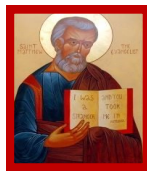


put in opposition. When S. Augustine wrote his work *de Civitate Dei*, in the beginning of which he speaks of the two opposite cities; the one of God which is the Church; the other of the devil, *i.e.*, of demons and wicked men: he takes *the gates of hell* to mean heresies, and heresiarchs; for they fight against the faith of Peter and the Church, and they proceed from hell and are stirred up by the devil. So S. Epiphanius (*in Ancoratu*), not far from the beginning. There are here the two figures of speech—synecdoche and metonymy; for by the gates he means the whole city, both because the gate is the entrance into a city, and because the chief defences and strength of a city are wont to be at the gates, because if they and the adjoining walls are safe, the city is safe, if they are taken, the city is taken.

Shall not prevail. Heb. *lo juchelu la*, *i.e.*, *shall not be able to stand against it*—namely, the Church. So S. Hilary and Maldonatus. More simply, *shall not prevail*, *i.e.*, shall not conquer or overcome, or pull down the Church. For this is the meaning of the original Greek. We have here the figure of speech, miosis: for little is said but much is meant; not only that the Church shall not be conquered, but that she shall conquer and subdue under her all heretics, tyrants, and every other enemy, as she overcame Arians, Nestorians, Pelagians, Nero, Decius, Diocletian, &c. Therefore by this word Christ first animates his Church that she should not be faint hearted when she sees herself attacked by all the power of Satan and wicked men. In the second place, He as it were sounds a trumpet for her, that she may always watch with her armour on against so many enemies, who attack her with extreme hatred. Thirdly, He promises to her, as well as to her head, Peter, *i.e.*, the Pontiff—victory and triumph over them all. Again, Christ and the Holy Ghost assist with special guidance her head, the Roman Pontiff, that he should not err in matters of faith, but that he may be firm as an adamant, says S. Chrysostom, and that he may rightly administer and rule the Church, and guide it in the path of safety, as Noah also directed the ark that it should not be overwhelmed in the deluge. Wherefore S. Chrysostom (*Hom. de Verb. Isaiah*) says: “It were more easy for the sun to be extinguished than for the Church to fail;” and again, “what can be more powerful than the Church of God: the barbarians destroy fortifications, but not even the devils overcome the Church. When it is attacked openly, it conquers; when it is attacked by treachery, it overcomes.” S. Augustine on the Psalms *against the Donatists*, says: “Reckon up the Bishops even from the very Pontificate of Peter. That is the very rock which the proud gates of hell conquer not.” This has been made especially plain in the conversion of all nations, specially of Rome and the Romans. For Rome being the head, both of the world and of idolatry, where the idols of all nations were worshipped, has been converted from them by S. Peter and his successors, and has bowed down her proud head to the cross of Christ, which thing is of all miracles the greatest.



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CHAPTER 16: 1-18

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.

Matthew 16: 1-18

Douay Rheims Version

Christ refuses to shew the Pharisees a sign from heaven. Peter's confession is rewarded. He is rebuked for opposing Christ's passion. All his followers must deny themselves.

1. And there came to him the Pharisees and Sadducees tempting: and they asked him to shew them a sign from heaven.
2. But he answered and said to them: When it is evening, you say, It will be fair weather, for the sky is red.
3. And in the morning: To day there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky: and can you not know the signs of the times?

Leo (*Serm. 3, On the Anniversary of his Accession*), where he introduces Christ as speaking thus to Peter: "Since I am the rock, I the cornerstone, who make of both one; I the foundation, besides which no one can lay any other; nevertheless thou art a rock likewise, because thou art strengthened by My strength in order that what things are Mine by Mine own power, may be thine also through participation with Me: and upon this rock I will build My Church; upon this strength He says, I will construct an eternal temple, &c."

I will build My Church. That is to say, I therefore call thee Peter and the rock, because as a house is built upon a rock that it may rest firm and immovable upon it against every blast of the winds, so will I build upon thee, O Peter, as upon a most solid rock, My Church; that resting upon thee, it may abide firm against all the attacks of heretics and wicked men, and that thou mayest keep and sustain it in the true faith and worship of God, in like manner as a rocky foundation sustains and holds together the entire house which is built upon it. Thus S. Ambrose (*Serm. 4*) saith: "Peter is called the rock, because—like an immovable rock—he sustains the joints and the mass of the whole Christian edifice."

You may say all the Apostles are the foundation of the Church, as is plain from Eph. ii. 20, and Apoc. xxi. 20; so then Peter only is not the rock of the Church. I answer, that Peter is the rock and the foundation of the whole Church and of the entire body of the faithful, and therefore of the Apostles themselves. For the office of Peter—who is primate and chief—was to retain, direct, and strengthen the Apostles in faith, religion, and duty, and if at any time they should err, to correct them. Whence S. Jerome (*l. 1, contra Jovin.*) says: "Wherefore among twelve one is chosen, that by the appointment of a head, occasion of schism might be taken away." And S. Cyprian (*Tract on the Unity of the Church*) says, "the primacy is given to Peter that it might be shown there is one Church of Christ and one Chair."

Observe, Christ in this place promises by two metaphors, as S. Jerome says, that after His death and resurrection He will give to Peter the principality of the Church. The first metaphor is that of a foundation or foundation rock. For that thing, which in a building is the rock and foundation, in a body is the head, in a state the ruler, in a kingdom the king, in a church the pontiff. The second metaphor is that of the keys: for keys are only given to kings and rulers. Observe, secondly: to build the Church upon this rock, signifies two things. First, that upon this reasonable stone—namely, Peter, as the head of all the Apostles—the care and government of the whole Church devolve next after Christ. Thus S. Chrysostom (*Hom. 55*), S. Ambrose (*Serm. 57*), S. Gregory (*l. 4, Epist. 32*). Secondly, that the Church rests upon and is strengthened by Peter as a foundation, as the Vicar of Christ, so that it cannot err in matters of faith. Whence Peter, on account of his lofty confession of faith, received grace from Christ to become and to be appointed this foundation rock.

And this is the meaning of SS. Hilary, Chrysostom, Cyril—and Nyssen, in the end of his book (*Contra Judæos*)—when they say that the Church was built by Christ upon the faith and confession of Peter, as I have explained above. Moreover, S. Chrysostom in this place lays stress upon the words *I will build*, and says: "They are similar to those words 'God said,' in the first chapter of Genesis, by which words all things were created and subsist." In like manner he says: "*I will build*, hath wrought all, even though tyrants oppose, soldiers fight, the people rage, custom struggles. For the word of God coming like a vehement fire, hath burnt up the thorns, hath cleansed the fields, hath prepared the ground, hath raised the building on high, &c." S. Jerome also (*Epist. 57*), consulting Pope Damasus whether we may say there are three Hypostases in the Holy Trinity or only one—thus addresses him: "I am speaking with the successor of the fisherman, and the disciple of the Cross. I, following none first, except Christ, am united to your Blessedness; that is, in communion with the See of Peter. I know that upon that rock the Church is built. Whosoever eateth the Lamb outside of this house is profane; if any man be not in the ark of Noah, he shall perish in the swelling of the deluge."

And the gates of hell shall not prevail against it. Namely, against the Church, because it has been founded upon Peter and his successors, as upon a most solid rock.

The gates of hell, *i.e.*, the infernal city, meaning all hell, with its entire army of demons, and with the whole power of Lucifer its king. For hell and the city of God, *i.e.*, the Church, are here

explanation is blasphemy against Christ. Listen to S. Augustine in his sermon on the Chair of Peter. “Lastly, for strengthening the devotion of the churches he is called the rock; as saith the Lord, ‘thou art Peter, and upon this rock I will build My Church;’ for he is called the rock because he first laid the foundations of the faith for the nations, and like an immovable rock he holds the joints and the superstructure of the entire Christian edifice. Peter then is called a rock on account of devotion, and the Lord is called a rock on account of strength; as saith the Apostle, ‘they drank of that spiritual Rock which followed them, and that Rock was Christ.’ Rightly does he deserve an association in name who had obtained an association in work. Peter lays the foundation, Peter plants; the Lord gives the increase, the Lord waters.” The same Augustine (*Serm. 16 de Sanctis*) says, “Worthy was Peter to be a foundation for building up the people of God, to be a pillar for support, a key to the kingdom.”

In fine, even if that exposition of S. Augustine were allowed, although it is not the true one, still it may thence be proved that Peter, after Christ, who is the Rock and Corner Stone of the Church, is still the next foundation, rock, or stone of the Church. For then the sense would be, I am the Rock upon which I will build the Church; but thou, O Peter, art next unto Me, and the next rock of the Church, upon whom immediately after Myself I will build My Church, and therefore thee only I call Peter, who before wast called Simon. By the same arguments the Magdeburg Centuriators (*l. 1. cent. 1, chap. 4.*) are refuted, and the Genevan ministers who in their Bibles expound thus—“upon this rock, that is, upon this confession or faith—viz.: that I am the Son of God.” For nowhere previously has this confession been called a rock, as Peter immediately before was called Cephas, that is, a rock.

You may say, some of the Fathers, by the *rock*, understand the faith which Peter confessed and set forth. So S. Chrysostom, S. Hilary (*l. 6 de Trinit.*), S. Cyril. (*l. 4 de Trinit.*), S. Ambrose (*l. 6 in Luc. c. 9*). I answer, these Fathers do not mean the faith abstractedly, but the faith as it was in Peter, and consequently they take Peter himself to be the rock of the Church, as they themselves afterwards fully explain. They hold that Peter, for the merit of his faith received the dignity of a rock in the Church. As SS. Hilary and Chrysostom say expressly; for on account of that faith he had deserved to be himself the foundation of the Church, and that his faith should never fail, but that he should confirm and strengthen others in the faith. (S. Luke xxii. 32.) For the Church is fashioned and renewed not of faith, but of faithful men, who are as it were its parts (for the Church is nothing else than the company of the faithful), wherefore, likewise, in order that the head of the Church may be of the same nature as the body, that head must be a faithful man—that is to say, Peter and the Pontiff. The faith then is the reason of the *founding*, but the *foundation* is Peter himself. So S. Chrysostom, Cyril (*l. 4 de Trinit.*) and S. Ambrose, Bellarmine (*l. 1 de Pont. c. 10*) where he refutes both Erasmus and Chytræus, who follow Origen, who allegorizes after his custom, and understands by the *rock* all the faithful. In this way indeed the whole Church would be the *rock*, for the whole Church consists of none other than the faithful; but where then would be the walls, the floors, and the roof of the Church? Of what then shall these be built? (*See also Gretser in defence of Bellarm, l. 3. c. 5.*)

Lastly, Christ bestowed this gift upon Peter as the future Pontiff of the Church; wherefore He gave the same gift to all the other Pontiffs, his successors, and that for the good of the Church, that it might be strengthened by them as by a rock, in the faith and religion of Christ.

Wherefore, S. Bernard (*l. 2, de Consid.*) saith to Pope Eugenius, “Who art thou? A great priest—the chief Pontiff. Thou art the prince of bishops, thou art the heir of the Apostles, thou art Abel in primacy, Noah in government, Abraham in the patriarchate; in order, thou art Melchisedeck, in dignity Aaron, in authority Moses, in judgship Samuel, in power Peter, in unction a Christ. To thee the keys have been delivered, the sheep entrusted.”

And upon this rock. From hence it is plain that like as *Cephas* is derived from *cepha*, so is Peter from *petra*, indeed that he is the same as *petra*, as I have already shown. Wherefore, when Optatus Milevit. (*l. 2, against Parmen.*) and others derive *Cephas* from the Greek *κεφαλή*, that is, a *head*—they do it by a congruous allusion, not by a real etymology. By a similar allusion, S. Gregory Nazianzen (*Orat. on the Passover*) derives Phase or Pascha—which is a Hebrew word, as everybody knows (Exod. xii.), from the Greek *πάσχειν*, that is, to suffer. For in the Passover happened the Passion of Christ, and His immolation as the Paschal Lamb. Moreover, Christ gave this name of rock, rather than other names (such as pillar, tower, anchor, foundation, &c.), because this name of rock is given in Scripture to Christ Himself (Isaiah xxviii. 16; Psalm cxviii. 22; Matthew xxi 42.) He communicated, therefore, a share in His own name, together with His dignity and office. Thus S. Jerome; and S. Gregory (*On the Seven Penitential Psalms*) says: “Christ is the rock, from which rock Peter received his name, and upon which He said that He would build.” Listen to S.

4. A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet. And he left them, and went away.
5. And when his disciples were come over the water, they had forgotten to take bread.
6. Who said to them: Take heed and beware of the leaven of the Pharisees and Sadducees.
7. But they thought within themselves, saying: Because we have taken no bread.
8. And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread?
9. Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up?
10. Nor the seven loaves, among four thousand men, and how many baskets you took up?
11. Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees?
12. Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.
13. And Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is?
14. But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.
15. Jesus saith to them: But whom do you say that I am?
16. Simon Peter answered and said: Thou art Christ, the Son of the living God.
17. And Jesus answering said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.
18. And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.
19. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.
20. Then he commanded his disciples, that they should tell no one that he was Jesus the Christ.
21. From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again.
22. And Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee.
23. Who turning, said to Peter: Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men.
24. Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me.

25. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it.

26. For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul?

27. For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works.

28. Amen I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom.

Verse 1- *And there came unto Him Pharisees, &c.* They had previously asked for a sign (xii. 38). But here again they asked for one because of the miracle of the multiplication of the loaves. For when they perceived that this miracle was celebrated by the multitudes who had been partakers of the bread, they called it an earthly sign, and insinuated that Christ was a magician, and by the help of the devil (who rules on the earth) had multiplied the loaves, and performed His other miracles. This may be gathered from chapter xii. 24. They ask, therefore, of Christ a sign from Heaven—that God, Who reigns above, would by it give attestation that Christ was sent by Him. And that if He did it, they would believe Christ to be the Messiah. But the Sadducees, who were atheists, thought no sign could be given from Heaven by God, who in their opinion had no existence. Lyra explains otherwise. He is of opinion, that the Jews were given to judicial astrology, and asked a sign of Christ, whereby He should show from the stars that He was Messiah. They thought that God had pointed out, and as it were written in the stars, all His providence about human affairs, and the whole order of the universe. But Matthew here intimates nothing of the kind. The Pharisees really seem to have alluded to the manna, as may be collected from John vi. 30, 31. As though they said, “O Jesu, Thou hast indeed multiplied bread upon earth, but give a sign from Heaven. Rain down manna from the sky, as Moses did; so shalt Thou show Thyself like unto Moses, and the new Law-giver sent by God.” So Remigius, Bede, Abulensis.

Verse 2- *But he answered, &c.* The physical reason of this is, that the redness of the sky or the atmosphere indicates that the clouds are not dense, and therefore will be dissipated during the night, and consequently the following day be serene or free from clouds. For red is an intermediate colour between black and white. The blackness of the clouds signifies that they are thick and dense, so that the rays of the sun cannot pierce through them. Their whiteness shows that they are of very great rarity, so that the sun’s rays shine through them. The redness of the clouds indicates that they are not altogether dense, or rarefied, but are becoming so.

Verse 3- *And in the morning, it will be foul weather—rain or wind—for the sky is red and lowring.* The Greek word is the same as in the preceding verse—*πυρράζει*, i.e., *is ruddy*, *στυγνάζων*, i.e., *a sky bringing sorrow*. The physical reason is that if the sky be red in the morning, it indicates that there are indeed only a few clouds, but that they are so dense that they cannot be dispersed by the rising sun. Wherefore, when the sun ascends and waxes hot they are resolved into rain or wind, rather than are driven by Him elsewhere. Hear what Pliny says about the signs of the weather (*lib. 18, c. 35*): If the sun set clear, it is a sign of fine weather. If he set with a clear sky, and rise in the

Secondly—The same thing is plain from this, that there would be a want of connection to say *thou art Peter and upon Myself the Rock I will build My church*. In this indeed there would be a lessening of the speech, and an overthrow of the benefit bestowed. For Peter might say to Christ, “I am Peter, that is the rock of the Church, how then dost thou build Thy Church not upon me but upon Thyself?”

Thirdly—Because all that goes before and that follows refer to Peter alone: “and I,” he saith, “say to thee, O Peter, that is, I give and assign to thee as the reward and prerogative of thy great faith and confession, that after Myself, and after My death and resurrection, I will make thee the rock and foundation of the Church;” for this is the meaning of *I will build My Church*.

Fourthly—Because the original oriental versions agree together in this, that *petrus* is the very same word as *petra*, and *petra* as *petrus*, whence they give the same name *Kepha* to *Petrus* and *Petra*. Christ therefore as Angelus Caninius says, spoke thus in Syriac: *ant kepha, veal kepha hadden ebne iat tsibbuti*; or as the Syriac Gospel has it, *ant hu kipha, veal hada kipha ebne leidti*, that is, *thou art Cepha*, that is a rock, and upon this *Cepha*, that is *petra*, meaning upon thee, who art Peter or a rock, “*I will build my Church*.” Moreover, the Hebrew Gospel, which Sebastian Munster has edited as authentic, and as written by S. Matthew himself, has in like manner *attakepha, veal kepha hazzot ebne eth macpeli*. So also the Armenian Gospel: *Is bim*, he saith *e vera ais bim*, that is, *thou art a rank*, and upon this *rock I will build*, &c.; and the Arabic Gospel, *ant alsachra va ala hada, alsachra abni baidti, thou art a rock, and upon that rock I will build my Church*. The Æthiopic Gospel has *Anta quoqueh va dibazati, quoqh annesa lebeita Christianei*, that is, *thou are a rock and upon this rock I will build the Christian house*—that is the Church. The Coptic also has, *but I say unto thee that thou art this Peter, I will found my Church upon this rock*, which is none else than this Peter, otherwise there would be no connection, for he gives the reason, the *because*, why he will build the Church upon a rock, because indeed Peter will be a solid rock on which the whole Church being founded may rest securely as upon a strong foundation. The Persian is, “I say unto thee that thou art *sanac*,” i.e., *a rock*, “and upon this *sanac*,” that is, rock, “I will build my Church.” Moreover, the Persian paraphrase explains *sanac* as a rock, adding, *thou art the rock, that is, foundation and judge*. (*Vide Peter Victor in Annotat. ad N. T. pp. 105, 102*, where he gives at length all these versions.)

To S. Augustine it is replied that he was misled by his ignorance of the Hebrew and Syriac languages, and therefore thought that *petrus* was something different from *petra*, and that Peter was as it were called appellatively from it *Petreius*, although it appears from the Syriac that *Petrus* and *Petra* are the same. Again, S. Augustine admits as probable the explanation of those who say that Peter is the rock of the Church; and in this respect he is at issue with Calvin, who is of opinion that such an

Church, and of his successors the Pontiffs, and their constancy in the faith and religion of Christ. Thus among others, Angelus Caninius on the Hebrew names of the New Testament c. xu 1.

Moreover, that Peter is here called the Rock, is proved first, by the pronoun “this,” upon “*this rock;*” for since “this” is demonstrative it ought thus to be understood, viz.:—this rock of which I have spoken, and to whom I speak, *i.e.*, thou art Peter the rock of the Church, and upon thee as upon a rock I will build My Church. For there had been no mention made of any other rock to which the pronoun “this” could refer, except Peter. It is otherwise in 1 Cor. x., for there it is said “they drank of that spiritual rock which followed them, and that rock was Christ.” Here the word *rock* precedes, which he explains by saying, that it was so, typically, that is to say, represented Christ: as if Christ had spoken in French He would have said “*Tu es Pierre, et sur cest pierre je bastiray mon eglise.*”

You may say, Christ said not *thou art petra*, but *thou art Petrus*, and so deny that the pronoun *this* refers to Peter. I answer, that Christ is said to have spoken in Syriac, *thou art kepha*, and upon *this kepha* I will build, &c. For *kepha* means a *rock*, and hence Peter in Syriac was called *kepha*. But the Greek translator, who is followed by the Latin, gave the masculine form of the noun—namely *petrus* rather than *petra*, which is feminine: but *πέτρος* and *πέτρα* in Greek equally signify a rock or a stone. Peter therefore is the same word as *petra*, but the translator made a variation for the sake of elegance, and rendered it *thou art Peter and upon this petra*, not upon *this Petros*, as in a true and proper sense he might have done, both because *petra* in Greek is more frequently used for a rock or a stone than *petros*, and because houses are properly built upon stones, not upon men. Beza allows this when he says “the Lord speaking in Syriac did not make use of a surname, but said *cepha* in both places, as in the vernacular the word *pierr* is used both as a proper and a common noun. In Greek, likewise, *πέτρος* and *πέτρα* differ only in their termination, not in their meaning.” Thus far correctly, but mistakenly he adds, “Matthew, or whoever was his translator, seems by this difference of interpretation to have intended that Peter, who is a part of the building, should be distinguished from the rock itself on which the building stands, that is from Christ; likewise that Peter himself should be distinguished from the promise of the faith which is common to the whole Church, as ancient writers also clearly prove, in order that Antichrist (so the heretics calls the Roman Pontiff) may become most ridiculous when his followers endeavour to establish his tyranny from this passage.” How petulantly and falsely Beza writes may be seen and learnt from the original passages of the Fathers which Bellarmine and Maldonatus cite, as I have already said. Besides, the text of Scripture itself is to be preferred to the translator: nor had the Greek translator a meaning different from the Syriac text, as I have previously said. I omit many other proofs, which either from what has been said, or from what will be said, will show the falsity of Beza’s conclusion.

same way, it is a certain sign of fine weather. If the sun appear larger, at sunrise thin at sunset; if he rise with a bluish tinged, or set in the same way, it is a sign of rain; if of a fiery colour, it betokens east wind. When the clouds are red before sunrise, there will be wind. When they are grey, or dark intermingled with red, it is a sign of rain.

Symbolically: Abulensis says (*quæst.* 9.) In the first advent of Christ there was the serenity of grace: in His second advent there shall be the storm of vengeance and of hell, which God shall cause to thunder against the reprobate.

Ye can discern the face of the sky, *i.e.*, its external form and appearance. *The signs of the times.* These are the signs of the time of Messiah’s advent, or of the times, *i.e.*, of the seventy weeks of Daniel, of the prophecy of the Patriarch Jacob (Gen. xlix. 10.), and the rest of the Prophets. For these prophecies, together with the miracles, which Christ was working every day plainly proved that Messiah was already come, and that He was Messiah. This verse must be read as an interrogation, not as Lyra reads as a negative assertion. He explains thus, ye Jews are given to astrology, and ye wish by means of the stars to discern the time of Messiah’s advent. But ye are in error. For by the stars may be derived presages of fine weather, or of storm, but not of the advent of Messiah. But this is a mistake. The argument in this place is from a minor to a major, thus, “If from the signs of Heaven ye know how to discern coming fine weather, or a coming tempest, much more can ye and ought ye from the oracles of the Prophets and My miracles to recognize Me to be Messiah.” So SS. Hilary, Jerome, Euthymius. It is also plain from Luke xii. 56, where Christ says, *Ye hypocrites ye can discern the face of the sky and of the earth: how is it ye cannot discern this time?* *i.e.*, of My advent. Thus in like manner there are many in the present day who are lynxes in earthly things, moles in things Divine: prudent in the world, foolish for Heaven, of piercing sight in heaping up money, most ignorant in the worship of God. Their wisdom is in their purse, they are very dull in matters of conscience. S. Chrysostom gives another explanation (*Hom.* 54.) “There are signs of the present time, and there are other signs of what is to come. The signs of healing which I show are of time present: but the signs of the future shall be the signs in Heaven for which ye are now asking, O ye Scribes. For then there shall be signs in the sun and in the moon, and in the stars. (Luke xxi. 25.) Ye therefore act like Thales, who gazing at Heaven whilst he was walking, fell into a ditch. Thus also ye gazing at the future, and neglecting the present time of grace, are going headlong to destruction.”

Verse 4- *An evil generation*, &c. Christ repeats this verse, which we have already explained in chap. 12.

And having left them, &c. From Magedan He passed over the Sea of Galilee, and returned to its hither bank, as appears from the following verse. Again

and again did Christ pass over this sea, that He might teach the Galileans who dwelt on either side of it, according to the prophesy of Isaiah ix. 1.

Verse 5- *And when His disciples, &c., had come, Gr. ἐλθόντες, i.e., when they had gone, meaning when they had ascended into the ship to cross over; for it is plain from the circumstances that this happened in the ship. For in the ship, and in sailing they would require food, of which they would find abundance in the harbour. The expression is a Hebraism. For the Hebrew verbs often denote an action not completed, but begun, or intended. So here, when they had come, i.e., when they had begun to come, when they were going they forgot, because the need of bodily refreshment had escaped their memory, through dwelling upon the company of the Lord, and the sweetness of the true bread, which was with them, i.e., Christ. So says Anselm.*

Verse 6- *Beware, Gr. ὀφᾶτε, i.e., see of the leaven, i.e., of the doctrine as He explains verse 12. Of this leaven He bids them beware, not in that the Pharisees taught and expounded the law of Moses: for in that respect He says they were to be heard and obeyed. But so far as they corrupted it with their own vain traditions, contrary to the law of God, and which were like sour leaven. By these traditions they infected the minds of their hearers. Luke (xii. 1.) calls it hypocrisy, take heed of the leaven of the Pharisees, which is hypocrisy. For they had regard only to outward ceremonies and apparent sanctity, and neglected the purity of the heart. S. Jerome says, this is the leaven, of which the Apostle speaks. "A little leaven leaveneth the whole lump." Thus heretical doctrine, if it once cast the least spark into thy breast, will in a short time grow into a mighty flame, and take possession of the whole man.*

Verse 7- *But they reasoned, &c. Hugo and Dionysius expound thus: Christ said, beware of the leaven of the Pharisees, because we have not taken bread, and He does not wish us to accept bread from them. Others take it more simply, thus: When the disciples heard Christ speak of leaven, they remembered that they had not taken any bread into the ship; and being afraid lest Christ might sail as he was accustomed, to some desert place, they were anxious to procure some loaves, and were disputing about it among themselves, perchance one throwing the blame of forgetfulness upon another. In this they committed two faults. First they were too anxious about the bread, and did not sufficiently trust in Christ, whose power and providence they had experienced but a little while before. The second fault was that they thought Christ was speaking of earthly leaven and bread, when He was speaking of what was spiritual.*

Verse 8- *But when Jesus knew it, &c. He knew this by the power of His Divinity; for He had not heard them speaking about this thing. Of little faith, as if I were speaking of earthly bread, for which I would have you anxious; or as if I were unable or unwilling to provide bread for you, either on board the ship or in the desert.*

Verse 10- *How many baskets (sportas), &c. Since Matthew as well as Mark invariably calls these baskets sportsæ, and the baskets of the former miracle cophini it is clear that sportæ were a different kind of vessel and measure from cophini.*

unto thee that I am the Son of God—forasmuch as this knowledge far transcends all nature, and the natural knowledge of all men, but My Heavenly Father hath made it known to thee by the illumination of His grace. "What flesh and blood could not reveal, has been revealed by the grace of the Holy Ghost," saith S. Jerome. By *flesh*, S. Hilary understands the bodily eyes of S. Peter, for they had told him that Christ was a man, but the revelation of the Father alone had made known to him that He was God.

Verse 18- *And I say unto thee that thou art Peter, and upon this rock I will build my church. "And I," in Greek, "καὶ γὰρ" i.e., but I, or now I, give back to thee as a reward, and I in turn say and promise: for as S. Jerome saith. "Christ pays back the testimony of the Apostle concerning Himself." Peter had said, "Thou art the Christ—the Son of the living God:" this true confession received a reward, namely, "Thou art Peter." I therefore who am the very Son of God as thou hast confessed, I the Son of God tell and assure thee, and by saying it, I make and constitute thee, Peter, so that after Me thou mayest become the rock of the Church. Christ had promised this name to Simon (S. John i. 42), Saying, "Thou shalt be called Cephas, which is interpreted Peter:" but in this place He fulfils the promise, and gives him the name of Peter in fact. S. Leo (Ser. III, Anniver. Ascens.) thus expounds: "And I say unto thee, that even as My Father hath made known to thee My excellence, so do I also make known to thee that thou art Peter, i.e., inasmuch as I am the inviolable Rock, &c., so likewise thou art a rock, because thou art strengthened by My strength, and the things which are Mine by My own power are thine by participation with Me."*

Thou are Peter, and upon this rock I will build My Church. The meaning is, thou art Peter; that is, the rock of the Church: for upon thee as upon a most solid rock I will build My Church: for the WORD declares and gives the reason why he is Peter, that is to say, "Thou art Peter, because upon thee as upon a rock I will build My Church." S. Augustine (*Tract 27, upon John, and B. 1 Retract, C. 1*) says, "Upon this Rock, that is upon Myself, because the rock was Christ," 1 Cor. x. 4. Calvin, (*B. 4, Inst. c. 6*), and the heretics eagerly follow this interpretation, that they may overthrow the authority and the primacy of Peter and the Pope. But that Peter himself is here called the rock, the rest of the Fathers almost universally agree. Maldonatus and Bellarmine (*B. 1, concerning the Roman Pontiff, e. 10*) quote them at large. The meaning then is this, thou art "*Kepha*," or "*Cephas*," i.e., a rock or a very hard and very firm stone, for this is the signification of the Hebrew "*Keph*," and of the Chaldee and Syriac "*Kepha*," marked out and ordained by Me, that after My death, and the gift of the Holy Ghost at Pentecost, having been entirely solidified and made strong, thou mayest become the foundation of the Church which I will build upon thee. For before the coming of the Holy Ghost, Peter was very far from being the rock of the Church; yea through fear he denied Christ in His Passion. So then the word "Peter," and "Petra," denotes the firmness of S. Peter as a prince of the

enlightened by God, recognized it distinctly, clearly, and sublimely, and first being asked concerning this thing, openly and constantly confessed the same and testified in this place, that verify, Christ was peculiarly the Son of God, that is, begotten of God the Father by eternal generation, and therefore consubstantial with Him, and very and eternal God. Christ required this faith concerning Himself from Peter and the Apostles—for the Apostles tacitly approved Peter's confession, and tacitly confessed the same—as well because that faith is the foundation of our justification, as because the Passion and Death of Christ were at hand, in which it was needful that the Apostles should be sustained by this faith in the Divinity of Christ; lest when He was dead, they should think faith and all other things were dead with Him. This is plain from verse 21, &c.

Verse 17- *Jesus answered and said unto him, Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.* That is to say, blessed and happy art thou, O Peter, on account of this new faith concerning Me; for this is a mighty gift and benefit, not of flesh and blood, that is, not of nature, but by the grace of God inspiring and revealing to thee this very thing. For this faith is the beginning and the foundation of all grace and glory, and therefore it shall lead thee, and many through thee and thy example and preaching, to eternal blessedness. For blessedness *in the journey* standeth in the faith and love of Christ: but the blessedness *of the country* is the vision and fruition of the same, according to those words of S. John for “this is life eternal, that they may know Thee the only true God, and Jesus Christ, whom Thou hast sent.” Hence the synod of Ephesus (Act III.) says, “Thrice most blessed and worthy of all praise is the Apostle Peter, who is the rock and the base of the Catholic Church, and the foundation of the true faith.” Hence also has arisen the custom of the faithful of addressing the Pontiff “Most Blessed Father.” Hence S. Jerome saith to Pope Damasus, “I am united to thy Blessedness,” that is, to the Chair of Peter.

Simon Bar-jona. For the father of Simon Peter was called Johanna, that is John, as is plain from S. John xxi. 15, meaning “God hath given: or God hath pitied: or the gift of God, from ‘Ia’ which is contracted from Jehovah, and ‘chanan,’ that is, *he hath visited, he hath given.*” Peter, then, was the son of John, or the grace of God, because he was most pleasing to God, and full of His grace. S. Chrysostom observes, that Christ gave the addition “Bar-jona,” not only according to the Hebrew custom, which always adds the name of the father to the children, but with a special reference to Peter's answer, as though Christ confirmed it and said, “Thou hast spoken truly, O Peter, that I am the Son of God, for as thou art the son of Jona, a man from a man, according to natural generation, so am I the Son of God the Father, but begotten of Him from eternity—God of God, of one substance and Godhead with Him.” Symbolically Jona, that is “a dove,” is the emblem of the Holy Ghost, who in the form of a dove came down upon Christ. In this place also he descended upon Peter, and revealed to him that Christ was verify and indeed the Son of God. Thus S. Jerome—“Peter obtains a name from his confession, because he had a revelation from the Holy Ghost, whose son he was to be called.” Bar-jona in our language signifies “*the son of a dove.*” “For flesh and blood hath not revealed it unto thee”—that is, not earthly parents nor friends nor any man who consists of flesh and blood has revealed

Verse 11- *That I spake not to you concerning bread, &c.* For from leaven bread is commonly made. Ye ought to have known from My words and deeds that I was not speaking of earthly bread but of spiritual, that is to say, of doctrine.

Verse 12- *Then they understood, &c.* Christ's reproof sharpened their understanding.

Verse 13- *When He was come . . . Cesarea Philippi.* This was a town of Phœnicia, situated at the foot of Lebanon. It was previously called Dan, because it had been captured by that tribe: and because two streams, named Jor and Dan, there unite and form the river Jordan. But because the name of Pan, the god of shepherds, was better known to the Gentiles than the Hebrew tribe Dan, the place was called by them *Paneas*. Afterwards, Philip, the son of Herod of Ascalon, who was tetrarch of Ituræa and Trachonites, enlarged it and made it the capital of his tetrarchy, and called it Cesarea, in honour of Tiberius Cæsar. It must be distinguished from the Cesarea between Dor and Joppa, which is called in the Acts absolutely Cesarea of Palestine. It was the boundary of Canaan, as promised by God to the Israelites towards the north, as Beersheba was its boundary on the south. Many of the neighbouring Gentiles flocked to this city. Therefore Christ retired to it upon this occasion, that He might teach the Gentiles as well as the Jews, and that He might speak with more freedom about the Messiah. For in Judea it was perilous to speak upon this subject; since the Scribes were ready to accuse Him to the Roman governors of aiming at royal power, and of treason against Cæsar. Again this city had been a seat of idolatry, (Judges xviii. 29, &c.). Christ therefore wished to cleanse it from this stain, and to bring it to the worship of God, yea to be the beginning and the matrix of Gentile Christian nations. It is now in the possession of the Turks, and is called Belima.

Verse 14- *When do men say, &c. i.e.,* whom do they say that I, who out of humility, am wont to call Myself the Son of Man, am? And, especially I now so call Myself, that I may examine your faith concerning Me, O ye Apostles. The Syriac less correctly divides the sentence, in this manner, *What do men say concerning Me, that I am the Son of Man?* For Christ does not here ask whether He be so called, but asserts that He is the Son of Man, and goes on to ask what further men think about Him.

But some said . . . or one of the Prophets. The common people among the Jews were aware that for several hundred years Prophets had failed to be amongst them, together with the ark of the covenant and the oracles from the mercy seat. Thus they thought that Christ was not a new Prophet, but one of the ancient Prophets. For in Christ they beheld their virtues: their miracles and their doctrine. Few indeed were they who believed with certainty that He was the Messiah. By far the greater number did not believe. They were offended at His humility and His poverty. They thought

the Messiah would come with regal pomp as the Son of Solomon; as the Jews still think and expect. Wherefore although some of the people had recently said, when they saw so many miracles done by Christ, "Is not this the Son of David?" and, "This is indeed that Prophet which should come into the world;" yet this was a sudden and transient cry, elicited by beholding a miracle, not a firm and settled opinion: thus Abulensis. They thought that the soul of one of the Prophets had passed into Christ by metempsychosis. So Jansen and Baronius. Or more probably they thought one of the prophets had risen again, and Jesus was he; as though Jesus were really John the Baptist, Elias, or Jeremias: For the Pharisees and the Jews generally believed in the resurrection of the dead. This indeed is plain from what Herod said of Christ: *This is John himself who is risen from the dead, and therefore mighty works do show themselves in Him.* Some thought Jesus to be John the Baptist, because he appeared to be very like him in age, in sanctity and in his preaching. And since John had been shortly before put to death by Herod, he was fresh in their memory, and seemed to be worthy of rising again. Others thought Christ was Elias, on account of the like zeal in both; and because Elias was not yet dead, and was expected by all the Jews to return according to the prophecy of Malachi (iv. 5): "Behold, I will send you Elijah the prophet." They thought therefore that Elias had returned, and that Jesus was he. Others were of opinion that Christ was Jeremiah, because Jeremiah was a most holy man, and a mirror of patience and charity; and because some thought Jeremiah would return with Elias to preach to the Jews, being moved by those words, "I have given thee for a prophet to the Gentiles." (Jer. i. 5.)

Verse 15- *Jesus saith to them, but whom do ye, &c.* From the words *but you, S.* Jerome gathers that Christ here tacitly, as it were, calls the Apostles *gods.* "They indeed, because they are men have human ideas, but ye, who are gods, whom do ye think that I am?" But S. Chrysostom says with regard to the subject itself, "The Lord by His second question admonishes His disciples to think more loftily concerning Him. By the very manner of His interrogation, He shows that those common opinions fell far short of His dignity. You, He says, who have been always with Me, and who yourselves have done so many miracles in My name, whom do ye say that I am?"

Verse 16- *Simon Peter answering, &c* He who was called Simon when he was circumcised, was by Christ named Cephas, *i.e.,* Peter. Some think Peter, as it were the mouth of the Apostles, answered not for himself alone, but for all. So S. Jerome, also Anselm, S. Thomas, the Gloss, Dionysius, Lyra, Jansen, and S. Augustine. Also S. Ambrose (*l. de Incarn. c. 4*). With more probability S. Hilary, Abulensis, Maldonatus, Francis Lucas, Barradi, and others think Peter spoke for himself, and his own feeling. For the other Apostles being silent, and hesitating what reply to give, Peter being wiser than the rest, forasmuch as he was taught of God, and being more fervent, lest any one should answer unworthily concerning Christ, dashed in with his answer, and replied on behalf of all: not because he knew the mind of all, for he had not spoken with them concerning the matter, but because he wished that his own opinion should be common to them all. This was what S. Jerome and the others who have been cited really meant, namely, that Peter, as about to be constituted after the resurrection the Prince of the Apostles and of the whole Church, being more deeply taught and inspired by God, recognized the Divinity of Christ, and answered concerning it what

all the rest would have answered. This is plain, because to Peter only, as the reward of this confession, Christ promised the most ample reward and prerogative. For he says to him by name above the rest of the Apostles, "*Blessed art thou Simon Bar-jona,*" &c.

Thou art the Christ, &c. Gr. *ὁ Χριστός,* with the article. Thou, I say, art the Christ, or Messiah, *i.e.,* anointed by God with the unction of the grace of the hypostatic Union with the WORD, and by this consecrated the Chief Doctor, High Priest, Prophet, and King of the world. *Doctor,* that Thou mayest teach men the will and law of God: *High Priest,* that by offering Thyself a sacrifice to God, Thou mayest reconcile the world to God; *a prophet,* that Thou mayest declare the secret things of God, and foretell things to come: a *king* that Thou mayest rule over Heaven and earth, and all the things which in them are.

Son of God: Not by grace and adoption, as all the saints are sons of God, but by nature and the Deity communicated to Thee by God the Father, by eternal generation. Wherefore the Greek has the definite article, *ὁ υἱός,* *i.e., that Son, viz.,* the only natural son, of one substance with the Father. *Living,* who thus, *formaliter* lives the Divine, uncreated and beatific life, that *causaliter,* He breathes into all things created by Him, His own strength and vigour, and into living things, life and a soul. For from Him, as from a fountain and a sun of life, there floweth all the light and life of all angels, men, animals and plants. See what I have said on S. John i. 4. Thus S. Leo (*Serm. de Transfig.*): "The divine Peter, by the revelation of the Heavenly Father, overcoming corporeal things, and transcending things human, beheld the Son of the Living God, and confessed the glory of the Deity." Thus too S. Chrysostom, Hilary, Theophylact, Euthymius, S. Augustine, and Athanasius (*Serm. 3. contra Arian.*), and others, *passim,* who from this passage prove the Divinity of Christ.

Moreover SS. Hilary and Chrysostom and others are of opinion that S. Peter first of all men confessed the Divinity of Christ. Others deny this, saying that Nathanael confessed it before Peter, when he said, *Rabbi, Thou art the Son of God, Thou are the King of Israel.* Nevertheless it is plain that before this confession of Peter the Apostles acknowledged Christ to be God from His very words, and from the many and great miracles which He wrought to prove it. We see this from the words of Peter (John vi. 65), "Lord to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ the Son of God." Also from the words of the Apostles themselves, "Verily Thou art the Son of God." (Matth. xiv. 33.) But the Apostles, inasmuch as they were uninstructed, had formed a very confused and poor conception of this doctrine, and believed, after a sort, that Christ was truly the Son of God, above other Prophets, yea that He was God. But after what manner this was so, whether by eternal generation, or by some other way they were ignorant. But Peter being