quomodo supra scriptum sit: Surget enim gens contra gentem, et regnum contra regnum: et erunt pestilentiae, et fames, et terraemotus; et nunc ea futura memorentur quae pacis indicia sunt. Sed existimandum, juxta Apostolum, quod post pugnas, et dissensiones, et pestilentiae, et fames, et terraemotus, et caetera quibus genus vastatur humanum, brevi subsecutura sit pax, quae quieta omnia repromittat, ut fides credentium comprobetur, utrum transactis malis, sperent judicem esse venturum. Hoc est enim quod in Paulo legimus: Quando dixerint, pax et securitas, tunc repentinus eis superveniet interitus, sicut dolor parturientis, et non effugient (I Thess. V, 3).

(Vers. 40, 41.) Tunc duo erunt in agro: unus assumetur, et unus relinquetur. Duae molentes in mola: una assumetur, et una relinquetur.

Tunc, inquit, duo erunt in agro, quando, tempore videlicet consummationis atque judicii, duo in agro pariter invenientur eumdem habentes laborem, et quasi parem sementem, sed fructus laboris non aeque recipientes. Duae quoque molentes simul erunt: una assumetur, et una relinquetur. In duobus qui in agro commorantur, et in duabus quae pariter molunt, vel Synagogam intellige, et Ecclesiam, quod simul molere videantur in Lege, et de eisdem Scripturis farinam terere praeceptorum Dei: vel caeteras haereses, quae de utroque Testamento, aut de altero videntur molere farinam doctrinarum suarum: et cum unum nominis Christiani propositum habeant, non eamdem mercedem recipient: aliis assumptis, et aliis derelictis.

(Vers. 42, 43.) Vigilate ergo, quia nescitis qua hora Dominus vester venturus sit. Illud autem scitote, quoniam si sciret pater familias qua hora fur venturus esset, vigilaret utique, et non sineret perfodi domum suam.

Perspicue ostendit quare supra dixerit: De die autem illa et hora nemo scit, neque Filius hominis, neque angeli, nisi Pater solus: quod non expediat scire apostolis, ut pendulae exspectationis incerto semper eum credant esse venturum, quem ignorant quando venturus sit. Et non dixit, quia nescimus qua hora venturus sit Dominus; sed nescitis. Praemissoque patris familias exemplo, cur reticeat consummationis diem, manifestius docet, dicens:

Ideo et vos estote parati: quia nescitis qua hora Filius hominis venturus est. Quis, putas, est fidelis servus et prudens, quem constituit Dominus ejus super familiam suam, ut det illis cibum in tempore? Beatus ille servus, quem cum venerit Dominus ejus, invenerit sic facientem. Amen dico vobis, quoniam super omnia bona sua constituet eum.

It is asked how it was written above: "For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes"; and now those things are mentioned as future which are signs of peace. But it is to be thought, according to the Apostle, that after the battles, and dissensions, and pestilences, and famines, and earthquakes, and other things by which the human race is devastated, a brief peace is to follow shortly, which promises all things quiet, so that the faith of believers may be proved, whether in the midst of past evils they hope the judge is to come. For this is what we read in Paul: "When they shall say, peace and security, then shall sudden destruction come upon them, as the pains of a woman in travail, and they shall not escape" (1 Thess. 5:3).

(Verse 40, 41.) "Then two shall be in the field: one shall be taken, and one shall be left. Two women shall be grinding at the mill: one shall be taken, and one shall be left."

Then, he says, two shall be in the field, when, namely at the time of the consummation and judgment, two shall be found together in the field having the same labor, and as it were equal sowing, but not equally receiving the fruits of labor. Two also grinding together shall be: one shall be taken, and one shall be left. In the two who dwell in the field, and in the two who grind together, understand either the Synagogue and the Church, because they seem to grind together in the Law, and from the same Scriptures to grind the flour of the precepts of God: or other heresies, which from both Testaments, or from one, seem to grind the flour of their doctrines: and though they have one purpose of the Christian name, they shall not receive the same reward: some being taken, and others left behind.

(Verse 42, 43.) "Watch therefore, because you know not at what hour your Lord will come." 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."

He clearly shows why he said above: "But of that day and hour no one knoweth, neither the Son of man, nor the angels, but the Father alone": that it is not expedient for the apostles to know, so that in the uncertainty of a pending expectation they may always believe him to be coming, whom they know not when he shall come. And he did not say, "because we know not at what hour the Lord will come"; but "you know not." And having first given the example of the master of the house, he more clearly teaches why he remains silent concerning the day of consummation, saying:

"Therefore be you also ready: because at what hour you know not the Son of man will come. Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? Blessed is that servant, whom when his lord shall come he shall find so doing. Amen I say to you, that he shall appoint him over all his goods."

Plenius inculcat et replicat, quare de die consummationis et hora nec angelos, nec se scire praedixerit; sed solum Patrem, quod non expediat scire apostolis: et exemplum patrisfamilias, hoc est, sui et fidelium servorum, id est, apostolorum, ad cohortationem sollicitae mentis interserit, ut spe praemiorum ministrent conservis in tempore suo cibaria doctrinarum.

(Vers. 48, 49.) Si autem dixerit malus servus ille in corde suo, moram facit dominus meus venire, et coeperit percutere conservos suos, manducet autem et bibat cum ebriis.

Ex superioribus pendet, quod sicut sollicitus servus et semper adventum domini praestolans, tradit conservis cibaria in tempore suo, et postea super omnia bona patrisfamilias constituitur: ita econtrario, qui juxta Ezechielem dixit: In tempora longa fiet istud (Ezech. XII, 22), et non putat dominum cito esse venturum; factus securior, vacat epulis atque luxuriae: et non lenem patremfamilias, sed severissimum sentiet judicem.

(Vers. 50, 51.) Veniet dominus servi illius, in die qua non sperat, et hora qua ignorat: et dividet eum, partemque ejus ponet cum hypocritis: illic erit fletus et stridor dentium.

Hoc ipsum docet, ut sciant quando non putatur dominus, tunc eum esse venturum, et vigilantiae ac sollicitudinis dispensatores admonet. Porro quod dicit, dividet eum, non quo gladio eum dissecet; sed quo a sanctorum consortio eum separet, et partem ejus ponat cum hypocritis: cum his videlicet, qui erant in agro, et qui molebant, et nihilominus derelicti sunt. Saepe diximus hypocritam aliud esse, aliud ostendere: sicut et in agro, et in mola idem videbatur facere, quod ecclesiasticus vir, sed exitus diversae voluntatis apparuit.

(Cap. XXV.---Vers. 1 seq.) Tunc simile erit regnum coelorum decem virginibus, quae accipientes lampades suas, exierunt obviam sponso et sponsae. Quinque autem ex eis erant fatuae, et quinque prudentes. Sed quinque fatuae acceptis lampadibus, non sumpserunt oleum secum. Prudentes vero acceperunt oleum in vasis suis cum lampadibus.

Hanc parabolam, id est, similitudinem decem virginum, fatuarum atque prudentium, quidam simpliciter in virginibus interpretantur: quarum aliae, juxta Apostolum, et corpore et mente sunt virgines: aliae virginitatem tantum corporum reservantes, vel caetera opera non habent proposito suo similia, vel parentum custodia reservatae, nihilominus mente nupserunt (I Cor. VII).

He more fully inculcates and repeats why he predicted that neither the angels nor himself know concerning the day and hour of consummation, but the Father alone, because it is not expedient for the apostles to know: and he interjects the example of the master of the house, that is, of himself and the faithful servants, that is, the apostles, for the exhortation of a solicitous mind, so that with the hope of rewards they may minister to their fellow-servants in their time the food of doctrines.

(Verse 48, 49.) "But if that evil servant shall say in his heart: My lord is long a coming: and shall begin to strike his fellow-servants, and shall eat and drink with drunkards."

It depends on the preceding, that just as the solicitous servant, always awaiting the coming of the lord, delivers the food to his fellow-servants in his time, and afterwards is appointed over all the goods of the master: so on the contrary, he who says according to Ezekiel: "This shall be for a long time" (Ezek. 12:22), and does not think the lord is to come quickly; being made more secure, he gives himself to banquets and luxury: and he shall feel not a gentle master of the house, but a most severe judge.

(Verse 50, 51.) "The lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not: and shall divide him, and shall appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth."

This itself teaches that when the lord is not expected, then he is to come, and it admonishes the stewards of vigilance and solicitude. Furthermore, what he says, "he shall divide him," is not that he should dissect him with a sword; but that he should separate him from the company of the saints, and place his portion with the hypocrites: with those, namely, who were in the field, and who were grinding, and nevertheless were left behind. We have often said that a hypocrite is one thing and shows another: just as both in the field and at the mill he seemed to do the same thing as the ecclesiastical man, but the exit of a diverse will appeared.

(Chap. XXV. --- Verse 1 seq.) "Then shall the kingdom of heaven be like to ten virgins, who taking their lamps, went out to meet the bridegroom and the bride." And five of them were foolish, and five were wise. But the five foolish having taken their lamps, did not take oil with them. But the wise took oil in their vessels with the lamps."

Some interpret this parable, that is, the similitude of the ten virgins, the foolish and the wise, simply as referring to virgins: of whom some, according to the Apostle, are virgins both in body and in mind: others, preserving only the virginity of their bodies, either do not have other works similar to their purpose, or being preserved by the custody of parents, have nevertheless married in their mind (1 Cor. 7).

Sed mihi videtur ex superioribus alius sensus esse qui dicitur, et non ad virginalia corpora, sed ad omne hominum genus comparatio pertinere. Sicut enim duo in agro, et duae molentes, duos significant populos, Christianorum et Judaeorum, sive sanctorum et peccatorum, qui in Ecclesia constituti, videntur quidem et ipsi arare et molere; sed cuncta in hypocrisi faciunt: sic et nunc decem virgines omnes homines complectuntur, qui videntur Deo credere, et applaudunt sibi in Scripturis sanctis, tam ecclesiasticos, quam Judaeos, atque haereticos. Qui idcirco omnes virgines appellantur, quia gloriantur in unius Dei notitia, et mens eorum idololatriae turba [Al. turbine] non constupratur. Oleum habent virgines, quae juxta fidem et operibus adornantur. Non habent oleum, quae videntur simili quidem fide Dominum confiteri; sed virtutum opera negligunt. Possumus quinque virgines, sapientes et stultas, quinque sensus interpretari: quorum alii festinant ad coelestia, et superna desiderant: alii terrenis faecibus inhiantes, fomenta non habent veritatis, quibus sua corda illuminent. De visu, et auditu, et tactu spiritualiter dictum est: Quod vidimus, quod audivimus, quod oculis nostris perspeximus, et manus nostrae palpavere (I Joan. I, 1). De gustu: Gustate, et videte quoniam suavis e...

(Vers. 5.) Moram autem faciente sponso, dormitaverunt omnes et dormierunt.

Non enim parum temporis inter priorem et secundum adventum Domini praetergreditur. Omnes dormitaverunt, id est, mortuae sunt: quia sanctorum mors somnus appellatur. Consequenter autem dicitur, dormierunt: quia postea suscitandae sunt.

(Vers. 6.) Media autem nocte clamor factus est, ecce sponsus venit, exite obviam ei.

Subito enim quasi intempesta nocte, et securis omnibus, quando gravissimus sopor est, per angelorum clamorem, et tubas praecedentium fortitudinum, Christi resonabit adventus.

Dicamus aliquid quod forsitan lectori utile sit. Traditio Judaeorum est, Christum media nocte venturum in similitudinem Aegyptii temporis, quando Pascha celebratum est, et exterminator venit, et Dominus super tabernacula transiit, et sanguine agni postes nostrarum frontium consecrati sunt (Exod. XII).

Unde reor et traditionem apostolicam permansisse, ut in die vigiliarum Paschae ante noctis dimidium populos dimittere non liceat, exspectantes adventum Christi. Et postquam illud tempus transierit, securitate praesumpta, festum cuncti agunt diem. Unde et Psalmista dicebat: Media nocte surgebam ad confitendum tibi super judicia justificationis tuae (Psal. CXVIII, 62).

(Vers. 7.) Tunc surrexerunt omnes virgines illae, et ornaverunt lampades suas.

Omnes virgines surrexerunt, et ornaverunt unaquaeque lampades suas, id est, sensus, in quibus oleum scientiae recipiebant, ut haberent opera virtutum, quae ante verum judicem refulgerent.

But it seems to me, from what precedes, that another sense is spoken of, and that the comparison pertains not to virginal bodies, but to every race of men. For just as the two in the field, and the two grinding, signify two peoples, of Christians and of Jews, or of saints and of sinners, who being established in the Church, seem indeed themselves also to plow and to grind, but do all things in hypocrisy: so also now the ten virgins embrace all men who seem to believe in God, and applaud themselves in the holy Scriptures, as well ecclesiastics, as Jews, and heretics. Who are therefore all called virgins, because they glory in the knowledge of the one God, and their mind is not defiled by the crowd of idolatry. The virgins who are adorned with works according to faith have oil. Those who seem indeed with similar faith to confess the Lord, but neglect the works of virtues, do not have oil. We can interpret the five virgins, the wise and the foolish, as the five senses: of which some hasten to heavenly things, and desire the things above: others gasping for earthly dregs, do not have the nourishments of truth, by which they may illuminate their hearts. Concerning sight, and hearing, and touch, it is said spiritually: "That which we have seen, which we have heard, which we have looked upon with our eyes, and our hands have handled" (1 John 1:1). Concerning taste: "Taste, and see that the Lord is sweet..."

(Verse 5.) "And the bridegroom tarrying, they all slumbered and slept."

For no small amount of time passes between the first and second coming of the Lord. "All slumbered," that is, they died: because the death of the saints is called sleep. But consequently it is said, "they slept": because they are to be raised afterwards.

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

For suddenly as if in the dead of night, and when all are secure, when there is the heaviest sleep, the coming of Christ shall resound through the cry of angels and the trumpets of the preceding powers.

Let us say something which perhaps may be useful to the reader. It is a tradition of the Jews that Christ will come at midnight in the similitude of the Egyptian time, when the Passover was celebrated, and the destroyer came, and the Lord passed over the tabernacles, and the doorposts of our foreheads were consecrated with the blood of the lamb (Exod. 12).

Whence I think also the apostolic tradition has remained, that on the day of the Easter vigils it is not permitted to dismiss the people before the middle of the night, while they expect the coming of Christ. And after that time has passed, security being presumed, all keep the feast day. Whence also the Psalmist said: "At midnight I rose to confess to thee, for the judgments of thy justification" (Ps. 119:62).

(Verse 7.) "Then all those virgins arose and trimmed their lamps."

All the virgins arose, and each one trimmed her lamps, that is, her senses, in which they were receiving the oil of knowledge, so that they might have the works of virtues, which would shine before the true judge.

(Vers. 8.) Fatuae autem sapientibus dixerunt: Date nobis de oleo vestro, quia lampades nostrae exstinguuntur. Quae lampades suas queruntur exstingui, ostendunt eas ex parte lucere: et tamen non habent lumen indeficiens, nec opera perpetua. Si quis igitur habet animam virginalem, et amator est pudicitiae, non debet mediocribus esse contentus, quae cito exolescunt, et exorto caumate, arefiunt; sed perfectas virtutes sequatur, ut lumen habeat sempiternum.

(Vers. 9.) Responderunt prudentes, dicentes: Ne forte non sufficiat nobis et vobis. Hoc, non de avaritia, sed de timore respondent. Unusquisque enim pro operibus suis mercedem recipiet, neque possunt in die judicii aliorum virtutes, aliorum vitia sublevare. Et quomodo tempore Babyloniae captivitatis, Jeremias peccatores juvare non potuit, et dicitur ad eum: Ne oraveris pro populo isto (Jerem. VII, 16): sic formidolosa erit illa dies, cum unusquisque pro semetipso sollicitus erit.

Ite potius ad vendentes, et emite vobis. Venditur hoc oleum, et multo emitur pretio, ac difficili labore conquiritur, quod in eleemosynis cunctisque virtutibus et consiliis intelligimus magistrorum.

(Vers. 10.) Dum autem irent emere, venit sponsus. Dant quidem quasi prudentes consilium, quod non debeant sine oleo lampadarum sponso occurrere: verum quia jam emendi tempus excesserat, et adveniente judicii die, locus non erat poenitentiae, Psalmista dicente: In inferno autem quis confitebitur tibi (Psal. VI, 6)? non nova opera patrare, sed praeteritorum coguntur rationem exsolvere.

Et quae paratae erant, intraverunt cum eo ad nuptias, et clausa est janua. Post judicii diem, bonorum operum, et justitiae occasio non relinquitur [Al. relinquetur].

(Vers. 11.) Novissime vero veniunt et reliquae virgines, dicentes: Domine, domine, aperi nobis. Egregia quidem in Domini appellatione confessio, idemque repetitum, indicium fidei est. Sed quid prodest voce invocare, quem operibus neges?

(Vers. 12.) At ille respondens, ait: Amen dico vobis, nescio vos. Novit Dominus eos qui ejus sunt, et qui ignorat, ignorabitur (II Tim. II, 19). Nescit Dominus operarios iniquitatis: et licet virgines sint, et secundum duplicem intelligentiam de corporis puritate, et de confessione verae gloriantur fidei (I Cor. XIV, 38); tamen quia oleum non habent scientiae, sufficit eis pro poena quod ignorantur a sponso.

(Vers. 13.) Vigilate itaque, quia nescitis diem neque horam. Prudentem semper admoneo lectorem, ut non superstitiosis acquiescat interpretationibus, et quae commatice pro fingentium dicuntur arbitrio, sed consideret priora, media, et sequentia, et nectat sibi universa quae scripta sunt.

(Verse 8.) "But the foolish said to the wise: Give us of your oil, for our lamps are going out." Those who complain that their lamps are going out show that they shine in part; and yet they do not have an unfailing light, nor perpetual works. If anyone, therefore, has a virginal soul and is a lover of chastity, he ought not to be content with mediocre things, which quickly fade away and, when the heat arises, wither; but let him follow perfect virtues, that he may have eternal light.

(Verse 9.) "The wise answered, saying: Lest perhaps there be not enough for us and for you." They respond this not out of avarice, but out of fear. For each one shall receive a reward for his own works, nor can the virtues of some alleviate the vices of others on the day of judgment. And just as in the time of the Babylonian captivity, Jeremiah could not help sinners, and it is said to him: "Do not pray for this people" (Jer. 7:16): so that day will be fearful, when each one will be solicitous for himself.

"Go ye rather to them that sell, and buy for yourselves." This oil is sold, and is bought at a great price, and is acquired with difficult labor, which we understand in alms and all virtues and the counsels of teachers.

(Verse 10.) "And while they went to buy, the bridegroom came." They give counsel as if wise, that they ought not to meet the bridegroom without the oil of the lamps: but because the time for buying had already passed, and as the day of judgment approached, there was no place for repentance, the Psalmist saying: "But in hell who shall confess to thee?" (Ps. 6:6); they are forced not to perform new works, but to render an account of past ones.

"And they that were ready went in with him to the marriage, and the door was shut." After the day of judgment, the occasion for good works and justice is not left.

(Verse 11.) "But at last come also the other virgins, saying: Lord, Lord, open to us." An excellent confession indeed in the title of Lord, and the same repeated, is an indication of faith. But what does it profit to invoke with the voice him whom you deny by works?

(Verse 12.) "But he answering, said: Amen I say to you, I know you not." The Lord knows those who are his, and he who is ignorant shall be ignored (2 Tim. 2:19). The Lord does not know the workers of iniquity: and although they be virgins, and glory in the purity of the body according to the double understanding, and in the confession of the true faith (1 Cor. 14:38); yet because they do not have the oil of knowledge, it suffices for them as a punishment that they are ignored by the bridegroom.

(Verse 13.) "Watch ye therefore, because you know not the day nor the hour." I always admonish the prudent reader not to acquiesce in superstitious interpretations, and those which are said fragmentarily according to the will of those who invent them, but to consider the preceding, middle, and subsequent things, and to weave together for himself all the things that are written.

Ex hoc ergo quod infert: Vigilate, quia nescitis diem neque horam, intelliguntur universa quae dixit, id est, de duobus qui in agro sunt, et de duabus molentibus, et de patrefamilias, qui servo suo credit substantiam, et de decem virginibus, ideo parabolas esse praemissas, ut quia ignoramus omnes judicii diem, sollicite nobis lumen bonorum operum praeparemus, ne, dum ignoramus, judex veniat.

(Vers. 14, 15.) Sicut enim homo peregre proficiscens, vocavit servos suos, et tradidit illis bona sua. Et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim. Homo iste paterfamilias, haud dubium quin Christus sit, qui ad Patrem post resurrectionem victor ascendens, vocatis apostolis, doctrinam evangelicam tradidit, non pro largitate et parcitate alteri plus, et alteri minus tribuens, sed pro accipientium viribus: quomodo et Apostolus eos qui solidum cibum capere non poterant, lacte potasse se dicit (I Cor. IV). Denique et illum qui de quinque talentis, decem fecerat, et qui de duobus quatuor, simili recepit gaudio; non considerans lucri magnitudinem, sed studii voluntatem. In quinque, et duobus, et uno talento, vel diversas gratias intelligamus, quae unicuique traditae sunt. Vel in primo, omnes sensus examinatos: In secundo, intelligentiam et opera: In tertio, rationem, qua homines a bestiis separamur.

(Vers. 16.) Abiit autem qui quinque talenta acceperat, et operatus est in eis; et lucratus est alia quinque. Acceptis terrenis sensibus coelestium sibi notitiam duplicavit: ex creaturis intelligens Creatorem: ex corporalibus, incorporalia: ex visibilibus, invisibilia: ex brevibus, aeterna.

(Vers. 17.) Similiter qui duo acceperat, lucratus est alia duo. Et iste pro viribus quidquid in Lege didicerat, in Evangelio duplicavit: sive scientiam et opera praesentis vitae, futurae beatitudinis typos intellexit.

(Vers. 18.) Qui autem unum acceperat, abiens fodit in terram, et abscondit pecuniam domini sui. Nequam servus terrenis operibus et saeculi voluptate, Dei praecepta neglexit et polluit: quamquam in alio evangelista scriptum sit, quod in sudario ligaverit (Luc. XIX), id est, doctrinam patrisfamilias molliter et delicate vivendo enervarit.

From this therefore which he adds: "Watch, because you know not the day nor the hour," all the things he said are understood, that is, concerning the two who are in the field, and concerning the two women grinding, and concerning the master of the house who entrusts his substance to his servant, and concerning the ten virgins, that for this reason the parables were set forth, so that because we are all ignorant of the day of judgment, we may solicitously prepare for ourselves the light of good works, lest, while we are ignorant, the judge come.

(Verse 14, 15.) "For as a man going into a far country, called his servants, and delivered to them his goods." "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." This man, the master of the house, is without doubt Christ, who after his resurrection, ascending as a victor to the Father, called the apostles and delivered to them the evangelical doctrine, not giving more to one and less to another out of abundance or parsimony, but according to the strength of those receiving: just as the Apostle also says that he fed those who could not take solid food with milk (1 Cor. 4). Finally, he also received with similar joy the one who had made ten talents from five, and the one who had made four from two; not considering the magnitude of the gain, but the will of the effort. In the five, and two, and one talent, let us understand either the various graces which were delivered to each one. Or in the first, all the senses examined: In the second, understanding and works: In the third, reason, by which we men are separated from beasts.

(Verse 16.) "And he that had received the five talents went and worked with them, and gained other five." Having received the earthly senses, he doubled the knowledge of heavenly things for himself: understanding the Creator from the creatures: from the corporeal, the incorporeal: from the visible, the invisible: from the brief, the eternal.

(Verse 17.) "In like manner he that had received the two, gained other two." And this one, according to his strength, doubled in the Gospel whatever he had learned in the Law: or he understood the knowledge and works of the present life as types of future beatitude.

(Verse 18.) "But he that had received the one, going his way digged into the earth, and hid his lord's money." The wicked servant, through earthly works and the pleasure of the world, neglected and polluted the precepts of God: although it is written in another evangelist that he bound it in a napkin (Luke 19), that is, he enervated the doctrine of the master of the house by living softly and delicately.

(Vers. 19, 20.) Post multum vero temporis venit dominus servorum illorum, et posuit rationem cum eis. Et accedens qui quinque talenta acceperat, obtulit alia quinque talenta, dicens: Domine, quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum. Grande tempus est inter ascensionem Salvatoris, et secundum ejus adventum. Si autem apostoli reddituri sunt rationem, et sub metu judicis resurrecturi, quid nos oportet facere?

(Vers. 21-23.) Ait illi dominus ejus: Euge, serve bone, et fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui. Accedens autem et qui duo talenta acceperat, ait: Domine, duo talenta tradidisti mihi: ecce alia duo lucratus sum. Ait illi dominus ejus: Euge, serve bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui. Utrique servo, ut ante jam dixi, et qui de quinque talentis, decem fecerat, et qui de duobus, quatuor, idem patrisfamilias sermo blanditur. Et notandum quod omnia quae in praesenti habemus, licet magna videantur et plurima: tamen comparatione futurorum, parva et pauca sunt. Intra, inquit, in gaudium domini tui, et suscipe quae nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt (I Cor. II). Quid autem potest majus dari fideli servo, quam esse cum Domino, et videre gaudium Domini sui?

(Vers. 24, 25.) Accedens autem et qui unum talentum acceperat, ait: Domine, scio quia homo durus es: metis ubi non seminasti, et congregas ubi non sparsisti: et timens abii, et abscondi talentum tuum in terra. Et ecce habes quod tuum est. Vere quod scriptum est: Ad excusandas excusationes in peccatis (Ps. CXL, 4), etiam huic servo contigit, ut ad pigritiam et negligentiam, superbiae quoque crimen accederet. Qui enim simpliciter debuit inertiam confiteri, et orare patremfamilias, econtrario calumniatur, et dicit se prudenti fecisse consilio, ne dum lucra pecuniae quaereret, etiam de sorte periclitaretur.

(Vers. 26-28.) Respondens autem dominus ejus, dixit ei: Serve male et piger, sciebas quia meto ubi non semino, et congrego ubi non sparsi: oportuit ergo te committere pecuniam eam nummulariis, et veniens ego, recepissem utique quod meum est cum usura. Tollite itaque ab eo talentum, et date ei qui habet decem talenta. Quod putaverat se pro excusatione dixisse, in culpam propriam vertitur. Servus autem malus appellatur: quia calumniam domino facit. Piger, quia noluit talentum duplicare, ut in altero superbiae, in altero negligentiae condemnetur.

(Verse 19, 20.) "But after a long time the lord of those servants came, and reckoned with them." "And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above." There is a great time between the ascension of the Savior and his second coming. But if the apostles are to render an account, and rise under the fear of the judge, what must we do?

(Verse 21-23.) "His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord." "And he also that had received the two talents came, and said: Lord, thou deliveredst two talents to me: behold I have gained other two." "His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord." To both servants, as I have already said, both he who had made ten talents from five, and he who had made four from two, the same speech of the master of the house flatters. And it is to be noted that all things which we have in the present, although they seem great and very many: yet in comparison with future things, they are small and few. "Enter," he says, "into the joy of thy lord," and receive what eye has not seen, nor ear heard, nor has it entered into the heart of man (1 Cor. 2). But what can be given greater to a faithful servant than to be with the Lord, and to see the joy of his Lord?

(Verse 24, 25.) "But he that had received the one talent, coming said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not scattered: and being afraid I went and hid thy talent in the earth: behold here thou hast that which is thine." Truly what is written: "To make excuses in sins" (Ps. 140:4), happened also to this servant, so that to his laziness and negligence, the crime of pride also was added. For he who simply ought to have confessed his inertia and prayed to the master of the house, on the contrary calumniates him, and says that he acted with prudent counsel, lest while he sought the gains of money, he might also be in peril concerning the principal.

(Verse 26-28.) "But his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not scattered: thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury." "Take ye away therefore the talent from him, and give it to him that hath ten talents." What he thought he had said as an excuse is turned into his own fault. He is called a wicked servant because he brings calumny against the lord. Slothful, because he was unwilling to double the talent, so that in the one he is condemned for pride, in the other for negligence.

Si, inquit, durum et crudelem esse me noveras, et aliena sectari, ibique metere ubi non severim, quare non tibi instiusmodi cogitatione incussit timorem, ut scires me mea diligentius quaesiturum, et dares pecuniam meam, sive argentum nummulariis? Utrumque enim ἀργύριον, Graecus sermo significat. Eloquia, inquit, Domini eloquia casta, argentum igne examinatum, probatum terrae, purgatum septuplum (Ps. XI, 7). Pecunia ergo et argentum, praedicatio Evangelii est, et sermo divinus, qui dari debuit nummulariis et trapezitis, id est, vel caeteris doctoribus (quod fecerunt et apostoli, per singulas provincias presbyteros, et episcopos ordinantes), vel cunctis credentibus, qui possunt pecuniam duplicare, et cum usuris reddere, ut quidquid sermone didicerant, opere explerent. Tollitur autem talentum, et datur ei qui decem talenta fecerat, ut intelligamus, licet in utriusque labore aequale sit gaudium domini, hoc est, et ejus qui quinque in decem duplicaverat, et ejus qui duo in quatuor: tamen majus deberi praemium ei, qui plus in domini pecunia laborarit. Unde dicit et Apostolus: Presbyteros honora, qui vere presbyteri sunt, maxime qui laborant in verbo Dei (I Tim. V, 17). Ex eo quod malus servus ausus est dicere: Metis ubi non seminasti, et congregas ubi non sparsisti, intelligimus, etiam gentilium et philosophorum bonam vitam recipere Dominum, et aliter habere eos qui juste, aliter qui injuste agant, et ad comparationem ejus qui...

(Vers. 29.) Omni enim habenti dabitur, et abundabit: ei autem qui non habet, et quod videtur habere, auferetur ab eo. Multi cum sapientes sint naturaliter, et habeant acumen ingenii, si fuerint negligentes, et desidia bonum naturae corruperint, ad comparationem ejus qui paululum tardior, labore et industria compensavit quod minus habuit, perdunt bonum naturae, et praemium quod eis fuerat repromissum, vident transire ad alios. Potest et sic intelligi: ei qui fidem habet, et bonam in Domino voluntatem, etiam si quid minus in opere ut homo habuerit, dabitur a bono judice. Qui autem fidem non habuerit, etiam caeteras virtutes quas videbatur naturaliter possidere, perdet. Et eleganter etiam, quod videtur, inquit, habere auferetur ab eo. Quidquid enim sine fide Christi est, non ei debet imputari qui male eo abusus est, sed illi qui malo etiam servo naturae bonum tribuit.

(Vers. 30) Et inutilem servum ejicite in tenebras exteriores: illic erit fletus et stridor dentium. Dominus lumen est; qui ab eo foras mittitur, caret vero lumine. Quid sit autem fletus et stridor dentium, supra diximus.

"If," he says, "thou knewest me to be hard and cruel, and to seek after the things of others, and to reap there where I have not sown, why did not such a thought strike fear into thee, so that thou mightest know that I would more diligently seek my own, and thou mightest give my money, or silver, to the bankers?" For the Greek word argyriōn signifies both. "The words," he says, "of the Lord are pure words, silver tried by the fire, proved from the earth, purged seven times" (Ps. 11:7). Therefore the money and the silver is the preaching of the Gospel and the divine word, which ought to have been given to the bankers and money-changers, that is, either to the other teachers (which also the apostles did, ordaining presbyters and bishops throughout every province), or to all the faithful, who are able to double the money and restore it with usury, so that whatever they had learned by word, they might fulfill by work. But the talent is taken away and given to him who had made ten talents, that we may understand that although the joy of the lord is equal in the labor of both—that is, both of him who had doubled five into ten and of him who had doubled two into four—yet a greater reward is owed to him who has labored more in the lord's money. Whence also the Apostle says: "Honor the presbyters who are truly presbyters, especially those who labor in the word of God" (1 Tim. 5:17). From the fact that the wicked servant dared to say: "Thou reapest where thou hast not sown, and gatherest where thou hast not scattered," we understand that the Lord also receives the good life of the Gentiles and philosophers, and has those who act justly in one way, and those who act unjustly in another, and in comparison to him who...

(Verse 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." Many, since they are wise naturally and have sharpness of genius, if they be negligent and corrupt the good of nature by idleness, in comparison with him who, being a little slower, compensated by labor and industry for what he had less, they lose the good of nature and see the reward which had been promised to them pass to others. It can also be understood thus: to him who has faith and a good will in the Lord, even if he have had something less in work as a man, it shall be given by the good judge. But he who has not had faith, shall lose even the other virtues which he seemed naturally to possess. And elegantly he says, "that also which he seemeth to have shall be taken away from him." For whatever is without the faith of Christ ought not to be imputed to him who has badly abused it, but to him who gave the good of nature even to a wicked servant.

(Verse 30.) "And the unprofitable servant cast ye out into the exterior darkness: there shall be weeping and gnashing of teeth." The Lord is light; he who is sent out from him lacks the true light. But what the weeping and gnashing of teeth is, we have said above.

(Vers. 31 seq.) Cum autem venerit Filius hominis in majestate sua, et omnes angeli cum eo: tunc sedebit super sedem majestatis suae, et congregabuntur ante eum omnes gentes; et separabit eos ab invicem, sicut pastor segregat oves ab haedis. Et statuet oves quidem a dextris suis, haedos autem a sinistris. Tunc dicet rex his qui a dextris ejus erunt. Post biduum Pascha facturus, et tradendus cruci, et illudendus ab hominibus; et aceto ac felle potandus, recte praemittit gloriam triumphantis, ut secutura scandala, pollicitationis praemio compensaret. Et notandum quod qui in majestate cernendus est, Filius hominis sit. Quodque sequitur: Statuet oves quidem a dextris suis, haedos autem a sinistris, juxta illud intellige, quod alibi legis: Cor sapientis in dextra ejus, et cor stulti in sinistra illius (Eccl. X, 2). Et supra in hoc eodem Evangelio: Nesciat sinistra tua quid faciat dextera tua (Supra VI, 3). Oves in parte justorum stare jubentur ad dexteram: haedi, hoc est, peccatores, ad sinistram, qui semper pro peccato offeruntur in Lege (Exod. XII). Nec dixit, capras, quae possunt habere fetus, et tonsae egrediuntur de lavacro, omnes gemellis fetibus, et sterilis nulla inter eas (Can. IV); sed haedos, lascivum animal et petulcum, et fervens semper ad coitum.

(Vers. 34 seq.) Venite, benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi. Esurivi enim, et dedistis mihi manducare. Sitivi, et dedistis mihi bibere. Hospes eram, et collegistis me. Nudus, et operuistis me. Infirmus, et visitastis me. In carcere eram, et venistis ad me. Tunc respondebunt ei justi, dicentes: Domine, quando te vidimus esurientem, et pavimus te: sitientem, et dedimus tibi potum? Quando autem te vidimus hospitem, et collegimus te; aut nudum, et cooperuimus te: aut quando te vidimus infirmum, aut in carcere, et venimus ad te? Et respondens, rex, dicet illis. Hoc juxta praescientiam Dei accipiendum, apud quem futura jam facta sunt.

(Vers. 40, 41.) Amen dico vobis: quamdiu fecistis uni de his fratribus meis minimis, mihi fecistis. Tunc dicet et his qui a sinistris erunt: Discedite a me, maledicti, in ignem aeternum, qui paratus est diabolo et angelis ejus. Esurivi enim, et non dedistis mihi manducare. Sitivi, et non dedistis mihi potum. Hospes eram, et non collegistis me. Nudus, et non operuistis me. Infirmus et in carcere eram, et non visitastis me. Tunc respondebunt ei et ipsi, dicentes: Domine, quando te vidimus esurientem, aut sitientem, aut hospitem, aut nudum, aut infirmum, aut in carcere, et non ministravimus tibi?

(Verse 31 seq.) "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, and all 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 indeed on his right hand, but the goats on his left. Then shall the king say to them that shall be on his right hand." Being about to celebrate the Passover after two days, and to be delivered to the cross, and to be mocked by men; and to be given vinegar and gall to drink, he rightly prefaces the glory of the triumphant one, so that he might compensate for the scandals that were to follow with the reward of the promise. And it is to be noted that he who is to be seen in majesty is the Son of Man. And what follows: "He shall set the sheep indeed on his right hand, but the goats on his left," understand according to that which you read elsewhere: "The heart of the wise man is on his right hand, and the heart of the fool is on his left" (Eccl. 10:2). And above in this same Gospel: "Let not thy left hand know what thy right hand doth" (Above 6:3). The sheep are commanded to stand in the part of the just at the right: the goats, that is, the sinners, at the left, which are always offered for sin in the Law (Exod. 12). Nor did he say, she-goats, which can have offspring, and come forth from the washing shorn, all with twin offspring, and none is sterile among them (Cant. 4); but kids (haedos), a lascivious and petulant animal, and always burning for coitus.

(Verse 34 seq.) "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world." "For I was hungry, and you gave me to eat. I was thirsty, and you gave me to drink. I was a stranger, and you took me in." "Naked, and you covered me. Sick, and you visited me. I was in prison, and you came to me." "Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee: thirsty, and gave thee drink?" "And when did we see thee a stranger, and took thee in; or naked, and covered thee: or when did we see thee sick, or in prison, and came to thee?" "And the king answering, shall say to them." This is to be accepted according to the foreknowledge of God, with whom future things are already done.

(Verse 40, 41.) "Amen I say to you: as long as you did it to one of these my least brethren, you did it to me." "Then he shall say also to them that shall be on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels." "For I was hungry, and you gave me not to eat. I was thirsty, and you gave me not to drink. I was a stranger, and you took me not in." "Naked, and you covered me not. Sick and in prison I was, and you did not visit me." "Then shall they also answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?"

Tunc respondebit illis, dicens: Amen dico vobis, quamdiu non fecistis uni de minoribus his, nec mihi fecistis. Libera nobis erat intelligentia, quod in omni paupere Christus esuriens pasceretur, sitiens potaretur, hospes induceretur in tectum, nudus vestiretur, infirmus visitaretur, clausus carcere haberet solatium colloquentis. Sed ex hoc quod sequitur: Quamdiu fecistis uni de his fratribus meis minimis, mihi fecistis, non mihi videtur dixisse generaliter de pauperibus, sed de his qui pauperes spiritu sunt, ad quos tendens manum, dixerat: Fratres mei et mater mea hi sunt, qui faciunt voluntatem Patris mei (Marc. III, 34, 35; Luc. VIII, 21).

(Vers. 46.) Et ibunt hi in supplicium aeternum, justi autem in vitam aeternam. Prudens lector, attende quod et supplicia aeterna sint, et vita perpetua metum deinceps non habeat ruinarum.

(Cap. XXVI.---Vers. 1 seq.) Et factum est, cum consummasset Jesus sermones hos omnes, dixit discipulis suis: Scitis quia post biduum pascha fiet: et Filius hominis tradetur, ut crucifigatur. Erubescant qui putant Salvatorem timuisse mortem, et passionis pavore dixisse: Pater, si fieri potest, transeat a me calix iste (Luc. XXII, 42). Post biduum pascha facturus, tradendum se ut crucifigatur novit, et tamen non declinat insidias, non territus fugit: intantum ut etiam, caeteris ire nolentibus, pergat intrepidus, quando dicit Thomas: Eamus et nos, et moriamur cum eo (Joan. XI, 16). Et finem carnali festivitati volens imponere, umbraque transeunte, paschae reddere veritatem, dixerit: Desiderio desideravi hoc pascha manducare vobiscum, antequam patiar (Luc. XXII, 15). Etenim pascha nostrum immolatus est Christus, si tamen comedamus illud in azymis sinceritatis et veritatis (I Cor. V, 7). Porro quod ait: Post biduum pascha fiet, simplici intelligentia praetermissa, id quod sacratum [Al. sacramentum] est, requiramus. Post duos dies clarissimi luminis, veteris ac novi Testamenti, verum pro mundo pascha celebratur. Pascha, quod Hebraice dicitur PHASE, non a passione ut plerique arbitrantur, sed a transitu nominatur: eo quod exterminator videns sanguinem, in foribus Israelitarum pertransierit, nec percusserit eos. Vel ipse Dominus praebens auxilium populo suo desuper ambulaverit. Lege Exodi librum (Cap. XI, XII), de quo plenius, si vita comes fuerit, disputabimus. Transitus autem noster, id est, PHASE, ita celebratur, si terrena et Aegyptum dimittentes, ad coelestia festinemus.

"Then he shall 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." There was a free interpretation for us, that in every poor man Christ, being hungry, was fed, being thirsty, was given drink, as a stranger was brought into the house, being naked was clothed, being sick was visited, being shut in prison had the solace of one talking with him. But from this which follows: "As long as you did it to one of these my least brethren, you did it to me," he does not seem to me to have spoken generally concerning the poor, but concerning those who are poor in spirit, towards whom extending his hand, he had said: "These are my brethren and my mother, who do the will of my Father" (Mark 3:34, 35; Luke 8:21).

(Verse 46.) "And these shall go into everlasting punishment, but the just into life everlasting." Prudent reader, take note that both the punishments are eternal, and perpetual life should not henceforth have fear of downfalls.

(Chap. XXVI. --- Verse 1 seq.) "And it came to pass, when Jesus had ended all these words, he said to his disciples: You know that after two days shall be the Passover, and the Son of Man shall be delivered up to be crucified." Let them blush who think that the Savior feared death, and said in the dread of the passion: "Father, if it be possible, let this chalice pass from me" (Luke 22:42). Being about to celebrate the Passover after two days, he knows that he is to be delivered to be crucified, and yet he does not avoid the snares, nor flee in terror: so much so that even, when the others were unwilling to go, he proceeds intrepidly, when Thomas says: "Let us also go, that we may die with him" (John 11:16). And wishing to impose an end on carnal festivity, and as the shadow was passing away, to restore the truth of the Passover, he said: "With desire I have desired to eat this pasch with you, before I suffer" (Luke 22:15). For Christ our Passover is sacrificed, if however we eat it in the unleavened bread of sincerity and truth (1 Cor. 5:7). Furthermore, as to what he says: "After two days shall be the Passover," the simple understanding being set aside, let us seek that which is sacred. After two days of the clearest light, of the Old and New Testament, the true Passover is celebrated for the world. Passover, which in Hebrew is called PHASE, is named not from "passion," as most think, but from "passing over": for the reason that the destroyer, seeing the blood, passed over the doors of the Israelites and did not strike them. Or the Lord himself, providing aid to his people, walked over them from above. Read the book of Exodus (Chap. 11, 12), concerning which we shall dispute more fully, if life shall be a companion. But our passing over, that is, PHASE, is thus celebrated if, leaving earthly things and Egypt, we hasten to heavenly things.

(Vers. 3 seqq.) Tunc congregati sunt principes sacerdotum, et seniores populi in atrium principis sacerdotum, qui dicebatur Caiphas, et consilium fecerunt, ut Jesum dolo tenerent, et occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Qui debuerant Paschate vicino praeparare victimas, levigare templi parietes, pavimenta verrere, vasa mundare, et secundum ritum Legis purificari, ut esu agni digni fierent, congregantur ineuntes consilium, quomodo occidant Dominum, non timentes seditionem, ut simplex sermo demonstrat; sed caventes ne auxilio populi de suis manibus tolleretur.

(Vers. 6) Cum autem Jesus esset in Bethania, in domo Simonis leprosi. Passurus pro omni mundo, et universas nationes suo sanguine redempturus, moratur in Bethania, domo obedientiae, quae quondam fuit Simonis leprosi. Non quod leprosus et illo tempore permaneret, sed qui antea leprosus, postea a Salvatore mundatus est, nomine pristino permanente, ut virtus curantis appareat. Nam in catalogo apostolorum cum pristino vitio et officio, Matthaeus publicanus appellatur, qui certe publicanus esse desierat. Quidam Simonis leprosi domum, eam volunt intelligi partem populi, quae crediderit Domino, et ab eo curata sit. Simon quoque ipse obediens dicitur, qui juxta aliam intelligentiam mundus interpretari potest, in cujus domo curata est Ecclesia.

(Vers. 7.) Accesit ad eum mulier habens alabastrum unguenti pretiosi, et effudit super caput ipsius recumbentis. Nemo putet eamdem esse quae super caput effudit unguentum, et quae super pedes. Illa enim et lacrymis lavat, et crine tergit, et manifeste meretrix appellatur. De hac autem nihil tale scriptum est. Nec enim poterat statim capite Domini meretrix digna fieri. Alius evangelista pro alabastro unguenti pretiosi (quod genus est marmoris), nardum pisticam posuit (Joan. XII), hoc est, veram et absque dolo, ut fidem Ecclesiae et gentium demonstraret.

(Vers. 8, 9.) Videntes autem discipuli, indignati sunt, dicentes: Ut quid perditio haec? Potuit enim istud venundari multo, et dari pauperibus. Scio quosdam hunc locum calumniari, quare alius evangelista Judas solum dixerit contristatum, eo quod loculos tenuerit, et fur ab initio fuerit, et Matthaeus scribat omnes apostolos indignatos, nescientes tropum, qui vocatur σύλληψις, vel synecdoche: quo et pro uno omnes, et pro multis unus appellari soleat.

(Verse 3 seq.) "Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas: and they consulted together, that by subtlety they might apprehend Jesus, and put him to death." "But they said: Not on the festival day, lest perhaps there should be a tumult among the people." They who ought to have prepared the victims as the Passover was near, to smooth the walls of the temple, to sweep the floors, to clean the vessels, and to be purified according to the ritual of the Law, that they might be worthy of eating the lamb, gather together entering into counsel, how they may kill the Lord, not fearing sedition, as the simple word demonstrates; but being careful lest by the help of the people he might be taken from their hands.

(Verse 6.) "And when Jesus was in Bethania, in the house of Simon the leper." Being about to suffer for the whole world, and to redeem all nations with his blood, he stays in Bethania, the house of obedience, which once was of Simon the leper. Not that the leper remained so at that time, but he who was previously a leper, was afterwards cleansed by the Savior, the former name remaining, so that the power of the healer might appear. For in the catalog of the apostles with his former vice and office, Matthew is called the publican, who certainly had ceased to be a publican. Some want the house of Simon the leper to be understood as that part of the people which believed in the Lord and was healed by him. Simon also himself is called obedient, who according to another understanding can be interpreted as clean, in whose house the Church was healed.

(Verse 7.) "There came to him a woman having an alabaster box of precious ointment, and poured it upon his head as he was at table." Let no one think that she is the same who poured ointment upon his head, and she who [poured it] upon his feet. For that one both washes with tears, and wipes with hair, and is manifestly called a harlot. But concerning this one nothing such is written. Nor indeed could a harlot immediately become worthy of the head of the Lord. Another evangelist instead of an alabaster box of precious ointment (which is a genus of marble), placed nard pistica (John 12), that is, true and without guile, so that he might demonstrate the faith of the Church and of the nations.

(Verse 8, 9.) "And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor." I know that some calumniate this place, why another evangelist said that Judas alone was grieved, because he held the purses and was a thief from the beginning, and Matthew writes that all the apostles were indignant, being ignorant of the trope which is called syllepsis or synecdoche: in which both for one all are used to be called, and for many, one.

Nam et Paulus in Epistola sua quae scribitur ad Hebraeos (licet de ea multi Latinorum dubitent), cum sanctorum passiones et merita descripsisset, intulit: Lapidati sunt, tentati sunt, secti [Al. serrati] sunt, in occasione gladii mortui sunt (Hebr. XI, 37), cum unum tantummodo Isaiam Prophetam sectum Judaei autument. Possumus et aliter dicere, quod apostoli vere, propter pauperes indignati sint: Judas autem propter lucra sua. Unde et mussitatio ejus cum crimine ponitur, quod non curam pauperum habuerit, sed suo furto voluerit providere.

(Vers. 10, 11.) Sciens autem Jesus, ait illis: Quid molesti estis huic mulieri? Opus enim bonum operata est in me. Nam semper pauperes habebitis vobiscum, me autem non semper habebitis. Alia oboritur quaestio, quare Dominus post resurrectionem dixerit ad discipulos: Ecce ego vobiscum sum usque ad consummationem mundi; et nunc loquatur, me autem non semper habebitis. Sed mihi videtur in hoc loco de praesentia dicere corporali, quod nequaquam cum eis ita futurus sit post resurrectionem, quomodo nunc in omni convictu et familiaritate. Cujus rei memor Apostolus ait: Et si noveramus Jesum Christum secundum carnem, sed nunc jam non novimus eum (II Cor. V, 16).

(Vers. 12.) Mittens enim haec unguentum hoc in corpus meum, ad sepeliendum me fecit. Quod vos putatis perditionem esse unguenti, officium sepulturae est. Nec mirum si mihi bonum odorem fidei suae dederit, cum ego pro ea fusurus sim sanguinem meum.

(Vers. 12-14.) Amen dico vobis, ubicumque praedicatum fuerit hoc Evangelium in toto mundo, dicetur et quod haec fecit in memoriam ejus. Tunc abiit unus de duodecim, qui dicebatur Judas Iscariotis, ad principes sacerdotum. In toto mundo non tam mulier ista, quam Ecclesia praedicatur, quod sepelierit Salvatorem, quod unxerit caput ejus. Et attende notitiam futurorum, quod passurus post biduum et moriturus, sciat Evangelium suum in toto orbe celebrandum.

(Vers. 15.) Et ait illis: Quid vultis mihi dare, et ego vobis eum tradam? Infelix Judas, damnum quod ex effusione unguenti se fecisse credebat, vult magistri pretio compensare. Nec certam tamen postulat summam, ut saltem lucrosa videretur proditio, sed quasi vile tradens mancipium, in potestate mentium posuit quantum vellent dare.

(Vers. 16.) At illi constituerunt ei triginta argenteos. Et exinde quaerebat opportunitatem ut eum traderet. Joseph non, ut multi putant, juxta Septuaginta interpretes, viginti aureis venditus est, sed juxta Hebraicam Veritatem, viginti argenteis; neque enim pretiosior poterat esse servus, quam Dominus.

For Paul also in his Epistle which is written to the Hebrews (although many of the Latins doubt concerning it), when he had described the passions and merits of the saints, added: "They were stoned, they were tempted, they were cut asunder [Al. sawn], they died by the edge of the sword" (Heb. 11:37), although the Jews assert that only one, the Prophet Isaiah, was cut asunder. We can also say otherwise, that the apostles were truly indignant on account of the poor: but Judas on account of his gains. Whence also his muttering is placed with a crime, because he did not have care for the poor, but wished to provide for his own theft.

(Verse 10, 11.) "And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me." "For the poor you have always with you: but me you have not always." Another question arises, why the Lord after the resurrection said to the disciples: "Behold I am with you all days, even to the consummation of the world"; and now he speaks: "but me you have not always." But he seems to me in this place to speak of corporal presence, that he would by no means be with them after the resurrection in such a way as now in all social life and familiarity. Mindful of which thing the Apostle says: "And if we have known Jesus Christ according to the flesh, but now we know him no longer" (2 Cor. 5:16).

(Verse 12.) "For she in pouring this ointment upon my body, hath done it for my burial." What you think to be a waste of ointment, is the office of burial. Nor is it a wonder if she has given to me the good odor of her faith, since I am about to pour out my blood for her.

(Verse 12-14.) "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." In the whole world not so much this woman as the Church is preached, because she buried the Savior, because she anointed his head. And take note of the knowledge of future things, that being about to suffer after two days and to die, he knows his Gospel is to be celebrated in the whole world.

(Verse 15.) "And said to them: What will you give me, and I will deliver him unto you?" Unhappy Judas, the loss which he believed he had made from the pouring out of the ointment, he wishes to compensate with the price of the master. Nor however does he demand a certain sum, so that at least the betrayal might seem lucrative, but as if delivering a vile slave, he placed in the power of the buyers how much they wished to give.

(Verse 16.) "And they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him." Joseph was sold, not as many think according to the Seventy interpreters for twenty gold pieces, but according to the Hebrew Truth for twenty silver pieces; for indeed a servant could not be more precious than the Lord.

(Vers. 17.) Prima autem die azymorum, accesserunt discipuli ad Jesum, dicentes: Ubi vis paremus tibi comedere Pascha? Prima azymorum, quarta decima dies mensis primi est, quando agnus immolatur, et luna plenissima est, et fermentum abjicitur. Inter eos autem discipulos qui accesserunt ad Jesum, interrogantes: Ubi vis paremus tibi comedere Pascha? et Judam aestimo fuisse proditorem.

(Vers. 18.) At Jesus dixit: Ite in civitatem ad quemdam, et dicite ei: Magister dicit: Tempus meum prope est: apud te facio Pascha cum discipulis meis. Morem veteris Testamenti nova Scriptura conservat. Frequenter legimus: Dixit ille illi, et in loco illo et illo; quod Hebraice dicitur PHELONI ELMONI (), et tamen personarum locorumque non ponitur nomen. Et invenietis ibi quemdam, portantem lagenam aquae. Quorum idcirco vocabula praetermissa sunt, ut omnibus qui Pascha facturi sunt, libera festivitatis occasio panderetur.

(Vers. 19.) Et fecerunt discipuli sicut constituit illis Jesus, et paraverunt Pascha. In alio Evangelista scriptum est (Luc. XXII), quod invenerunt coenaculum magnum, stratum atque mundatum, et ibi paraverunt ei. Videtur autem mihi coenaculum, lex spiritualis intelligi, quae de angustiis litterae egrediens in sublimi loco recipit Salvatorem, Paulo idipsum loquente (Philipp. VIII), quod ea quae ante pro lucro reputabat, quasi purgamenta quisquiliasque contempserit, ut dignum Domino hospitium praepararet.

(Vers. 20.) Vespere autem facto, discumbebat cum duodecim discipulis suis. Omnia sic agit Judas, ut tollatur suspicio proditoris.

(Vers. 21.) Et edentibus illis, dixit: Amen dico vobis: quia unus vestrum me traditurus est. Qui de passione praedixerat, et de proditore praedicit, dans locum poenitentiae, ut cum intellexisset sciri cogitationes suas et occulta consilia, poeniteret eum facti sui, et tamen non designat specialiter, ne manifeste coargutus, impudentior fieret. Mittit crimen in numero, ut conscius agat poenitentiam.

(Vers. 22.) Et contristati valde, coeperunt singuli dicere: Numquid ego sum, Domine? Et certe noverant undecim apostoli, quod nihil tale contra Dominum cogitarent: sed plus credunt magistro, quam sibi: pertimescentes fragilitatem suam, tristes interrogant de peccato, cujus conscientiam non habebant.

(Verse 17.) "And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the Passover?" The first day of the Azymes is the fourteenth day of the first month, when the lamb is sacrificed, and the moon is at its fullest, and leaven is cast away. But among those disciples who came to Jesus, asking: "Where wilt thou that we prepare for thee to eat the Passover?", I estimate that Judas also was the betrayer.

(Verse 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, with thee I make the Passover with my disciples." The New Scripture preserves the custom of the Old Testament. Frequently we read: "That one said to him," and "in that and that place"; which in Hebrew is called PHELONI ELMONI, and yet the name of persons and places is not placed. "And you shall find there a certain man, carrying a pitcher of water." For which reason their names are omitted, so that a free occasion of festivity might be opened to all who are to make the Passover.

(Verse 19.) "And the disciples did as Jesus appointed them, and they prepared the Passover." In another evangelist it is written (Luke 22) that they found a large upper room, furnished and cleaned, and there they prepared for him. But the upper room seems to me to be understood as the spiritual law, which, going out from the narrowness of the letter, receives the Savior in a high place, Paul saying the same thing (Phil. 3), that those things which he previously reckoned for gain, he has despised as dross and refuse, so that he might prepare a worthy lodging for the Lord.

(Verse 20.) "And when it was evening, he sat down with his twelve disciples." Judas does all things in such a way that suspicion of being the betrayer might be removed.

(Verse 21.) "And whilst they were eating, he said: Amen I say to you, that one of you shall betray me." He who had predicted concerning the passion, also predicts concerning the betrayer, giving a place for repentance, so that when he had understood that his thoughts and hidden counsels were known, he might repent of his deed; and yet he does not designate him specifically, lest, being manifestly reproved, he might become more impudent. He places the crime in the number, so that being conscious he might perform repentance.

(Verse 22.) "And they being very much troubled, began every one to say: Is it I, Lord?" And certainly the eleven apostles knew that they were thinking no such thing against the Lord: but they believe the master more than themselves: fearing their own fragility, they sadly ask concerning the sin of which they did not have consciousness.

(Vers. 23.) At ipse respondens, ait: Qui intingit mecum manum in paropside, hic me tradet. O mira Domini patientia! Primum dixerat: unus vestrum me traditurus est. Perseverat proditor in malo, manifestius arguit, et tamen nomen proprie non designat. Judas caeteris contristatis, et retrahentibus manum, et interdicentibus cibos ori suo, temeritate et impudentia, qua proditurus erat, etiam manum cum magistro mittit in paropsidem, ut audacia bonam conscientiam mentiretur.

(Vers. 24.) Vae autem homini illi, per quem Filius hominis tradetur. Nec primo, nec secundo correptus a proditione retrahit pedem, sed patientia Domini nutrit impudentiam suam, et thesaurizat sibi iram in die irae (Rom. II). Poena praedicitur, ut quem pudor non vicerat, corrigant denuntiata supplicia. Quod autem sequitur: Bonum erat ei, si natus non fuisset homo ille: Non ideo putandus est ante fuisse, quam nasceretur, quia nulli possit bene esse, nisi ei qui fuerit: sed simpliciter dictum est, multo melius esse, non subsistere, quam male subsistere.

(Vers. 25.) Respondens autem Judas, qui tradidit eum, dixit. Quia caeteri tristes, et valde tristes interrogaverant: Numquid ego sum, Domine? Ne tacendo se prodere videretur, et ipse similiter interrogat, quem conscientia remordebat, qui manum audacter miserat in paropside. Numquid ego sum, rabbi? Ait illi: Tu dixisti. Et blandientis jungit affectum, sive incredulitatis signum. Caeteri enim qui non erant prodituri, dicunt: Numquid ego sum, Domine? Iste qui proditurus erat, non Dominum, sed magistrum vocat, quasi excusationem habeat, si Domino denegato, saltem magistrum prodiderit. Et ait illi: Tu dixisti. Eadem responsione confutatus est proditor, qua Pilato postea responsurus est.

(Vers. 26 seqq.) Coenantibus autem eis, accepit Jesus panem, et benedixit ac fregit, deditque discipulis suis, et ait: Accipite et comedite, hoc est corpus meum. Et accipiens calicem, gratias egit, et dedit illis, dicens: Bibite ex hoc omnes. Hic est enim sanguis meus novi Testamenti, qui pro multis effundetur in remissionem peccatorum. Postquam typicum Pascha fuerat impletum, et agni carnes cum apostolis comederat, assumit panem, qui confortat cor hominis, et ad verum Paschae transgreditur sacramentum, ut quomodo in praefiguratione ejus Melchisedech, summi Dei sacerdos, panem et vinum offerens fecerat (Genes. XIV), ipse quoque in veritate sui corporis et sanguinis repraesentaret. In Luca legimus duos calices quibus discipulis propinarit (Luc. XXII). Unum primi mensis, et alterum secundi, ut qui inter sanctos primo mense agnum comedere non potuerit, secundo inter poenitentes haedum comedat.

(Verse 23.) "But he answering, said: He that dippeth his hand with me in the dish, he shall betray me." O wonderful patience of the Lord! First he had said: "one of you shall betray me." The betrayer perseveres in evil; he reproves him more manifestly, and yet does not specifically designate the name. While the others were troubled, and withdrawing their hand, and forbidding food to their mouth, Judas, by the rashness and impudence with which he was about to betray him, also puts his hand with the master into the dish, so that by audacity he might feign a good consciousness.

(Verse 24.) "But woe to that man by whom the Son of Man shall be betrayed." Neither being first nor secondly corrected does he withdraw his foot from the betrayal, but the patience of the Lord nourishes his impudence, and he treasures up for himself wrath against the day of wrath (Rom. 2). The punishment is predicted, so that whom shame had not conquered, the denounced punishments might correct. As to what follows: "It were better for him, if that man had not been born": He is not therefore to be thought to have been before he was born, because it could be well for no one unless for him who was: but it is simply said, that it is much better not to exist than to exist evilly.

(Verse 25.) "And Judas that betrayed him, answering, said." Because the others, troubled and very much troubled, had asked: "Is it I, Lord?", lest by being silent he might seem to betray himself, he also similarly asks, whom conscience was biting, who had boldly put his hand into the dish. "Is it I, Rabbi? He saith to him: Thou hast said it." And he joins the affection of one flattering, or a sign of unbelief. For the others who were not about to betray him, say: "Is it I, Lord?" This one who was about to betray him, calls him not Lord, but master, as if he might have an excuse if, having denied the Lord, he at least betrayed the master. "And he saith to him: Thou hast said it." The betrayer was refuted by the same response by which he is afterwards to respond to Pilate.

(Verse 26 seqq.) "And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat: this is my body." "And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins." After the typical Passover had been fulfilled, and he had eaten the flesh of the lamb with the apostles, he takes bread, which strengthens the heart of man, and passes over to the true sacrament of the Passover, so that in the same way as Melchizedek, the priest of the most high God, had done in prefiguration of him, offering bread and wine (Gen. 14), he also might represent it in the truth of his body and blood. In Luke we read of two chalices with which he pledged the disciples (Luke 22). One of the first month, and another of the second, so that he who among the saints could not eat the lamb in the first month, might eat the kid among the penitents in the second.

(Vers. 29.) Dico autem vobis, non bibam amodo de hoc genimine vitis usque in diem illum, cum illud bibam vobiscum novum in regno Patris mei. De carnalibus transit ad spiritualia, quod vinea de Aegypto transplantata sit populus Israel, cui per Jeremiam Dominus loquitur: Ego te plantavi vineam veram, quomodo mutata es in amaritudinem vitis alienae [Al. aliena] (Jerem. II, 21)? Et Isaias propheta in cantico quod dilecto canit, et omnis sparsim Scriptura testatur. Dicit ergo se Dominus de hac vinea nequaquam esse bibiturum, nisi in regno Patris sui. Regnum Patris, fidem puto esse credentium, Apostolo quoque idipsum confirmante: Regnum Dei intra vos est (Luc. XVII, 21). Ergo cum Judaei receperint regnum Patris (attende quod dicat, Patris, non Dei), omnis Pater nomen est Filii. Cum, inquam, crediderint in Deum Patrem, et adduxerit eos Pater ad Filium, tunc de vino eorum bibet Dominus, et in similitudinem Joseph regnans in Aegypto, inebriabitur cum fratribus suis (Genes. XLIII).

(Vers. 30.) Et hymno dicto, exierunt in montem Oliveti. Hoc est quod in quodam psalmo legimus: Manducaverunt et adoraverunt omnes pingues terrae (Ps. XXI, 30). Juxta hoc exemplum, qui Salvatoris pane saturatus, et calice inebriatus fuerit, potest laudare Dominum et conscendere in montem Oliveti, ubi laborum refectio, doloris-que solatium, et veri luminis notitia est.

(Vers. 31.) Tunc dicit illis Jesus: Omnes vos scandalum patiemini in me in ista nocte. Praedicit quod passuri sunt, ut, cum passi fuerint, non desperent salutem, sed agentes poenitentiam, liberentur. Et signanter addidit, in ista nocte scandalum patiemini; quia quomodo qui inebriantur, nocte inebriantur: sic et qui scandalum patiuntur, in nocte et in tenebris sustinent (I Thess. V). Nos vero dicamus: Nox praeteriit, dies autem appropinquavit (Rom. XIII, 12).

(Vers. 32.) Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis. Postquam autem resurrexero, praecedam vos in Galilaeam. Hoc aliis verbis in Zacharia propheta scriptum est; et (ni fallor) ex persona prophetae ad Deum dicitur: Percute pastorem, et dispergentur oves gregis (Zach. XIII, 7). Sexagesimo quoque et octavo psalmo, qui totus a Domino canitur, huic sensui congruente: Quoniam quem tu percussisti, ipsi persecuti sunt. Percutitur autem pastor bonus, ut ponat animam suam pro ovibus suis; et de multis gregibus errorum fiat unus grex, et unus pastor (Joan. X). De hoc testimonio in libello, quem de Optimo Genere interpretandi scripsimus, plenius dictum est.

(Verse 29.) "And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father." From carnal things he passes over to spiritual things, because the vine transplanted from Egypt is the people of Israel, to whom the Lord speaks through Jeremiah: "I planted thee a true vine, how art thou turned into the bitterness of a strange vine?" (Jer. 2:21). And Isaiah the prophet in the canticle which he sings to the beloved, and all Scripture dispersedly testifies. The Lord therefore says that he will by no means drink of this vine, unless in the kingdom of his Father. The kingdom of the Father, I think to be the faith of the believers, the Apostle also confirming the same thing: "The kingdom of God is within you" (Luke 17:21). Therefore when the Jews shall have received the kingdom of the Father (take note that he says, of the Father, not of God), for Father is always a name of the Son. When, I say, they shall have believed in God the Father, and the Father shall have brought them to the Son, then the Lord will drink of their wine, and in the similitude of Joseph reigning in Egypt, he will be inebriated with his brethren (Gen. 43).

(Verse 30.) "And a hymn being said, they went out unto mount Olivet." This is what we read in a certain psalm: "All the fat ones of the earth have eaten and adored" (Ps. 21:30). According to this example, he who shall have been satiated by the bread of the Savior, and inebriated by the chalice, can praise the Lord and ascend into mount Olivet, where there is the refreshment of labors, and the solace of grief, and the knowledge of the true light.

(Verse 31.) "Then Jesus saith to them: All you shall be scandalized in me this night." He predicts what they are to suffer, so that, when they shall have suffered, they may not despair of salvation, but performing repentance, they may be delivered. And significantly he added, "in this night you shall be scandalized"; because in the same way as those who are inebriated, are inebriated in the night: so also those who suffer scandal, sustain it in the night and in darkness (1 Thess. 5). But let us say: "The night is passed, and the day is at hand" (Rom. 13:12).

(Verse 32.) "For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee." This is written in other words in Zechariah the prophet; and (if I mistake not) it is said from the person of the prophet to God: "Strike the shepherd, and the sheep of the flock shall be dispersed" (Zech. 13:7). The sixty-eighth psalm also, which is all sung by the Lord, agrees with this sense: "Because whom thou hast struck, they have persecuted." But the good shepherd is struck, that he may lay down his soul for his sheep; and from many flocks of errors there may be made one flock, and one shepherd (John 10). Concerning this testimony we have spoken more fully in the little book which we wrote concerning the Best Genus of Interpreting.

(Vers. 33.) Respondens autem Petrus, ait illi: Et si omnes scandalizati fuerint in te, ego numquam scandalizabor. Non est temeritas, nec mendacium; sed fides est apostoli Petri, et ardens affectus erga Dominum Salvatorem, de quo supra diximus.

(Vers. 34.) Ait illi Jesus: Amen dico tibi, quia in hac nocte antequam gallus cantet, ter me negabis. Et Petrus de ardore fidei promittebat, et Salvator quasi Deus futura noverat. Et nota quod Petrus in nocte neget, et neget tertio. Postquam autem gallus cecinit, et decrescentibus tenebris vicina lux nuntiata est, conversus flevit amare, negationis sordes poenitentiae lacrymis lavans.

(Vers. 36.) Tunc venit Jesus cum illis in villam, quae dicitur Gethsemani, et dixit discipulis suis: Sedete hic, donec vadam illuc et orem. Gethsemani interpretatur, vallis pinguissima, in qua jussit discipulos sedere paulisper et exspectare redeuntem, donec pro cunctis solus Dominus oraret.

(Vers. 37.) Et assumpto Petro et duobus filiis Zebedaei, coepit contristari et moestus esse. Illud quod supra diximus de passione et propassione, etiam in praesenti capitulo ostenditur, quod Dominus, ut veritatem probaret assumpti hominis, vere quidem contristatus sit, sed ne passio in animo illius dominaretur, per propassionem coeperit contristari. Aliud est enim contristari, et aliud incipere contristari. Contristabatur autem non timore patiendi, qui ad hoc venerat ut pateretur, et Petrum timiditatis arguerat; sed propter infelicissimum Judam, et scandalum omnium apostolorum, et rejectionem populi Judaeorum, et eversionem miserae Jerusalem. Unde et Jonas super ariditate cucurbitae vel hederae contristatus est (Jonae IV), nolens perire quondam tabernaculum suum. Si autem tristitiam animi, non affectum Salvatoris erga perituros, sed passionem haeretici interpretantur, respondeant, quomodo exponunt illud quod ex persona Dei per Ezechielem dicitur: Et in omnibus istis contristabas me (Ezech. XVI, sec. LXX).

(Vers. 38.) Tunc ait illis: Tristis est anima mea usque ad mortem: Sustinete hic, et vigilate mecum. Quae contristatur, anima est, et [Al. sed] non propter mortem, sed usque ad mortem contristatur, donec apostolos sua liberet passione. Quod autem praecepit: Sustinete hic, et vigilate mecum, non a somno prohibet, cujus tempus non erat imminente discrimine; sed a somno infidelitatis, et torpore mentis. Dicant ergo qui irrationabilem Jesum sumpsisse animam suspicantur, quomodo contristetur et noverit tempus tristitiae. Quamquam enim et bruta animalia moereant, tamen non noverunt nec causas, nec tempus usque ad quod debeant contristari.

(Verse 33.) "And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized." It is not rashness, nor a lie; but it is the faith of the apostle Peter, and an ardent affection towards the Lord Savior, concerning which we have spoken above.

(Verse 34.) "Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou shalt deny me thrice." Both Peter was promising from the ardor of faith, and the Savior as God knew future things. And note that Peter denies in the night, and denies for the third time. But after the cock crowed, and as the darkness decreased the near light was announced, having turned he wept bitterly, washing the filth of denial with tears of repentance.

(Verse 36.) "Then Jesus came with them into a country place which is called Gethsemani, and he said to his disciples: Sit you here, till I go yonder and pray." Gethsemani is interpreted, the very fat valley, in which he commanded the disciples to sit for a little while and wait for him returning, until the Lord alone should pray for all.

(Verse 37.) "And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad." That which we said above concerning passion and pro-passion is shown also in the present chapter, that the Lord, so that he might prove the truth of the assumed man, was truly sorrowful, but lest passion should dominate in his mind, he began to be sorrowful through pro-passion. For it is one thing to be sorrowful, and another to begin to be sorrowful. But he was sorrowful not from fear of suffering, who had come for this purpose that he might suffer, and had reproached Peter for his timidity; but on account of the most unhappy Judas, and the scandal of all the apostles, and the rejection of the people of the Jews, and the overturning of wretched Jerusalem. Whence also Jonah was sorrowful over the drying up of the gourd or ivy (Jonah 4), being unwilling that his former tabernacle should perish. But if heretics interpret the sorrow of mind not as the affection of the Savior towards those about to perish, but as passion, let them respond, how they explain that which is said from the person of God through Ezekiel: "And in all these things thou didst make me sorrowful" (Ezek. 16, sec. LXX).

(Verse 38.) "Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me." That which is sorrowful is the soul, and it is sorrowful not on account of death, but even unto death, until he should deliver the apostles by his passion. But as to what he commanded: "Stay you here, and watch with me," he does not prohibit from sleep, for which there was no time as the danger was imminent; but from the sleep of unbelief and the torpor of the mind. Let them say therefore, who suspect that Jesus assumed an irrational soul, how he is sorrowful and knows the time of sorrow. For although even brute animals may grieve, yet they know neither the causes, nor the time even unto which they ought to be sorrowful.

(Vers. 39.) Et progressus pusillum, procidit in faciem suam, orans et dicens: Pater mi, si possibile est, transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu. Dato apostolis praecepto, ut sustinerent, vigilarentque cum Domino, paululum procedens ruit in faciem suam, et humilitatem mentis habitu carnis ostendit, dicitque blandiens: Mi Pater, et postulat ut, si possibile est, transeat ab eo passionis calix, de quo supra diximus. Postulat autem non timore patiendi, sed misericordia prioris populi, ne ab illis bibat calicem propinatum. Unde et signanter non dixit, transeat a me calix, sed calix iste, hoc est, populi Judaeorum, qui excusationem ignorantiae habere non potest, si me occiderit, habens Legem et prophetas, qui me quotidie vaticinantur. Attamen revertens in semetipsum, quod ex hominis persona trepidanter renuerat, ex Dei Filiique confirmat. Verumtamen non sicut ego volo, sed sicut tu. Non, inquit, hoc fiat, quod humano affectu loquor; sed propter quod ad terras tua voluntate descendi.

(Vers. 40.) Et venit ad discipulos suos, et invenit eos dormientes, et dicit Petro: Sic non potuistis una hora vigilare mecum? Ille qui supra dixerat: Etiam si omnes scandalizati fuerint in te, ego numquam scandalizabor, nunc tristitiae magnitudine somnum vincere non potest.

(Vers. 41.) Vigilate et orate, ut non intretis in tentationem. Impossibile est humanam animam non tentari. Unde et in Oratione Dominica dicimus: Ne nos inducas in tentationem, quam ferre non possumus [Al. possimus] (Matth VI, 13; Luc XI, 4). Non tentationem penitus refutantes, sed vires sustinendi in tentationibus deprecantes. Ergo et in praesentiarum non ait: Vigilate et orate, ne tentemini; sed, ne intretis in tentationem, hoc est, ne tentatio vos superet et vincat, et vos intra casses suos teneat. Verbi gratia: Martyr, qui pro confessione Domini sanguinem fundit, tentatus quidem est; sed tentationum [Al. tentationis] retibus non ligatur. Qui autem negat, in plagas tentationis incurrit. Spiritus quidem promptus est, caro autem infirma. Hoc adversum temerarios, qui quidquid crediderint, putant se posse consequi. Itaque quantum de ardore mentis confidimus, tantum de carnis fragilitate timeamus. Sed tamen juxta Apostolum, in spiritu carnis opera mortificantur (I Petr. III).

(Verse 39.) "And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me." "Nevertheless not as I will, but as thou wilt." The precept having been given to the apostles, that they should sustain and watch with the Lord, proceeding a little he falls upon his face, and shows the humility of the mind by the habit of the flesh, and says flatteringly: "My Father," and asks that, if it be possible, the chalice of the passion may pass from him, concerning which we have spoken above. But he asks not from fear of suffering, but from mercy for the former people, lest he drink the pledged chalice from them. Whence also significantly he did not say, "let the chalice pass from me," but "this chalice," that is, of the people of the Jews, who can have no excuse of ignorance if they kill me, having the Law and the prophets, who daily prophesy concerning me. Yet returning into himself, what he had tremblingly refused from the person of a man, he confirms from [the person] of God and the Son. "Nevertheless not as I will, but as thou wilt." Not, he says, let this be done, which I speak with human affection; but that for which I descended to the earth by thy will.

(Verse 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?" He who above had said: "Although all shall be scandalized in thee, I will never be scandalized," now by the magnitude of sorrow cannot conquer sleep.

(Verse 41.) "Watch ye, and pray that ye enter not into temptation." It is impossible for the human soul not to be tempted. Whence also in the Lord's Prayer we say: "Lead us not into temptation, which we are not able to bear" (Matt 6:13; Luke 11:4). Not entirely refusing temptation, but deprecating the strength of sustaining in temptations. Therefore also in the present place he does not say: "Watch and pray, lest you be tempted"; but, "lest you enter into temptation," that is, lest temptation overcome and conquer you, and hold you within its snares. For example: A martyr, who pours out his blood for the confession of the Lord, is indeed tempted; but he is not bound by the nets of temptations. But he who denies, falls into the traps of temptation. "The spirit indeed is willing, but the flesh weak." This is against the rash ones, who whatever they have believed, think themselves able to follow. Therefore however much we trust in the ardor of the mind, so much let us fear concerning the fragility of the flesh. But however according to the Apostle, the works of the flesh are mortified in the spirit (1 Pet. 3).

(Vers. 53, 54.) An putas quia non possum rogare Patrem meum, et exhibebit mihi modo plus quam duodecim legiones angelorum? Quomodo ergo implebuntur Scripturae: quia sic oportet fieri? Non indigeo duodecim apostolorum auxilio, etiamsi omnes me defenderent, qui possum habere duodecim legiones angelici exercitus. Una legio apud veteres sex millibus complebatur hominum. Pro brevitate temporis numerum non occurrimus explicare, typos tantum dixisse sufficiat: septuaginta duo millia angelorum, in quot gentes hominum lingua divisa est, duodecim legionibus fieri. Sequens sententia promptum ad patiendum demonstrat animum, quod frustra prophetae cecinerint, nisi Dominus eos vere dixisse, passione sua asseruerit.

(Vers. 55.) In illa hora dixit Jesus turbis: Tamquam ad latronem existis cum gladiis et fustibus comprehendere me: quotidie apud vos sedebam, docens in templo, et non me tenuistis. Stultum est, inquit, eum cum gladiis et fustibus quaerere, qui ultro se tradat vestris manibus, et in nocte quasi latitantem, et a vestris oculis declinantem per proditorem investigare, qui quotidie in templo doceat. Sed ideo adversum me in tenebris congregamini, quia potestas vestra in tenebris est.

(Vers. 56.) Hoc autem totum factum est, ut adimplerentur Scripturae prophetarum. Tunc discipuli omnes, relicto eo, fugerunt. Quae sunt Scripturae prophetarum? Foderunt manus meas, et pedes meos (Ps. XXI, 17); et alibi: Sicut ovis ad victimam ductus est (Isai. LIII, 7). Et in alio [Al. eodem] loco: Ab iniquitatibus populi mei ductus est ad mortem (Ibid., sec. LXX).

(Vers. 57.) At illi tenentes Jesum, duxerunt ad Caipham principem sacerdotum, ubi Scribae et seniores convenerant. Moyses, Deo jubente, praeceperat, ut pontifices patribus succederent, et generationis in sacerdotibus series texeretur (Exod. XXIX). Refert Josephus istum Caipham unius tantum anni Pontificatum ab Herode pretio redemisse. Non ergo mirum est, si nequam pontifex inique [Al. iniquus] judicet.

(Vers. 58.) Petrus autem sequebatur eum a longe usque in atrium principis sacerdotum. A longe sequebatur, qui Dominum erat negaturus.

(Vers. 59, 60.) Et ingressus intro, sedebat cum ministris, ut videret finem. Principes autem sacerdotum et omne concilium quaerebant falsum testimonium contra Jesum, ut morti eum traderent. Et non invenerunt, cum multi falsi testes accessissent. Vel amore discipuli, vel humana curiositate scire cupiebat, quid judicaret de Domino pontifex: utrum eum neci addiceret, an flagellis caesum dimitteret. Et in hoc diversitas decem apostolorum et Petri. Illi fugiunt, iste, quamquam procul, sequitur tamen Salvatorem.

(Verses 53, 54.) "Or thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels?" "How then shall the scriptures be fulfilled, that so it must be done?" I do not need the help of twelve apostles, even if all were to defend me, since I am able to have twelve legions of the angelic army. One legion among the ancients was completed by six thousand men. On account of the brevity of time, we do not happen to explain the number; let it suffice to have said the types: that seventy-two thousand angels, into which as many nations the language of men was divided, are made by twelve legions. The following sentence demonstrates a mind ready to suffer, because the prophets would have sung in vain, unless the Lord had asserted that they had spoken truly by his passion.

(Verse 55.) In that hour Jesus said to the multitudes: "You are come out as it were to 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." It is foolish, he says, to seek him with swords and clubs who of his own accord delivers himself into your hands; and to investigate by a betrayer in the night as if one hiding and turning away from your eyes, who teaches daily in the temple. But for this reason you are gathered together against me in the darkness, because your power is in darkness.

(Verse 56.) "Now all this was done, that the scriptures of the prophets might be fulfilled." "Then the disciples, all leaving him, fled." What are the scriptures of the prophets? "They have dug my hands and my feet" (Ps. 21:17); and elsewhere: "He was led as a sheep to the slaughter" (Isa. 53:7). And in another [Al. the same] place: "For the iniquities of my people was he led to death" (Ibid., sec. LXX).

(Verse 57.) "But they holding Jesus led him to Caiaphas the high priest, where the scribes and the ancients were assembled." Moses, at God's command, had prescribed that the high priests should succeed their fathers, and that the series of generation in the priests should be woven (Exod. 29). Josephus reports that this Caiaphas redeemed the pontificate of only one year from Herod for a price. It is not surprising, therefore, if a wicked high priest judges unjustly [Al. an unjust one].

(Verse 58.) "But Peter followed him afar off, even to the court of the high priest." He followed from afar, who was about to deny the Lord.

(Verses 59, 60.) "And going in, he sat with the servants, that he might see the end." "And the chief priests and the whole council sought false witness against Jesus, that they might put him to death." "And they found not, whereas many false witnesses had come." Either from the love of a disciple, or from human curiosity, he desired to know what the high priest would judge concerning the Lord: whether he would adjudge him to death, or dismiss him beaten with scourges. And in this is the diversity of the ten apostles and Peter. They flee; he, although from afar, nevertheless follows the Savior.

(Vers. 61.) Novissime autem venerunt duo falsi testes, et dixerunt: Hic dixit: Possum destruere templum Dei, et post triduum reaedificare illud. Quomodo falsi testes sunt, si ea dicunt, quae Dominum supra dixisse legimus? Sed falsus testis est, qui non in eodem sensu dicta intelligit quo dicuntur. Dominus enim dixerat de templo corporis sui. Sed et in ipsis verbis calumniantur, et paucis additis vel mutatis, quasi justam calumniam faciunt. Salvator dixerat: Solvite Templum hoc; isti commutant, et aiunt: Possum destruere templum Dei. Vos, inquit, solvite, non ego: quia illicitum est, ut ipsi nobis inferamus manus. Deinde illi vertunt: et post triduum reaedificare illud; ut proprie de templo Judaico dixisse videatur. Dominus autem, ut ostenderet animale et spirans templum, dixerat: Et ego in triduo suscitabo illud. Aliud est aedificare, aliud suscitare.

(Vers. 62.) Et surgens princeps sacerdotum, ait illi: Nihil respondes ad ea quae isti adversum te testificantur? Jesus autem tacebat. Ira praeceps et impatiens non inveniens calumniae locum, excutit de solio pontificem, ut vesaniam mentis motu corporis demonstraret. Quanto Jesus tacebat ad indignos responsione sua, falsos testes et sacerdotes impios, tanto magis pontifex furore superatus, eum ad respondendum provocat: ut ex qualibet occasione sermonis locum inveniat accusandi. Nihilominus Jesus tacebat. Sciebat enim, quasi Deus, quidquid respondisset torquendum ad calumniam.

(Vers. 63.) Et princeps sacerdotum ait illi: Adjuro te per Deum vivum, ut dicas nobis si tu es Christus Filius Dei? Quid adjuras, impiissime sacerdotum, ut accuses, an ut credas? Si ut accuses, arguunt alii: condemnate tacentem. Si ut credas, quare confitenti credere noluisti?

(Vers. 64.) Dixit illi Jesus: Tu dixisti. Verumtamen dico vobis: amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus coeli? Et adversum Pilatum, et adversum Caipham similis responsio, ut propria sententia condemnentur.

(Vers. 65, 66.) Tunc princeps sacerdotum scidit vestimenta sua, dicens: Blasphemavit. Quid adhuc egemus testibus? Ecce nunc audistis blasphemiam. Quid vobis videtur? At illi respondentes, dixerunt: Reus est mortis. Quem de solio sacerdotali furor excusserat, eadem rabies ad scindendas vestes provocat. Scidit autem vestimenta sua, ut ostendat Judaeos sacerdotii gloriam perdidisse, et vacuam sedem habere pontifices. Sed et consuetudinis Judaicae est, cum aliquid blasphemiae et quasi contra Deum audierint, scindere vestimenta sua.

(Verse 61.) "And last of all there came two false witnesses, and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it." How are they false witnesses, if they say those things which we read the Lord said above? But he is a false witness who does not understand the words in the same sense in which they are spoken. For the Lord had spoken concerning the temple of his body. But they also calumniate in the words themselves, and by adding or changing a few things, they make as it were a just calumny. The Savior had said: "Destroy this temple"; these change it, and say: "I am able to destroy the temple of God." You, he says, "destroy," not I: because it is unlawful that we should lay hands upon ourselves. Then they turn it: "and after three days to rebuild it"; so that he might seem to have spoken properly concerning the Jewish temple. But the Lord, that he might show a living and breathing temple, had said: "And I in three days will raise it up." It is one thing to build, another to raise up.

(Verse 62.) "And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee?" But Jesus held his peace. A headlong and impatient anger, not finding a place for calumny, shakes the high priest from his throne, so that he might demonstrate the madness of his mind by the motion of his body. The more Jesus was silent to those unworthy of his response, the false witnesses and the impious priests, so much the more the high priest, overcome by fury, provokes him to respond: that from any occasion of speech he might find a place for accusing. Nevertheless Jesus held his peace. For he knew, as God, that whatever he responded would be twisted into calumny.

(Verse 63.) "And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God." Why dost thou adjure, most impious of priests, in order to accuse, or in order to believe? If in order to accuse, the others testify: condemn him while silent. If in order to believe, why didst thou refuse to believe him when he confessed?

(Verse 64.) "Jesus saith to him: Thou hast said it." "Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven." Both against Pilate and against Caiaphas there is a similar response, so that they may be condemned by their own judgment.

(Verses 65, 66.) "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: what think you?" But they answering, said: "He is guilty of death." Fury had shaken him from his sacerdotal throne; the same madness provokes him to rend his garments. Moreover, he rent his garments to show that the Jews had lost the glory of the priesthood, and that the high priests have an empty seat. But it is also of Jewish custom, when they have heard anything of blasphemy and as it were against God, to rend their garments.

Quod Paulum quoque et Barnabam, quando in Lycaonia deorum cultu honorabantur, fecisse legimus. Herodes autem, quia non dedit honorem Deo, sed acquievit immoderato favori populi, statim ab angelo percussus est.

(Vers. 67.) Tunc exspuerunt in faciem ejus, et colaphis eum caeciderunt. Ut adimpleretur quod dictum est: Dedi maxillas meas [Al. maxillam meam] alapis, et faciem meam non averti a confusione sputorum (Thren. III, 30).

(Vers. 68.) Alii autem palmas in faciem ejus dederunt, dicentes: Prophetiza nobis, Christe, quis est qui te percussit? Stultum erat verberantibus respondere, et prophetizare caedentem, cum palam percutientis videretur insania. Sed sicut hoc vobis non prophetavit, sic illud manifestissime vaticinatus est, quod circumdaretur Jerusalem ab exercitu, et non relinqueretur lapis super lapidem in templo.

(Vers. 69.) Petrus vero sedebat foris in atrio. Foris sedebat, ut videret exitum rei. Et non appropinquabat Jesu, ne ministris aliqua suspicio nasceretur.

(Vers. 72.) Et iterum negavit cum juramento, quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro. Scio quosdam pii affectus [Al. pio affectu] erga Apostolum Petrum, locum hunc ita interpretatos, ut dicerent Petrum non Deum negasse, sed hominem, et esse sensum: Nescio hominem, quia scio Deum. Hoc quam frivolum sit, prudens lector intelligit; sic [Al. si] defendunt Apostolum, ut Deum mendacii reum faciant. Si enim iste non negavit, ergo mentitus est Dominus, qui dixerat: Amen dico tibi, quia hac nocte, antequam gallus cantet, ter me negabis. Cerne quid dicat, me negabis, non hominem.

(Vers. 73.) Vere et tu ex illis es: nam et loquela tua te manifestum facit. Non quod alterius sermonis esset Petrus, aut gentis exterae. Omnes quippe Hebraei erant, et qui arguebant, et qui arguebur [Al. arguebantur]; sed quod unaquaeque provincia et regio habeat proprietates suas, et [Al. ut] vernaculum loquendi sonum vitare non possit. Unde et Ephrathaei in Judicum libro (cap. XII) non possunt σὺνθημα dicere.

(Vers. 74, 75.) Tunc coepit detestari et jurare, quia non novisset hominem. Et continuo gallus cantavit. Et recordatus est Petrus verbi Jesu, quod dixerat: Priusquam gallus cantet, ter me negabis. In alio Evangelio legimus: quia post negationem Petri, et cantum galli, respexerit Salvator Petrum, et intuitu suo eum ad amaras lacrymas provocarit. Nec fieri poterat, ut in negationis tenebris permaneret, quem lux respexerat mundi.

Et egressus foras, flevit amare. In atrio Caiphae sedens, non poterat agere poenitentiam. Egreditur foras de impiorum concilio, ut pavidae negationis sordes amaris fletibus lavet.

Which we read that Paul and Barnabas also did, when in Lycaonia they were honored with the worship of gods. But Herod, because he did not give honor to God, but acquiesced to the immoderate favor of the people, was immediately struck by an angel.

(Verse 67.) "Then did they spit in his face, and buffeted him." That there might be fulfilled what was said: "I have given my cheeks [Al. my cheek] to the blows, and I have not turned away my face from the confusion of spitting" (Lam. 3:30).

(Verse 68.) "And others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck thee?" It was foolish to respond to those beating him, and to prophesy concerning the one striking, when the madness of the percutient was plainly seen. But just as he did not prophesy this to you, so he most manifestly prophesied that, that Jerusalem would be surrounded by an army, and a stone would not be left upon a stone in the temple.

(Verse 69.) "But Peter sat without in the court." He sat without, that he might see the outcome of the matter. And he did not approach Jesus, lest any suspicion should arise among the servants.

(Verse 72.) "And again he denied with an oath: That I know not the man." And after a little while they came that stood by, and said to Peter. I know that some with pious affection [Al. by pious affection] towards the Apostle Peter, have so interpreted this place as to say that Peter denied not God, but the man, and that the sense is: I know not the man, because I know God. How frivolous this is, the prudent reader understands; if [Al. thus] they defend the Apostle, they make God guilty of a lie. For if he did not deny, then the Lord lied, who had said: "Amen I say to thee, that in this night, before the cock crow, thou shalt deny me thrice." Mark what he says, "thou shalt deny me," not the man.

(Verse 73.) "Surely thou also art one of them; for even thy speech doth discover thee." Not that Peter was of another language, or of a foreign nation. For all were Hebrews, both those who accused and he who was accused; but because each province and region has its own peculiarities, and cannot avoid the vernacular sound of speaking. Whence also the Ephraimites in the book of Judges (chap. 12) are not able to say the *synthema* (watchword).

(Verses 74, 75.) "Then began he to curse and to swear that he knew not the man." "And immediately the cock crew." "And Peter remembered the word of Jesus which he had said: Before the cock crow, thou shalt deny me thrice." In another Gospel we read that after the denial of Peter and the crowing of the cock, the Savior looked back at Peter, and by his look provoked him to bitter tears. Nor could it be that he should remain in the darkness of denial, whom the Light of the world had looked upon.

"And going forth aloud, he wept bitterly." Sitting in the court of Caiaphas, he was not able to perform penance. He goes forth out of the council of the impious, that he might wash the filth of his fearful denial with bitter weepings.

(Cap. XXVII.---Vers. 1 seqq.) Mane autem facto, consilium inierunt omnes principes sacerdotum et seniores populi adversus Jesum, ut eum morti traderent. Et vinctum adduxerunt, et tradiderunt eum Pontio Pilato praesidi. Non solum ad Pilatum, sed etiam ad Herodem ductus est, ut uterque Domino illuderet. Et cerne sollicitudinem sacerdotum in malum. Tota nocte vigilaverunt, ut homicidium facerent. Et vinctum tradiderunt Pilato. Habebant enim hunc morem, ut quem adjudicassent morti, ligatum judici traderent.

Tunc videns Judas, qui eum tradidit, quod damnatus esset, poenitencia ductus, retulit triginta argenteos principibus sacerdotum et senioribus, dicens: Peccavi, tradens sanguinem justum. Avaritiae magnitudinem [Al. magnitudine] impietatis pondus exclusit. Videns Judas Dominum adjudicatum morti, pretium retulit sacerdotibus, quasi in potestate sua esset persecutorum mutare sententiam. Itaque licet mutaverit voluntatem suam, tamen voluntatis primae exitum non mutavit. Si autem peccavit ille qui tradidit sanguinem justum, quanto magis Judaei peccaverunt, qui emerunt sanguinem justum, et offerendo pretium, ad proditionem discipulum provocarunt? Qui diversas naturas conantur introducere, et dicunt Judam proditorem malae fuisse naturae, nec electione [Al. electionem et servare] apostolatus potuisse servari, respondeant quomodo natura mala egerit poenitentiam.

(Vers. 5.) At illi dixerunt: Quid ad nos? Tu videris. Et projectis argenteis in templo, recessit: et abiens, laqueo se suspendit. Nihil profuit egisse poenitentiam, per quam scelus corrigere non potuit. Si quando sic frater peccat in fratrem, ut emendare valeat quod peccavit, potest ei dimitti. Sin autem permanent opera, frustra voce assumitur poenitentia. Hoc est quod in psalmo de eodem infelicissimo Juda dicitur: Et oratio ejus fiat in peccatum (Ps. CVIII, 7); ut non solum emendare nequiverit proditionis nefas, sed ad prius scelus etiam proprii homicidii crimen addiderit. Tale quid et Apostolus in secunda ad Corinthios Epistola loquitur: Ne abundantiori tristitia absorbeatur frater (II Cor. II, 7).

(Vers. 6.) Principes autem sacerdotum, acceptis argenteis, dixerunt: Non licet eos mittere in corbonam, quia pretium sanguinis est. Vere culicem liquantes, et camelum glutientes. Si enim ideo non mittunt pecuniam in corbonam, hoc est, in gazophylacium et dona Dei, quia pretium sanguinis est, cur ipse sanguis effunditur?

(Chapter 27.---Verses 1 ff.) "And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death." "And they brought him bound, and delivered him to Pontius Pilate the governor." Not only to Pilate, but also to Herod was he led, that both might mock the Lord. And mark the solicitude of the priests for evil. They watched all night that they might commit homicide. "And they delivered him bound to Pilate." For they had this custom, that him whom they had adjudged to death, they should deliver bound to the judge.

"Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood." The magnitude of avarice excluded the weight of impiety. Judas, seeing the Lord adjudged to death, brought back the price to the priests, as if it were in his power to change the sentence of the persecutors. Therefore, although he changed his will, nevertheless he did not change the outcome of his first will. But if he sinned who betrayed innocent blood, how much more did the Jews sin, who bought innocent blood, and by offering the price, provoked the disciple to betrayal? Let those who attempt to introduce diverse natures, and say that Judas the betrayer was of an evil nature, nor could be saved by the election [Al. save the election] of the apostolate, respond how an evil nature performed penance.

(Verse 5.) "But they said: What is that to us? look thou to it." "And casting down the pieces of silver in the temple, he departed: and went and hanged himself with an halter." It profited nothing to have performed penance, through which he was not able to correct the crime. If at any time a brother so sins against a brother that he is able to emend what he has sinned, it can be forgiven him. But if the works remain, penance is assumed in voice in vain. This is what is said in the psalm concerning the same most unhappy Judas: "And let his prayer become sin" (Ps. 108:7); so that he not only was unable to emend the wickedness of betrayal, but also added the crime of his own homicide to the former wickedness. The Apostle also speaks something such in the second Epistle to the Corinthians: "Lest the brother be swallowed up with overmuch sorrow" (2 Cor. 2:7).

(Verse 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." Truly straining out a gnat, and swallowing a camel. For if they do not put the money into the corbona, that is, into the treasury and the gifts of God, because it is the price of blood, why is the blood itself poured out?

(Vers. 7, 8.) Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum, propter hoc vocatus est ager ille Acheldemach, hoc est ager sanguinis, usque in hodiernum diem. Illi quidem fecerunt alia voluntate, ut aeternum impietatis suae relinquerent ex agri emptione monimentum. Caeterum nos, qui peregrini eramus a Lege et prophetis, prava eorum studia suscepimus in salutem: et in pretio sanguinis ejus requiescimus. Figuli autem ager appellatur, quia figulus noster est Christus.

(Vers. 9, 10.) Tunc impletum est quod dictum est per Jeremiam prophetam, dicentem: Et acceperunt triginta argenteos, pretium appretiati, quem appretiaverunt a filiis Israel, et dederunt eos in agrum figuli, sicut constituit mihi Dominus. Hoc testimonium in Jeremia non invenitur. In Zacharia vero, qui pene ultimus est duodecim prophetarum, quaedam similitudo fertur (Zach. XI): et quamquam sensus non multum discrepet, tamen et ordo et verba diversa sunt. Legi nuper in quodam Hebraico volumine, quod Nazaraenae sectae mihi Hebraeus obtulit, Jeremiae apocryphum, in quo haec ad verbum scripta reperi. Sed tamen mihi videtur magis de Zacharia sumptum testimonium: Evangelistarum et Apostolorum more vulgato, qui verborum ordine praetermisso, sensus tantum de veteri Testamento proferunt in exemplum.

(Vers. 11.) Jesus autem stetit ante praesidem, et interrogavit eum praeses, dicens: Tu es rex Judaeorum? Pilato nihil aliud interrogante criminis, nisi utrum rex Judaeorum sit, arguuntur impietatis Judaei, quod ne falso quidem invenire potuerint quod objicerent Salvatori. Dixit illi Jesus: Tu dicis. Sic respondit ut et verum diceret, et sermo ejus calumniae non pateret. Et attende quod Pilato, qui invitus promebat sententiam, aliqua ex parte responderit: Sacerdotibus autem et principibus respondere noluerit, indignos suo sermone judicans.

(Vers. 13 seqq.) Tunc dicit illi Pilatus: Non audis quanta adversum te dicunt [Al. dicant] testimonia? Et non respondit ei ad ullum verbum: ita ut miraretur praeses vehementer. Per diem autem solemnem consueverat praeses populo dimittere unum vinctum, quem voluissent. Ethnicus quidem est, qui condemnat Jesum: sed causam refert in populum Judaeorum. Non audis quanta adversum te dicunt testimonia? Jesus autem nihil respondere voluit, ne crimen diluens a praeside dimitteretur, et crucis utilitas differretur.

(Verses 7, 8.) "And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day." They indeed acted with another will, that they might leave an eternal monument of their impiety from the purchase of the field. But we, who were strangers to the Law and the prophets, have received their perverse efforts for salvation: and we rest in the price of his blood. Moreover, it is called the potter's field, because our potter is Christ.

(Verses 9, 10.) "Then was fulfilled that which was spoken by Jeremiah the prophet, saying: And they took the thirty pieces of silver, the price of him that was appraised, whom they of the children of Israel did appraise. And they gave them for the potter's field, as the Lord appointed to me." This testimony is not found in Jeremiah. But in Zechariah, who is almost the last of the twelve prophets, a certain similarity is reported (Zech. 11); and although the sense does not differ much, yet both the order and the words are diverse. I recently read in a certain Hebrew volume, which a Hebrew of the Nazarene sect offered to me, an apocryphal [work] of Jeremiah, in which I found these things written to the word. But nevertheless it seems to me rather that the testimony was taken from Zechariah: according to the common manner of the Evangelists and Apostles, who, having passed over the order of words, bring forth only the senses from the Old Testament as an example.

(Verse 11.) "And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews?" Since Pilate asked nothing else of crime, except whether he be the king of the Jews, the Jews are accused of impiety, because they were not able to find even falsely what they might object to the Savior. "Jesus saith to him: Thou sayest it." He so responded that he might both speak the truth, and his speech might not be open to calumny. And attend to the fact that he responded in some part to Pilate, who was bringing forth the sentence unwillingly; but he would not respond to the priests and princes, judging them unworthy of his speech.

(Verses 13 ff.) "Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee?" And he answered him to never a word: so that the governor wondered exceedingly. "Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would." He is indeed a Gentile who condemns Jesus; but he refers the cause to the people of the Jews. "Dost thou not hear how great testimonies they allege against thee?" But Jesus would respond nothing, lest by clearing the crime he should be released by the governor, and the utility of the cross should be delayed.

(Vers. 16 seqq.) Habebat autem tunc vinctum insignem, qui dicebatur Barrabbas. Congregatis ergo illis, dixit Pilatus: Quem vultis dimittam vobis, Barrabbam, an Jesum, qui dicitur Christus? Sciebat enim quod per invidiam tradidissent eum. Iste in Evangelio, quod scribitur juxta Hebraeos, filius magistri eorum interpretatur, qui propter seditionem et homicidium fuerat condemnatus. Offert autem eis optionem Pilatus dimittendi quem velint, latronem, an Jesum: non dubitans, Jesum potius eligendum, sciens eum propter invidiam traditum. Igitur causa crucis manifeste invidia est.

(Vers. 19 seqq.) Sedente autem illo pro tribunali, misit ad eum uxor ejus, dicens: Nihil tibi et justo illi: multa enim passa sum hodie per visum propter eum. Principes autem sacerdotum et seniores persuaserunt populis ut peterent Barrabbam, Jesum vero perderent. Respondens autem praeses, ait illis: Quem vultis vobis de duobus dimitti? At illi dixerunt: Barrabbam. Nota quod gentibus saepe a Deo somnia revelentur; et quod in Pilato et uxore ejus justum Dominum confitentibus Gentilis, populi testimonium sit.

(Vers. 22, 23.) Dicit illis Pilatus: Quid igitur faciam de Jesu, qui dicitur Christus? Dicunt omnes: Crucifigatur. Ait illis praeses: Quid enim mali fecit? At illi magis clamabant, dicentes: Crucifigatur. Multas liberandi Salvatoris Pilatus occasiones dedit. Primum, latronem justo conferens. Deinde inferens: Quid igitur faciam de Jesu, qui dicitur Christus? hoc est, qui rex vester est. Cumque responderent, Crucifigatur, non statim acquievit; sed juxta suggestionem uxoris, quae mandaverat: Nihil tibi et justo illi, ipse quoque respondit: Quid enim mali fecit? Hoc dicendo, Pilatus absolvit Jesum. At illi magis clamabant, dicentes: Crucifigatur. Ut impleretur quod in vigesimo primo psalmo dixerat: Circumdederunt me canes multi: et congregatio malignantium obsedit me (Psal. XXI, 12). Et illud Jeremiae: Facta est mihi haereditas mea sicut leo in silva: dederunt super me vocem suam (Jerem. XII, 8). Isaia quoque in hac sententia congruente: Exspectavi ut facerent judicium, fecerunt autem iniquitatem, et non justitiam, sed clamorem (Isai. V, 7).

(Vers. 24.) Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret, accepta aqua, lavit manus coram populo, dicens: Innocens ego sum a sanguine hujus justi: vos videritis.

(Verses 16 ff.) "And he had then a notorious prisoner, that was called Barabbas." "They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ?" "For he knew that through envy they had delivered him." This one in the Gospel which is written according to the Hebrews is interpreted "the son of their master," who had been condemned on account of sedition and homicide. But Pilate offers to them the option of releasing whom they will, a robber, or Jesus: not doubting that Jesus was rather to be chosen, knowing that he was delivered through envy. Therefore the cause of the cross is manifestly envy.

(Verses 19 ff.) "And as he was sitting in the place of judgment, 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 vision because of him." "But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away." "And the governor answering, said to them: Whether will you of the two to be released unto you?" "But they said, Barabbas." Note that dreams are often revealed to the Gentiles by God; and that in Pilate and his wife confessing the just Lord, there is the testimony of the Gentile people.

(Verses 22, 23.) "Pilate saith to them: What shall I do then with Jesus that is called Christ?" "They say all: Let him be crucified." "The governor said to them: Why, what evil hath he done?" "But they cried out the more, saying: Let him be crucified." Pilate gave many occasions for releasing the Savior. First, comparing a robber to a just man. Then bringing in: "What shall I do then with Jesus that is called Christ?" that is, who is your king. And when they responded, "Let him be crucified," he did not immediately acquiesce; but according to the suggestion of his wife, who had sent word: "Have thou nothing to do with that just man," he also responded: "Why, what evil hath he done?" By saying this, Pilate absolved Jesus. But they cried out the more, saying: "Let him be crucified." That there might be fulfilled what he had said in the twenty-first psalm: "Many dogs have encompassed me: and the assembly of the malignant hath besieged me" (Ps. 21:12). And that of Jeremiah: "My inheritance is become to me as a lion in the wood: they have given out their voice against me" (Jer. 12:8). Isaiah also agreeing in this sentence: "I looked that they should do judgment, but they did iniquity; and not justice, but a cry" (Isa. 5:7).

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

Pilatus accepit aquam, juxta illud propheticum: Lavabo inter innocentes manus meas (Ps. XXV, 6); ut in lavacro manuum ejus Gentilium opera purgarentur, et ab impietate Judaeorum, qui clamaverunt, crucifige eum, nos alienos faceret, quodammodo hoc contestans, et dicens: Ego quidem innocentem volui liberare; sed quoniam [Al. etiam] seditio oritur, et perduellionis mihi contra Caesarem crimen impingitur: Innocens ego sum a sanguine justi hujus. Judex qui cogitur contra Christum sententiam ferre, non damnat oblatum; sed arguit offerentes, justum esse pronuntians qui crucifigendus est. Vos, inquit, videritis. Ego minister sum legum: vestra vox sanguinem fundit.

(Vers. 25.) Et respondens universus populus, dixit: Sanguis ejus super nos et super filios nostros. Perseverat usque in praesentem diem haec imprecatio super Judaeos, et sanguis Domini non aufertur ab eis. Unde per Isaiam loquitur: Si levaveritis ad me manus, non exaudiam vos. Manus enim vestrae plenae sunt sanguine (Isai. I, 15). Optimam haereditatem Judaei filiis relinquunt [Al. reliquerunt], dicentes: Sanguis ejus super nos, et super filios nostros.

(Vers. 26.) Tunc dimisit illis Barrabbam, Jesum autem flagellatum tradidit eis ut crucifigeretur. Barrabbas latro, qui seditiones faciebat in turbis, qui homicidiorum auctor erat, dimissus est populo Judaeorum, id est, diabolus, qui usque hodie regnat in eis, et idcirco pacem habere non possunt. Jesus autem a Judaeis traditus, absolvitur ab uxore Pilati, et ab ipso praeside justus appellatur. Et centurio confitetur quod vere Dei Filius sit. Quaerat eruditus lector, quomodo sibi conveniat Pilatum lavisse manus suas, et dixisse: Innocens ego sum a sanguine justi hujus, et postea flagellatum tradidisse Jesum ut crucifigeretur? Sed sciendum est Romanis eum legibus ministrasse, quibus sancitum est, ut qui crucifigitur, prius flagellis verberetur. Traditus est itaque Jesus militibus verberandus, et illud sacratissimum corpus, pectusque Dei capax, flagella secuerunt. Hoc autem factum est, ut quia scriptum erat: Multa flagella peccatorum (Psal. XXXI, 10), illo flagellato, nos a verberibus liberaremur, dicente Scriptura ad virum justum: Flagellum non appropinquabit tabernaculo tuo (Psal. XC, 10).

(Vers. 27 seqq.) Tunc milites praesidis suscipientes Jesum in praetorio, congregaverunt ad eum universam cohortem, et exuentes eum, chlamydem coccineam circumdederunt ei. Et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus: et genu flexo ante eum, illudebant ei, dicentes: Ave, rex Judaeorum.

Pilate took water, according to that prophetic [word]: "I will wash my hands among the innocent" (Ps. 25:6); so that in the washing of his hands the works of the Gentiles might be purged, and he might make us strangers to the impiety of the Jews, who cried out, "Crucify him," in some way protesting this, and saying: I indeed wished to release the innocent; but since a sedition also arises, and the crime of treason against Caesar is struck against me: "I am innocent of the blood of this just man." A judge who is compelled to bring forth a sentence against Christ does not condemn him who is offered; but reproaches those offering him, pronouncing him to be just who is to be crucified. "You," he says, "look to it." I am a minister of the laws: your voice pours out the blood.

(Verse 25.) "And the whole people answering, said: His blood be upon us and upon our children." This imprecation remains upon the Jews even to the present day, and the blood of the Lord is not taken away from them. Whence he speaks through Isaiah: "If you shall lift up your hands to me, I will not hear you." For your hands are full of blood" (Isa. 1:15). The Jews leave [Al. left] a very good inheritance to their children, saying: "His blood be upon us, and upon our children."

(Verse 26.) "Then he released to them Barabbas, and having scourged Jesus, delivered him unto them to be crucified." Barabbas the robber, who made seditions in the crowds, who was the author of homicides, was released to the people of the Jews, that is, the devil, who even to this day reigns in them, and therefore they are not able to have peace. But Jesus, delivered by the Jews, is absolved by the wife of Pilate, and is called just by the governor himself. And the centurion confesses that he is truly the Son of God. Let the learned reader ask how it agrees with itself that Pilate washed his hands and said, "I am innocent of the blood of this just man," and afterwards delivered Jesus scourged to be crucified? But it must be known that he ministered to the Roman laws, by which it was sanctioned that he who is crucified should first be beaten with scourges. Therefore Jesus was delivered to the soldiers to be beaten, and scourges cut that most sacred body, and the breast capable of God. But this was done, that since it was written: "Many are the scourges of sinners" (Ps. 31:10), he having been scourged, we might be delivered from blows, the Scripture saying to the just man: "The scourge shall not approach thy tabernacle" (Ps. 90:10).

(Verses 27 ff.) Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band, and stripping him, they put a scarlet cloak about him. And platting 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.

Milites quidem, quia rex Judaeorum fuerat appellatus, et hoc ei Scribae et sacerdotes crimen objecerant, quod sibi in populo Israel usurparet imperium, illudentes hoc faciunt, ut nudatum pristinis vestibus, induant chlamyden coccineam pro rufo limbo, quo reges veteres utebantur: et pro diademate ponant ei coronam spineam: pro sceptro regali dent calamum, et adorent quasi regem. Nos autem haec omnia intelligamus mystice. Quomodo enim Caiphas dixit: Oportet unum hominem mori pro omnibus (Joan. XI, 50), nesciens quid diceret: sic et isti quaecumque fecerunt, licet alia mente fecerint, tamen nobis, qui credimus, sacramenta tribuerunt. In chlamyde coccinea, opera gentium cruenta sustentat: in corona spinea, maledictum solvit antiquum: in calamo, venenata occidit animalia. Sive calamum tenebat in manu, ut sacrilegium scriberet Judaeorum.

(Vers. 30.) Et exspuentes in eum, acceperunt arundinem, et percutiebant caput ejus. Eo tempore completum est; Non averti faciem meam a confusione sputorum (Isai. L, 6), et tamen cum caput ejus percutiant arundine, sustinet cuncta patienter, ut Isaiae verum ostendat vaticinium, dicentis: Arundinem quassatam non confringet (Isai. XLII, 3).

(Vers. 31.) Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis ejus, et duxerunt eum, ut crucifigerent. Quando flagellatur Jesus, et conspuitur, et irridetur, non habet propria vestimenta: sed ea quae propter nostra peccata sumpserat. Cum autem crucifigitur, et illusionis atque irrisionis pompa praeterierit, tunc pristinas vestes recipit, et proprium assumit ornatum: statimque elementa turbantur, et testimonium Creatori dat creatura.

(Vers. 32.) Exeuntes autem, invenerunt hominem Cyraeneum, nomine Simonem: hunc angariaverunt, ut tolleret crucem ejus. Ne quis putet huic loco Joannis Evangelistae historiam esse contrariam. Ille enim dixit, exeuntem Dominum de praetorio portasse crucem suam; Matthaeus autem refert quod invenerunt hominem Cyrenaeum, nomine Simonem, quem angariantes imposuerunt ei crucem Jesu. Sed hoc intelligendum est quod egrediens de praetorio Jesus, ipse portaverit crucem suam: postea obvium habuerint Simonem, cui portandam crucem imposuerint. Juxta anagogen vero, crucem Jesu suscipiunt nationes, et peregrinus obediens portat ignominiam Salvatoris.

The soldiers indeed, because he had been called king of the Jews, and the Scribes and priests had cast this crime against him, that he was usurping power for himself among the people of Israel, do these things in mockery, so that having stripped him of his former garments, they might clothe him in a scarlet cloak instead of the red border which the ancient kings used: and instead of a diadem they might place on him a crown of thorns: instead of a royal scepter they might give a reed, and adore him as a king. But let us understand all these things mystically. For just as Caiaphas said: "It is expedient that one man should die for all" (John 11:50), not knowing what he said: so also these men, whatever they did, although they did it with another mind, yet they handed over sacraments to us who believe. In the scarlet cloak, he sustains the bloody works of the nations: in the crown of thorns, he looses the ancient curse: in the reed, he kills the venomous animals. Or he held the reed in his hand, that he might write the sacrilege of the Jews.

(Verse 30.) And spitting upon him, they took the reed, and struck his head. At that time it was fulfilled: "I have not turned away my face from the confusion of spittings" (Isa. 50:6), and yet when they strike his head with the reed, he sustains all things patiently, that he might show the true prophecy of Isaiah, saying: "The bruised reed he shall not break" (Isa. 42:3).

(Verse 31.) And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. When Jesus is scourged, and spat upon, and mocked, he does not have his own garments: but those which he had taken up on account of our sins. But when he is crucified, and the pomp of illusion and mockery has passed away, then he receives his former garments, and assumes his own ornament: and immediately the elements are troubled, and the creature gives testimony to the Creator.

(Verse 32.) And going out, they found a man of Cyrene, named Simon: him they forced to take up his cross. Let no one think the history of John the Evangelist is contrary to this place. For he said that the Lord going out from the hall carried his own cross; but Matthew reports that they found a man of Cyrene, named Simon, whom they forced to take up the cross of Jesus. But this is to be understood that Jesus, going out from the hall, himself carried his cross: afterwards they met Simon, on whom they laid the cross to be carried. According to the anagoge, however, the nations take up the cross of Jesus, and the obedient stranger carries the ignominy of the Savior.

(Vers. 33.) Et venerunt in locum qui dicitur Golgotha, quod est Calvariae locus. Audivi quemdam exposuisse Calvariae locum, in quo sepultus est Adam, et ideo sic appellatum esse, quia ibi antiqui hominis sit conditum caput, et hoc esse quod Apostolus dicat: Surge qui dormis, et exsurge a mortuis, et illuminabit te Christus. Favorabilis interpretatio et mulcens aurem populi, nec tamen vera. Extra urbem enim et foras portam, loca sunt in quibus truncantur capita damnatorum, et Calvariae, id est, decollatorum sumpsere nomen. Propterea autem ibi crucifixus est Dominus, ut ubi prius erat area damnatorum, ibi erigerentur vexilla martyrii. Et quomodo pro nobis maledictum crucis factus est, et flagellatus est, et crucifixus: sic pro omnium salute quasi noxius inter noxios crucifigeretur. Sin autem quispiam contendere voluerit, ideo ibi Dominum crucifixum, ut sanguis ipsius super Adae tumulum distillaret, interrogemus eum, quare et alii latrones in eodem loco crucifixi sint? Ex quo apparet Calvariam non sepulcrum primi hominis, sed locum significare decollatorum, ut ubi abundavit peccatum, superabundaret gratia (Rom. V). Adam vero sepultum juxta Hebron et Arbee, in Jesu filii Nave volumine legimus (Jos. XIV).

(Vers. 34.) Et dederunt ei acetum bibere cum felle mixtum, et cum gustasset, noluit bibere. Deus loquitur ad Jerusalem: Ego te plantavi vineam veram, quomodo facta es in amaritudinem vitis alienae (Jerem. II, 21)? Amara vitis amarum vinum facit, quod propinat Domino Jesu, ut impleatur quod scriptum est: Dederunt in escam meam fel, et in siti mea potaverunt me aceto (Psal. LXVIII, 22). Quod autem dicitur: Et cum gustasset, noluit bibere, hoc indicat, quod gustaverit quidem pro nobis mortis amaritudinem, sed tertia die resurrexerit.

(Vers. 35.) Postquam autem crucifixerunt eum, diviserunt vestimenta ejus, sortem mittentes, ut impleretur quod dictum est per prophetam, dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et hoc in eodem psalmo fuerat prophetatum: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem (Psal. XXI, 19).

(Vers. 36.) Et sedentes servabant eum. Diligentia militum et sacerdotum nobis proficit, ut major et apertior resurgentis virtus appareat.

(Verse 33.) And they came to the place that is called Golgotha, which is the place of Calvary. I heard someone explain the place of Calvary as that in which Adam was buried, and that it was so called because the head of the ancient man was hidden there, and that this is what the Apostle says: "Rise, thou that sleepest, and arise from the dead: and Christ shall enlighten thee." A favorable interpretation and one soothing the ear of the people, yet not true. For outside the city and without the gate, there are places in which the heads of the condemned are cut off, and they took the name of Calvary, that is, of the beheaded. Moreover, the Lord was crucified there, that where formerly was the area of the condemned, there the banners of martyrdom might be erected. And just as for us he was made the curse of the cross, and was scourged, and crucified: so for the salvation of all he was crucified as if guilty among the guilty. But if anyone should wish to contend that the Lord was crucified there so that his blood might drip upon the tomb of Adam, let us ask him why the other robbers were crucified in the same place? From which it appears that Calvary does not signify the sepulcher of the first man, but the place of the beheaded, so that where sin abounded, grace might superabound (Rom. 5). But we read in the book of Joshua the son of Nun that Adam was buried near Hebron and Arbee (Jos. 14).

(Verse 34.) And they gave him wine to drink mixed with gall, and when he had tasted, he would not drink. God speaks to Jerusalem: "I planted thee a true vineyard, how art thou turned into the bitterness of a strange vine" (Jer. 2:21)? A bitter vine makes bitter wine, which it gives to the Lord Jesus to drink, that it might be fulfilled what is written: "They gave me gall for my food, and in my thirst they gave me vinegar to drink" (Ps. 68:22). But what is said: "And when he had tasted, he would not drink," indicates this, that he indeed tasted for us the bitterness of death, but on the third day he rose again.

(Verse 35.) And after they crucified him, they divided his garments, casting lots, that it might be fulfilled what was said by the prophet, saying: They divided my garments among them, and upon my vesture they cast lots. And this had been prophesied in the same psalm: "They divided my garments among them, and upon my vesture they cast lots" (Ps. 21:19).

(Verse 36.) And sitting down they watched him. The diligence of the soldiers and priests profits us, that the greater and more manifest power of the one rising again might appear.

(Vers. 37.) Et imposuerunt super caput ejus causam ipsius scriptam, Hic est Jesus, rex Judaeorum. Non possum digne admirari pro rei magnitudine, quod redemptis pretio falsis testibus, et ad seditionem clamoremque infelici populo concitato, nullam aliam invenerint causam interfectionis ejus, nisi quod rex Judaeorum esset. Et illi forsitan illudentes ridentesque hoc fecerint. Caeterum Pilatus etiam nolentibus respondit: Quod scripsi, scripsi. Velitis, nolitis, Judaei, omnis vobis gentium turba respondet: Jesus rex Judaeorum est, hoc est, imperator credentium et confitentium.

(Vers. 38.) Tunc crucifixi sunt cum eo duo latrones, unus a dextris, et unus a sinistris. Si Golgotha tumulus est Adam, et non damnatorum locus, et ideo Dominus ibi crucifigitur, ut suscitet Adam, duo latrones quare in loco isto eodem crucifiguntur?

(Vers. 39 seqq.) Praetereuntes autem blasphemabant eum moventes capita sua, et dicentes: Vah! qui destruis templum Dei, et in triduo illud reaedificas, salva temetipsum; si Filius Dei es, descende de cruce. Similiter et principes sacerdotum, illudentes cum scribis et senioribus, dicebant. Blasphemabant, quia praetergrediebantur viam, et in vero itinere Scripturarum ambulare nolebant. Movebant capita sua, quia jam antea moverant pedes, et non stabant super petram. Idipsum autem insultans, dicit fatuus populus, quod falsi testes confinxerant.

(Vers. 42.) Alios salvos fecit, seipsum non potest salvum facere. Etiam nolentes, confitentur Scribae et Pharisaei, quod alios salvos fecerit. Itaque vos vestra condemnat sententia. Qui enim alios salvos fecit, utique si vellet, seipsum salvare poterat.

(Vers. 43.) Si rex Israel est, descendat de cruce, et credimus ei. Confidit in Deo; liberet eum nunc si vult. Dixit enim, quia Filius Dei sum. Fraudulenta promissio. Quid est plus de cruce adhuc descendere viventem, an de sepulcro mortuum resurgere? Resurrexit, et non credidistis. Ergo si etiam de cruce descenderet, similiter non crederetis. Sed mihi hoc videntur daemones immittere. Statim enim ut crucifixus est Dominus, senserunt virtutem crucis, et intellexerunt fractas esse vires suas, et hoc agunt, ut de cruce descendat, sed Dominus sciens adversariorum insidias, permanet in patibulo, ut diabolum destruat.

(Verse 37.) And they put over his head his cause written: This is Jesus, the King of the Jews. I cannot worthily wonder, for the greatness of the matter, that having redeemed false witnesses with a price, and having excited the unhappy people to sedition and clamor, they found no other cause for his killing except that he was the King of the Jews. And they perhaps did this mocking and laughing. For the rest, Pilate also answered to those unwilling: "What I have written, I have written." Whether you wish or not, Jews, all the crowd of the nations answers you: Jesus is the King of the Jews, that is, the emperor of those believing and confessing.

(Verse 38.) Then were crucified with him two robbers, one on the right hand, and one on the left. If Golgotha is the tomb of Adam, and not the place of the condemned, and therefore the Lord is crucified there that he may raise up Adam, why are two robbers crucified in this same place?

(Vers. 39 seqq.) And they that passed by blasphemed him, wagging their heads, and saying: Vah! thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self; if thou be the Son of God, come down from the cross. In like manner also the chief priests, mocking with the scribes and ancients, said. They blasphemed, because they passed by the way, and would not walk in the true path of the Scriptures. They wagged their heads, because already before they had moved their feet, and were not standing upon the rock. But the foolish people, insulting, says that very thing which the false witnesses had fashioned.

(Verse 42.) He saved others, himself he cannot save. Even unwilling, the Scribes and Pharisees confess that he saved others. Therefore your own sentence condemns you. For he who saved others, surely if he wished, could save himself.

(Verse 43.) If he be the king of Israel, let him now come down from the cross, and we believe him. He trusteth in God; let him now deliver him if he will. For he said, that I am the Son of God. A fraudulent promise. What is more, to come down from the cross while yet living, or to rise again from the sepulcher when dead? He rose again, and you did not believe. Therefore if he also came down from the cross, you would in like manner not believe. But this seems to me to be suggested by the demons. For as soon as the Lord was crucified, they felt the power of the cross, and understood that their strengths were broken, and they act for this, that he may come down from the cross, but the Lord knowing the snares of the adversaries, remains on the gibbet, that he may destroy the devil.

(Vers. 44.) Idipsum autem et latrones, qui crucifixi erant cum eo, improperabant ei. Hic per tropum, qui appellatur σύλληψις, pro uno latrone uterque inducitur blasphemasse. Lucas vero asserit, quod altero blasphemante, alter confessus sit, et econtrario increpaverit blasphemantem (Luc. XXIII). Non quod discrepent Evangelia; sed quod primum uterque blasphemaverit, dehinc sole fugiente, terra commota, saxisque disruptis, et ingruentibus tenebris, unus crediderit in Jesum, et priorem negationem sequenti confessione emendaverit. In duobus latronibus uterque populus, et Gentilium, et Judaeorum primum Dominum blasphemavit. Postea signorum magnitudine alter exterritus egit poenitentiam, et usque hodie Judaeos increpat blasphemantes.

(Vers. 45.) A sexta autem hora, tenebrae factae sunt super universam terram usque ad horam nonam. Qui scripserunt contra Evangelia, suspicantur deliquium solis, quod certis statutisque temporibus accidere solet, discipulos Christi ob imperitiam super resurrectione Domini interpretatos: cum defectus solis numquam nisi ortu lunae fieri soleat. Nulli autem dubium est paschae tempore lunam fuisse plenissimam. Et ne forsitan videretur umbra terrae, vel orbis lunae soli oppositus, breves et ferrugineas fecisse tenebras, trium horarum spatium ponitur, ut omnis causantium occasio tolleretur. Et hoc factum reor, ut compleretur prophetia, dicens: Occumbet sol meridie, et contenebrabitur super terram in die lux (Amos, VIII, 9); et in alio loco: Occubuit sol cum adhuc media esset dies (Jerem. XV, 9). Videturque mihi clarissimum lumen mundi, hoc est, luminare majus retraxisse radios suos, ne aut pendentem videret Dominum, aut impii blasphemantes sua luce fruerentur.

(Vers. 46.) Et circa horam nonam, clamavit Jesus voce magna, dicens: Eli, Eli, lammasabacthani, Hoc est, Deus meus, Deus meus, ut quid dereliquisti me? Principio vicesimi primi psalmi abusus est, illudque quod in medio versiculo legitur: Respice in me, superfluum est. Legitur enim in Hebraeo: Deus meus, Deus meus, quare me dereliquisti? Ergo impii sunt qui psalmum istum ex persona David, sive Esther et Mardochaei dictum putant, cum etiam evangelistae testimonia ex eo sumpta super Salvatore intelligant: ut est illud: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et aliud: Foderunt manus meas et pedes meos. Ne mireris verborum humilitatem et querimonias derelicti, cum formam servi sciens, scandalum crucis videas.

(Verse 44.) And the selfsame thing the thieves also, that were crucified with him, reproached him with. Here by the trope which is called synecdoche (σύλληψις), both are induced to have blasphemed instead of one thief. But Luke asserts that, while the one blasphemed, the other confessed, and on the contrary rebuked the one blaspheming (Luke 23). Not that the Gospels disagree; but that at first both blasphemed, then the sun fleeing, the earth moved, and the rocks disrupted, and the darkness rushing in, one believed in Jesus, and amended his former negation by the following confession. In the two thieves each people, both of the Gentiles and of the Jews, at first blasphemed the Lord. Afterwards, one terrified by the greatness of the signs did penance, and even to this day rebukes the Jews blaspheming.

(Verse 45.) Now from the sixth hour, there was darkness over all the earth until the ninth hour. Those who wrote against the Gospels suspect an eclipse of the sun, which is accustomed to happen at certain and appointed times, and that the disciples of Christ interpreted it because of their unskillfulness upon the resurrection of the Lord: since a defect of the sun is never accustomed to happen except at the rising of the moon. But to no one is it doubtful that at the time of the Passover the moon was most full. And lest perhaps it should seem that the shadow of the earth, or the orb of the moon opposed to the sun, had made brief and rusty darkness, the space of three hours is placed, that every occasion of those cavilling might be taken away. And I think this was done that the prophecy might be fulfilled, saying: "The sun shall go down at midday, and the light shall be darkened over the earth in the day" (Amos 8:9); and in another place: "The sun is gone down while it was yet mid-day" (Jer. 15:9). And it seems to me that the clearest light of the world, that is, the greater luminary, withdrew its rays, lest it should either see the Lord hanging, or the impious blaspheming should enjoy its light.

(Verse 46.) And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani, that is, My God, My God, why hast thou forsaken me? He used the beginning of the twenty-first psalm, and that which is read in the middle of the little verse: "Look upon me," is superfluous. For it is read in Hebrew: "My God, My God, why hast thou forsaken me?" Therefore they are impious who think this psalm was said from the person of David, or of Esther and Mordecai, since even the evangelists understand the testimonies taken from it to be upon the Savior: as is that: "They divided my garments among them, and upon my vesture they cast lots." And another: "They dug my hands and my feet." Wonder not at the humility of the words and the complaints of the one forsaken, when knowing the form of a servant, thou seest the scandal of the cross.

(Vers. 47.) Quidam autem illic stantes et audientes, dicebant: Eliam vocat iste. Non omnes, sed quidam quos arbitror milites fuisse Romanos, non intelligentes sermonis Hebraici proprietatem, sed ex eo quod dixit: Eli, Eli, putantes Eliam ab eo invocatum. Sin autem Judaeos qui hoc dixerint, intelligere voluerimus, et hoc more sibi solito faciunt, ut Dominum imbecillitatis infament, qui Eliae auxilium deprecetur.

(Vers. 48.) Et continuo currens unus ex eis, acceptam spongiam implevit aceto: et imposuit arundini, et dabat ei bibere. Et haec facta sunt ut compleretur prophetia: In siti mea potaverunt me aceto (Ps. LXVIII, 22). Usque hodie Judaei et omnes increduli Dominicae resurrectionis aceto et felle potant Jesum; et dant ei vinum myrrhatum ut eum consopiant, et mala eorum non videat.

(Vers. 50.) Jesus autem iterum clamans voce magna, emisit spiritum. Divinae potestatis indicium est emittere spiritum, ut ipse quoque dixerat: Nemo potest tollere animam meam a me; sed ego pono eam a me ipso, et rursum accipiam eam (Joan. X, 18).

(Vers. 51.) Et ecce velum Templi scissum est in duas partes a summo usque deorsum. Velum templi scissum est, et omnia Legis sacramenta quae prius tegebantur, prodita sunt, atque ad Gentium populum transierunt. In Evangelio, cujus saepe facimus mentionem, superliminare templi infinitae magnitudinis fractum esse atque divisum legimus [Al. legi]. Josephus quoque refert virtutes Angelicas, praesides quondam templi, tunc pariter conclamasse: Transeamus ex his sedibus.

(Vers. 52.) Et terra mota est, et petrae scissae sunt, et monumenta aperta sunt. Nulli dubium est, quin [Al. quid] significet juxta litteram magnitudo signorum, ut crucifixum Dominum suum et coelum et terra et omnia demonstrarent. Sed mihi videtur terraemotus et reliqua typum ferre credentium, quod pristinis errorum vitiis derelictis, et cordis emollita duritia, qui prius similes erant tumulis mortuorum, postea agnoverint Creatorem.

(Vers. 53.) Et multa corpora sanctorum qui dormierant, surrexerunt. Et exeuntes de monumentis post resurrectionem ejus, venerunt in sanctam civitatem, et apparuerunt multis. Quomodo Lazarus mortuus resurrexit, sic et multa corpora sanctorum resurrexerunt, ut Dominum ostenderent resurgentem (Joan. XI). Et tamen cum monumenta aperta sint, non antea resurrexerunt, quam Dominus resurgeret, ut esset primogenitus resurrectionis ex mortuis. Sanctam autem civitatem in qua visi sunt resurgentes, aut Jerosolymam coelestem intelligamus, aut hanc terrenam, quae ante sancta fuerat.

(Verse 47.) And some of them that stood there and heard, said: This man calleth Elias. Not all, but some whom I think were Roman soldiers, not understanding the property of the Hebrew speech, but from that which he said: "Eli, Eli," thinking that Elias was called upon by him. But if we wish to understand the Jews who said this, they also do it after their accustomed manner, that they may defame the Lord for weakness, who invokes the help of Elias.

(Verse 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. And these things were done that the prophecy might be fulfilled: "In my thirst they gave me vinegar to drink" (Ps. 68:22). Even to this day the Jews and all the unbelievers of the Lord's resurrection give Jesus vinegar and gall to drink; and they give him wine mixed with myrrh that they may lull him to sleep, and he may not see their evils.

(Verse 50.) And Jesus again crying with a loud voice, yielded up the ghost. It is an indication of divine power to yield up the ghost, as he himself also had said: "No man can take my soul from me; but I lay it down of myself, and I will take it again" (John 10:18).

(Verse 51.) And behold the veil of the Temple was rent in two parts from the top even to the bottom. The veil of the temple was rent, and all the sacraments of the Law which before were covered, were brought forth, and passed over to the people of the Gentiles. In the Gospel, of which we often make mention, we read that the lintel of the temple of infinite magnitude was broken and divided. Josephus also reports that the Angelic powers, formerly the presidents of the temple, then together cried out: "Let us pass over from these seats."

(Verse 52.) And the earth quaked, and the rocks were rent, and the monuments were opened. To no one is it doubtful what the magnitude of the signs signifies according to the letter, so that both heaven and earth and all things might demonstrate their crucified Lord. But to me the earthquake and the rest seem to bear a type of the believers, because having left the former vices of errors, and the hardness of heart having been softened, they who before were like the tombs of the dead, afterwards recognized the Creator.

(Verse 53.) And many bodies of the saints that had slept arose. And coming out of the monuments after his resurrection, they came into the holy city, and appeared to many. As Lazarus being dead rose again, so also many bodies of the saints rose again, that they might show the Lord rising again (John 11). And yet when the monuments were opened, they did not rise again before the Lord should rise again, that he might be the first-born of the resurrection from the dead. But let us understand the holy city in which those rising again were seen, either as the heavenly Jerusalem, or as this earthly one, which before had been holy.

Sicut et Matthaeus appellatur publicanus, non quod et Apostolus adhuc permaneat publicanus, sed quod pristinum vocabulum teneat. Sancta appellabatur civitas Jerusalem propter templum et sancta sanctorum, et ob distinctionem aliarum urbium, in quibus idola colebantur. Quando vero dicitur, apparuerunt multis, ostenditur non generalis fuisse resurrectio, quae omnibus appareret: sed specialis ad plurimos, ut hi viderent qui cernere merebantur.

(Vers. 54.) Centurio autem et qui cum eo erant, custodientes Jesum, viso terraemotu et his quae fiebant, timuerunt valde, dicentes: Vere Filius Dei erat iste. In alio Evangelio post terraemotu manifestior causa miraculi centurionis exponitur: quod cum vidisset eum spiritum dimisisse, dixerit: Vere Filius Dei erat iste. Nullus enim habet potestatem dimittendi spiritum, nisi ille qui animarum conditor est. Spiritum autem in hoc loco pro anima intelligamus, seu quod spirituale et vitale corpus faciat, seu quod animae ipsius substantia spiritus sit, juxta illud quod scriptum est: Auferes spiritum eorum, et deficient (Ps. CIII, 29). Et hoc considerandum, quod centurio ante crucem in ipso scandalo passionis vere Dei Filium confiteatur: et Arius in Ecclesia praedicet creaturam.

(Vers. 55, 56.) Erant autem ibi mulieres multae a longe quae secutae fuerant Jesum a Galilaea, ministrantes ei: inter quas erat Maria Magdalene, et Maria Jacobi, et Joseph mater, et mater filiorum Zebedaei. Consuetudinis Judaicae fuit, nec ducebatur in culpam more gentis antiquo, ut mulieres de substantia sua victum atque vestitum praeceptoribus ministrarent. Hoc quia scandalum facere poterat in nationibus, Paulus abjecisse se memorat. Dicit enim ipse: Numquid non habemus potestatem sorores mulieres circumducendi, sicut et caeteri Apostoli faciunt (I Cor. IX, 5)? Ministrabant autem Domino de substantia sua, ut meteret earum carnalia, cujus illae metebant spiritualia. Non quod indigeret cibis Dominus creaturarum, sed ut typum ostenderet magistrorum, quod victu atque vestitu ex discipulis deberent esse contenti. Sed videamus quales comites habuerit: Mariam Magdalenam, a qua septem daemonia ejecerat, et Mariam Jacobi, et Joseph matrem, materteram suam, sororem Mariae, matris Domini, et matrem filiorum Zebedaei, quae paulo ante regnum liberis postulaverat, et alias quas in caeteris Evangeliis legimus (Luc. VIII).

Just as also Matthew is called a publican, not because he still remains a publican as an Apostle, but because he holds his former name. The city of Jerusalem was called holy because of the temple and the holy of holies, and for the distinction of other cities in which idols were worshipped. When however it is said, "they appeared to many," it is shown that there was not a general resurrection, which should appear to all: but special to very many, so that those should see who deserved to perceive.

(Verse 54.) Now the centurion and they that were with him, watching Jesus, having seen the earthquake and those things that were done, were sore afraid, saying: Indeed this was the Son of God. In another Gospel, after the earthquake, a more manifest cause of the centurion's miracle is explained: that when he had seen him yield up the ghost, he said: "Indeed this was the Son of God." For no one has the power of yielding up the ghost, except he who is the founder of souls. But let us understand the ghost (spirit) in this place for the soul, either because it makes a spiritual and vital body, or because the substance of the soul itself is spirit, according to that which is written: "Thou shalt take away their spirit, and they shall fail" (Ps. 103:29). And this is to be considered, that the centurion before the cross, in the very scandal of the passion, confesses [him to be] truly the Son of God: and Arius in the Church preaches [him to be] a creature.

(Verse 55, 56.) And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. It was of Jewish custom, nor was it led into fault by the ancient custom of the nation, that women should minister food and clothing to teachers from their substance. Because this was able to make a scandal among the nations, Paul mentions that he had cast it away. For he says himself: "Have we not power to lead about a sister, a woman, as also the other Apostles do" (1 Cor. 9:5)? Now they ministered to the Lord from their substance, that he might reap their carnal things, of whom they were reaping spiritual things. Not that the Lord of creatures was in need of foods, but that he might show a type for teachers, that they ought to be content with food and clothing from the disciples. But let us see what kind of companions he had: Mary Magdalene, from whom he had cast out seven demons, and Mary the mother of James, and Joseph her mother, his maternal aunt, the sister of Mary, the mother of the Lord, and the mother of the sons of Zebedee, who a little before had asked for the kingdom for her children, and others whom we read of in the other Gospels (Luke 8).

(Vers. 57, 58.) Cum autem sero factum esset, venit quidam homo dives ab Arimathia, nomine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad Pilatum, et petiit corpus Jesu. Tunc Pilatus jussit reddi corpus. Dives refertur non de jactantia scriptoris, quo virum nobilem atque ditissimum referat Jesus fuisse discipulum; sed ut ostendat causam quare a Pilato corpus Jesu potuerit impetrare. Pauperis enim et ignoti non erat ad Pilatum praesidem Romanae potestatis accedere, et crucifixi corpus impetrare. In alio Evangelista (Luc. XXIII) Joseph iste βουλευτάς appellatus, id est, consiliarius, et de ipso quidam putant primum psalmum esse compositum: Beatus vir qui non abiit in consilio impiorum, et reliqua.

(Vers. 59.) Et accepto corpore, Joseph involvit illud in sindone munda. Ex simplici sepultura Domini, ambitio divitum condemnatur, qui ne in tumulis quidem possunt carere divitiis. Possumus autem juxta intelligentiam spiritualem et hoc sentire, quod corpus Domini non auro, gemmis et serico, sed lenteamine puro obvolvendum sit, quamquam et hoc significet, quod ille in sindone munda involvit Jesum, qui pura mente eum susceperit.

(Vers. 60.) Et posuit illud in monumento suo novo, quod exciderat in petra, et advolvit saxum magnum ad ostium monumenti, et abiit. In novo ponitur monumento, ne post resurrectionem, caeteris corporibus remanentibus, resurrexisse alius fingeretur. Potest autem et novum sepulcrum Mariae virginalem uterum demonstrare: saxumque ostio appositum, et saxum magnum ostendere absque auxilio plurimorum sepulcrum non potuisse reserari.

(Vers. 61 seqq.) Erat autem ibi Maria Magdalene et altera Maria, sedentes contra sepulcrum. Altera autem die quae est post parasceven, convenerunt principes sacerdotum et Pharisaei ad Pilatum, dicentes: Domine, recordati sumus, quia seductor ille dixit adhuc vivens: Post tres dies resurgam. Caeteris relinquentibus Dominum, mulieres in officio perseverant, exspectantes quod promiserat Jesus, et ideo meruerunt primae videre resurgentem, quia qui perseveraverit usque in finem, hic salvus erit (Matth. X, 22; XXIV, 13).

(Vers. 64 seqq.) Jube ergo custodiri sepulcrum usque in diem tertium, ne forte veniant discipuli ejus, et furentur eum, et dicant plebi, surrexit a mortuis, et erit novissimus error pejor priore. Ait illis Pilatus: Habetis custodiam. Ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulcrum, signantes lapidem cum custodibus.

(Vers. 57, 58.) And when it was evening, there came a certain rich man from Arimathea, named Joseph, who also himself was a disciple of Jesus. This man went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. [The word] "rich" is reported not for the boasting of the writer, by which he might report a noble and most wealthy man to have been a disciple of Jesus; but that he might show the cause why he was able to obtain the body of Jesus from Pilate. For it was not for a poor and unknown man to go to Pilate the governor of Roman power, and obtain the body of the crucified. In another Evangelist (Luke 23), this Joseph is called "bouleutes" (βουλευτάς), that is, counselor, and some think the first psalm was composed about him: "Blessed is the man who hath not walked in the counsel of the ungodly," and the rest.

(Vers. 59.) And Joseph taking the body, wrapped it in a clean linen cloth. From the simple burial of the Lord, the ambition of the rich is condemned, who even in tombs are not able to be without riches. But according to spiritual understanding we can also perceive this, that the body of the Lord is not to be wrapped in gold, gems, and silk, but in pure linen, although this also signifies that he wrapped Jesus in a clean linen cloth, who received him with a pure mind.

(Vers. 60.) And laid it in his own new monument, which he had hewn out in a rock, and he rolled a great stone to the door of the monument, and went his way. He is placed in a new monument, lest after the resurrection, while the rest of the bodies remained, someone else should be feigned to have risen again. But the new sepulcher can also demonstrate the virginal womb of Mary: and the stone placed at the door, and the great stone, can show that the sepulcher was not able to be opened without the help of very many.

(Vers. 61 seqq.) And there were there Mary Magdalene and the other Mary, sitting over against the sepulcher. And the next day, which is after the Day of Preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said while he was yet living: After three days I will rise again. While the rest were leaving the Lord, the women persevere in their duty, expecting what Jesus had promised, and therefore they deserved first to see him rising again, because "he that shall persevere unto the end, he shall be saved" (Matt. 10:22; 24:13).

(Vers. 64 seqq.) Command therefore the sepulcher to be guarded until the third day, lest perhaps his disciples come, and steal him away, and say to the people, he is risen from the dead, and the last error shall be worse than the first. Pilate said to them: You have a guard. Go, guard it as you know how. And they departing, made the sepulcher sure, sealing the stone with guards.

Non suffecerat principibus sacerdotum, et Scribis ac Pharisaeis crucifixisse Dominum Salvatorem, nisi sepulcrum custodirent, cohortem acciperent, signarent lapidem, quantum in illis est, manum opponerent resurgenti, ut diligentia eorum nostrae fidei proficeret: Quanto enim amplius reservatur, tanto magis resurrectionis virtus ostenditur. Unde et in monumento novo, quod excisum fuerat in petra, conditus est: ne si ex multis lapidibus aedificatum esset, suffossis tumuli fundamentis, ablatus furto diceretur. Quod autem in sepulcro ponendus esset, prophetae testimonium est, dicentis: Hic habitabit in excisa spelunca petrae fortissimae (Isai. XXXIII, 16). Statimque post duos versiculos sequitur: Regem cum gloria videbitis (Ibid., 17).

(Cap. XXVIII.---Vers. 1.) Vespere autem sabbati quae lucescit in prima sabbati, venit Maria Magdalene et altera Maria videre sepulcrum. Quod diversa tempora istarum mulierum in Evangeliis describuntur, non mendacii signum est, ut impii objiciunt, sed sedulae visitationis officium, dum crebro abeunt ac recurrunt, et non patiuntur a sepulcro Domini diu abesse vel longius.

(Vers. 2, 3.) Et ecce terraemotus factus est magnus. Angelus enim Domini descendit de coelo, et accedens, revolvit lapidem, et sedebat super eum. Erat autem aspectus ejus sicut fulgur [Al. fulgor], et vestimentum ejus sicut nix. Dominus noster unus atque idem Filius Dei et Filius hominis, juxta utramque naturam, divinitatis et carnis, nunc magnitudinis suae, nunc humilitatis signa demonstrat. Unde et in praesenti loco, quamquam homo sit qui crucifixus est, qui sepultus est, qui clausus tumulo, quem lapis oppositus cohibet, tamen quae foris aguntur, ostendunt Filium Dei, sol fugiens, tenebrae ingruentes, terra commota, velum scissum, saxa dirupta, mortui suscitati, angelorum ministeria, quae ab initio nativitatis ejus Deum probabant. Ad Mariam Gabriel venit, cum Joseph angelus loquitur; idem pastoribus nuntiat, angelorum postea auditur chorus dicentium: Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis (Luc. II). Tentatur in solitudine, et post victoriam statim serviunt angeli. Nunc quoque Angelus venit custos sepulcri Dominici, et in vestitu candido signat gloriam triumphantis. Necnon ascendente ad coelos Domino, duo angeli in Oliveti monte cernuntur, pollicentes apostolis secundum Salvatoris adventum (Act. I).

It had not sufficed the chief priests, and Scribes and Pharisees, to have crucified the Lord Savior, unless they should guard the sepulcher, take a band, seal the stone, [and] as much as is in them, oppose their hand to the one rising again, so that their diligence might profit our faith: for the more he is reserved, the more the power of the resurrection is shown. Whence also he was placed in a new monument, which had been hewn out in a rock: lest if it had been built from many stones, the foundations of the tomb having been dug up, he should be said to have been taken away by theft. But that he was to be placed in a sepulcher, is a testimony of the prophet, saying: "He shall dwell in the hewn-out cave of a most strong rock" (Isa. 33:16). And immediately after two little verses it follows: "You shall see the King with glory" (Ibid., 17).

(Cap. XXVIII. --- Vers. 1.) And in the evening of the Sabbath, which dawneth in the first of the Sabbath, came Mary Magdalene and the other Mary to see the sepulcher. That the different times of these women are described in the Gospels, is not a sign of lying, as the impious object, but a duty of diligent visitation, while they frequently go away and return, and do not suffer themselves to be absent from the sepulcher of the Lord for long or further off.

(Vers. 2, 3.) 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 his countenance was as lightning, and his raiment as snow. Our Lord, one and the same Son of God and Son of man, according to each nature, of divinity and of flesh, now demonstrates signs of his greatness, now of his humility. Whence also in the present place, although it is a man who was crucified, who was buried, who was enclosed in a tomb, whom the opposed stone restrains, yet those things which are done outside show the Son of God: the sun fleeing, the darkness rushing in, the earth moved, the veil rent, the rocks disrupted, the dead raised up, the ministries of angels, which from the beginning of his birth were proving [him to be] God. To Mary Gabriel comes, with Joseph an angel speaks; the same announces to the shepherds, afterwards a choir of angels is heard saying: "Glory to God in the highest, and on earth peace to men of good will" (Luke 2). He is tempted in the solitude, and after the victory immediately angels serve him. Now also an Angel comes as the guard of the Lord's sepulcher, and in white clothing signifies the glory of the one triumphing. And also when the Lord ascended to the heavens, two angels are perceived on Mount Olivet, promising to the apostles the second advent of the Savior (Acts 1).

(Vers. 4, 5.) Prae timore autem ejus, exterriti sunt custodes, et facti sunt velut mortui. Respondens autem angelus, dixit mulieribus: Nolite timere vos. Scio enim quod Jesum, qui crucifixus est, quaeritis: Non est hic, surrexit enim sicut dixit. Custodes, timore perterriti, instar mortuorum stupefacti jacent, et tamen angelus non illos, sed mulieres consolatur. Nolite timere vos. Illi, inquit, timeant: in his perseveret pavor, in quibus permanet incredulitas. Caeterum vos quia Jesum quaeritis crucifixum, audite quod resurrexerit et promissa perfecerit.

(Vers. 6, 7.) Venite, et videte locum ubi positus erat Dominus. Et cito euntes, dicite discipulis ejus. Ut si meis verbis non creditis, vacuo credatis sepulcro, et gradu concito pergite ac nuntiate discipulis ejus. Quia surrexit, et ecce praecedit vos in Galilaeam: ibi eum videbitis: ecce praedixi vobis. Hoc est in volutabrum gentium, ubi ante error erat et lubricum, et firmo ac stabili pede vestigium non ponebat.

(Vers. 8.) Et exierunt cito de monumento cum timore et gaudio magno, currentes nuntiare discipulis ejus. Duplex mentes mulierum tenebat affectus, timoris et gaudii: alter de miraculi magnitudine, alter ex desiderio resurgentis; et tamen uterque femineum concitabat gradum. Pergebant ad apostolos, ut per illos fidei seminarium spargeretur.

(Vers. 9.) Et ecce Jesus occurrit illis, dicens: Avete. Quae sic quaerebant, quae ita currebant, merebantur obvium habere Dominum resurgentem, et primum audire, Avete: ut maledictum Evae mulieris in mulieribus subverteretur. Illae autem accesserunt, et tenuerunt pedes ejus, et adoraverunt eum. Istae accedunt et tenent pedes ejus, quia adoraverunt eum. Caeterum illa, quae quaerebat viventem cum mortuis, et nesciebat adhuc Filium Dei surrexisse, merito audit: Ne tangas me, nondum enim ascendi ad Patrem meum (Joan. XX, 17).

(Vers. 10.) Tunc ait illis Jesus: Nolite timere. Et in veteri et in novo Testamento, hoc semper observandum est: quod quando augustior [Al. angustior] aliqua apparuerit visio, primum timor pellitur, ut, sic mente placata, possint quae dicuntur [Al. dicunt], audiri. Ite, nuntiate fratribus meis, ut eant in Galilaeam, ibi me videbunt. Quae cum abiissent, ecce quidam de custodibus venerunt in civitatem, et nuntiaverunt principibus sacerdotum omnia quae facta fuerant. His fratribus de quibus in alio loco dixit: Annuntiabo nomen tuum fratribus meis (Psal. XXI, 23): qui Salvatorem nequaquam in Judaea conspiciunt, sed in gentium multitudine.

(Vers. 4, 5.) 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. The guards, terrified with fear, lie stupefied like dead men, and yet the angel consoles not them, but the women. "Fear not you." Let them fear, he says: let dread persevere in those in whom unbelief remains. For the rest, you because you seek Jesus crucified, hear that he is risen and has fulfilled the promises.

(Vers. 6, 7.) Come, and see the place where the Lord was laid. And going quickly, tell his disciples. So that if you do not believe my words, you may believe the empty sepulcher, and with a quickened step proceed and announce to his disciples. That he is risen, and behold he goeth before you into Galilee: there you shall see him: lo, I have foretold it to you. That is, into the wallowing-place of the nations, where before there was error and slipperiness, and he did not place his footprint with a firm and stable foot.

(Vers. 8.) And they went out quickly from the monument with fear and great joy, running to tell his disciples. A double affection held the minds of the women, of fear and of joy: one from the greatness of the miracle, the other from the desire for the one rising again; and yet both quickened their feminine step. They were proceeding to the apostles, so that through them the nursery of faith might be scattered.

(Vers. 9.) And behold Jesus met them, saying: All hail (Avete). Those who were so seeking, who were so running, deserved to have the Lord rising again meet them, and first to hear, "All hail": so that the curse of the woman Eve might be subverted in women. And they came up and took hold of his feet, and adored him. These come up and hold his feet, because they adored him. For the rest, she who was seeking the living with the dead, and did not yet know that the Son of God had risen again, deservedly hears: "Do not touch me, for I have not yet ascended to my Father" (John 20:17).

(Vers. 10.) Then Jesus said to them: Fear not. Both in the Old and in the New Testament, this is always to be observed: that when some more august vision shall have appeared, first fear is driven away, so that, with the mind thus calmed, the things which are said may be heard. Go, tell my brethren, that they go into Galilee, there they shall see me. And when they were departed, behold some of the guards came into the city, and told the chief priests all things that were done. To these brethren of whom he said in another place: "I will announce thy name to my brethren" (Ps. 21:23): who perceive the Savior in no way in Judea, but in the multitude of the nations.

(Vers. 12 seqq.) Et congregati cum senioribus, consilio accepto, pecuniam copiosam dederunt militibus, dicentes: Dicite, quia discipuli ejus nocte venerunt, et furati sunt eum, nobis dormientibus. Et si hoc auditum fuerit a praeside, nos suadebimus ei, et securos vos faciemus. At illi accepta pecunia, fecerunt sicut erant edocti. Et divulgatum est verbum istud apud Judaeos usque in hodiernum diem. Custodes miraculum confitentur: ad urbem conciti redeunt: nuntiant principibus sacerdotum quae viderint, quae facta conspexerint. Illi qui debuerant converti ad poenitentiam, et Jesum quaerere resurgentem, perseverant in malitia, et pecuniam quae ad usus templi data fuerat, vertunt in redemptionem mendacii, sicut antea triginta argenteos dederant Judae proditori. Omnes igitur qui stipe templi, et his quae conferuntur ad usus Ecclesiae abutuntur in aliis rebus, quibus suam expleant voluntatem, similes sunt scribarum et sacerdotum, redimentium mendacium, et Salvatoris sanguinem.

(Vers. 16, 17.) Undecim autem discipuli abierunt in Galilaeam, in montem ubi constituerat illis Jesus. Et videntes eum, adoraverunt; quidam autem dubitaverunt. Post resurrectionem Jesus in monte Galilaeae conspicitur, ibique adoratur: licet quidam dubitent, et dubitatio eorum nostram augeat fidem. Tunc manifestius ostenditur Thomae, et latus lancea vulneratum, et manus fixas demonstrat clavis.

(Vers. 18.) Et accedens Jesus locutus est eis, dicens: Data est mihi omnis potestas in coelo et in terra. Illi potestas data est, qui paulo ante crucifixus, qui sepultus in tumulo, qui mortuus jacuerat, qui postea resurrexit. In coelo autem et in terra potestas data est, ut qui ante regnabat in coelo, per fidem credentium regnet in terris.

(Vers. 19.) Euntes ergo, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti. Primum docent omnes gentes, deinde doctas intingunt aqua. Non enim potest fieri ut corpus baptismi recipiat sacramentum, nisi ante anima fidei susceperit veritatem. Baptizantur autem in nomine Patris, et Filii, et Spiritus sancti, ut quorum una est divinitas, una sit largitio: nomenque Trinitatis, unus Deus est.

(Vers. 20.) Docentes eos servare omnia quaecumque mandavi vobis. Ordo praecipuus: Jussit apostolis ut primum docerent universas gentes, deinde fidei intingerent sacramento, et post fidem ac baptisma, quae essent observanda praeciperent. Ac ne putemus levia esse quae jussa sunt et pauca, addidit: Omnia quaecumque mandavi vobis. Ut quicumque crediderint, qui in Trinitate fuerint baptizati, omnia faciant quae praecepta sunt.

(Vers. 12 seqq.) And when they were assembled with the ancients, and had taken counsel, they gave a great sum of money to the soldiers, saying: Say you, that his disciples came by night, and stole him away while we were asleep. And if this shall be heard by the governor, we will persuade him, and make you secure. But they taking the money, did as they were taught. And this word is spread abroad among the Jews even until this day. The guards confess the miracle: they return quickened to the city: they tell the chief priests what they have seen, what they have perceived to have been done. They who ought to have been converted to penance, and to seek Jesus rising again, persevere in malice, and the money which had been given for the uses of the temple, they turn into the redemption of a lie, just as before they had given thirty pieces of silver to Judas the traitor. All therefore who abuse the temple alms, and these things which are conferred for the uses of the Church, in other things, by which they may fulfill their own will, are like the scribes and priests, redeeming a lie, and the blood of the Savior.

(Vers. 16, 17.) And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And seeing him, they adored; but some doubted. After the resurrection Jesus is perceived on the mountain of Galilee, and there he is adored: although some doubt, and their doubt increases our faith. Then he is more manifestly shown to Thomas, and demonstrates his side wounded with a spear, and his hands fixed with nails.

(Vers. 18.) And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Power is given to him, who a little before was crucified, who was buried in a tomb, who had lain dead, who afterwards rose again. Now power is given in heaven and in earth, so that he who before reigned in heaven, might reign on earth through the faith of those believing.

(Vers. 19.) Going therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. First they teach all nations, then they dip those taught in water. For it cannot be that the body should receive the sacrament of baptism, unless the soul has before received the truth of faith. Now they are baptized in the name of the Father, and of the Son, and of the Holy Ghost, so that whose divinity is one, their giving may be one: and the name of the Trinity is one God.

(Vers. 20.) Teaching them to observe all things whatsoever I have commanded you. A special order: He commanded the apostles that first they should teach all nations, then dip them in the sacrament of faith, and after faith and baptism, they should prescribe the things that were to be observed. And lest we should think the things commanded are light and few, he added: "All things whatsoever I have commanded you." So that whosoever shall have believed, who shall have been baptized in the Trinity, they may do all things which are commanded.

Et ecce ego vobiscum sum omnibus diebus, usque ad consummationem saeculi. Qui usque ad consummationem saeculi cum discipulis se futurum esse promittit, et illos ostendit semper esse victuros, et se numquam a credentibus recessurum. Qui autem usque ad consummationem mundi sui praesentiam pollicetur, non ignorat eam diem in qua se scit futurum cum apostolis.

And behold I am with you all days, even to the consummation of the world. He who promises that he will be with the disciples even to the consummation of the world, both shows that they will always be victors, and that he will never depart from those believing. But he who promises his presence even to the consummation of the world, is not ignorant of that day in which he knows he will be with the apostles.