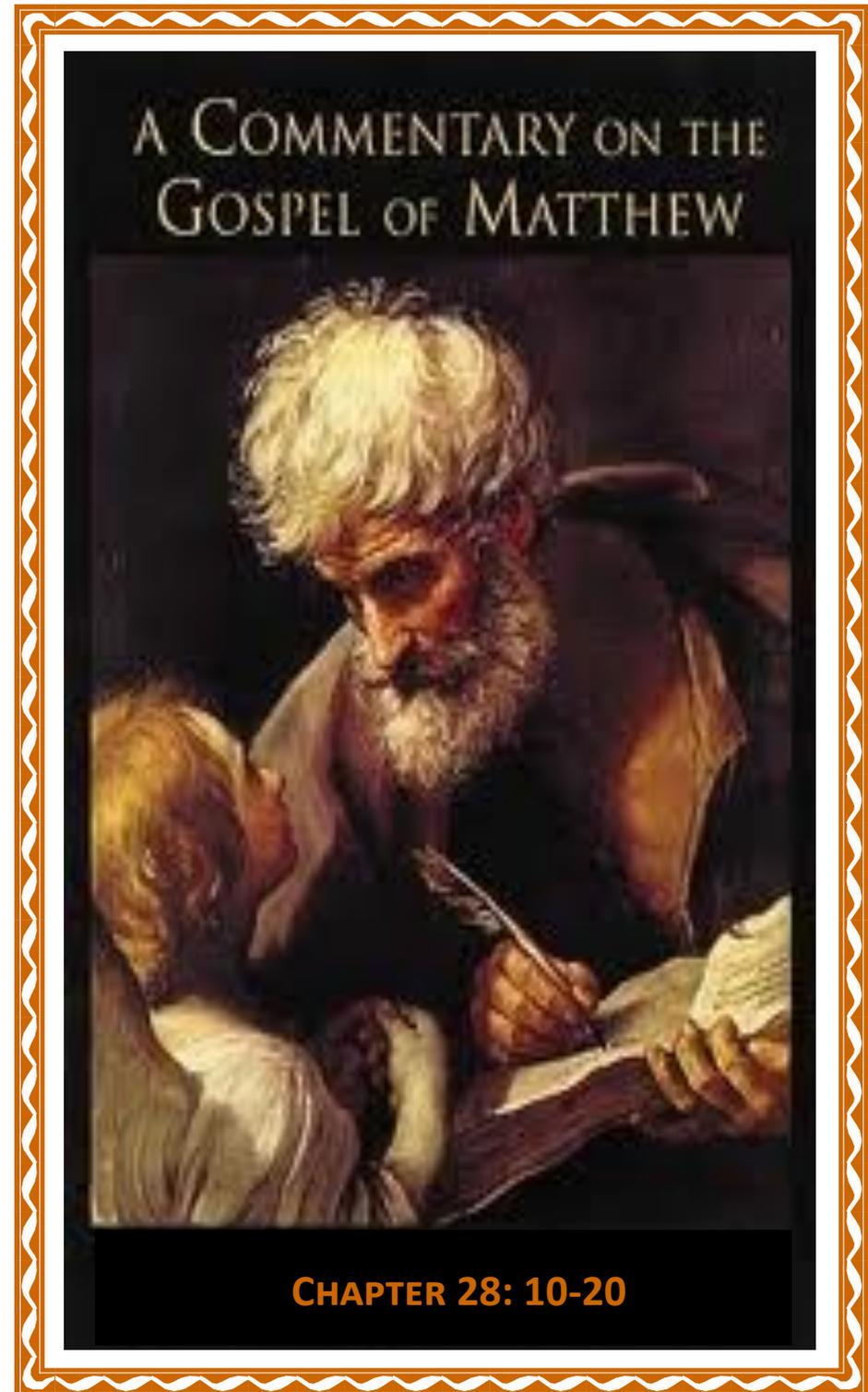


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For the Catholic Church, God's Revelation is found in Sacred Tradition, understood as God's Revealed Word handed down by the Living Teaching Authority established by Christ in the Church. That includes both Written Tradition (Scripture) and Unwritten 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 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 28: 10-20

Verse 10- *Then said Jesus unto them, Fear not, &c.* The vision of what is supernatural and celestial, as was the resurrection of Christ strikes and alarms the nature of the beholders; whence S. Jerome says, "This may be always observed both in the Old and New Testament, that when there is an appearance of any majestic person, the first thing done is to banish fear, that the mind being tranquillised may receive the things that are said."

Go, tell My brethren. Christ now made glorious, in order to give us an example of humility, calls His disciples brethren, so as to console them and raise them up from their sorrow. As if He had said, Tell the Apostles, who are the sons of one and the same God and Father with Me; but adopted sons through grace, whereas I am His Son by nature through the Deity which I have received from Him as God, and through the hypostatic union with the Deity which I have received from Him as man. S. Chrysostom says, "Because a woman was made the cause of sorrow to man, now

women are made the ministers of joy to men.” Luther wrongly concludes from these words of Christ that women may preach; for it is one thing to *tell*, another to *preach*. But if Christ had said to Magdalene *preach*, she might and ought to have preached.

There they shall see Me. In Galilee they shall see Me frequently and openly, and talk with Me face to face, but not so in Judæa, although even there I shall appear to them sometimes. For in Judæa on the day of His resurrection Christ appeared six times. First, He appeared to His mother, as S. Ambrose, S. Anselm, and others teach, and this is the common opinion of the Doctors and of the faithful. Secondly, He appeared to the Magdalene at the sepulchre (*Mark* xvi. 9). Thirdly, He appeared to her again with the other women as they returned to Jerusalem (*Matt.* xxviii. 9). Fourthly, He appeared to Peter (*Luke* xxiv. 34). Fifthly, to the two disciples as they went to Emmaus (*Luke* xxiv.). Sixthly, to all—that is, to ten of the Apostles, for Thomas was not with them, and Judas had hanged himself. After the day of the resurrection He appeared, first, to the eleven Apostles, when Thomas was with them, on the eighth day (*John* xx. 26). Secondly, He appeared to eleven disciples, among whom were Peter and John, as they were fishing in the Sea of Galilee (*John* xxi.). Thirdly, He appeared on a mountain in Galilee to many—that is, to more than five hundred (*Matt.* xxviii. 10; *1 Cor.* xv. 6). Fourthly, He appeared to James the brother of the Lord in the same place. Fifthly, He appeared to all the Apostles, and to others of the faithful, on the Mount of Olives, when He was going to ascend into Heaven (*Acts* i. 9). Sixthly, He appeared to Saul when He made him Paul. Christ appeared often on other occasions, which are not mentioned by the Evangelists.

Verse 11- *Now when they were going, behold, some of the watch, &c.* We may conclude from this, that when the soldiers saw the angel rolling away the stone they fled and hid themselves behind the hedges, and there remained half dead with fear, so that they could not and dared not stir from the place; and this was according to the purpose of God, that they might, from their hiding-places, see and hear all that the angels said to the women about the resurrection of Jesus, so that they might report the same things to the Chief Priests, and so become messengers of the resurrection of Christ. Wherefore neither the women, nor Peter and John, saw the soldiers, who were lying hid in the hedges. But after the vision of angels had disappeared, and when the women had departed from the sepulchre, the soldiers, coming to themselves, approached the sepulchre, and seeing it empty, they formed a plan, and sent some of their number to the Chief Priests to tell them all they had seen and heard, and to show that it was not through their carelessness that the body of Christ had left the sepulchre.

Verse 12- *And when they were assembled with the elders, &c.* See here the perversity of the priests and elders, who, not content with having put Christ to death, persecute Him after His death, and try to do away with His resurrection, so as to cover their crime, and lest any one should rise against

them as the slayers of Christ, and avenge His death. This was the design of the devil, who was attempting to destroy the Church and all Christians in Christ. The priests corrupt the soldiers with money, who were witnesses of the truth, that they might become witnesses of a lie. S. Jerome says that they took this money from the treasury of the Temple, and therefore were guilty of sacrilege. "The money," he says, "which was given for the use of the Temple they convert for the purchase of a lie, as before they had given thirty pieces of silver to the traitor Judas."

Verse 13- *Saying, Say ye that His disciples came by night, &c* By their perversity, says S. Chrysostom, the High Priests increased the faith which they endeavoured to extinguish, for they speak things impossible and incredible. For first, says Remigius, "If the soldiers slept, how could they see the theft?"

Secondly, The disciples were afraid and had fled; how, then, would they have dared to steal the body of Christ, which they knew to be guarded by so many soldiers?

Thirdly, It is incredible that Roman soldiers, who were so faithful and watchful, should all have slept at the sepulchre of Christ, especially when they knew that their own lives were in danger. And let it be granted that they all slept, they would certainly have been awakened by the noise caused by the removal of the stone. So S. Chrysostom says, "How should the disciples carry Him away by stealth, who did not dare to show themselves? They fled when they saw Him alive; how, when He was dead, would they not have feared the soldiers? And why did they not rather steal the body on the first night, when there was no one there? Truly they confirm the truth of the resurrection, for they confess that the body was not in the sepulchre."

Verse 14- *And if this come to the governor's ears, &c.* That is, we will persuade Pilate that your sleep and negligence in guarding the body of Christ was a light matter, and that no harm can happen from it; for he knows that this business does not concern himself, but us, and so he, to please us and against his own conscience, condemned Jesus to be crucified; for if he was so yielding when he unjustly condemned Jesus, in compliance with our urgent request, he will be much more yielding in absolving you at our request. But the soldiers secretly disclosed the whole matter to Pilate, and confirmed the truth of Christ's resurrection, and Pilate wrote the account to Tiberius, who forthwith was desirous of enrolling Christ among the gods. So Hegesippus relates from the acts of Pilate himself. "The chief of the Jews," Pilate says, "falsely asserted to me that Jesus was a sorcerer, and had broken their law. And I believed that it was so, and delivered Him to be scourged, according to their will; but they crucified Him, and set a watch at the sepulchre. But He rose again on the third day, while my soldiers were keeping watch. But the wickedness of the Jews was inflamed to such a pitch that they gave money to the watch, and said, Say ye that His disciples stole away His body. But when they had received the money they were not able to be silent about what had been done; for they testified that they had seen Him rise, and that they had received money from the Jews. I have therefore made a statement of these things, that no one may falsely allege otherwise, and suppose that credit ought to be given to the falsehoods of the Jews,"

sin to holiness, according to that saying of Paul, *I have planted, Apollos watered, but God gave the increase* (1 Cor. iii.). Therefore, O wise and holy soul, go forth to meet thy God with love and desire. Thy Jesus desires to be with thee; do thou in thy turn desire to be with nought but Jesus. His delights are with thee, let thy delights be with Him. Suffer thyself, therefore, to be ruled and guided by Him, as a kingdom suffers itself to be ruled by its king, an army by its leader, a chariot by its charioteer, the will by the reason, the body by the soul, the world by the sun. "Thou art sufficient for God," says S. Augustine; "let thy God be sufficient for thee."

which is a much greater thing, I will take care that ye be not overcome by any cruelty of them that rage against you.”

This is what Christ promised to His Apostles before His death (*John xvi. 16*), *I will pray the Father, and He will give you another Comforter, that He may abide with you for ever, even the Spirit of Truth*. For the gifts of the Holy Spirit and of Christ are the same, since the Deity of each and the operation of each is the same. For the external works of the Holy Trinity are undivided; and that which One Person works, the other Two also work. To the Holy Spirit, however, who proceeds forth as love, are fitly attributed the works of grace and holiness. So Christ was visibly present with Paul (*Acts xxii. 17*), and S. Stephen in his martyrdom (*Acts vii.*).

For this reason, likewise, Christ has willed to abide continually in the Church in the sacrament of the Holy Eucharist. For as the humanity and deity of Christ are present in glory in Heaven, and are adored visibly by the angels and saints, so are the same likewise present in the Eucharist, but hidden under the forms of bread and wine, and therefore invisible, and are there adored, and even partaken of by the faithful. Wherefore it is Christ who, by the ministry of every priest, performs daily that miracle of miracles, namely, the wonderful conversion of the bread and wine into the body and blood of the Lord, which theologians call transubstantiation; for neither man, nor angel, nor created power could effect this. He Himself, therefore, in it offers Himself as an unbloody victim to the Father.

Tropologically: Christ is in and with the faithful soul even to the end of life, granting to it that great gift of perseverance, by which the elect are brought to Heaven. For He does not desert the just man, unless He first be deserted by him. Wherefore Christ is in a holy soul, first, *politically*, as it were a king in his kingdom, inasmuch as He directs and rules it aright according to the laws of justice

Secondly, He is in the soul *economically*, as a father in a house and family, which he rules wisely; He is what a charioteer is in a chariot, so that we ought ever to be crying out to Him, as Elisha did to Elijah when he was being carried up into Heaven, *My Father, the chariot of Israel and the charioteer* (*Vulg.*) *thereof*.

Thirdly, Christ is in the soul *ethically*, in the manner of reason and prudence, which prudently directs all its actions, according to the rule of divine reason and eternal law which is in the mind of God.

Fourthly, He is in the soul *physically* that which the soul is in the body; for He is, as it were, the soul of the soul, Himself the life-giving life of grace, in order that the soul may live not an animal and carnal life, but a spiritual and divine one.

Lastly, He is, as it were, a divine fire, kindling the soul with the flame of charity. He is in the soul what the sun is in the world, making it fruitful in good works, according to that saying, *He worketh in us to will and to do* (*Phil. ii.*). And, *He worketh all things in all according to the purpose of His own will* (*Eph. i.*). It is He who inspires our words with power, in order that they may be effectual to the conversion of the hearers from

Verse 15- *So they took the money, and did as they were taught, and this saying is commonly reported among the Jews unto this day.*

That is, among the common people and those of little sense; for the wiser men easily saw through the deceit, and found out the whole matter in secret from the soldiers. Moreover, Longinus, the centurion, asserted that Christ had risen, and on that account died as a martyr for Him. But this false story was chiefly confuted by the Apostles, who affirmed that Christ had appeared alive again to them, and who confirmed the same by many miracles. It is also confuted by Josephus, although he was of the nation and sect of the Jews. Let the Jews then listen to him, and believe one of their own nation, though they will not believe Christ. For thus he writes (*Antiq., book 18, ch. 4*), “At the same time lived Jesus, a wise man—if it is right to speak of Him as a man. For He was a performer of wonderful works, and a Teacher of those who willingly received Him, and had very many followers both from among the Jews and the Greeks. This was Christ whom, on His being accused by the chiefs of our nation, Pilate had sentenced to the Cross; yet those who had begun to love Him from the first, did not cease to do so. For He appeared to them on the third day alive, for the Prophets had foretold this and many other wonderful things concerning Him. And to this very day the body of Christians, so called from Him, still continue.”

Verse 16- *Then the eleven disciples went away into Galilee.*

Matthew omits the rest of Christ’s appearances, and mentions only that one which took place in Galilee, because it had been promised both by the angel and by Christ, and because it took place publicly before five hundred brethren, as Paul says (*1 Cor. xv. 6*). For all the disciples, of whom He had very many in Galilee, were assembled there, according to the command of Christ, because they were safer there than in Judæa from the persecution of the Jews.

To a mountain. It is certain that this mountain was not the Mount of Olives, from which, in the presence of His disciples Christ ascended into Heaven. For the Mount of Olives is in Judæa, and not in Galilee. Dionysius, S. Bonaventura, and others think it very probable that this mountain was Tabor, where Christ in His transfiguration had shown His glory to Peter, James, and John.

Mystically: S. Jerome says, “Galilee was the abode of all vices, where before were error and deceit, and it behoved that it should be illuminated by the presence and glory of Christ.” Again, Bede says, “The Lord now had passed from death unto life, from corruption to incorruption; for Galilee is the same as transmigration.”

Allegorically: S. Augustine (*de Cons. Evan., lib. 3*) says, “Galilee is the same as transmigration, from the Heb. *galal*, because the grace of Christ was

about to pass over from the people of Israel to the Gentiles; whence He says, 'I will go before you into Galilee,' because they would not believe when the Apostles should preach the Gospel to them, unless the Lord Himself should first make ready their way in the hearts of men. 'There shall ye see Him;' that is, there shall ye find His members."

Anagogically: S. Augustine, in the same place, says, "Galilee in Hebrew also signifies 'revelation,' whence it represents Heaven and the beatific vision. That revelation will be the true Galilee: we shall be like Him, for we shall see Him there as He is. That will be the more blessed passing from this world to that eternity, if we so embrace His commandments that we merit to be set on His right hand."

Verse 17- *And when they saw Him, they worshipped Him, but some doubted.*

Not of the eleven Apostles, but of the other disciples. For all the Apostles had now been confirmed by so many visions and proofs, that they did not doubt that Christ had risen. Or if any one prefers to refer this expression to the Apostles, it must be understood as meaning, They had before doubted, but were not now in doubt. So Theophylact says, "You ought to understand it as meaning that when they were come into Galilee they worshipped Him; but they who worshipped Him in Galilee had first doubted in Jerusalem."

Moreover, Christ appeared in the same form as He had when He was alive, so that He was recognised by the Apostles as the same and not another. Whereupon He veiled His brightness, for the weak eyes of mortal men would not have been able to bear it. S. Augustine (*de Civ. Dei*, 22, c. 19) says, "We must believe that the brightness which Christ's body had when He rose was veiled from the eyes of the disciples."

Verse 18- *And Jesus came and spake to them, &c.* Maldonatus and others are of opinion that these things were not done and said by Christ now when He appeared in Galilee, but at the last appearance which took place on the Mount of Olives. For Christ seems there to have said His last farewell to His Apostles, and to have given them His last commands; and to have sent them forth as His ambassadors to evangelise the world, which He did at His ascension.

Is given to Me. That is, to Me alone; and that both because I am the Son of God and God, for from eternity has been given to Me by the Father, with the divine essence, all power and majesty; and also because I am man (as S. Cyril, Athanasius, and others say). It was given to Me inchoately in My incarnation on account of the dignity of the hypostatic union with the WORD; and it was given to Me in its fullness by God on account of the merits of My Passion, when having overcome death, sin, hell, and the devil, as the Redeemer of men, I obtained full right and dominion over them at the price of My blood.

Verse 19- *Go ye, therefore, and teach all nations, &c.* Hence, according to the tradition of the Church, it is well known that this is the form of baptism, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" in which we

profess our faith in the Holy Trinity and in the Divine Unity, saying, *in the Name*, not *in the Names*. Hence S. Isidore (*lib. 7, Etymol. c. 4*) says, "It is called a Trinity, because One Whole is constituted of Three, as it were a Tri-unity, resembling memory, intelligence, and will, in which the mind has in itself a certain image of the Divine Trinity; for since They are Three, They are One." Whence, in opposition to the Arians, Macedonians, Nestorians, and other heretics, it is clear that the Son is true God, and of one substance (*ὁμοούσιον*) with the Father and the Holy Spirit, as S. Athanasius, Augustine, Hilary, and others teach. Christ, therefore, here most clearly expresses the mystery of the Holy Trinity, which Moses obscurely shadowed forth in the Old Testament, lest the ignorant Jews should believe that the Three Persons were Three Gods, and so after their custom worship a plurality of Gods.

Morally: Learn here that it is a divine work to teach and convert all nations, even rude and barbarous ones. Whence S. Gregory (*Hom. 12, in Ezek.*), "There is no sacrifice so acceptable to Almighty God as a zeal for souls." That saying also of Dionysius the Areopagite is well known, "Of all divine works, the most divine is to co-operate with God in the conversion of the wanderers, and in the bringing back of sinners to Himself."

Verse 20- *Teaching them to observe all things whatsoever I have commanded you.*

That is, all the commandments which I have enjoined in the Gospel; for faith alone does not suffice for salvation, but the keeping of the commandments is required, and the constant practice of virtues. *For not the hearers of the law are just before God, but the doers of the law shall be justified* (Rom. ii.).

And, behold, I am with you always, even unto the end of the world.

Although I ascend into Heaven, I will not forsake you, whom I am sending abroad over the whole world. *I am with you*, both as God and as man, by present help, grace, consolation, guidance, deliverance, which I will always bestow upon you and your successors; by means of which I will make all difficult things easy to you, says S. Chrysostom, so that out of all nations ye may gather together for Me a Church, that is, a company of faithful and holy men. And I am with you *unto the end of the world*. This world shall come to an end sooner than My presence in the Church shall fail. "He who promises," says S. Jerome, "that He will be with His disciples to the end of the world, shows both that they shall live for ever (in their successors), and that He will never depart from them that believe."

"Do not fear," says Prosper (*lib. 2, de Vocat. Gent. c. 1*), "because of your own weakness, but have confidence in My power, for I will not leave you in the performance of this work. Not that ye shall be without suffering, but,