

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO ST. MATTHEW

Saint Matthew, one of the twelve Apostles, who from being a publican, that is, a taxgatherer, was called by our Saviour to the Apostleship: in that profession his name is Levi (Luke 5:27 and Mark 2:14). He was the first of the Evangelists that wrote the Gospel, and that in Hebrew or Syro-Chaldaic which the Jews in Palestine spoke at that time. The original is not now extant; but as it was translated in the time of the Apostles into Greek, that version was of equal authority. He wrote about six years after our Lord's Ascension.

CHAPTER I

The genealogy of Christ. He is conceived and born of a virgin.

¹ The book of the generation of Jesus Christ, the son of David, the son of Abraham.

² Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren.

³ And Judas begot Phares and Zara of Thamar. And Phares begot Eson. And Eson begot Aram.

⁴ And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon.

⁵ And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse.

⁶ And Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias.

⁷ And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa.

⁸ And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.

⁹ And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias.

¹⁰ And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias.

¹¹ And Josias begot Jechonias and his brethren in the transmigration of Babylon.

¹² And after the transmigration of

Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel.

¹³ And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

¹⁴ And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

¹⁵ And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

¹⁶ And Jacob begot Joseph the husband of Mary,^a of whom was born Jesus, who is called Christ.

¹⁷ So all the generations from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations: and from the transmigration of Babylon to Christ are fourteen generations.

¹⁸ Now the generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

¹⁹ Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

²⁰ But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary

a The Evangelist gives us rather the pedigree of St. Joseph, than that of the blessed Virgin, to conform to the custom of the Hebrews, who in their genealogies took no notice of women; but as they were near akin, the pedigree of the one sheweth that of the other.

thy wife, for that which is conceived in her, is of the Holy Ghost.

²¹ And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins.

²² Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying:

²³ Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

²⁴ And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife.

²⁵ And he knew her not till she brought forth her first born son:^a and he called his name Jesus.

CHAPTER 2

The offerings of the wise men. The flight into Egypt. The massacre of the Innocents.

¹ When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men

a From these words Helvidius and other heretics most impiously inferred that the Blessed Virgin Mary had other children besides Christ; but St. Jerome shews, by divers examples, that this expression of the Evangelist was a manner of speaking usual among the Hebrews, to denote by the word until, only what is done, without any regard to the future. Thus it is said, Genesis 8:6 and 7, that Noe sent forth a raven, which went forth, and did not return till the waters were dried up on the earth. That is, did not return any more. Also Isaias 46:4, God says: I am till you grow old. Who dare infer that God should then cease to be. Also in the first book of Machabees 5:54, And they went up to mount Zion with joy and gladness, and offered holocausts, because not one of them was slain till they had returned in peace. That is, not one was slain before or after they had returned. God saith to his divine Son: Sit on my right hand till I make thy enemies thy footstool. Shall he sit no longer after his enemies are subdued? Yea and for all eternity. St. Jerome also proves by Scripture examples, that an only begotten son, was also called firstborn, or first begotten: because according to the law, the firstborn males were to be consecrated to God; Sanctify unto me, saith the Lord, every firstborn that openeth the womb among the children of Israel, etc. Ex. 13:2.

from the East to Jerusalem,

² Saying, Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him.

³ And king Herod hearing this, was troubled, and all Jerusalem with him.

⁴ And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born.

⁵ But they said to him: In Bethlehem of Juda. For so it is written by the prophet:

⁶ And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.

⁷ Then Herod, privately calling the wise men learned diligently of them the time of the star which appeared to them;

⁸ And sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him.

⁹ Who having heard the king, went their way; and behold the star which they had seen in the East, went before them, until it came and stood over where the child was.

¹⁰ And seeing the star they rejoiced with exceeding great joy.

¹¹ And entering into the house, they found the child with Mary his mother, and falling down they adored him: and opening their treasures, they offered him gifts; gold, frankincense, and myrrh.

¹² And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

¹³ And after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

¹⁴ Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod:

¹⁵ That it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son.

16 Then Herod perceiving that he was deluded by the wise men, was exceeding angry: and sending killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremias the prophet, saying:

18 A voice in Rama was heard, lamentation and great mourning; Rachel bemoaning her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt,

20 Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child.

21 Who arose, and took the child and his mother, and came into the land of Israel.

22 But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee.

23 And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarene.

CHAPTER 3

The preaching of John. Christ is baptized.

1 And in those days cometh John the Baptist preaching in the desert of Judea.

2 And saying: Do penance:^b for the kingdom of heaven is at hand.

3 For this is he that was spoken of by Isaias the prophet, saying: A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.

4 And the same John had his garment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and

^b Paenitentiam agite (*Latin*); metanoieite (*Greek*). Which word, according to the use of the scriptures and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting, and such like penitential exercises.

wild honey.

5 Then went out to him Jerusalem and all Judea, and all the country about Jordan:

6 And were baptized by him in the Jordan, confessing their sins.

7 And seeing many of the Pharisees and Sadducees^c coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come?

8 Bring forth therefore fruit worthy of penance.

9 And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham.

10 For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire.

11 I indeed baptize you in water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Ghost and fire.

12 Whose fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into the barn; but the chaff he will burn with unquenchable fire.

13 Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.

14 But John stayed him, saying: I ought to be baptized by thee, and comest thou to me?

15 And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all justice. Then he suffered him.

16 And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him.

17 And behold a voice from heaven saying: This is my beloved Son, in whom I am well pleased.

^c These were two sects among the Jews: of which the former were for the most part notorious hypocrites; the latter, a kind of freethinkers in matters of religion.

CHAPTER 4

Christ's fast of forty days. He is tempted. He begins to preach, to call disciples to him, and to work miracles.

1 Then Jesus was led by the spirit into the desert, to be tempted by the devil.

2 And when he had fasted forty days and forty nights, afterwards he was hungry.

3 And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread.

4 Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

5 Then the devil took him up into the holy city, and set him upon the pinnacle of the temple,

6 And said to him: If thou be the Son of God, cast thyself down, for it is written: That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.

7 Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God.

8 Again the devil took him up into a very high mountain, and shewed him^a all the kingdoms of the world, and the glory of them,

9 And said to him: All these will I give thee, if falling down thou wilt adore me.

10 Then Jesus saith to him: Begone, Satan: for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve.

11 Then the devil left him; and behold angels came and ministered to him.

12 And when Jesus had heard that John was delivered up, he retired into Galilee:

13 And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and of Nephtholim;

14 That it might be fulfilled which was said by Isaias the prophet:

15 Land of Zabulon and land of

a That is, pointed out to him where each kingdom lay; and set forth in words what was most glorious and admirable in each of them. Or also set before his eyes, as it were in a large map, a lively representation of all those kingdoms.

Nephtholim, the way of the sea beyond the Jordan, Galilee of the Gentiles:

16 The people that sat in darkness, hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up.

17 From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.

18 And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers).

19 And he saith to them: Come ye after me, and I will make you to be fishers of men.

20 And they immediately leaving their nets, followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they forthwith left their nets and father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people.

24 And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and he cured them:

25 And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

CHAPTER 5

Christ's sermon upon the mount. The eight beatitudes.

1 And seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him.

2 And opening his mouth he taught them, saying:

3 Blessed are the poor in spirit:^b for

b That is, the humble; and they whose spirit is not set upon riches.

theirs is the kingdom of heaven.

⁴ Blessed are the meek: for they shall possess the land.

⁵ Blessed are they that mourn: for they shall be comforted.

⁶ Blessed are they that hunger and thirst after justice: for they shall have their fill.

⁷ Blessed are the merciful: for they shall obtain mercy.

⁸ Blessed are the clean of heart: they shall see God.

⁹ Blessed are the peacemakers: for they shall be called the children of God.

¹⁰ Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven.

¹¹ Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake:

¹² Be glad and rejoice for your reward is very great in heaven. For so they persecuted the prophets that were before you.

¹³ You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing anymore but to be cast out, and to be trodden on by men.

¹⁴ You are the light of the world. A city seated on a mountain cannot be hid.

¹⁵ Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

¹⁶ So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

¹⁷ Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil.^c

¹⁸ For amen^d I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled.

¹⁹ He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the

kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.

²⁰ For I tell you, that unless your justice abound more than that of the scribes and Pharisees,^e you shall not enter into the kingdom of heaven.

²¹ You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment.^f

²² But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca,^g shall be in danger of the council.^h And whosoever shall say, Thou fool,ⁱ shall be in danger of hell fire.^j

²³ If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee;

²⁴ Leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.

²⁵ Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

²⁶ Amen I say to thee, thou shalt not go

e The scribes were the doctors of the law of Moses: the Pharisees were a precise set of men, making profession of a more exact observance of the law: and upon that account greatly esteemed among the people.

f That is, shall deserve to be punished by that lesser tribunal among the Jews, called the Judgment, which took cognizance of such crimes.

g A word expressing great indignation or contempt.

h That is, shall deserve to be punished by the highest court of judicature, called the Council, or Sanhedrim, consisting of seventy-two persons, where the highest causes were tried and judged, which was at Jerusalem.

i This was then looked upon as a heinous injury, when uttered with contempt, spite, or malice: and therefore is here so severely condemned.

j Literally, according to the Greek, shall deserve to be cast into the Gehenna of fire. Which words our Lord made use of to express the fire and punishments of hell.

c By accomplishing all the figures and prophecies; and perfecting all that was imperfect.

d That is, assuredly of a truth. This Hebrew word, amen, is here retained by the example and authority of all the four Evangelists. It is used by our Lord as a strong asseveration, and affirmation of the truth.