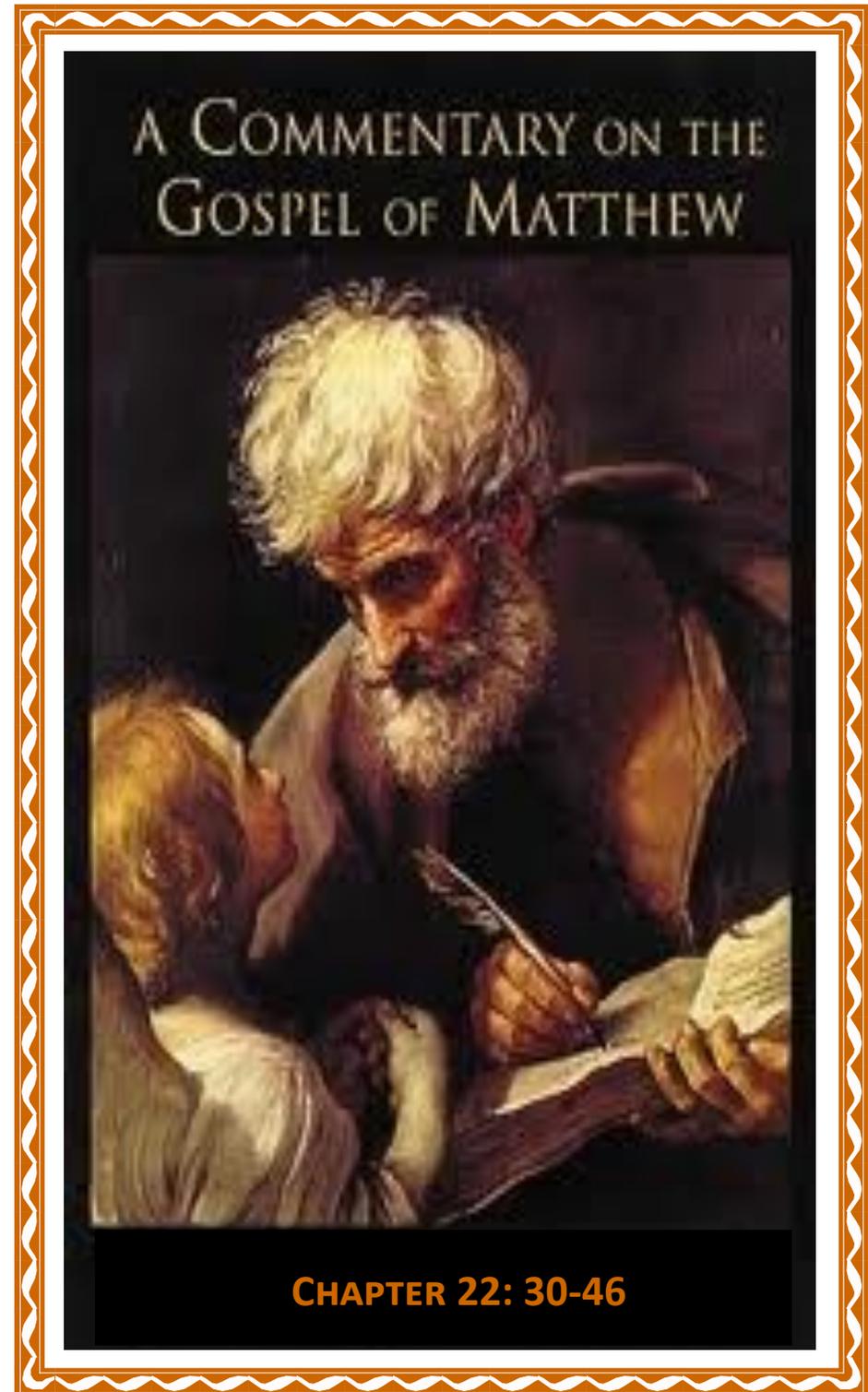


PLEASE VISIT OUR WEBSITE: www.pamphletstoinpire.com



CHAPTER 22: 30-46

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

Continuation of Matthew 22: 30-46

Verse 30- *In the Resurrection, i.e., in the world to come, in Heaven, and celestial bliss. Nor are given in marriage;* for women who are good and modest do not choose husbands for themselves, but are given to husbands by their parents.

But they shall be as the angels, &c. The blessed in Heaven after the Resurrection shall be like the angels, not by nature, but, 1, by purity; 2, by spiritual life, for they live by spiritual not corporeal food; 3, by incorruption and immortality; 4, by happiness and glory, in which, like the angels, they will continue for all eternity. Wherefore there will be no need then of marriage and generation; for these things have been instituted for the perpetuation of the race and the individual, by means of children. Because the father is mortal, therefore he begets a son, that after death he may live and continue in his son. But in Heaven there shall be no death, and they shall live for ever. Marriage, therefore, and procreation of children would be without an object there. Wherefore S. Luke adds (xx. 35), *Neither can they die any more.* Appositely says S.

Augustine (*Quæst. Evang. in Luc. xx. 35*), “Marriage is for the sake of children, children for the sake of succession, succession on account of death. Where, therefore, death is not, marriage is not.”

S. Luke adds, *And they are the sons of God, being the sons of the Resurrection*. Blessed are they that rise again; they shall be like God both in body and soul; for they shall be spiritual, glorious, immortal, and eternal as God is, forasmuch as they are born the sons of the Resurrection, and are born again to a blessed and endless life, wherefore they shall neither need nor delight in the procreation of children.

From this passage *Auctor Imperfecti* teaches that chastity is the most angelic of all the virtues. The angels know not by experience the meaning of lust. And S. Cyril of Jerusalem (*Cat. 12*) calls “virginity the conversation of angels and the purity of incorporeal nature.” Wherefore S. Basil (*de Virginit. 79*) teaches that virginity is the seed of future incorruption; yea, that virgins anticipate here, and begin that future likeness with the angels in Heaven, and desire to be rewarded with its perfection there, by constant struggling with and victory over the flesh here. S. Basil adds that chastity makes us like not only to the angels, but to God Himself. “How great and glorious a thing,” saith he, “is virginity, which makes a corruptible man most like unto God, that he should receive the similitude of God in himself, as in a most clear mirror, from God Himself, with His favours flowing unto him after the manner of a most sweet ray (of light)!”

Elegantly and piously saith S. Bernard, “What is more beautiful than chastity, which makes clean what hath been conceived unclean, which makes a servant of an enemy, and, in short, an angel of a man? For a chaste man differs from an angel only in felicity, not in virtue. Although the chastity of the one has more happiness, the chastity of the other is stronger. Chastity stands alone in this—that in the place and time of mortality it represents the state of immortality. In the midst of marriage rites, it alone asserts the customs of that blessed country, in which they neither marry nor are given in marriage, affording here on earth some experience of that celestial converse.”

Lastly, from this place S. Hilary, S. Athanasius (*Serm. 3, cont. Arian*), S. Basil (*in Ps. cxiv.*), S. Jerome (*in Eph. iv. 13*), upon the words, “until we all come . . . to a perfect man,” seem to assert that after the Resurrection, in Heaven, there will be no female sex, as there is none in the angels, so that all females will be changed into males, and rise again in the male sex. S. Augustine testifies that many held this opinion in his own day (*de Civit. xxii. 19*).

But S. Augustine himself teaches the contrary. So does S. Chrysostom in this passage and Tertullian (*lib. de Resurrect.*), also S. Jerome and the Scholastics, passim. The *a priori* reason is, that the female sex is not a

defect (*vitium*), but a natural condition. It existed in a state of innocence in Paradise. For Eve was created by God to be “the mother of all living,” as Adam was created a man. Now, in the Resurrection the same nature shall rise again altogether in every one whatsoever; and with this the difference of sex has much to do. Sex, therefore, shall then remain, lest different individuals, different men from what they were in this life, should seem to rise again. The same thing is clear from the words of Christ. *They neither marry nor are given in marriage. They neither marry*, spoken of males, nor are given in marriage, of females. Christ, therefore, so far from denying, presupposes that there will then be females; but in such manner that sex will not be used for the purposes of marriage and generation. And this is what is to be understood as the meaning of the Fathers above cited, who seem at first to hold a different opinion.

Verses 31, 32- *But concerning the resurrection of the dead*, &c. Christ, not satisfied with having refuted the Sadducean objection to the Resurrection, proceeds to prove it to them by the words of God to Moses, *I am the God of Abraham*, &c. Although Christ might have cited clearer proofs of the Resurrection from Job, Isaiah, &c., He preferred this from the Pentateuch, because it only did the Sadducees receive. They rejected the Prophets. So Origen, Bede, and others. Josephus says of the Sadducees, “They are of opinion that nothing besides the Law is to be observed.” Although in that passage Josephus may be more properly taken as speaking of the Law as opposed, not to the Prophets, but to traditions (*Ant.* 18. 2), and to include the Prophets under the Law. For otherwise they would have been manifest heretics, and would have been disavowed as such by all the rest of the Jews. Wherefore a better reason for this quotation would seem to be, that the authority of Moses was of greater weight with the Jews than that of the Prophets. The highest veneration was given to Abraham, Isaac, and Jacob, as their great forefathers, whom also they regarded not as dead, but as living with God, and taking care of the Hebrews, their posterity. Whence no one would dare openly to assert that they had ceased to exist.

I am the God of Abraham. First, as though it were said, “I am God, who boast of Abraham, Isaac, and Jacob as of My faithful prophets and friends; and who entered into covenant with them, to give the land of Canaan to them, that is, to their descendants. And this, dwelling with Me in the *Limbus* of the Fathers, they continually ask of Me. And I should not glory in them unless they were alive, forasmuch as I am especially the living God, and the Giver of life. They therefore themselves live as to the soul, and in consequence shall live in the Resurrection as to the body also; and that too in a very short time, even as it were in a few days, when I shall rise from death. Then shall I raise them also from the dead, and shall carry them with Me in triumph to Heaven.” See S. Matt. xxvii. 52.

Here observe that the Sadducees and Epicurean philosophers denied the Resurrection, because they denied the immortality of the soul. The two things are closely connected. For if the soul is immortal, since it naturally has an interdependence with that (*propendeat*) of which it is the form, it verily behooves that the body should rise again. Otherwise the soul would continue always in an unnatural condition, and would only possess, as it were, a semi-existence.

The Heb. for *said* is אָמַר *neum*, i.e., *pronounced, spoken prophetically, decreed* by the Lord concerning David’s Lord, and therefore something fixed, certain, immutable. For *neum* is, by metathesis, the same as *Amen*, or *sure and faithful*. And the meaning is, that “God the Father from eternity hath firmly and inviolably decreed concerning Christ His Son, not as He is God, but in that He became Incarnate and was made man (for this is the force of the Heb. אָדוֹן *Adoni*), that He is, by virtue both of the Hypostatic Union and of the Redemption which He accomplished on the Cross, of all men, and therefore of David, the Lord.” *He hath said*, interiorly in His own mind, from all eternity. But *He said* also, in the sense that *He will say* at the time of the Ascension of Christ in triumph into Heaven, “*Come and sit on My right hand; reign and triumph in the glory of My majesty.*” So S. Jerome, Theodoret, and others. For this 110th Psalm celebrates the most “glorious Kingdom of Christ both in Heaven and earth—that kingdom in which Christ, after His Ascension, began from Zion and Jerusalem to reign over all nations, and by His Apostles to bring them to His faith and worship, until He shall put down all His enemies, that is, all the wicked, under His feet in the day of judgment.”

Thy footstool. This means, reign with Me in glory, until I make all Thine enemies subject unto Thee. Thus it is said that Sapor, king of Persia, made use of the Emperor Aurelian, whom he had taken captive in battle, to mount upon his horse, placing his foot upon the back of the emperor, as upon a kind of footstool.

The expression *until* here does not signify end or conclusion, but continuation and amplification of sitting and reigning. Reign even in the time which seems contrary and opposed to Thy Kingdom, even when Thine enemies shall seem to reign rather than Thee. Reign even in the midst of crosses, persecutions, and the tumults of Satan and his ministers.

Verse 46- *And no one was able to answer Him a word; Syr. to give Him a reason; because, as I have said, they believed Messiah to be a mere man. “They were silent,” says S. Chrysostom, “being smitten with a mortal blow.” “They preferred,” says S. Augustine, “to be broken to pieces in their swelling taciturnity, rather than to be instructed by lowly confession.”*

Messiah, or the Christ, was not a mere man, as they supposed, but the God-Man. They must not wonder, therefore, that He asserted Himself to be the Son of God.

Verse 42- *Whose Son is Christ? They say unto Him, David's.* They ought to have said, that Christ, as God, will be the Son of God; Christ, as man, will be the son of David. But as to the first, the Pharisees were either ignorant or unbelieving. Wherefore they only made the second reply. But even from it Christ draws and proves the former. When Peter was asked, whom he thought Christ to be, being inspired by God he answered, *Thou art the Christ the Son of the Living God.* But the Pharisees were devoid of the Divine inspiration, wherefore they savoured only of human things, and believed Christ to be only a man.

Observe: Luke and Mark relate these things somewhat differently; but the apparent discrepancy is to be reconciled by considering that the meaning of the two former Evangelists is, that Christ, in the first place, asked the Pharisees, "Whose son was Christ?" They replied that the Scribes, or Doctors of the Law, said, "that He was the son of David." Then Christ rejoined, "How say the Scribes that Christ is the son of David, when David calls Him his Lord?"

Verse 43- *David in Spirit*, being, inspired by the Holy Ghost. For the Holy Ghost dictated the Psalms to David, endued him with their living sense. Therefore it was not so much *David in Spirit*, as *Spirit in David*, which thus spake.

Callesh Him lord, for the son is less than his father. Wherefore the father is not wont to call the son *his lord*, but the son his father, as is common with the Italians and other nations. From this passage the modern Rabbins are confuted, who expound this 110th Psalm not of Messiah, or Christ, but of Abraham, or David, or Hezekiah. For the Scribes and Pharisees of Christ's time understood it of Christ, and regarded it as a prophecy of Him. For had they not done so, they would have replied that Christ wrongly applied the Psalm to Messiah, when it ought to be understood of Abraham or David, &c. That it does apply to Christ is evident from the 4th verse of the same Psalm, *With Thee is the beginning (secum principium, Vulg.), the headship*, which is the force of the Heb. נֶדָבֹת, *nedabot*, and the Gr. ἀρχή, *in the day of thy strength, in the splendours of the saints: from the womb, before the day-star, I have begotten Thee* (Vulg.). This can refer to no one save Christ. Lastly, Jonathan, the Chaldee, Rabbi Barachias, R. Levi, and the ancient Rabbins take it as referring only to Christ.

Verse 44- *Saying, The Lord said*, &c. From this verse Christ clearly proves that the Messiah was not a mere man, as the Pharisees believed, but that He was David's God, and therefore his Lord. The meaning therefore is as if David said, "The Lord God hath said to my Lord, even Christ, Sit on My right hand, in that after the Death and Resurrection of Christ He will raise Him up, and exalt Him above all powers and principalities, and will set Him next to Himself in Heaven, that He may reign with the most perfect happiness, glory, and authority over all created things."

2nd. S. Chrysostom, Irenæus (*l. 4, c. 11*) say that Abraham, Isaac, and Jacob do not signify the souls only of those Patriarchs, but the entire men. They therefore, though they be dead to men, are living unto God. They are, as it were, asleep; and God shall shortly awake them out of sleep, to a blessed and eternal life. Thus Luke adds, by way of explanation, *For all live unto Him.*

Verse 34- *But when the Pharisees had heard*, &c. They wished to humble Him, as imagining Him to be puffed up with His victory over the Sadducees, and to hurl back upon Himself the charge of ignorance of the Scriptures which He had brought against the Sadducees. But these foolish men only kicked against the pricks. For Christ is the eternal Truth and Wisdom, who reveals to all men the darkness of their ignorance.

Verse 35- *And a certain lawyer asked Him*, &c. This was one of the Pharisees, who put himself forward to propose a most difficult question to Jesus, in order to try whether or not He was skilful in the Law and in the Scriptures; not only in speculative matters, such as was the question of the Sadducees, but in practical matters likewise. The word *tempting* means the same as *trying, making proof*. For this man, although he pretended, in the presence of the Pharisees, that he wished to catch and entrap Jesus, yet in his heart desired to hear what Jesus would reply to this most difficult question, about which he himself hung in doubt. So, when he heard Jesus answer, that love of God and our neighbour is the greatest of the commandments, he immediately expressed his approval by saying, *Well, Master, Thou hast said the truth*, &c. *And Jesus said to him, Thou has answered wisely: thou art not far from the kingdom of God.*

Verse 36- *Master, which is the first commandment in the Law?* Bede says (*in Mark c. 12*) that this was a much debated point of controversy among the Jews in the time of Christ. Many of them thought that the chief commandment of the Law was concerning sacrifices and victims to be offered to God according to the Levitical Law, because by these God is properly worshipped as Lord above all. And this was why the Pharisees told children to say to their parents, *corban*. This, too, shows why the lawyer, when he heard Christ's answer, said accordingly, *To love (God), and one's neighbour as one's self, is more than all whole burnt offerings and sacrifices* (Mark xii. 33).

Verse 37- *Jesus saith to him*, &c. Moses, in Deut. vi. 5, and from thence Mark and Luke add, *with all thy strength*. The Persian has, *with the utmost power of thy mind*. This answers to the Hebrew *meodecha* of Deuteronomy.

Observe, as against Calvin, that this precept is in every one's power as possible to keep. For the complete and highest love of God, in its utmost extent, is not that which is here spoken of, but that only which is to be

understood comparatively. *Thou shalt love the Lord thy God with all thy heart, and soul, and mind*, is the same thing as to say, Thou shalt love God with thy whole will, namely, 1st. *Comparatively*, that thou shalt give no portion of thy love to an idol, or to anything whatsoever that is contrary to God. 2d. *Finally*, that altogether thou shouldst wish God to be the final object of all thy thoughts, actions, and thy love; and that thou shouldst choose Him as thy chief good and Last End, before all things whatsoever. 3d. *Appreciatively*, that thou shouldst esteem nothing as of so much worth as God, in such manner that thou shouldst apply thy whole heart, that is, thy will, to fulfil all His precepts, and to be obedient to Him in all things. What is here spoken of as *the whole heart*, is called in other passages *an entire and perfect heart*. Hence the expression so often repeated, *His heart was perfect with God*. (See 1 Kings xiv. 8, &c.) This is what S. Bernard says in his Treatise on the love of God “The measure of loving God is to love without measure.”

Verse 38- *This is the greatest and first commandment*. For the greatest virtue, and the queen of all virtues, is charity. Wherefore charity is more noble than religious worship (*religione*). For it is more noble to love God with all the heart than to offer Him sacrifices. You may add that charity, like a queen, commands sacrifices and all other acts of religion. Lastly, love is the most noble affection and act (of the soul), and is more excellent than fear, honour, and all others.

Verse 39- *The second is like, &c., as thyself; Syr. as thy soul. Second*—not in order of legislation, but of dignity and perfection, although far below the first. For God is far more to be loved than all angels and men, and all creatures whatsoever. But after God, among creatures, our neighbour is to be loved above all things. *Like*, in love and affection, and in the duties and offices which spring from them.

Christ here omits love of ourselves. For this is innate with all, and a natural property, as it were; in such wise, that if thou hast charity towards others, thou shouldst exercise it first to thyself. “For he who is bad to himself, to whom will he be good?” Whence Christ here presupposes that love of oneself, yea, appoints it, as it were, the ideal and the measure of love to our neighbour, saying love *as thyself*. Wherefore S. Augustine says (*lib. 1, de Doct. Christ. c. 27*), “Love of thyself is not here omitted, for it is said, Thou shalt love thy neighbour *as thyself*.”

In the first place, then, God is to be loved with the whole heart above everything. Secondly, one’s own self. Thirdly, one’s neighbour. In the expression, *as thyself*, the word *as* does not signify equality, but similarity of love. For we ought to love ourselves more than our neighbour; but yet the same things which we desire for ourselves we ought to desire for our neighbour. (See Lev. xix. 18, where I have expounded the law.) The Hebrew *רֵעַ* properly signifies *companion*. But the Vulgate translates *neighbour*, in order to give a great stimulus of love to every one; because every man, which is what is here meant, is very near, and most closely united to us, and, as it were, our brother. This is both by creation, for mankind have been created by the same God the Father; as also by recreation, because we have been regenerated by the same Father, Christ, in baptism; and we are fed by His Body and Blood in the Eucharist.

He commands, therefore, that *God* shall be loved with the whole heart; and *our neighbour*, not with the whole heart, but *as ourselves*. This does not mean—1st That thou shouldst love thyself only, and neglect thy neighbour, which is what self-love, arising from a nature corrupted by sin, suggests; but that thou shouldst extend to thy neighbour the love wherewith thou lovest thyself. 2d. That as thou dost not love thyself frigidly, nor feignedly, but ardently and sincerely; so, in like manner, shouldst thou love thy neighbour. This is what Christ sanctioned when He said, “Whatsoever ye would that men should do unto you, do likewise unto them.” And what Tobias, when he was dying, commanded his son (*Tob. iv. 16*), “What thou hatest that another should do unto thee, take heed that thou do not to another.” “For this is the law of love,” says S. Augustine (*de Vera Religion. c. 46*), that the good things which a man wishes to come to himself, he should wish likewise for his neighbour. And the evils which he wishes not to happen to himself, he should be unwilling for them to happen to him.” Dost thou wish that thy property, thy honour, thy wife, thy life should be taken from thyself? Do not take them from others. Dost thou wish that they should be given and preserved to thyself? Do thou likewise preserve them for others.

Verse 40- *On these two, &c.* All the precepts of the Law and the Prophets rest upon these two commandments of love. Indeed, they spring and grow out of them, just as many branches spring from one tree and one root. Wherefore in these two precepts all are contained, as in their principles and premisses. For all commandments are included in the Decalogue. And the Decalogue contains nothing else except precepts of love to God and our neighbour. The three commandments of the first Table deal with love to God. The seven commandments of the second Table deal with love to our neighbour, as S. Augustine says (*lib. 8, de Trin. c. 7*). Wherefore the Apostle says (*Rom. xiii. 9*), “For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.” For all the precepts of mercy, and of all the other virtues, natural and supernatural, have to do with these two commandments of love to God and our neighbour, and are contained in them. The precepts of faith, hope, and charity, and of religious worship, are included in love to God. The precepts of justice, truth, fidelity, friendship, mercy, gratitude, are included in love to our neighbour. Christ, therefore, signifies that these two precepts ought to be always in every one’s heart, and ought to direct their whole life.

Verse 41- *When the Pharisees were gathered together, &c.* This was in the Temple, as appears from Mark xii. 35. Christ made use of this occasion of the Pharisees tempting Him to instruct them concerning the Person and dignity of Messiah, that He might teach how to return good for evil, and turn a temptation into an occasion of instruction. He taught them that