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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.

Matthew writes his gospel account to give us the view of Jesus as the King. He records Jesus' authority in calling the disciples: "Follow me" (Matthew 4:19), and he also records more than any of the others about Jesus' teaching concerning God's kingdom and heavenly rule.

Considered one of the most important Catholic theologians and Bible commentators, Cornelius à Lapse'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. Lapse'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.

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### **Continuation of Matthew 11: 21-30**

**Verse 21-** *Woe unto thee, Chorazin, &c.* Chorazin was a renowned city of Galilee, which was numbered amongst the ten more celebrated towns of Decapolis. It was situated over against Capernaum, on the Sea of Galilee, where the Jordan flows into it. It was about two miles distant from Capernaum. Wherefore Christ, who had fixed his home and settled abode at Capernaum, frequently made excursions to preach in Chorazin and Bethsaida, and the neighbouring towns. Chorazin, or Cozorain in Chaldee, is the same as *Co*, i.e., *here*, and *raya*, i.e., a *secret*. Appropriately, because Christ here preached the *arcana*, or secrets of the faith. S. Jerome, in his work on Hebrew places, testifies that in his time Corozain, as it is spelt in the Vulgate, was deserted. There are still some ancient ruins remaining on its site. Some persons are of opinion that Antichrist will be born at Chorazin, and brought up there, though others think he will be born in Babylon, according to the words of Jeremiah (cap. 1.), "From Babylon shall all evil be opened out." But both these opinions are extremely doubtful.

*Bethsaida*: Bethsaida also was one of the chief cities of Galilee, adjacent to the sea, and distant from Capernaum about three hours' journey. It received its name from being inhabited by fishermen. *Beth* means a *house*, and *saida* is fishing,  $\beta\eta\tau\alpha\iota\sigma\upsilon\delta$  in Heb. means to *hunt*, but in Syriac to *fish*, because fishing is hunting in the sea, whence *saida* means *fishermen*. So Franc. Lucas. It is probable that the home of Peter and Andrew was in this city, where Christ healed Peter's mother in law, who was sick of a fever. But see what I have said on viii. 14. Here, also, Christ placed spittle in the eyes of a certain blind man, and restored him to perfect sight (see Mark, c. viii.) Wherefore, Christ deservedly upbraids Bethsaida, because, though its people had seen so many miracles of His, they did not believe in Him. And so he threatens it with destruction, future as well as present; and this really happened to them. For this city formerly so abounding in prosperity, and so populous, is so deserted that it scarcely contains six houses. (See Adrichomius, *Descrip. Terræ Sanct.* p. 137.)

*For if the mighty works had been done in Tyre, &c.* We must understand, if the inward grace of God had accompanied the outward miracles: that is to say, if there, had been an illumination of the understanding, and an influencing of the will, agreeable and proportionable to those, such as God is wont ordinarily to give. For without inward grace to influence the mind, all outward preaching is vain and worthless.

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*They would long ago have repented, &c.* Theologians gather from this passage that God knows certainly conditional events, which depend on free will, even although those events will never happen, forasmuch as the condition does not exist in the nature of things. Christ here asserts positively that the Tyrians and Sidonians would have repented if they had seen the miracles of Christ, yet they did not see these miracles, and consequently did not repent. The reason *a priori* is, the infinite nature of the Divine Mind, the immeasurable scope and activity of the Divine understanding, which wholly comprehends, penetrates and perfectly beholds all things, even those that are the most secret, and what is called the liberty of man, and his free thoughts and volitions. Therefore it is omniscient, and nothing is able to escape it, so that it should not thoroughly behold and perceive it. For the object of the Divine omniscience is all truth, past, present, and future, and that either conditional or absolute. In future conditional events, one half of a contradiction is true, as in absolute propositions. For with the condition, that which is said will either be, or will not be. See what I have said on Jer. xxxviii. 17., also on Wisdom iv. on the words, "He was taken away, lest wickedness should change his understanding."

Again, S. Aug. (*lib. de bono perseveran. caps. 9 and 10*), refutes by means of this passage the Semipelagians who said that God predestinates such and such men, because He foresees they will use well grace, if it be given them.

For the Tyrians would have used grace well, if it had been given, yet it was not given.

Lastly, from this place do not gather that to the Tyrians was wanting sufficient grace, but such copious and abundant grace as the Galilæans had.

**Verse 21-** *Verily I say unto you, it shall be more tolerable: Arabic, there shalt be greater remission for Tyre, &c.* For the Tyrians and Sidonians shall be punished on account of their own wickednesses, but you, O ye Galilæans shall be more severely punished: 1. Because ye had greater knowledge of God's law, and virtue. 2. Because ye have often heard Me preaching and exhorting to repentance, and have beheld Me doing many miracles, none of which things the Tyrians have either seen or heard.

*Moraliter:* In like manner, Christians shall be more heavily punished in the day of judgment than the Jews; the citizens of Rome, than the inhabitants of India; priests, than laymen; religious, than seculars, if the former classes have lived sinful lives; forasmuch as they have received greater degrees of grace and knowledge from God, and would not make use of them, but abused them to their own greater damnation.

**Verse 23-** *And thou, Capernaum, &c.* Thou, which art exalted through My miracles and doctrine and preaching, rather than by thy merchandise and thy wealth, and who hast been made glorious and famous with God and man, shalt thou, I say, be always exalted? Not so: but in the day of judgment thou shalt be thrust down to hell. Thou shalt descend into its lowest pit; that beneath the Tyrians and Sidonians who have sinned less than thou hast, thou mayst abide in the very centre of Gehenna, and there mayest feel more than others its fiery burnings. Thou shalt be tormented and burnt up, because very many of thy citizens shall be cast into hell. Hence S. Aug. (*Serm. 42 de Sanc.*) explains *exalted*, as follows. "Forasmuch as thou seemest to thyself to be very happy, very powerful, very proud, and so dost despise Me, and all who admonish thee, this is the very cause why thou rushest on thine own destruction."

*For if the mighty works which have been done in thee had been done in Sodom, it would perchance*, as the Vulg. here hath it: (*forte*) &c. But this word *forte*, *peradventure*, or *perchance*, does not in this place denote doubt, or hesitation. It represents the *ἀν* of the Gr. text, *ἀν* being here an expletive, or a particle expressing confirmation, and signifies, *certainly, verify*. The translation omits to render *ἀν* in v. 21., and various other passages, where it is found in the Greek. Indeed *ἀν* is only translated *forte, perhaps*, in four places, viz., here; in John v. 46; in Ps. lxxxi. 15; and in 2 Cor. vii. 5. In all the other passages, which are very numerous, in which *ἀν* occurs in the Greek, it is not translated in the Vulgate, but the passage is rendered affirmatively, as in Matt. iii. 18, v. 18, vi. 5, x. 12, and very many other places, as you may perceive from a Greek Concordance. This is the reason why Vatablus and others omit the *perchance* in this passage, and trans. simply, *it would have remained*. The *perchance* does not mean that Christ had any doubt about Sodom's remaining, but that although it certainly would have remained, yet this remaining would have been free, *i.e.* of its own free will, therefore the word *ἀν* denotes that he foresaw what would have happened, as it were fortuitously. Thus Terence says in the *Andria*,

"Virtue is rugged if it be compared with our weakness; for that it is easy and light, hear Christ testifying, My yoke is sweet, and My burden is light. But if thou dost not understand, let not wonder seize thee, for thou art not of a brave mind: for as, when strength of mind is present heavy things become light, so when it is absent, light things become heavy. What, I ask, was sweeter than manna? What readier to their hand? Nevertheless the Jews murmured when they were feeding on delicacies. What more dreadful than the hunger and the other labours which Paul endured? Nevertheless he rejoiced and was glad, saying, Now I rejoice in mine infirmities. What, then, was the cause of these things? Diversity of mind, which, if thou wouldst make it such as it ought to be, thou wouldst discern the easiness of virtue."

part, and therefore He draws this yoke with us, and infuses strength and courage into us to draw it, both by His grace and by His example. So lately there was a certain priest in Japan of the Society of Jesus, who generously endured a dreadful death for Christ's sake, who was often wont to say. "Christ therefore makes the yoke putrescent before the face of the oil." Is. x. 27. (*Vulg.*)

We may apply what we read in the life of S. Mechtildes, who when she was tormented with fearful headaches and could find no rest, heard these words from Christ as He showed her the wound in His side, *enter now, and be at rest*. This straightway she did, and entered in with gladness. And it seemed to her that He had as many silken pillows as she had felt pangs of headache. And the Lord said, "Silk worms carry silk, and of Me it has been written, I am a worm and no man. Hitherto thou hast served Me devotedly in labours; from henceforth thou shall study to serve Me in pleasing exercises of virtues by My example; and the things which shall be insupportable to thee, I will carry with thee."

This yoke, therefore, of Christ is not so much a yoke as a silken pillow, because it does not press us with trouble, but releases us from the weight of earthly things, and raises us to Heaven.

Wherefore S. Bernard appositely compares this burden to the plumage of birds. Thus he writes to the monks (*Epist.* 341), "In the way of life the more swiftly, the more easily we run; and the larger the Saviour's light burden grows, the more portable it becomes. Does not the quantity of plumage a bird has lighten, rather than weigh it down? Take away its feathers, and what remains of it is borne down to the ground by its own weight."

Thus, likewise, is Christ's discipline, thus His sweet yoke, thus His light burden; if we lay it down, we are ourselves depressed, because He carries us rather than is carried by us. S. Ambrose adds (in Ps. cxix. Sermon 3), "To carry the yoke of Christ is sweet, if you consider it an ornament to your neck, not a burden. Lift up, therefore, thine eyes to the Lord thy God, seek God, and thou shalt find Him. Erect thy neck; thou earnest a necklace, not a chain. Many creatures delight in a necklace, and seem to themselves to be adorned rather than made naked; like as the cheeks of the turtle-dove will bear the marks of her modesty, the necklace of her neck will raise the presumption of her liberty. There is nothing more glorious than that yoke of Christ." Lastly, S. Bernard (Sermon 15 in Ps. *Qui habitat*) by yoke and burden understands the load of God's gifts and favours, because the burden of the law which is imposed is the gift of grace, the perfect observance of which brings all other gifts into the mind. "God burdens us when He unburdens us. He lades us with benefits when He unlades us of our sins. This is the voice of him who is burdened, "What shall I render unto the Lord for all the benefits that He hath done unto me?" The voice of him who is burdened, "Depart from me, for I am a sinful man, O Lord." Moreover, to the proud and carnal, the yoke of Christ and the law of humility, abstinence, continence, mortification, seems very heavy and intolerable, because they are devoid of the Spirit, and only love and think of the flesh and fleshly things. Truly says S. Chrysostom (*Hom.* 14, in 1 ad Cor.),

"Perchance I behold a soldier: I approach the man." Also Livy (*lib.* 1.), "Perchance it fell out." The meaning therefore is, If the Sodomites had heard My preaching, and had beheld as many miracles, as you have, O ye inhabitants of Capernaum, in confirmation of that preaching, verify they would have felt compunction and would have repented, and would have remained until this very day. Understand; unless they themselves or their descendants had after their repentance again relapsed into the same, or similar sins, and had again provoked the anger of God to bring upon them a like destruction. But if they had continued in their repentance and change of life, they would have remained until this day. All this is intimated by the word, *perchance*, here. And this is why Franc. Lucas renders *ἀν ἐμειναν*, by the potential mood, *they might have remained*.

**Verse 24-** *Verily I say unto you, it shall be more tolerable: Arabic, it shall find greater forgiveness: Syriac, they shall be more tranquil.*

**Verse 25-** *At that time Jesus answered and said, &c.* What Christ now says, agrees well with what has gone before, for Christ here gives the reason why the Capernaïtes, the Scribes, the priests, and the Pharisees, despised Him, and His preaching, because, in truth, they were proud, and seemed, in their own eyes, wise and prudent. Wherefore they would not bend their proud necks to the humility of Christ and the Gospel, but the Apostles and the disciples and the multitude did bow their necks. This sentence also expresses that Christ soothed the grief which He felt because of their proud incredulity by a consideration of, and complacency in, the just judgment and the Divine decree, whereby God hid these things from the proud as unworthy of them, and revealed them to little ones, *i.e.*, to the lowly. Whence Luke adds. *He exulted in the Holy Spirit* (*Vulg.*) *i.e.*, He rejoiced through the Holy Ghost, which had suggested to Him this consideration, and the joy which arose out of it. Therefore he praised and thanked God. We too can do as Christ did, that when we lose our labour with the proud and the unworthy, we may quell our grief by considering the Divine Will and Providence, which despises the proud, and chooses the humble, and lifts them to His grace and glory.

*I confess* (*Vulg.*) That is, *I praise and give thanks*. This is the meaning of the Heb. *יָדָא*, in *Hiphil*, viz., *הוֹדָא*, from which comes *תּוֹרָה* *sacrifice*, viz., *of confession, i.e.*, of praise, and giving thanks. Thus, too, we constantly find in the Psalms such expressions as, "I will confess to Thee with my whole heart," *i.e.*, I will praise Thee; and, "Confess to the Lord, for He is good," *i.e.*, praise the Lord.

*To Thee, O Father*, who lovest Me with a peculiar love, and who disposest all things to Thy and My glory. He adds this lest any one should attribute it to want of power in Christ that He did not subdue to Him the proud Capernaïtes and Pharisees. It is as though He had said, "Thou, O my Father, forasmuch as Thou art Lord of Heaven and earth, hast the hearts of all men

in Thy hands, and couldst bend them by a single nod, and subdue them before Me, but this, by Thine holy ordinance, Thou wouldst not do.”

Moreover, under the name of Heaven and earth, all creatures—all men and angels are signified. By which it is intimated—1. That God has care for and rules, and calls to the grace of the Gospel and salvation by Christ, not the Jews only, but the Gentiles also. 2. That God is drawing His faithful ones from earth to Heaven, inasmuch as He is Lord of Heaven equally with earth, and therefore opens heaven to His friends. 3. That in like manner as God has separated the lowly Apostles from the proud Pharisees on earth, so in like manner has He separated the humble angels from proud Lucifer and his adherents in heaven.

Listen to Tertullian (lib. 1, *contra, Marc. c. 13*): “There is the fulness of the Deity itself setting forth perfect God, Father and Lord, Father by clemency, Lord by discipline, Father by sweet power, Lord by severity: a Father to be affectionately loved, a Lord to be necessarily feared: to be loved because He prefers mercy before sacrifice; to be feared because He will not tolerate sin: to be loved because He prefers the repentance to the death of a sinner; to be feared because He will not accept sinners who do not repent. Therefore, the Law prescribes both: thou shalt love God, and thou shalt fear God. He proposes the one to him who follows Him, the other to him who goes astray from Him.”

*And hast revealed them unto babes, Gr. νηπίους, or infants.* So the Arabic, meaning to ignorant, unskilled, and uneloquent men (such as the Apostles, who seemed to the Scribes and worldly persons to be rude, and as foolish as children), in order that Thou mayest exhibit in them the power of Thy grace and Thy light, by which Thou hast made the tongues of these infants eloquent, so that their sound is gone out into all the earth, and their words unto the ends of the world. There is an allusion to Ps. viii. 3: “Out of the mouths of babes and sucklings Thou hast perfected praise, that Thou mightest destroy the enemy and the avenger.” For the election and disposition of God are clean contrary to the world. For the world courts and chooses the rich, the wise, the proud. God chooses the poor, the ignorant, the weak; and He makes them rich, wise, and powerful in spirit above all the worldly.

From this passage, S. Augustine (*de prædest. Sanct. c. 6, et de Bono Perseveran. c. 8*), and S. Gregory (*25 Moral. c. 13*) teach, that when some believe the preached Gospel and others believe not, it is the effect of the grace and justice of God. For they who believe are so congruously illuminated in their minds by the grace of God, that they do believe; but they who believe not, on account of their pride and other sins, are not so congruously illuminated by God, that they do, in fact, believe; although if they would consent to, and co-operate with, the illumination which God affords them, they could believe, and in truth would believe.

**Verse 26-** *Even so Father, &c.* The Gr. is *ναὶ ὁ Πατήρ*; for the Greeks often use the nominative for the vocative. The meaning is, Truly, O Father, what Thou hast done, most rightly hast Thou done, in that it hath pleased Thee to humble the proud, and exalt the lowly. Christ teaches that the original cause of the predestination and

the Apocalypse, *cap. 12, A great sign*) says, Like as naughtiness is the mother of presumption, so true meekness proceeds only from true humility.

Hear Climacus (*Gradu. 24*). The light of dawn goes before the sun, meekness precedes humility. Therefore, let us hear first Christ the Light, who disposes those things, as it were, by steps. Learn, He says, of Me, for I am meek and lowly in heart. After that, He thus defines meekness: Meekness is the immutable state of the mind which preserves an equable frame in good fortune and in disgrace. Meekness is sincerely and *ex animo* to pray for those who trouble you without being troubled yourself. Meekness is a jutting rock against the fury of the sea, which breaks all its waves, whilst itself remains unmoved and unbroken. Meekness is the prop of patience, the gate of charity, yea its very parent, the proof of prudence. For He will teach, saith the Lord, the meek His ways. It is the procurer of pardon, the confidence of sinners in prayer, the habitation of the Holy spirit. “For upon whom shall I look, save upon the meek and quiet person?” (Psalm 66, Vulg.)

**Verse 30-** *For My yoke is sweet* (Vulg.). The yoke and burden of Christ is the gospel, say SS. Hilary, Bede, and others. The law of the gospel, therefore, is a yoke, because it binds us to discipline, lest any one should depart from justice. The Gr. for *sweet* is not *γλυκύς, i.e., sweet like sugar*, but *χρηστός, i.e., beneficial, humane, kind* (Arab.), good in comparison with the old law. 1st Because it has fewer and easier precepts; 2d. Because it gives greater grace, which much lightens the burden of the command; 3d. Because it rules us as sons, not by fear, as servants, like the ancient law; 4th because it does not threaten, nor bring in death, like the old law, but takes it away; 5th Because it promises to those who keep it the most felicitous life, and as it were, leads them by the hand to the sweetness of celestial joys, according to the words, “They shall be satisfied with the fulness of Thy house: Thou shalt give them drink of thy pleasures as out of a river.” Psalm xxxvi. 9.

He says, therefore, *take My yoke upon you*, because in the yoke of Divine servitude, perfect consolation and refreshment are included. Whence S. Ambrose (*Lib. de Helia et jejun. Cap. 22*): Receive, therefore, the yoke of Christ, do not fear because it is a yoke. Make haste, because it is light. It doth not bruise the neck, but dignifies it. Why do ye doubt? Why delay? It does not bind your neck with chains, but couples it with grace. It does not constrain of necessity, but directs the will to good works.

*My*, because indeed I, Christ, lay it upon you, yea, indeed, I beat it with you, and put My neck under the burden, yea I bear and carry all the burden, and you yourself with it. For that is called a yoke, which two beasts joined together bear. Christ then places one portion only of the yoke, *i.e., the Evangelical Law*, upon our neck; He himself bears the other and heavier

of a man, not out of a book, but from Me, that is, from My dwelling in you, and working in you, because I am meek and lowly in heart, and in thought, and in sense, and ye shall find rest from internal conflicts in your souls.

2. And better, *Auctor Imperf.* and Maldonat. *Learn of Me, i.e.*, do not fear to come to Me, and to take the yoke of My gospel on your neck, for if ye come and receive it, ye shall indeed learn that I am no tyrant, nor a severe and rigid King, but a lowly, meek, element and benign Lord.

Moreover, Christ was of so great humility and meekness in bearing with the Scribes, His disciples, and the multitude, in bearing injuries, derision, the scourge, the cross and death, that even if He had wrought no miracle He would, by such meekness, have proved sufficiently, and more than sufficiently, that He was the Man from Heaven and the true Prophet sent from God. I verify admire more Christ's meekness, than His miracles and His raising the dead.

*Moraliter.* Learn from hence how great, and how dear to Christ is humility. It is as if He said, learn of Me not to create a world, not subtly to dispute concerning God and the Holy Trinity, not to perform Herculean labours, but that I am meek and lowly in heart.

2d. Humility is the secret of peace. There is no rest for the mind, save in humility. Do you wish for rest? Embrace humility, a lowly place, a lowly office, humble food, desire great things, and often are unable to attain them.

3d. Humility takes from man every labour and all burdens. Humility is the alleviator of every labour, and the renewer of strength: as a certain Doctor has well said, humility is a medicine against all diseases; and health of soul and body. Moreover, Hippocrates hath said, Creatures without gall are long lived, *i.e.*, animals which have no gall, such as stags, live long. The meek, therefore, and the humble, are healthy and long lived; for meekness brings into due order both the mental character and the humours of the body, which bile disorders, hence diseases.

4th. Humility is the virtue of Christ. *Learn of Me*, He says. This is mine own especial virtue, dear to Me above all others, which, by descending from Heaven to this lower world, and by stooping to the shameful death of the cross, I manifested in such a manner that none should be more illustrious and more wonderful in My life and in My death. Thus on the contrary, pride is the sin of Lucifer. Humility, therefore, makes us most like Christ. What more worthy? What more desirable?

Well says S. Augustine (*Epist.* 112). "They who have learnt of the Lord Jesus to be meek and lowly in heart make greater progress by praying and meditating, than by reading and hearing."

Finally, Christ here joins meekness with humility, because they are, as it were, twin sisters, or as mother and daughter. Whence S. Bernard (*Sermon 2*, on those words in

election of the faithful, as well as the reprobation of unbelievers and the wicked is nothing else save God's good pleasure. Wherefore, we ought to rest in that, and not seek for other reasons, since that one thing is sufficient for the faithful, and worth a thousand reasons. Hence the Blessed in Heaven, when they see their children and parents condemned for their demerits, do not lament, but approve and laud the just judgment of God.

**Verse 27-** *All things are delivered unto Me*, &c. Christ said that the Almighty God was His Father, and that He—as Lord of Heaven and earth—rejected the proud Pharisees, but revealed Himself and His grace to His lowly Apostles: but now, lest any one should suppose that Christ was inferior to the Father, He teaches the converse, namely, that the Father giveth all He hath to the Son—yea, that through the Son alone He worketh, teacheth, and bestoweth His gifts.

Moreover, this expression, *all things have been delivered unto Me by the Father*, ought to be thus understood, that nevertheless, Christ ought to be considered to possess all things by nature. "For like as He is, according to His nature, *life*, He is said to be quickened by the Father; and although He is the Lord of Glory, He is said to have received glory," says the Council of Ephesus. The meaning therefore is, all things which the Father hath, viz., the divine nature, dominion and power, say SS. Hilary and Augustine, and consequently, what Christ here more particularly refers to, *all things, i.e.*, the dominion, power, and government of all things, but chiefly of men, have been granted unto Me by the Eternal Father, as to His Son by eternal generation, and in time the same things have been given to Me, as man, by the Hypostatic Union, that I may choose, illuminate, predestinate, save, whom I will, such as the Apostles; and reject and condemn, whom I accept not, such as the proud Capernaites. For in My hand is the predestination, or reprobation, the salvation or damnation of all men; for as much as I have been appointed by God the Father the Saviour and Redeemer of the World, and in My hand the Father hath placed all things, that I should repair and renew them. That as by Me as God He created all things, so also by Me in the flesh which I have assumed, He may re-create and restore all things. To this end I came, and for this I was made man. These mysteries therefore have been hidden from the wise, I mean My Mission, My Incarnation, the end of My advent, My work, but they have been already, in part, revealed to little ones, and shall hereafter be perfectly revealed.

*And no one knoweth the Son*, &c., Luke X. 22, has, *no one knoweth who the Son is, save the Father; nor who the Father is save the Son*, &c. He means, I have been sent by the Father to be the Teacher and Saviour of the World, that I should teach men the truth and the way to God the Father, who is uncreated health and felicity. For this felicity, since it is supernatural, cannot be naturally known by man or angel. Wherefore, as no one knoweth the Son except the Father, and he to whom the Father shall reveal Him, so likewise no one knoweth the Father except the Son, and he to whom the

Son shall reveal Him. For as the Father communicates His nature, so likewise He communicates the knowledge of Himself and all things which He hath to the Son, and by Him to the rest of mankind. He, therefore, who desires to draw near to the truth, grace and salvation, which are in God the Father, must draw near through Me, and believe in Me. For I am the Way, the Truth, and the Life. My doctrine is the doctrine of God the Father. By Me, therefore, ye shall have access to the Father.

Now although it is said, *except the Son*, the Holy Ghost is not excluded; much less, when it is said, *except the Father*, is the Son excluded. For the rule of Theologians is, that exclusive particles, added to one of the Divine Persons in essential attributes do not exclude the other two Persons, but creatures only, or whatsoever is of a different essence. Thus S. Aug. (*lib. 6. de Trin. c. 9.*) S. Cyril, and the rest of the Fathers and Schoolmen. Observe that Christ, in the first place, revealed the knowledge of the two first Persons, viz., the Father and the Son, and afterwards, just before His death, faith in the third Person, viz., the Holy Ghost, as is plain from John, xvi. 7.

S. Chrysostom wisely observes (*Hom. 39.*) that it is not said, to whom He has been commanded by the Father to reveal, but *to whom He will reveal*, in order that the Son may be shown to be equal to the Father in dominion and power. For, although Christ reveals as man, or by means of His human nature, yet this nature subsists in the Divine person, and therefore this man Christ is God, and equal to God the Father.

Moreover, SS. Chrysostom and Irenæus (*Lib. 4. c. 14.*) answer Marcion, who rejected the Old Testament and its God, and said, if God the Father was not known before the revelation of Christ Incarnate, therefore He was not known in the Old Law, therefore its author and God was not the true God. Thus they expound the words, *no one knoweth the Father except the Son* of the Divine knowledge by which the Son *qua* God, comprehends the Father, and the Father the Son. You may, however, better understand it concerning the knowledge communicated to the human nature of Christ: for this revealed His mysteries to the prophets and fathers, even the mysteries of the Divinity and the Trinity. Thus He revealed the same things after His Incarnation to the Apostles and faithful, *qua* man. For no one is a believer and a Christian except by Christ, and through Christ Incarnate. For, says St. Jerome, it is one thing to know what thou knowest by equality of nature, as the Son knoweth the Father; another, by the condescension of Him who reveals, as we know God by the revelation of Christ.

**Verse 28-** *Come unto Me all, &c. Syriac, who are weary and bear burdens. Arabic, who are worn with labour and heavily burdened.* After He has shown the Majesty and Deity, lest any one should be affrighted at it, Christ adds the Humanity, and most kindly invites all to Him.

*Come*, not with the feet of the body, but with the affections of faith, hope, love, religion, devotion, and piety.

*All who labour*, none are excluded. For there is no one who does not labour under some disease, and need Christ's medicine. Therefore Christ offers Himself to all, that they may receive from Him health and safety. Thus did He kindly correct and heal

Magdalen, Matthew, Paul, and Peter. Thus even now, in the Eucharist, He inviteth all and saith, *Come unto me, ye infirm, hungry, afflicted ones I will refresh you.*

*Who labour.* Gr. *οἱ κλιπῶντες*, i.e., *who suffer trouble and are burdened, &c.*, who are fatigued and depressed, and are sinking under the burden, both of sins (as SS. Chrysostom, Jerome, and Augustin say), as well as of the law of Moses (as Theophylact), and also of the troubles and temptations of this life.

*And I will refresh you.* Gr. *ἀναπαύσω*, i.e., *I will give rest to the weary*, as the Syriac translates. I will place you in all quietness, says St. Chrysostom, by most soothing words, by Sacraments, as most efficacious medicines, by grace, and most sweet inward consolations; lastly by most felicitous glory in Heaven.

**Verse 29-** *Take, Syr., bear, My yoke.* He means, ye have borne a heavy and well nigh intolerable yoke, and the burden of the old law of sin and sweet yoke of the evangelical law of grace and charity. I will refresh you by My yoke, which indeed is a yoke because it is a law binding the soul, but at the same time it is medicine, yea a bed, in which ye may sweetly rest, especially, by means of the humility which it teaches and commands. For it is the one and only medicine of all diseases, both of soul and body, and the alleviation and rest of all burthens. For nothing is harsh to the meek, nothing difficult to the lowly, says S. Leo. For as wool receives cannon balls and breaks their force by its softness, so meekness and humility break and soften all hard and rugged things. This yoke, therefore, is the gospel of Christ, and the law of grace. Whence S. Bernard (*Serm. 15. in Ps. 91*) says, "He invites those who labour to refreshment. He calls those who are laden to rest; and yet He does not take away either burden or labour, but He exchanges them for another burden, another labour, but a light burden, a sweet yoke, wherein rest or refreshment, even though it appear not, nevertheless is found."

*And learn of Me, for I am meek and lowly in heart, i.e.,* in the affection of the heart, viz., will, says S. Bernard (*Serm. 49 in Cant*). For many are lowly in word, few in heart. *And ye shall find, &c.* Listen to S. Augustine. "Take my yoke upon you, and learn of Me, not to frame a world, not to create all things, visible and invisible, not to do miracles in the world and to raise the dead; but that I am meek and lowly in heart. Dost thou wish to be great, begin from the least. Thou art thinking of constructing a mighty fabric of loftiness, think first of the foundation of humility. And as great as each one wishes to build up his edifice, the greater the building, so much the more deeply let him dig his foundation." Wisely says Climacus (*Gradu 25*). "Humility is a grace of the soul without a name, being named by those alone who have made trial of it, an inexhaustible treasure, having obtained a name from God, a singular gift of God. Learn, He says, not of an angel, not