

woman named Martha welcomed him into her home. And she had a sister called Mary.”

74. But to this seems opposed what 1 Corinthians 5:11 says: “If any brother among you is designated to be a fornicator or avaricious . . . , with such a one do not take food.”¹¹⁸ – But this is said to the infirm, lest they be corrupted by evil contact, for Sirach 13:1 reads: “The one who has fellowship with the proud will put on pride.” Or certainly it is said of obstinate public and convicted sinners, according to what the Glossa says.¹¹⁹ For they could be crushed by the presence of Christ. This is what Jerome says: “Jesus went to a banquet of sinners, so that he might take the opportunity of teaching and proferring spiritual food to those who invited him. Finally, although he is described as frequently going to banquets, nothing is said of what he did there except that he taught. At these banquets both the humility of the Lord in going to sinners and the power of his teaching to convert sinners to repentance is demonstrated.”¹²⁰

Luke 5:30–32

¹¹⁸ Bonaventure abbreviates the text of 1 Corinthians 5:11 somewhat. My translation allows for the interpretation that Bonaventure and the Glossa will provide later. See the next note. The more common translation is: “If anyone who is called a brother is a fornicator. . . .”

¹¹⁹ QuarEd on p. 131 n. 3 quote the Glossa Ordinaria on 1 Corinthians 5:11: “The Apostle wanted that designation to be understood as leveled against someone in a judicial sentence or decree and done with integrity. For if any designation whatsoever suffices, many innocent people would be condemned, because often criminal charges are falsely brought against someone, etc.”

¹²⁰ QuarEd on p. 131 n. 4 give this as the source for Jerome’s exegesis: Book I of his commentary on Matthew 9:13.

THE REFUTATION OF THE PROUD

75. *And the Pharisees and their scribes were murmuring*, etc. In the previous verses the Evangelist dealt with Christ’s call of sinners. In this section he treats *the refutation of the proud*. For as the Apostle says in 1 Corinthians 1:27–29: “God has chosen the weak things of the world to confound the strong. And the base and despised things of the world God has chosen, and the things that are not, to bring to naught the things that are, lest any flesh should glory before him.” So *the refutation of the Pharisees*, who are proud of their own merits and condemn others, is described in this order. For first their pride *is detected*. Second, having been detected, it *is refuted*. Third, having been refuted, it *is rejected*.

76. (Verse 30). So their pride is first *detected* from the murmuring which comes from their own mouths. And this is noted where the text has: *And the Pharisees and their scribes were murmuring*, against the counsel of Wisdom in Wisdom 1:11: “Keep yourselves from murmuring, which profits nothing, and curb your tongue from detraction.” And this is what these did not do. For this reason the text adds: *Saying*:¹²¹ *Why do you eat and drink with publicans and sinners?* Because they could not carp about their own sin, they mounted a vicious verbal attack against someone else’s sin. For this is what the evil person does. Sirach 11:33 reads: “He lies in wait, turning good into evil, and puts a dark mark on another’s character.” In this the pride of the Pharisees is manifested that they did not think that they were sinners. So the Glossa has: “They sin doubly, and because they think that they are just, when they are proud, and

¹²¹ QuarEd on p. 131 n. 7 correctly mention that the Vulgate has *dicentes ad discipulos eius* (“saying to his disciples”).

that those others are guilty when they are already repentant."¹²² Thus, they are similar to that Pharisee, about whom Luke 18:11 says: "I am not like the rest of people, robbers, unjust, adulterers, or even like this publican." And therefore, the Lord says to them in Luke 16:15 below: "You are they who declare yourselves just in the sight of men and women, but God knows your hearts." Concerning such people Isaiah 65:5 has: "Depart from me. Do not come near me, because you are unclean." Because of the words and slanders of such people one must not shun the works of mercy. So 1 Maccabees 2:62 reads: "Fear not the words of a sinful man, for his glory is dung and worms." Wherefore, Jerome says: "It is indeed impossible that anyone should come to the end of life's race without suffering from the calumny of human beings. The wicked find it a consolation to carp at the life of good people, supposing the guilt for their sin to be less because of the number of sinners who commit it."¹²³

77. (Verse 31). Secondly, their pride *is refuted* by the light of the plain truth when the text continues: *Jesus answered*¹²⁴ *and said to them: It is not the healthy who need a physician, but they who are sick.* This is self-evident, for, according to what is said in Sirach 38:1, one

¹²² QuarEd on p. 131 n. 8 tell readers that this is the Glossa Interlinearis on Luke 5:30 which is taken from Book III of Rabanus Maurus' Commentary on Matthew 9:11.

¹²³ QuarEd on p. 131 n. 10 cite Jerome's Letter 54. 13 as the source for this quotation. I have modified the translation of NPNF2, Volume 6, p. 107. Throughout much of #76 Bonaventure has been playing on two meanings of the Latin *mordere/morsus*: to eat physical food; to chew on one's brothers and sisters through the teeth of calumny. It is not surprising that Bonaventure uses these two meanings at a banquet.

¹²⁴ QuarEd on p. 131 n. 11 rightly indicate that the Vulgate has *Et respondens Iesus* ("And Jesus answered").

is to "honor the physician for the need one has for him, for the Most High created him." If medicine is for sickness, then the sick person who has recourse to a physician is not to be rebuffed, nor the physician who visits the sick. But those who contest this practice are greatly to be refuted. Now Christ calls sinners *sick*, because sin makes a person sick, according to what the Psalm says: "Because my loins are filled with illusions, and there is no health in my flesh" (37:8). Of such a sick person it is said in Romans 14:1: "But accept the one who is sick¹²⁵ in faith," etc. And Romans 15:1 has: "We who are strong ought to bear the infirmities of the weak." Furthermore, he calls himself a physician, because Isaiah 53:5 says: "by his bruises we are healed." And Isaiah 61:1 reads: "The Spirit of the Lord is upon me, because the Lord has anointed me . . . to heal the contrite of heart." And Acts 10:38 has: "He went about doing good and healing all who were oppressed by the devil."

78. (Verse 32). Thirdly, pride *is rejected* by the rectitude of supernal justice, which more readily condescends to the humble sinner than to the proud righteous person. And therefore, the text has: *I have not come to call the righteous, but sinners to repentance. Righteous*, that is, those who consider themselves such. The Glossa says: "Who are confident in their own righteousness."¹²⁶ For which reason Bede comments: "He calls those *righteous*,

¹²⁵ Here I respect Bonaventure's use of parallel passages to interpret Luke 5:31. The normal translation for *infirmum in fide* is "weak in faith."

¹²⁶ QuarEd on p. 132 n. 2 call this the Glossa interlinearis. They further indicate that Bede's quotation, which occurs in Bonaventure's next sentence, comes from Book II of his commentary on Luke 5:32. See CCSL cxx, p. 123 where Bede's first words are *Sanos autem et iustos appellat eos* ("But he designates those healthy and righteous"). Bonaventure drops "healthy" and changes "designates" to "calls."

who, as Romans 10:3 says, 'are ignorant of the righteousness of God and seeking to establish their own, have not submitted to the righteousness of God. ' These take for granted righteousness from the Law, and do not seek the grace of the Gospel.' For the Lord does not come to call such people, but rather to blind them with righteous judgment. Whence John 9:39 has: "For judgment have I come into **the**¹²⁷ world, so that those who do not see may see and those who see may become blind." The Lord, however, comes to call all to repentance, because, as it is said in Romans 3:10, 12 in dependence on Psalm 13:3: "There is not one just man. . . . All have gone astray. and at the same time have become useless." So Romans 3:23 can say later: "All have sinned and have need of the glory of God." Therefore, at the beginning of his ministry he began to preach repentance as is said in Matthew 4:17. About this call to preach repentance Isaiah 22:12 has: "The Lord, God of hosts, on that day will call to weeping and mourning and baldness and to girding with sackcloth," But those who consider themselves righteous do not listen to this voice. Against them Job 9:20 has: "If I would declare myself righteous, my own mouth will condemn me. If I would present myself as innocent, he will prove me wicked." But the humble sinners heard this call. Luke 7:29–30 below says: "And when all the people and the publicans heard him, they justified the Lord, having been baptized with the baptism of John. But the Pharisees and the experts in the Law, not having been baptized by John, brought to naught God's purpose in their regard." – And so it is obvious how in this verse Christ refutes the proud. So in God's judgment they are considered worse than those they disdain.

¹²⁷ The Vulgate has *hunc* ("this").

Luke 5:33–38

THE CONSOLATION OF THE SICK

79. (Verse 33). *Now they said to him.* After the description of Christ's call of sinners and the refutation of the proud, here is joined in a third consideration *the consolation of the sick*. And it consists in this that heavy burdens and rigorous fasts are not imposed upon the disciples themselves. For this reason the subject of consolation is introduced which will guide the disciples. It is *dissonant with the severity of legal observance*, but *consonant with the graciousness of divine presence and helpful for smoothing over the rough edges of human imperfection*.

So first it is introduced as *dissonant with the severity of legal observance* in the question of the Pharisees: *Now they said to him: Why do the disciples of John often fast and make supplications? And*¹²⁸ *the disciples of the Pharisees do likewise*, etc. But it is also said in Matthew 9:14 that the disciples of John the Baptist asked this. However, as Augustine says in his book on *The Harmony of the Gospels*, there is no contradiction, for both groups asked the question.¹²⁹ Indeed, both were asking the same question, but the disciples of John wanted to learn the truth whereas the Pharisees wanted to snoop

¹²⁸ QuarEd on p. 132 n. 7 rightly remark that the Vulgate does not have *autem* ("and").

¹²⁹ QuarEd on p. 132 n. 7 give Book II, chapter 27 n. 62 as the reference to St. Augustine's *Harmony of the Gospels*. But from the little Bonaventure actually says and its similarity to the Glossa Ordinaria, it seems that these same editors in the same note are correct in giving the Glossa Ordinaria (according to Bede) on Luke 5:33 as Bonaventure's real source: "Matthew says that the disciples themselves asked this question. But it is to be understood that both asked it." See CCSL cxx, p. 124 for the text that the Glossa shortens.