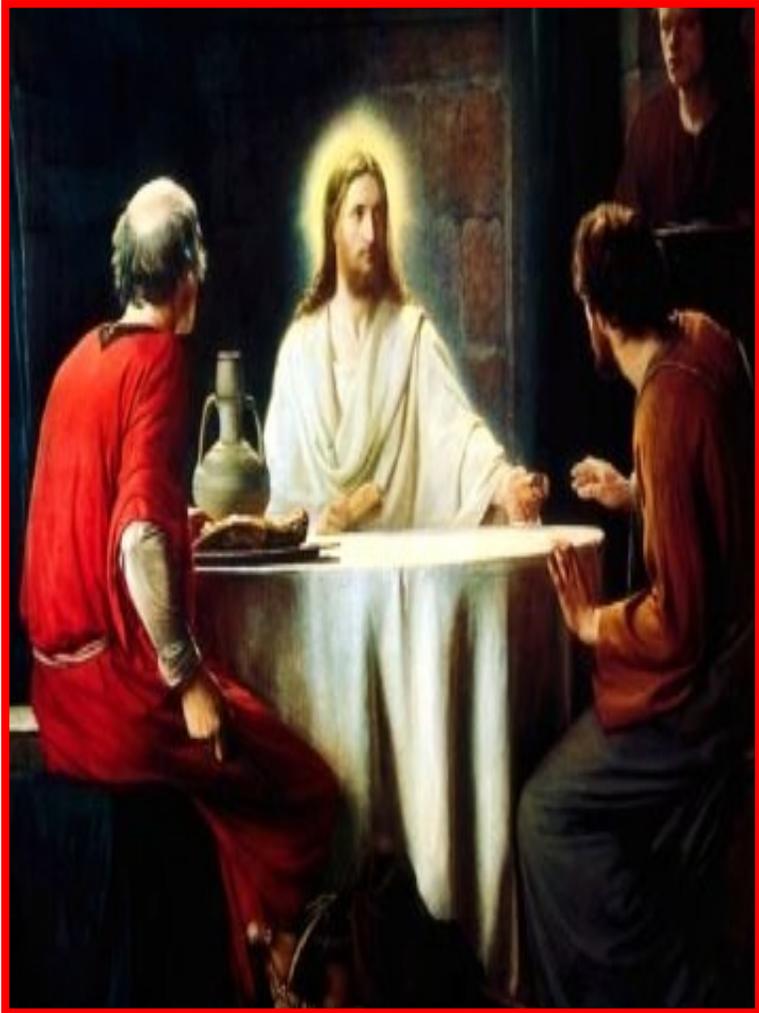
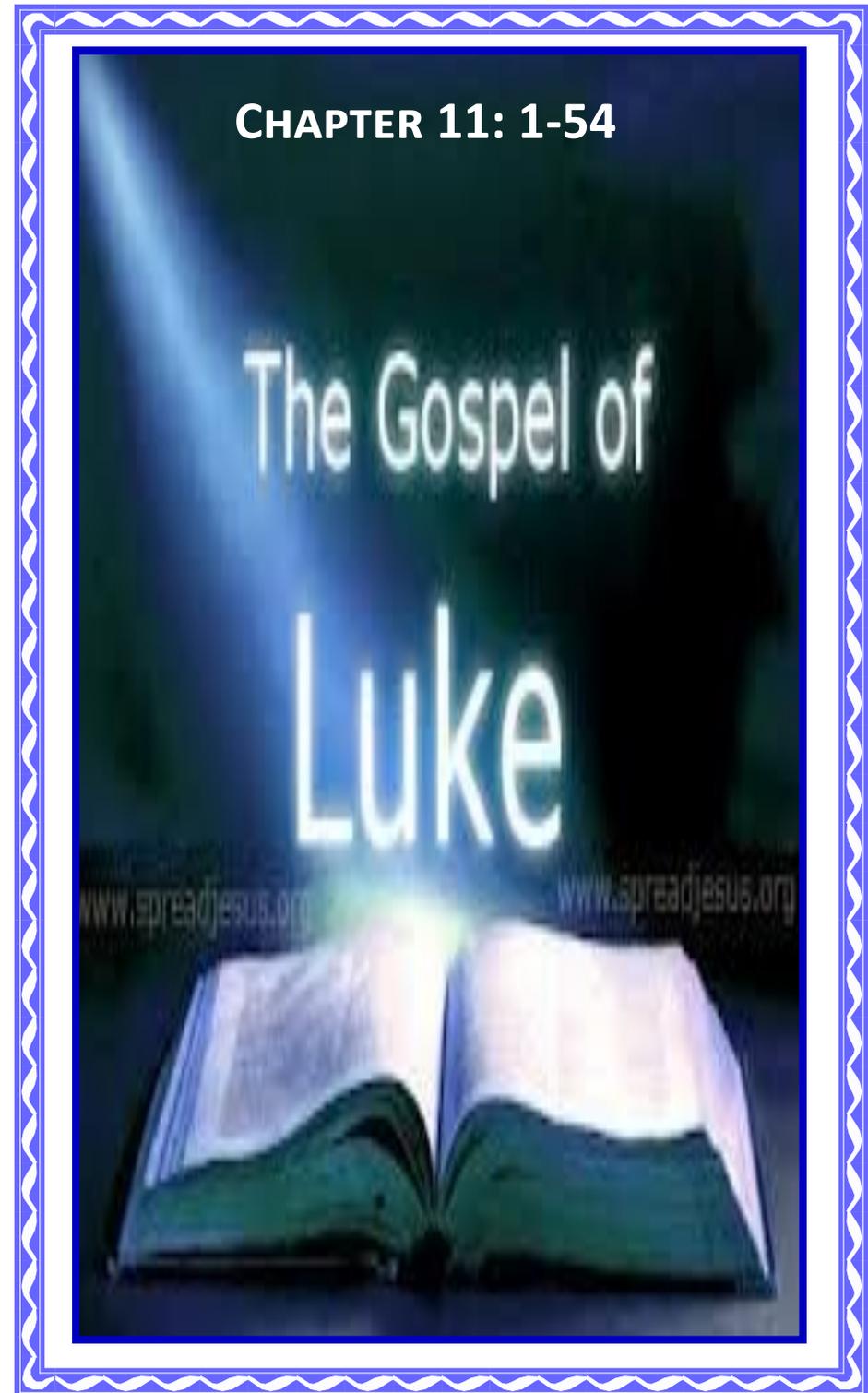


Scribes seem to be the same as the Lawyers, yet we may assume that there was this difference between them: the lawyer was one conversant with the law, but the scribe one who publicly taught and practised it.



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

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

Luke's gospel is a compilation of various interviews with eye-witnesses and close followers of Jesus (Luke 1:1-4). The author, Luke, probably did not become a Christian until several years after the death and resurrection of the Lord Jesus. He is first mentioned (implicitly) in Acts 16:10 (Acts is another book of the New Testament which Luke wrote). He did not, therefore, meet Jesus in the flesh and he himself was not an eye-witness.

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

Luke 11: 1-54

Douay Rheims Version

Christ teaches his disciples to pray. He casts out a dumb devil, confutes the Pharisees, and pronounces woes against them for their hypocrisy.

1. And it came to pass that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples.
2. And he said to them: When you pray, say: Father, hallowed be thy name. Thy kingdom come.
3. Give us this day our daily bread.
4. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.
5. And he said to them: Which of you shall have a friend and shall go to him at midnight and shall say to him: Friend, lend me three loaves,

ye will not understand." These men therefore shut up the kingdom of heaven, for they neither explained the law as testifying to Christ, nor did they suffer men to believe on Him.

Figuratively, S. Augustine (*lib. ii. Quæst. Evang.*), alluding to Isa. xxii. 22, and Rev. iii. 7, says, The key of knowledge is humility, which these lawyers themselves understood not, and were unwilling that others should understand.

Ver. 53.—*And the Scribes and the Pharisees began to urge Him vehemently.* "To urge Him vehemently," *δεινῶς συνέχειν*; but the Vulgate has "to insist," as if *ἐπέχειν* "and to provoke Him to speak of many things," "*ἀποστοματίζειν*, i.e. to catch something out of His mouth that they might accuse Him—to seek an immediate answer to their crafty questionings, and to confuse Him in His talk. Euthymius and Theophylact. But Maldonatus thinks that *ἀποστοματίζειν* should be rendered "to shut His mouth," i.e. to put Him to silence. But the Scribes did not wish to silence Christ, but on the contrary to provoke Him to say something against the law or against Caesar, whereof they might accuse Him.

They said therefore, Thou hast derided our ceremonies, and broken the tradition of our fathers, v. 38. Thou hast rebuked us because we tithe mint and rue, v. 42. Thou hast charged us with loving the uppermost seats, and therefore Thou hast blamed Moses who assigned them to us, v. 43. Thou hast forbidden us to honour the prophets, v. 47. Thou hast deprived us of the key of knowledge, which the whole synagogue has committed to our care, v. 52. Thou desirest therefore to be wiser than Moses, and to overthrow the law, and the ordinances of God.

Ver. 54.—*Laying wait for Him, and seeking to catch something out of His mouth.* *θηζεῦσαι*, "to hunt for," that they might accuse Him to Caiaphas or Pilate. For Euthymius says, "They thought by their rapid questionings to lead Him to commit Himself to some rash statement; but He answered them in all things wisely, for He answered nothing but what had been well thought out aforehand, and He spake unmoved by any human passion."

They trusted that in anger, or in excitement, he would have said something with which they could find fault, for men in the heat of argument oftentimes make statements which they regret and are compelled to retract. Not so with Christ; calm and unmoved, His words were truth.

¹ Kinwold and others think that this verse, which does not occur in St. Matthew, is an interpolation, and that it is really a grammatical gloss on v. 34.

² Although from comparing S. Matt. xxii. 35 with S. Mark xii. 28 and S. Luke v. 17, with the 21st verse of the same chapter and with S. Mark ii. 6, the

does not again return to his evil ways. Hence, according to the teaching of Christ and His apostles, we are saved by faith, and that not alone, but accompanied by penitence and love.

Origen, SS. Cyprian, Ambrose and others, explain that almsgiving is a remedy for every sin, but chiefly for extortion and robbery and such sins as are contrary to itself. For it is a remedy against avarice, which is the root of the evil. Because he who is liberal and compassionate neither envies, robs, nor wrongs any one. Hence Theophylact calls almsgiving “the daughter of godlike love and charity;” and S. Cyril, on Dan. iv., declares the giving of alms to be better than fasting, for that which can be applied to all wounds is no valueless medicament. See also S. Matt. xxii.

Ver. 45.—*Then answered one of the lawyers, and said unto Him, Master, thus saying Thou reproachest us also. ὑβρίζεις, blamest or dishonourest. Thou accusest us, and that openly, of much wickedness. But Christ exposed the wickedness of the Scribes, not to disgrace them, but to lead them to amend their lives; or, if that were impossible, to prevent others from following their evil example. So S. Cyril says, “To be convicted of error is to the proud intolerable, but to the humble a great means of advancement.” Bede: How wretched is that conscience which thinks itself insulted whenever it may happen to hear the word of God.” Yet even now the wicked, when a preacher attacks vices which they are conscious of committing, think themselves aggrieved and persecute the man who warns them of their sin.*

Ver. 47.—*Woe unto you! for ye build the sepulchres of the prophets. Christ does not rebuke the Scribes for building these sepulchres, but because they sought to persecute and slay Him and His apostles, who were as the prophets of old. See S. Matt. xxiii.²*

“Ye act, O ye Scribes, in accordance with the example of your fathers. They killed the prophets and ye bury them, as robbers bury those whom they have plundered and slain. Ye act thus out of pretended reverence and zeal, yet ye are but imitations of your fathers, for ye seek to kill Me and My disciples, and by so doing fill up the measure of their iniquity.” But Suarez explains these verses thus, “Inasmuch as ye imitate your fathers in your persecution of Christ and His apostles, ye seem to build these sepulchres more to commemorate the act of the slayer, than out of any desire to honour the slain.”

Ver. 52.—*Woe unto you, lawyers! Ye have usurped, as S. Ambrose renders the Greek ἡζατε, the key of knowledge, i.e., the teaching of the law and the interpretation of scripture. Ye have used this knowledge for your own evil purposes, and have prejudiced the people against Me and the salvation which I came to bestow. Thus ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in, S. Matt. xxiii. 13.*

Thus S. Ambrose and Tertullian; and S. Cyril, who understands the key of knowledge to mean the law, the sign of the justice of Christ, and adds, Faith also is the key, because by means of it we retain the knowledge and the truth, for “unless ye believe

6. Because a friend of mine is come off his journey to me and I have not what to set before him.

7. And he from within should answer and say: Trouble me not; the door is now shut, and my children are with me in bed. I cannot rise and give thee.

8. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend; yet, because of his importunity, he will rise and give him as many as he needeth.

9. And I say to you: Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

10. For every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh it shall be opened:

11. And which of you, if he ask his father bread, will he give him a stone? Or a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he reach him a scorpion?

13. If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

14. And he was casting out a devil: and the same was dumb. And when he had cast out the devil, the dumb spoke: and the multitudes, were in admiration at it.

15. But some of them said: He casteth out devils by Beelzebub, the prince of devils.

16. And others tempting, asked of him a sign from heaven.

17. But he seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation; and house upon house shall fall.

18. And if Satan also be divided against himself, how shall his kingdom stand? Because you say that through Beelzebub I cast out devils.

19. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges.

20. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you.

21. When a strong man armed keepeth his court, those things are in peace which he possesseth.

22. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted and will distribute his spoils.

23. He that is not with me is against me; and he that gathereth not with me scattereth.

24. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out.

25. And when he is come, he findeth it swept and garnished.

26. Then he goeth and taketh with him seven other spirits more wicked than himself: and entering in they dwell there. And the last state of that man becomes worse than the first.

27. And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee and the paps that gave thee suck.

28. But he said: Yea rather, blessed are they who hear the word of God and keep it.

29. And the multitudes running together, he began to say: This generation is a wicked generation. It asketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet.

30. For as Jonas was a sign to the Ninivites; so shall the Son of man also be to this generation.

31. The queen of the south shall rise in the judgment with the men of this generation and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon. And behold more than Solomon here.

32. The men of Ninive shall rise in the judgment with this generation and shall condemn it; Because they did penance at the preaching of Jonas. And behold more than Jonas here.

33. No man lighteth a candle and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light.

34. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be darksome.

35. Take heed therefore that the light which is in thee be not darkness.

36. If then thy whole body be lightsome, having no part of darkness: the whole shall be lightsome and, as a bright lamp, shall enlighten thee.

37. And as he was speaking, a certain Pharisee prayed him that he would dine with him. And he going in, sat down to eat.

38. And the Pharisee began to say, thinking within himself, why he was not washed before dinner.

39. And the Lord said to him: Now you, Pharisees, make clean the outside of the cup and of the platter: but your inside is full of rapine and iniquity.

40. Ye fools, did not he that made that which is without make also that which is within?

41. But yet that which remaineth, give alms: and behold, all things are clean unto you.

42. But woe to you, Pharisees, because you tithe mint and rue and every herb and pass over judgment and the charity of God. Now these things you ought to have done, and not to leave the other undone.

43. Woe to you, Pharisees, because you love the uppermost seats in the synagogues and salutations in the marketplace.

44. Woe to you, because you are as sepulchres that appear not: and men that walk over are not aware.

45. And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also.

46. But he said: Woe to you lawyers also, because you load men with burdens which they cannot bear and you yourselves touch not the packs with one of your fingers.

47. Woe to you who build the monuments of the prophets: and your fathers killed them.

48. Truly you bear witness that you consent to the doings of your fathers. For they indeed killed them: and you build their sepulchres.

platter, but your inward part is full of ravening and wickedness, for ye have obtained what ye eat and what ye drink by robbery and injustice. Cleanse yourselves therefore of your sins. Restore what you have gained unjustly and give alms of such things as ye lawfully possess." Thus, Zaccheus said, "The half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold. St. Luke xix. 8.

3. Theophylact considers that our Lord here goes to the root of the evil, and would have the Pharisees cast out of their hearts τὰ ἐνόντα, *ie.* their inordinate love of riches.

4. But we may interpret the passage more forcibly as meaning, There is but one remedy for your past sins and extortions: give alms; this is a duty which comes before all others, this is the sum and substance of the whole matter. Bede.

5. Lastly, some would read the verse thus: Give alms of such things as you may lawfully dispose of, τὸ ἐνὸν, what is lawful, *i.e.* of such things as are your own, and not the property of others. Give freely, and not because you are under any obligation to give.

And behold all things are clean unto you. Some think that these words were spoken in irony; but the general opinion of the fathers is that we must understand them seriously; but how—

1. Certain are of opinion that the sins of robbery and violence are pardoned through the giving of alms, even although no previous restitution has been made. But this is a manifest error, for S. Augustine says, "no sin is remitted, unless restitution is made," for restitution of that which has been wrongfully acquired is due under every law, natural, human, or divine.

2. S. Augustine understands by "almsgiving" every good work, including even penitence itself, for "How," he asks, "can you be merciful to another, if you are unmerciful to yourself? To have compassion on your own soul is to be pleasing, to God." He therefore who repents of his sins, has compassion on his own soul; for almsgiving, is whatever is done by a profitable compassion. To "give alms" means "devote thyself to good works, to works of charity and of penitence, for these will make you clean."

3. But we may take the words really in this sense. "All things, whether external, as the body, or internal, as the soul, are made clean, not by ceremonial washings, as ye think, but by alms given out of τὰ ἐνόντα, "that which is thine own." See preceding section 5.

For by almsgiving we obtain the pardon of our venial offences, and are placed in the way of obtaining the remission of even mortal sin, if, that is to say, our almsgiving, is the fruit of true contrition which includes within itself the perfect love of God.

We must therefore understand that the giving of alms makes all things clean, if it be accompanied by faith, hope, contrition, and such other things as are required by scripture for the remission of sin, and if the almsgiver

she was more blessed in her faith than in her conception.”

Ver. 34.—*The light of the body is the eye.* Figuratively the eye represents reason, intellect, especially good intention—for what the eye is to the body, such is reason or good intention to the mind.

When thine eye is single, thy whole body also is full of light, *i.e.* illumined by a single, a clear and unclouded eye.

Ver. 36.—*If thy whole body therefore be full of light . . . the whole shall be full of light.* Not the body, but the whole man and all his faculties and powers. Maldonatus. But Toletus gives a different rendering: “If the eye, which is the principal and most noble part of the body, is full of light, then by means of it the whole body will be enlightened.”¹

Ver. 37.—*And as He spake, a certain Pharisee besought Him to dine with him: and He went in, and sat down to meat.* “As he spake,” As He was on a certain occasion teaching the people, say St. Augustine and others; but Maldonatus considers that reference is here made to the preceding verses. The Pharisee therefore, having heard what our Lord had previously said, asked Him, from no good motive, but, as we learn from the two last verses of the chapter, in order to find some accusation against Him. “He sat down to meat,” without having first washed His hands, after the manner of the Pharisees.

Ver. 38.—*And when the Pharisee saw it, he marvelled that He had not first washed.* For the Pharisees were accustomed, before they sat down to meat, to wash not their hands only, but their arms as far as the elbow. See St. Matt., xv. 1.

Ver. 39.—*And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and platter.* Ye take care to wash the body, but are careless as to the cleansing of the heart. The word “now” gives point to the rebuke.

Ver. 41.—*But rather give alms of such things as ye have; and, behold, all things are clean unto you.* τὰ ἐνόντα, quod superest. Vulgate. These words are omitted by many of the fathers, but retained in the Roman versions.

By these words we may therefore understand:

1. Such things as we possess. So Tertullian (*lib. iv. 27 Contra Marc.*). But St. Basil and Euthymius explain them as meaning “what we have in store,” or what we have at hand, what we have not consumed. Vatablus. Others think that the words mean “what we have not acquired wrongfully, for such things must be restored, and not given in charity.” Others, again, such things as we have in our power and at our disposal, that by giving of these we may make amends for our many misdeeds, may break off our iniquities, by showing mercy to the poor. Dan. iv. 24.

2. Toletus thinks, from a consideration of v. 39, that by τὰ ἐνόντα, we must understand the things within. “Ye, O Pharisees, make clean the outside of the cup and

49. For this cause also the wisdom of God said: I will send to them prophets and apostles: and some of them they will kill and persecute.

50. That the blood of all the prophets which was shed from the foundation of the world may be required of this generation,

51. From the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea I say to you: It shall be required of this generation.

52. Woe to you lawyers, for you have taken away the key of knowledge. You yourselves have not entered in: and those that were entering in, you have hindered.

53. And as he was saying these things to them, the Pharisees and the lawyers began violently to urge him and to oppress his mouth about many things,

54. Lying in wait for him and seeking to catch something from his mouth, that they might accuse him.

Ver. 2.—*When ye pray, say, Our Father which art in heaven, hallowed be Thy name.* S. Matthew adds this prayer to the sermon on the mount, whilst S. Luke places it at a later period. Either, therefore, Christ taught His disciples this prayer on two separate occasions, or S. Matthew added it to the sermon on the mount, in order to make that sermon a complete summary of evangelical doctrine.

Here we may observe, that S. Matthew makes this prayer consist of seven petitions, but S. Luke of five. The latter evangelist unites two, because they are contained in the others. Hence, because S. Luke omits the last petition, “deliver us from evil,” the Pelagians argued that although we might pray against being led into temptation, we ought not to pray for deliverance from evil.

Ver. 5.—*And He said unto them, Which of you shall have a friend, and shall go unto him at midnight.* At midnight, *i.e.* at a most inconvenient time. Christ puts forth this parable to teach His disciples not to be disheartened, nor to cease to pray because their petitions are unanswered, but to persevere, for if they do this, God will listen to their prayers and grant them their requests.

Ver. 6.—*For a friend of mine in his journey is come to me, and I have nothing to set before him.* My friend, hungry and wearied with his journey, seeks refreshment, and I have nothing to set before him.

Ver. 7.—*And he from within shall answer and say, Trouble me not.* He makes excuse that he cannot wake his children from their sleep and disturb his household.

Ver. 8.—*I say unto you, Though he will not rise and give him, because he is*

his friend, yet because of his importunity he will rise and give him as many as he needeth. Impotunity—ἀναίδειαν, *i.e.*, impudence, used as the Latin word impudens—*e.g.*, labour impudens (*i.e.* unceasing labour) omnia vincit.

Here S. Augustine asks, “Why because of his importunity? Because he continued to knock and did not go away because his request was denied him. He who was unwilling to give what his friend had need of, gave at last because the other continued his demands. Much more then will God who in His goodness bids us make known our requests to Him, and is displeased with those who seek Him not, grant our requests.”

God wills that we should continue instant in prayer, and is pleased with our “importunity,” for persistent prayer is “violence pleasing to God.” Tertullian.

Ver. 9.—*And I say unto you, ask and it shall be given you.* (See S. Matt. vii. 7.)

Ver. 12.—*Or if he shall ask an egg.* This verse is omitted by S. Matthew. An egg, because of the nourishment it contains.

Ver. 27.—*And it came to pass as He spake these things, a certain woman of the company lifted up her voice, and said unto him, &c., i.e.* Thou art so holy and so blessed, O Christ, that because of thee thy mother must be also blessed. Although she was ignorant of the mystery, this woman was moved by the Holy Spirit to declare that Christ was born of a virgin mother. Some suppose that the woman here mentioned was S. Martha or her handmaid S. Marcella. However, had it been Martha, in all probability S. Luke would have said so, since he so frequently in the chapter preceding, makes mention of her name.

But Marcella is said to have incurred the enmity of the Scribes because she thus openly spoke in praise of Christ, and to have been by them condemned to death a little after the crucifixion, and there is a tradition that, together with Martha, Mary Magdalene, and Lazarus, she was exposed in an open boat without sails or oars, but that it with its living freight was by the providence of God brought safe to shore at Marseilles.

Blessed is the womb that bare thee. For it was the abiding place of the Son of God. Hence Methodius says of the Blessed Virgin: “Thou didst conceive Him who comprehended all things. Thou didst bear Him in thy womb by whose word all things are sustained. For she is the chariot of the true Solomon, of whom it is written, ‘King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love.’” Cant. iii. 9.

Hence Gregory of Nicomedia calls her “the glorious throne and royal chariot on which the Incarnate Word was carried when He visited the earth. And S. Bernard says, Ignatius, in the many letters which he wrote to the Blessed Virgin, addresses her as “Christofera,” which is indeed a noble title conveying with it infinite honour; for to be

the servant of Christ is to be a ruler and prince, and to bear Him is to be ennobled, not burdened. And the same writer, commenting on Rev. xii., goes on to say, “How great favour hast thou found in the sight of God, how very nigh hast thou been brought to Him! He abides in thee, and thou in Him. Thou didst provide Him a garment, and in turn thou art clothed upon by Him. He received of thee the garment of the flesh; He clothed thee with the glory of His majesty. Thou didst clothe the sun with a cloudy covering, and thou thyself art encircled with its splendours.”

Rightly therefore may we sing of the mother of our Lord: “Thou art the exaltation of Jerusalem. Thou art the great glory of Israel. Blessed be thou of the Almighty Lord for evermore,” Judith xv. 9.

Hear also the testimony of the fathers. Gregory Nazianzen, in his tragedy, “The Suffering Christ” writes:—“O queen, O mistress and blessing of the human race! be ever propitious to us mortal men: and be my safeguard wherever I may dwell.” And S. Cyril (*Contra Nestorium*) says, “All praise to thee, holy mother of God, for thou art this world’s pearl, an evershining light, the crown of virgins, and the sceptre of the faith;” and S. Chrysostom: “Hail, mother, the throne, the grace, the glory and the support of our Holy Church!” And again, S. Ephrem salutes her as “the hope of the Fathers, the glory of the Prophets, the praise of the Apostles, the honour of the Martyrs, the joy of the Saints, and the light of the Patriarchs of old.”

Ver. 28.—*But He said, Yea rather, blessed are they that hear one word of God, and keep it.* Christ does not say that His mother is not blessed, as Calvin would have us believe, but only that they are more blessed who hear the word of God and keep it, *i.e.* fulfil its precepts. Because to be the mother of God is a grace and free gift of God, but external, and therefore not of necessity acting upon the soul, but to hear and keep the word is an internal grace, finding acceptance in the sight of God. Again, to be the mother of God does not absolutely ensure everlasting happiness, but to keep God’s word up to death has the sure promise of eternal life. And further, to be the mother of God is, of necessity, the blessing of one virgin only, but to hear and keep the word of God, a privilege common to all believers.

Christ therefore would encourage the woman who had addressed Him. Thou callest My mother blessed, and sorrowest that so great a privilege has not fallen to thy lot, but I offer thee a better and more lasting blessing, if thou wilt hear My word, and keep My commandments. For My mother was blessed more because she acknowledged My divinity than because she conceived Me in her womb, nay more, because, had she not recognised the purpose of God and been obedient unto His word, she would have been accounted unworthy to have become the mother of His Son; and so S. Augustine says, “The near relationship of mother would not have profited Mary had she not conceived Christ in her heart as well as in her womb. For