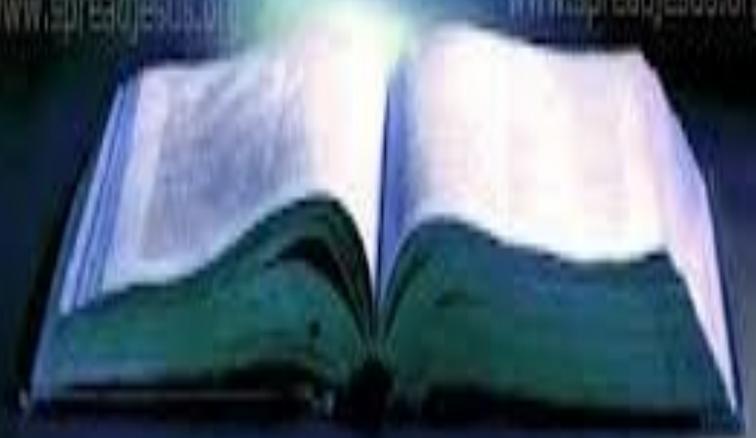


CHAPTER 10: 1-30

The Gospel of Luke

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

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

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

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

Luke 10: 1-30

Douay Rheims Version

Christ sends forth and instructs his seventy-two disciples. The good Samaritan.

1. And after these things, the Lord appointed also other seventy-two. And he sent them two and two before his face into every city and place whither he himself was to come.
2. And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest that he send labourers into his harvest.
3. Go: Behold I send you as lambs among wolves.
4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.
5. Into whatever house you enter, first say: Peace be to this house.
6. And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you.

than any more distant relation, for amongst our nearest of kin one is nearer to us than another, and therefore more to be loved.

Ver. 30.—*And Jesus answering said.* Taking up or continuing His discourse. Euthymius. *I.e.* answering the lawyer and explaining fully and clearly to whom “neighbour” applied.

A certain man went down from Jerusalem to Jericho, and fell among thieves. A Jew, S. Augustine says; and an inhabitant of the holy city. Bede. The parable is founded on incidents of at that time frequent occurrence, and is therefore a true history. For, as S. Jerome observes, between Jerusalem and Jericho was a place infested with robbers, called in the Hebrew tongue Adommim, or rather Addammim, *i.e.* red or bloody, because of the blood which was shed there. So Adrichomius describes Adommim as a place infamous even in later times for robberies and murders, terrible to behold, and so dangerous that no one dared to pass through it without an escort.

There the Samaritan met with this man who, like many another traveller, had been grievously wounded by robbers. The place itself lay four leagues to the west of Jericho, and was situated on the confines of Judah and Benjamin. A fort had been built there, and garrisoned with soldiers, for the protection of travellers. Close by was a large cavern, and the country round was hilly, so that robbers could see from afar the approaching wayfarer, and lie in ambush to attack him. Hence in Joshua xv. 7 the place is called the going up to Adommim.

Which stripped him of his raiment, and wounded him, and departed leaving him half dead. Stripped him of his raiment, money, and all that he had, and left him half dead by the wayside, where he would have died of his wounds had no one come to succour him. For it is the custom of robbers, in order to avoid detection, to murder their victims. The Syriac version makes the meaning clear. “They wounded him, and left him when there was scarce any life remaining in him.”

righteous, and the neighbour of an exalted man one of high degree. Show me some one so great as to be worthy to be compared with me.”

But the answer of Christ proved the contrary, as is clear from a consideration of the passage. For when this lawyer heard Christ commend the answer he had given, his purpose changed, and his aversion turned into love and reverence for the Lord. Hence he earnestly asked, Who is my neighbour? that by loving him he might fulfill the law.

Hence, “willing to justify himself,” means that he wished to show his love for that which was right, that he was anxious out of an awakened conscience to understand and learn the law of God, in order that he might fulfil its precepts. Toletus, Jansenius, and others.

And who is my neighbour? There was much questioning amongst the scribes concerning this, and much error. For because it is written, Lev. xix. 18, “Thou shalt love thy friend” (רע)rea), they inferred the contrary, “thou shalt hate thy enemy,” *i.e.*, the Gentile, every one not a Jew: an error which Christ corrected, S. Matt. v. 43.

Hence the scribes thought that the Jew alone, as a worshipper of the one true God, and, of the same religion and race, could be a friend, or a neighbour, and even of their countrymen only those who were faithful in their observance of the law, were to be loved or to be held in honour.

Well, therefore, might this lawyer ask, Who is my neighbour? I love all my countrymen who walk uprightly, and regard them as my neighbours, but are there others whom I ought to love? Christ answers that all men are our neighbours, because they partake of the same life, the same grace, the same salvation through Christ, the same sacraments, the same vocation and calling and are journeying with us to the same eternity of happiness.

Every man, therefore, is our “rea,” our friend and our fellow; or in the Greek *πλησίος*, near to us, from *πελαζω* or *πλάω*, I draw nigh, which is more forcibly rendered in Latin by “proximus,” because we are “proximi” next or nearest to each other in a direct sense by virtue of the life we live in common with them, and the blessings which we enjoy.

But by proximus Cicero and the Latins understood vicinissimus, *i.e.* neighbour in the strictest sense. Hence Isidore (*lib. x. etymol.*). We call him the nearest to us, who is next of kin; and Cicero (*lib. II De legibus*), “Whatever is best, that we must look upon as next or nigh unto God.” But now all men are our neighbours by creation, and by their redemption and calling in Christ.

Figuratively. The word “neighbour” is suggestive of the tenderest affection and love, such as that of brother for brother, or of a son for his father, for no one comes between them, inasmuch as there is no higher relationship; yet there are degrees of this love, for we must love our father more than our brother, and our brother more

7. And in the same house, remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house.

8. And into what city soever you enter, and they receive you, eat such things as are set before you.

9. And heal the sick that are therein and say to them: The kingdom of God is come nigh unto you.

10. But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:

11. Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the kingdom of God is at hand.

12. I say to you, it shall be more tolerable at that day for Sodom than for that city.

13. Woe to thee, Corozain! Woe to thee, Bethsaida! For if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

15. And thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust down to hell.

16. He that heareth you heareth me: and he that despiseth you despiseth me: and he that despiseth me despiseth him that sent me.

17. And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name.

18. And he said to them: I saw Satan like lightning falling from heaven.

19. Behold, I have given you power to tread upon serpents and scorpions and upon all the power of the enemy: and nothing shall hurt you.

20. But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, that your names are written in heaven.

21. In that same hour, he rejoiced in the Holy Ghost and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight.

22. All things are delivered to me by my Father. And no one knoweth who the Son is, but the Father: and who the Father is, but the Son and to whom the Son will reveal him.

23. And turning to his disciples, he said: Blessed are the eyes that see the things which you see.

24. For I say to you that many prophets and kings have desired to see the things that you see and have not seen them; and to hear the things that you hear and have not heard them.

25. And behold a certain lawyer stood up, tempting him and saying, Master, what must I do to possess eternal life?

26. But he said to him: What is written in the law? How readest thou?

27. He answering, said: Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength and with all thy mind: and thy neighbour as thyself.

28. And he said to him: Thou hast answered right. This do: and thou shalt live.
 29. But he willing to justify himself, said to Jesus: And who is my neighbour?
 30. And Jesus answering, said: A certain man went down from Jerusalem to Jericho and fell among robbers, who also stripped him and having wounded him went away, leaving him half dead.
 31. And it chanced, that a certain priest went down the same way: and seeing him, passed by.
 32. In like manner also a Levite, when he was near the place and saw him, passed by.
 33. But a certain Samaritan, being on his journey, came near him: and seeing him, was moved with compassion:
 34. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn and took care of him.
 35. And the next day he took out two pence and gave to the host and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee.
 36. Which of these three, in thy opinion, was neighbour to him that fell among the robbers?
 37. But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.
 38. Now it came to pass, as they went, that he entered into a certain town: and a certain woman named Martha received him into her house.
 39. And she had a sister called Mary. who, sitting also at the Lord's feet, heard his word.
 40. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me.
 41. And the Lord answering, said to her: Martha, Martha, thou art careful and art troubled about many things:
 42. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

Ver. 1.—*After these things the Lord also.* Seventy-two. Vulgate. Dorotheus and others profess to give their names, but Eusebius declares that he knew of no written list of these seventy disciples, although the names of some might be gathered from the Acts of the Apostles, *e.g.*, Matthias and Barsabas, Acts i.; Stephen and the other Deacons, Acts vi.; Ananias and Barnabas, Acts iv.; Mnason, Acts xxi., and others. Here observe,

That as Moses at the beginning of his leadership chose elders or princes for the twelve tribes of Israel and afterwards, by reason of the increase of the people and of the cares of government, made a further choice of six from each tribe, *i.e.* of seventy-two, to act as rulers: so Christ ordained that each tribe, should have its Apostle, and six presbyters or elders, for such were these disciples, who were commanded to go throughout all Judæa, preaching that the kingdom of God and of Christ was nigh, and confirming their preaching by miracles, that so the work of the Apostles might be furthered and spread.

Ver. 22.—*All things are delivered to Me of My Father.* As all things were created by My Father, so all things are created anew by Me, and redeemed from the curse of sin. That thus I might raise up those who had fallen away, and might sanctify them, and might renew all the other creatures which had become corrupt through the sin of man.

“For,” says S. Athanasius (*Serm. iv. contra Arianos*), “after the fall of man, all things were made partakers of his transgression. And so death reigned over all from Adam even unto Christ. The earth was given over to the curse, hell was opened, paradise shut, heaven became an enemy, and mankind being corrupted and lost, the devil triumphed over us.”

“Then He gave Him a human nature, that the Word Himself might take upon Him our flesh, and might renew in all the nature He had taken.

“All things were delivered unto Him as the physician who could heal the serpent’s bite, as the life which could restore the dead, as the light which could illuminate the darkness, as the understanding which could renew the Powers of the mind.”

And in explanation, he adds, “After all things were delivered to Him, and he was made man, all things were renewed and made perfect again. The earth received a blessing instead of a curse, paradise was unlocked. Hell drew back from fear, the graves gave up their dead, and the gates were thrown open that He might enter from Eden.”

Christ does not speak here of the essence and attributes which were communicated to Him from the Father by His divine generation, as S. Chrysostom, Hilary, and S. Ambrose explain, but of the plenary power which was given to Him as man, to effect the salvation of men.

Ver. 25.—*And, behold, a certain lawyer stood up.* “What ought I to do to obtain eternal life?” This lawyer is not the same as the one mentioned by S. Matt. xxii. 35, as is clear from the circumstances there recorded.

And tempted Him. He asked the question, not for any good motive, but with the design of tempting Christ to give some answer concerning Himself or His doctrine, which might lay Him open to the charge of being a breaker or a despiser of the law. Toletus.

Ver. 29.—*But he, willing to justify himself.* To justify himself, *i.e.* to show himself to be more just than others. “Show me any one who comes nigh me in righteousness, who is as just and upright as I am. Such an one you will scarcely find.” So Titus, Euthymius, and Isidore of Pelusium, who think that the lawyer spoke with the pride and arrogance of a Pharisee.

“He thought,” says Isidore, “that the neighbour of a righteous man must be

but by the foreknowledge and election of God. Ye are citizens inscribed on the roll of an eternal city, not after the manner of men, but written down in the remembrances of God. Euthymius. Not, says Bede, because God can forget, but that His purpose may stand fast for ever.

Hence, as the foreknowledge and election of God are twofold, so is the book of life. The one perfect and complete, in which are the names of those who are predestinated to eternal life. The other imperfect and incomplete, because they whose names are written in it may fall away, and forfeit their promised reward. So the Apostle salutes Clement and his fellow-labourers, "whose names are written in the book of life" (Phil iv.) meaning thereby that they, like the Ephesian converts, were called by God and predestinated by Christ to believe on Him, but that their final salvation was conditional on their perseverance and faith. Eph. i. And again, Eph. ii 19, "Ye are fellow citizens with the saints, and of the household of God:" by grace here and in the glory hereafter, if ye depart not from the grace which is given you. So the Church in the "Secreta" for Lent prays, that the names of all believers may be retained in the book of God's predestination. These then can forfeit their election, and therefore their salvation is conditional on their perseverance in well doing. For this is the interpretation of Jansenius, Francis Lucas, and others, though Maldonatus doubts whether it be the right one, and Toletus refuses to accept it.

For it is clear from ver. 18 that Christ did not give the seventy disciples to understand that they were absolutely and unconditionally predestinated to glory, for He would have them mindful of condemnation. As Satan fell from heaven, so take heed lest ye also come short of the glory prepared for you in heaven. So all the apostles were called by Christ, and yet one of them was a reprobate.

"Have I not chosen you twelve, and one of you is a devil?" S. John vi. 70. And also among the deacons, who were chosen from the seventy was Nicolas, a man of impure life and the author of the heresy of the Nicolaitanes. S. Jerome, *Epist.* 48.

Hence we must understand the promise of Christ (S. Matt. xix. 28), "Ye which have followed me, shall sit on twelve thrones judging the twelve tribes of Israel," to be conditional, *i.e.* to be fulfilled only if they continued to follow Him to their life's end.

Ver. 21.—*In that hour Jesus rejoiced in spirit* (Spiritu Sancto, Vulgate), because the Holy Spirit had, according to His promise, granted the disciples, though weak and unlearned men, the power of working wonders, and had thus led others to believe in Christ and to glorify God.

And hast revealed them unto babes, *i.e.* that thou hast revealed to my humble and unlearned disciples the truth, so that they might acknowledge Thee, the one true God, and Me whom Thou hast sent, and might be predestinated to eternal life; and that many others also, whom they have healed of their diseases, and from whom they have cast out devils, might be brought to the knowledge of God, and believe to the salvation of their soul.

This number was mystically prefigured by the seventy-two translators of the Septuagint; by the "men of the elders of the people" whom Moses chose (Numbers xi. 16); by the number of the Sanhedrin, and by the wells and palm trees of Elim, Exod. xv. 27.

Again, the seventy-two disciples, saith Bede, answer to the seventy-two nations of the world, as if Christ had appointed to each nation its own disciple or teacher. For S. Augustine, S. Jerome, and others hold that after the confusion of tongues, mankind was divided into seventy-two nations and languages. See Gen. x. 32.

Hence, it is clear that there was distinction and difference in the degrees and duties of the priests. For these disciples were not equal in dignity to the Apostles; indeed Matthias, who was, according to Clement of Alexandria, one of their number, was chosen from them to the Apostolate, Acts i. Hence the Fathers teach that the Bishops are the successors of the Apostles, and the priests of the seventy disciples. Although, in the early days of the Church, saith Bede, both the one and the other were called Presbyters or Bishops, in the one case to signify the ripeness of their wisdom, in the other case their zeal in the pastoral office.

Symbolically. As in twenty-four hours the whole world moves round the sun and receives light, so is the world enlightened by Christ through the Gospel of the Trinity, which was preached at His command by the seventy-two disciples. For three times twenty-four makes seventy-two. S. Augustine (*Quæst. Evang.*)

And sent them two and two before His face into every city and place, whither He Himself would come, i.e. into Judæa, as He had before sent the twelve Apostles into Galilee. Jesus wished to make Himself known to the Jews as the Messiah, and to offer them salvation through faith in Him. Therefore as He was Himself unable to go throughout their towns and cities, because the time of His departure was now nigh at hand, He chose the seventy to go before Him and heal the sick, that the minds of His countrymen might be prepared to acknowledge Him as the Christ, and to receive at His hands pardon and forgiveness. But He kept the twelve Apostles with Him to witness to His life, and that they might also assist Him in ministering to the necessities of those who waited on His teaching, and learn how in their turn they should labour for the conversion of the world.

Two by two. For these reasons:

1. That the one might aid and support the other, as Origen, Theophylact and S. Gregory say, and that if one were weary or from any cause unable to carry on the work, the other might take his place. "Two are better than one. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth." Eccles. iv. 9, 10.

Wherefore Pachonius rules: If the Superior permit, let him take a trustworthy companion and then go forth to visit a brother or a neighbour. And again, Let no one be sent on any business unless another go with him. S. Augustine writes, When ye are journeying, walk together—when at your journey's end, together rest. And so rule all the other founders of the religious orders.

2. That one may always have in the other a witness to his life, and an adviser and guide. Experience teaches us that they who are associated together two by two, rarely or never are tempted to sins of impurity, but that those who are alone lay themselves open to accusations of evil, even if they have not actually fallen away. Hence S. Thomas was wont to say, A monk away from his brethren is an active evil. S. Augustine rules (*Reg. cap. xii.*), When ye are in a church, or wheresoever there are women, let each protect the other's modesty. For thus God, who dwelleth in you, will protect you from yourselves. Another writer, S. Jerome, enjoins: If in the exercise of the priestly office, thou art called upon to visit a widow or a virgin, enter not the house alone; and again, Abide not alone with any woman, unless in the presence of a witness. So also S. Basil. Possidonius also tells us that if S. Augustine was asked by any women to visit them, he never entered their house or conversed with them, even on private matters, unless in the presence of some of his clergy. And so S. Charles Borromeo in our times adopted the rule of S. Augustine, for he never conversed with any of his female relations except one of his upper servants was present. (*Vita. Lib. vii. cap. vi.*) And Seneca even (*Epist. 25*), says, "Solitude tempts us to every evil," and as a corrective adds, "Without doubt, it is profitable to place a guard over thyself, so as to have some one to look to, some one to be acquainted with the very thoughts;" and adds, from Epicurus, "Do everything as if there was some one beholding thy actions;" and again (*Epist. ii.*), "Most sins would be avoided, if a man had a witness beside him when he was about to sin." The Emperor Justinian also (*De Monachis*), decrees that monks should go about in company, "to bear witness to each other's integrity." And Pope Lucian (*Epist. i. ad Episc.*) decrees, "We exhort you, for reputation's sake, that according to the rule of our holy Church ye always take with you priests and deacons as witnesses of your life and conversation; for although ye may have a conscience void of offence, yet because of evilly disposed men, it behoveth you, as the Apostle saith, to have a good report amongst them that are without. 1 Tim. iii. 7. Hence we have ordained that, as a testimony to the Church, two priests or three deacons should always and in all places accompany their Bishop."

Lastly, we have the authority of S. Thomas of Canterbury, a man of great sanctity and wisdom, who says, "I who have been for thirty years a Bishop know how true is the saying, 'Woe to him that is alone.' For I have frequently heard of fearful dangers, and fearful scandals having befallen those who either in public or private affect a solitary life, evils into which they would not have fallen had they not shunned the companionship of their fellow men."

3. That their preaching might be more powerful to persuade. At the mouth of two or of three witnesses shall the matter be established, Deut. xix. 15. So we find Christ and His apostles constantly acting on this rule. For Christ sent two of His disciples, Peter and John, to loose the ass and to prepare the passover. After the resurrection

converted, he became meet for the kingdom of heaven. Let him, whose conversation is in heaven, beware of false security; and let not him who yet loves the world, despair of salvation.

Ver. 19.—*Behold, I give you power to tread on serpents and scorpions.* Power *ἐξουσίαν*, i.e. authority. We may take the words literally, for to Adam was given dominion over every living thing. Christ then gives His disciples power over the wild animals as well as over devils. "They shall take up serpents, and if they drink any deadly thing it shall not hurt them." S. Mark xvi. 17. And so S. Paul shook off the viper which had fastened on his hand, and felt no harm. Acts xxviii. 5. Jansenius, Maldonatus, and others.

And over all the power of the enemy, δύναμιν rendered in the Vulgate "virtutem," whether wild animal, or poison, or Satan himself. For by all the power of the enemy we may understand every thing hostile to men.

But mystically, the passage has reference to the devils, who are described as serpents and scorpions, and called the power of the enemy, i.e. the army of Satan. S. Athanasius, Theophylact and others.

Hence Euthymius takes these serpents and scorpions as influencing the senses, or, as Bede says, "representing every kind of unclean spirit." He adds, "There is this difference between serpents which wound with their fangs, and scorpions whose sting is in their tail, that the serpents signify men or spirits raging openly, scorpions signify them plotting in secret. Thus by the serpent which deceived Eve, we must understand the devil in the serpent's form. See Gen. chap. iii.

Ver. 20.—*Notwithstanding in this rejoice not, that the spirits are subject unto you.* He does not forbid them altogether from rejoicing in that the spirits were subject unto them, for this was a lawful joy, but he exhorts them to rejoice rather at their election to eternal life.

1. Because power over the devils is a grace given to the Church, and sometimes bestowed upon the unworthy, as Judas. S. Matt. vii 22. But predestination brings men into favour with God, and ends in everlasting happiness.
2. Because, as Euthymius says, "The one joy is productive of pride and vainglory, but the other of good works, and a desire to please God."
3. Again, because the casting out of devils and the working of miracles is due to the power of God, and is independent of human merit. But they whose names are written in heaven, at some time present or future are made meet for so great a reward. Bede.
4. Lastly, because to cast out devils affects others, but it is for our own profit that our names are written in heaven. Theophylact.

Are written in heaven, "in the book of life," not by pen and ink, says Titus,

heaven. The Greek word *πεσόντα* is in the past tense, and should therefore be translated as in the Arabic, “fallen.” The whole passage, therefore, may be rendered thus, “Wonder not, O My disciples, that through My name ye have cast out devils; for I long since cast out of heaven Lucifer and his angels, because of their pride and discontent. But beware lest ye give way to pride, because the devils are subject unto you, and lest ye also for this cause incur a like punishment.” So S. Jerome, and all the Fathers.

But very appropriately is Lucifer compared to lightning.

1. Because by the brilliancy of lightning is very aptly shown the pre-eminence and fiery nature of Lucifer.
2. And also his excessive power to do hurt. For as the lightning shatters the hardest rock, so Satan overpowers all opposition.
3. Because of the shortness of his reign. For as the flash is quickly gone, so the dominion of Satan lasts but for this life, which is but as a moment compared with eternity. Hence, figuratively, lightning, is an emblem of this world’s glory. For as it flashes, and is quickly gone, “so passes away the glory of this world.” Furthermore, as the brilliant lightning loses itself in the earth, so Lucifer, a bright angel, became through pride a foul fiend, and thus pride makes the best of men to become devils, whilst humility makes angels of the worst. See Isa. xiv. ii. “Thy pomp is brought down to the grave, the worm is spread under thee, and the worms cover thee.”
4. Because of his outward appearance, “for he transforms himself into an angel of light,” 2 Cor. xi. 14.

The full meaning of this verse is as follows:—I, saith Christ, as God saw the fall of Satan when he was cast out from heaven, and in like manner, I now, as the Son of man, see him cast out of the temples in which he was worshipped, because I teach, and in My name ye also teach, the nations to break up their idols and to worship God alone. Hence, as I cast him out of heaven, so now I deprive him of his power over men.

“How art thou fallen, O Lucifer, son of the morning. How is the light which was in thee become darkness.” See Isa. xiv. 12.

Moraliter. S. Bernard, in his sermon, on 1 Cor. iii. 12, says, “There is no security in heaven or in paradise, much less in the world. In heaven the angels fell in the very presence of God; in the garden of Eden, Adam; in the world, Judas, a disciple of Christ. I have said this, that no man lull himself into false security because ‘a place is holy ground.’ For it is not the place which sanctifies the men, but the men who sanctify the place.”

Mystically. S. Jerome, Ps. cxxiv. 8, says, “Many earthly things became heavenly, and many heavenly things earthly.” The traitor Judas was offered heaven, but chose earth. The apostle Paul, when persecuting the Church, was the enemy of Christ; but

Cleophas and a companion went to Emmaus. In like manner we find Peter and John often associated together: they run both to the sepulchre, they go up together to pray at the ninth hour, and both are sent to Samaria by the apostles.

So Paul and Barnabas were separated for the work of the Holy Spirit; Silas and Judas, surnamed Barsabas, sent to Antioch; and Paul and Silas to Syria; and according to the universal belief of the Church, Enoch and Elias will re-appear in the time of Antichrist as witnesses to the truth.

Figuratively. S. Gregory (*hom. 17. in Evang.*) says, The Lord sent His disciples two by two to preach, because the precepts of charity are two, the love of God and the love of our neighbour, and charity cannot exist without at least two, and thereby he silently suggests to us that he who has not love to another ought not to undertake the office of preaching.

So Origen. It seems from the word of God to be an ancient custom, that two should be associated in His service. For God led Israel out of Egypt by the hands of Moses and Aaron. Joshua and Caleb also united together to appease the people. Hence a brother aided by a brother is as a fortified city. So two by two the animals entered into the ark, unclean by natural generation, but cleansed by the sacrament of the Church, by the spiritual grace attendant on the preaching of the disciples. Gloss.

Into every city and place, whither He Himself would come. Mystically signifying, as S. Gregory says, that the Lord Himself attends on His preachers. For the words of the preacher persuade men of the truth, and make their hearts ready to be the abiding place of Christ. Hence Isaiah, chap. xl. 3, says, “Prepare ye the way of the Lord, make straight a highway for our God.” And the Psalmist, “Make a way for Him who ascendeth upon the west, the Lord is His name.” Ps. lxxvii. 5, Douay version.

Ver. 2.—*The harvest truly is great, but the labourers are few.* See S. Matt ix. 37.

Ver. 3.—*Go your ways: behold, I send you forth as lambs among wolves.* That by your innocent and holy lives, through the power of My grace working in you, you may change the wolf into the lamb, *i.e.*, convert evil men from the error of their way. Fear not, therefore, for under My protection no harm can befall you. For, as S. Ambrose says, “the good Shepherd takes care that the wolves do His flock no harm.”

Ver. 4.—*Carry neither purse* (provide neither gold, nor silver, nor brass in your purse, S. Matt. x.) *nor scrip.* Neither purse for money, nor scrip for food; for the Shepherd will supply both if needful. He commands them to look to Him who sent them forth for the necessaries of life. Euthymius. For the preacher ought to have such trust in God, that although unprovided

with the expenses of their present life, he should be convinced that they will not fail him; lest whilst his mind is taken up with things temporal, he should be less mindful of things eternal. S. Gregory. See S. Matt. x. For Christ here gives to the seventy disciples the same commands which He before gave to His twelve apostles.

And salute no man by the way. Do not turn aside to salute your friends or to commune with your acquaintances, but, avoid all such delays, and devote yourselves entirely to the preaching of My gospel. SS. Augustine, Ambrose, Gregory and others

But on the other hand, Euthymius says, Christ means not that His disciples should uncourteously refuse a passing salutation. He only forbids those formal greetings, which are hindrances to the ministry, and causes of offence. So writes S. Ambrose, who here alludes to the command of Elijah, "If thou meet any man, salute him not; and if any salute thee, answer him now again" (2 Kings iv. 29): a command given lest Gehazi might enter into converse with some one by the way, and thus be forgetful of the duty he was sent to perform.

Ver. 7.—For the labourer is worthy of his hire. By hire we must understand not money or its equivalent, but food and nourishment. For the preaching of the kingdom of heaven is above price. Hence S. Augustine says on Ps. ciii.: What do they receive? They bestow spiritual gifts, they receive carnal; they give gold, they receive that which is worthless. Therefore it is clear that the apostles should live by the gospel, and that their hearers were bound by every law, natural and divine, to support them. They were forbidden then to carry either purse or scrip, because God put it into the hearts of those that attended on their teaching to provide for all their wants. For S. Gregory says (*Hom. 17*), He who forbids us to carry scrip or purse, ordains that we should live of the gospel. Because it is fitting that we should receive earthly things from those to whom we offer heavenly rewards. And again, Christ shows why He bade His disciples carry neither scrip nor purse, not because these things are unneeded, but in order to teach that it was the duty of those to whom they were sent to supply them. S. Augustine, *De Consent. Evang. lib. ii.*

Ver. 16.—He that heareth you heareth Me; and he that despiseth you despiseth Me. For you are my apostles, and ambassadors. And he who despises an envoy despises the monarch who sent him. Therefore we ought to regard the commands of our religious superiors as if they issued from the mouth of Christ Himself. Hence Bernard (*de Præcepto*), Whatever God, or man speaking in the place of God, enjoins, that—unless contrary to the known will of the Almighty—must be looked upon as a divine command. And again, We must render to those whom God has put over us, in all things lawful, the same obedience as we would render to God. See further S. Matt. x. and xi.

Ver. 17.—And the seventy returned with joy (great joy, Syriac), saying, Lord, even the devils are subject to us through Thy name. They as much as say, We have not only healed the sick according to Thy word, ver. 9; but have even cast out devils through the power of Thy name. See, says Theophylact, their humility, for they say through Thy name, not by our own power or virtue. Yet a certain amount of vain glorying

seems to have crept in unawares, because Christ had chosen them in preference to others to work such wonders; but their offence was a venial one, such as the Master would soon absolve.

Ver. 18.—And He said unto them, I beheld Satan as lightning fall from heaven. Like lightning.

1. Unexpectedly: because as the lightning bursts forth unexpectedly from a tranquil sky, so were the devils suddenly cast down from heaven.
2. Violently, by the power of Michael and his angels, Rev. xii. 7.
3. Swiftly, in a moment of time.
4. Openly, in the presence of all the inhabitants of heaven.

Christ took example from the lightning to show how great and swift was the fall of Satan. Euthymius. Many think that Christ here speaks literally of the fall of Satan from heaven, *i.e.* from the power of which he possessed over the world before the coming of the Saviour.

Ye tell me no new thing, O my disciples, for when I sent you forth I saw the devil deprived of power, falling as it were from heaven, and about to be yet more discomfited by your ministry. Christ saith this as if to magnify the power which He had given to the disciples. See how mighty a foe is subject to you through My name. So Nazianzen, S. Basil, and well-nigh all the Fathers.

Hear Theophylact. Some understand by the word heaven the honour and glory which Satan possessed, for before the coming of Christ he was worshipped as a god.

Euthymius also: Before the incarnation Satan was had in honour, and exercised kingly power, but he fell, not from heaven, because he had already fallen from it, but from all his glory and power when Christ was made man. So also Vatablus: When I sent you forth to preach I saw, saith Christ, that the power of Satan would be broken. "For" says S. Cyril, "Satan then fell from the heights of power to the extreme of weakness." He was venerated by men before the coming of Christ. He is now trodden under by the feet of the faithful.

Hence it is written, "I give you power to tread upon serpents."

But this allusion to the fall of Satan is mystical and symbolical rather than literal. Literally Christ speaks of Satan's fall from heaven, *i.e.* of the time when he and his angels were cast into the abyss, because through pride he sought to make himself equal with God, or because, as others think, he endeavoured to hinder the purpose of God in the incarnation of Christ.

Because, therefore, he envied the Divinity of Christ, he was cast out of