among both the Hebrews and the Greek and Latin authors, as much as divine wisdom surpasses all human wisdom. For Sacred Scripture is the word of God. It is the very utterance and speech of God, by means of which God enunciates His wisdom to us, and shows us the way to virtue, salvation, and eternal happiness” (p. xix). This outlook is worthy of imitation.

Space precludes naming all the ancillary sections placed before the actual commentary on St. Matthew; here is a sampling: “Chronology of the Life and Work of Christ,” “Canons of Interpretation,” “Evangelical Counsels,” “The Miracles of Christ,” “Christ’s Oracles and Prophecies,” and “The Seven Sacraments.”

Lapide was a master linguist, who fills out his exegesis with the Church Fathers and other notable commentators. This is sound theological method. As well, Lapide’s sanctity is obvious; his Biblical insights reflect a deep interior union with the Savior. Consider the remarks on Matthew 4:17: “Christ, then, called men away from the world and from worldly desires, which are base, paltry, and fleeting, to heaven, so that they might reign in it as kings with God and the angels, completely happy and glorious for all eternity. For this is true wisdom, this our end, our goal, our good, our happiness.”

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