

THE EPISTLE OF ST. PAUL THE APOSTLE TO THE GALATIANS

The Galatians, to whom this Epistle was written, lived between Cappadocia and Phrygia, in Asia Minor. They were Gentile Christians, and were converted by St. Paul about the year 52 A.D. His ministry among them had borne great fruit; they had been baptized, and had received the Holy Spirit; miracles worked among them had given evidence of the presence of the Spirit in their hearts. The Apostle visited them a second time, and by his exhortations confirmed them in the faith. But after his second visit St. Paul learned, by letter or by special messenger sent to him, that some Jewish teachers who had lately arrived among his new converts were teaching, contrary to his doctrines, that for salvation it was necessary to be circumcised and to observe the Mosaic rites. Furthermore, these Judaizers sought to undermine the authority of the Apostle by questioning his divine commission. They claimed that his teaching seemed to be only human and differed widely in many respects from that of Christ and of the other Apostles. They asserted that he disregarded the sacredness of the Mosaic Law and circumcision, which were an external sign of God's covenant with man, and thereby doubted the truth of the divine promises. Such were the difficulties that reached the ears of St. Paul in Ephesus; and since he was unable to be with his converts, he met the serious situation by this Epistle.

The Epistle contains a defense of his person and of his doctrine. In indignation he asserts the divine origin of his teaching and of his authority; he shows that justification is not through the Mosaic Law, but through faith in Jesus Christ, who was crucified and who rose from the dead; he concludes that consequently the Mosaic Law was something transient and not permanent, that it is not an essential part of Christianity. Nor does he fail to insist on the necessity of the evangelical virtues, especially charity, the offspring of faith.

The subject-matter of the Epistle resembles closely that of the Epistle to the Romans, and also of the Second Epistle to the Corinthians. The reason for this similarity is that these Epistles were written when the Apostle was more or less in the same frame of mind, indignant that his converts were being perverted by Pharisaic emissaries.

The Epistle was probably written at Ephesus about the year 54 A.D. It may, however, have been written somewhat later, from either Macedonia or Corinth. Its authenticity was admitted by all antiquity.

Introduction

CHAPTER 1.

Greeting. ¹ Paul, an apostle, sent not from men nor by man, but by Jesus Christ and God the Father ^a who raised him from the dead, ² and all the brethren who are with me, to the churches of Galatia. ³ Grace and peace be to you from God the Father, and from our Lord Jesus Christ, ⁴ who gave himself for our sins, that he might deliver us from the wickedness of this present world according ^b to the will of our God and Father: ⁵ to whom is glory forever and ever. Amen.

Surprise and Rebuke. ⁶ I marvel that you are so quickly deserting him* who called you to the grace of Christ, changing to another gospel; ⁷ which is not an-

other gospel, except in this respect that there are some who trouble you, and wish to pervert the gospel of Christ. ⁸ But even if we or an angel from heaven should preach a gospel to you other than that which we have preached to you, let him be anathema! ⁹ As we have said before, so now I say again: If anyone preach a gospel to you other than that which you have received, let him be anathema! ¹⁰ For am I now seeking the favor of men, or of God? Or am I seeking to please men? If I were still trying to please men, I should not be a servant of Christ.

^a Gal 1, 1ff.—^b Gal 2, 20.

^{1, 8:} Deserting him: refers to our heavenly Father. Another gospel: a different gospel, a gospel containing serious doctrinal errors.

^{1, 8:} Anathema: i.e., cursed, excluded from the kingdom of God.

I: PERSONAL DEFENSE

1. A Defense of His Apostolate

Not of Human Origin. ¹¹ For I give you to understand, brethren, that the gospel which was preached by me is not of man. ¹² For I did not receive it from man, nor was I taught it; but I received it by a revelation ^c of Jesus Christ. ¹³ For you have heard of my former manner of life in Judaism; how beyond all measure I persecuted the Church of God, and ravaged it. ¹⁴ And I advanced in Judaism above many of my contemporaries in my nation, showing much more zeal for the traditions of my fathers. ¹⁵ But when it pleased him who from my mother's womb set me apart and called me by his grace, ¹⁶ to reveal his Son in me, that I might preach him among the Gentiles, immediately, without taking counsel with ^d flesh and blood, ¹⁷ and without going up to Jerusalem to those who were appointed apostles before me, I retired into Arabia, and again returned to Damascus.

¹⁸ Then after three years I went to Jerusalem to see Peter, and I remained with him fifteen days. ¹⁹ But I saw none of the other apostles, except James, the brother of the Lord. ²⁰ Now in what I am writing to you, behold, before God, I do not lie. ²¹ Then I went into the regions of Syria and Cilicia. ²² And I was unknown by sight to the churches of Judea which were in Christ. ²³ But they had heard only that he who formerly persecuted us, now preaches the faith which once he ravaged. ²⁴ And they glorified God in me.

2. A Defense of His Gospel

CHAPTER 2.

Approved by the Apostles. ¹ Then after fourteen years I went up again to Jerusalem with Barnabas, taking also Titus along with me. ² And I went up in consequence of a revelation, and I conferred with them on the gospel which I preach among the Gentiles, but separately with the men of authority; lest perhaps I should be run-

^c Eph 3, 3.—^d Gal 2, 7.—^e Gal 2, 1.—^f Rom 2, 11; Eph 6, 9.—^g Rom 3, 20.

^{2, 4:} These false brethren contended that circumcision was necessary for salvation. Against them a definite stand was taken by the Apostles. To say upon, i.e., to find some weak points. Our liberty: i.e., freedom from the Mosaic observance. Slavery: i.e., subjection to the Law.

^{2, 16:} The works of the Law: i.e., the Mosaic code. These prescriptions by themselves had no power to save, as salvation depends on faith and grace in Christ.

ning, or had run in vain. ³ But not even Titus, who was with me, Gentile though he was, was compelled to be circumcised, ⁴ although it was urged on account of false brethren* who were brought in secretly, who slipped in to spy upon our liberty which we have in Christ Jesus, that they might bring us into slavery. ⁵ Now to these we did not yield in submission, ⁶ no, not for an hour, that the truth of the gospel might continue with you. ⁷ But from the men of authority (what they once were matters not to me; ⁸ God accepts not the person of man)—the men of authority laid no further burden on me. ⁹ On the contrary, when they saw that to me was committed the gospel for the uncircumcised, as to Peter that for the circumcised ^h (for he who worked in Peter for the apostleship of the circumcised worked also in me among the Gentiles) — ¹⁰ and when they recognized the grace that was given to me, James and Cephas and John, who were considered the pillars, gave to me and to Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcised; ¹¹ provided only that we should be mindful of the poor, the very thing I was eager to do.

Paul Reproves Peter. ¹² But when Cephas came to Antioch, I withstood him to his face, because he was deserving of blame. ¹³ For before certain persons came from James, he used to eat with the Gentiles; but when they came, he began to withdraw and to separate himself, fearing the circumcised. ¹⁴ And the rest of the Jews dissembled along with him, so that Barnabas also was led away by them into that dissimulation. ¹⁵ But when I saw that they were not walking uprightly according to the truth of the gospel, I said to Cephas before them all: If thou, though a Jew, livest like the Gentiles, and not like the Jews, how is it that thou dost compel the Gentiles to live like the Jews?

¹⁶ We are Jews by birth, and not sinners from among the Gentiles. ¹⁷ But we know that man is not justified by the works of the Law,* but by the faith of Jesus Christ. Hence we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the Law; ¹⁸ because by the works of the Law no man will be justified. ¹⁹ But if, while we are seeking to be justified in

Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? By no means. ¹⁸For if I reconstruct the things that I destroyed,* I make myself a sinner. ¹⁹For I through the Law have died to the Law that I may live to God. With Christ I am nailed to the cross.* ²⁰It is now no longer I that live, but Christ lives in me. And the life that I now live in the flesh, I live in the faith of the Son of God, who loved me and gave himself up for me. ²¹I do not cast away the grace of God. For if justice is by the Law, then Christ died in vain.

II: DOCTRINAL

1. Justification from Faith not from the Law

CHAPTER 3.

Proved from the Galatians' Experience.

¹O foolish Galatians! who has bewitched you, before whose eyes Jesus Christ has been depicted crucified? ²This only I would learn from you: Did you receive the Spirit in virtue of the works of the Law, or in virtue of hearing and believing? ³Are you so foolish that after beginning in the Spirit, you now make a finish in the flesh? ⁴Have you suffered so much in vain? if indeed it be in vain. ⁵He therefore who gives the Spirit to you, and works miracles among you, does he do it by the works of the Law, or by the message of faith? ⁶Even thus ⁶Abraham believed God, and it was credited to him as justice."

The Example of Abraham. ⁷Know therefore that the men of faith are the real sons of Abraham. ⁸And the Scripture, foreseeing that God would justify the Gentiles by faith, announced to Abraham beforehand, ⁹"In thee shall all the nations be blessed." ⁹Therefore the men of faith shall be blessed with faithful Abraham.

The Nature of the Law. ¹⁰For those who rely on the works of the Law are under a curse.* For it is written, ¹¹*Cursed is everyone who does not hold to all things that are written in the book of the Law, to perform them.* ¹¹But that by the Law no man is justified before God is evident, because ¹²"he who is just lives by faith." ¹²But the Law does not rest on faith; but, ¹³"he who does these things, shall live by them." ¹³Christ redeemed us from the curse of the Law, becoming a curse* for us; for it is written, ¹⁴*Cursed is everyone*

who hangs on a gibbet; ¹⁴that the blessing of Abraham might come to the Gentiles through Christ Jesus, that through faith we might receive the promise of the Spirit.

The Promise of God. ¹⁵Brethren (I speak after the manner of men): ¹⁶yet even a man's will, once it has been ratified, no one annuls or alters. ¹⁶The promises were made to Abraham and to his offspring. He does not say, "And to his offsprings," as of many; but as of one, "And to thy offspring," who is Christ. ¹⁷Now I mean this: The Law which was made four hundred and thirty years later does not annul the covenant which was ratified by God, so as to make the promise void.* ¹⁸For if the right to inherit be from the Law, it is no longer from a promise. But God gave it to Abraham by promise.

The Purpose of the Law. ¹⁹What then was the Law? ²⁰It was enacted on account of transgressions, being delivered by angels through a mediator, until the offspring should come to whom the promise was made. ²⁰Now there is no intermediary* where there is only one; but God is one. ²¹Is the Law then contrary to the promises of God? By no means. For if a law had been given that could give life, justice would truly be from the Law. ²²But ²³the Scripture shut up all things under sin, that by the faith of Jesus Christ the promise might be given to those who believe.

²³But before the faith came we were kept imprisoned under the Law,* shut up

¹ Gn 15, 6; Rom 4, 3; Jas 2, 23.—² Gn 12, 3.—³ Dt 27, 26.—⁴ Hb 2, 4; Rom 1, 17.—⁵ Lv 18, 5.—⁶ Mt 21, 23.—⁷ Heb 9, 17.—⁸ Rom 5, 20.—⁹ Rom 3, 9.—¹⁰ Gal 4, 3.

², 18: The things that I destroyed: i.e., the works of the Law.

², 19: The Law was intended to lead to Christ. Therefore its purpose was accomplished, and it died, or one became dead to it, when one reached Christ. By the cross Christ delivered us from the curse of the Law.

³, 1: Some Vulgate codices and the Clementine edition add, "That you should not obey the truth."

³, 10: Those who trust in an inherent sanctifying power in the works of the Law are under a curse. The Law gave no help towards keeping its mandates; and thereby multiplied sins.

³, 12: The citation from Lv 18, 5 means that he who keeps the Law shall live; but St. Paul points out that keeping the Law is impossible without some help, which the Law itself cannot give.

³, 13: Becoming a curse: i.e., Christ took on Himself all the maledictions of the Law, in order to free those under the Law. Curse: an execration, an expression or sentence of reprobation: it is used here by metonymy. The citation from Dt 21, 23, illustrates the way Christ redeemed us.

³, 17: At this time the Law was given to Moses.

³, 20: When there is a mediator, there are at least two parties.

for the faith that was to be revealed. ²⁴Therefore the Law has been our tutor unto Christ, that we might be justified by faith. ²⁵But now that faith has come, we are no longer under a tutor. ²⁶For you are all the children of God through faith in Christ Jesus. ²⁷For ²⁸all you who have been baptized into Christ, have put on Christ. ²⁸There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus. ²⁹And if you are Christ's, then you are the offspring of Abraham,* heirs according to promise.

2. Christians Live in a State of Freedom

CHAPTER 4.

Slavery and Freedom. ¹Now I say, as long as the heir is a child, he differs in no way from a slave, though he is the master of all; ²but he is under guardians and stewards until the time set by his father. ³So we too, ⁴when we were children, were enslaved under the elements of the world.* ⁴But when the fullness of time came, God sent his Son, born of a woman, born under the Law, ⁵that he might redeem ⁶those who were under the Law, that we might receive the adoption of sons. ⁶And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba, Father." ⁷So that he is no longer a slave, but a son; and if a son, an heir* also through God.

No Return to Slavery. ⁸But then indeed, not knowing God, you served those who really are not gods. ⁹But now that you have come to know God, or rather to be

¹ Rom 6, 4.—² Gal 3, 7.—³ Gal 3, 25; 5, 1.—⁴ Gal 3, 13, 26.—⁵ Gal 3, 29.—⁶ Gal 1, 7.—⁷ Gal 3, 21; 4, 9.—⁸ Gn 16, 15; 21, 2.—⁹ Gal 5, 1.—¹⁰ Is 54, 1.—¹¹ Rom 8, 9.

⁴, 3: The elements of the world: elementary principles of conduct, e.g., the religious laws of the Jews, and the various ceremonies of the heathens.

⁴, 6: Crying, "Abba, Father": i.e., the Spirit teaches us, the adopted sons of God, to cry out: "Abba, Father." The two words are used because St. Paul, writing the Greek word, wished to preface it with the very word our Lord had used in this doctrine which was of such great importance.

⁴, 10: Their feasts under the Jewish Law.

⁴, 13: Literally: "You did not despise your trial in my flesh." Physical infirmity: i.e., some bodily illness caused him to stop in Galatia, which otherwise he would have passed by.

⁴, 15: Self-congratulation: they congratulated themselves that they had had Paul with them as their teacher.

⁴, 17: They: i.e., his opponents. They would estrange you: namely, from Paul, or the Christian community.

⁴, 18: The Greek reading is: "It is good to be zealously sought after in a good thing always." St. Paul declares that anyone may take an interest in the Galatians in his absence, provided it is done from a good motive.

⁴, 21: The Greek has: "will you not listen to the Law?"

⁴, 24: By way of allegory: these characters have a higher meaning.

⁴, 25: The Old Testament, and the synagogue.

⁴, 26: The New Testament, and the Church.

known by God, how is it that you turn again to the weak and beggarly elements, which you desire to serve again? ¹⁰You are observing days and months and sea-

¹²Become like me, because I also have sons and years.* ¹¹I fear for you, lest perhaps I have labored among you in vain.

become like you, brethren, I beseech you! You have done me no wrong. ¹³And you know that on account of a physical infirmity I preached the gospel to you formerly; and though I was a trial to you in my flesh,* ¹⁴you did not reject or despise me; but you received me as an angel of God, even as Christ Jesus. ¹⁵Where then is your self-congratulation? ¹⁶For I bear you witness that, if possible, you would have plucked out your very eyes and given them to me. ¹⁶Have I then become your enemy, because I tell you the truth? ¹⁷They* court you from no good motive; ¹⁸but they would estrange you, that you may court them. ¹⁸But court the good from a good motive always,* and not only when I am present with you, ¹⁹my dear children, with whom I am in labor again, until Christ is formed in you! ²⁰But I wish I could be with you now, and change my tone, because I do not know what to make of you.

Ismael and Isaac. ²¹Tell me, you who desire to be under the Law, have you not ²²read the Law? ²²For it is written that Abraham had two sons, ²³the one by a slave-girl and the other by a free woman. ²³And the son of the slave-girl was born according to the flesh, but the son of the free woman in virtue of the promise. ²⁴This is said by way of allegory.* For these are the two covenants: one indeed from Mount Sinai, bringing forth children unto bondage,* which is Agar. ²⁵For Sinai is a mountain in Arabia, which corresponds to the present Jerusalem,* and is in slavery with her children. ²⁶But that Jerusalem which is above is free,* which is our mother. ²⁷For it is written, ²⁸*Rejoice thou barren, that dost not bear; break forth and cry, thou that dost not travail; for many are the children of the desolate, more than of her that has a husband.* ²⁸Now ²⁹we, brethren, are the children of promise, as Isaac was. ²⁹But as then he who was born according to the flesh persecuted him who was born according to the spirit, so also it is now. ³⁰But what

does the Scripture say? "Cast out the slave-girl and her son, for the son of the slave-girl shall not be heir with the son of the free woman." ³¹ Therefore, brethren, we are not children of a slave-girl, but of the free woman^d—in virtue of the freedom wherewith Christ has made us free.

III: MORAL

1. General Counsels

CHAPTER 5.

Circumcision Now Voidance of Christ.

¹ Stand fast, and do not be caught again under the yoke of slavery. ² Behold, ^a I, Paul, tell you that if you be circumcised, Christ will be of no advantage to you. ³ And I testify again to every man who has himself circumcised,^a that he is bound to observe / the whole Law. ⁴ You who would be justified in the Law are estranged from Christ; you have fallen away from grace. ⁵ For we in the Spirit wait for the hope of justice^a in virtue of faith. ⁶ For in Christ Jesus neither circumcision^a is of any avail, nor uncircumcision, but faith which works through charity.

Judgment on Seducers. ⁷ You were running well; who hindered you from obeying the truth? ⁸ This persuasion^a is not from him^b who calls you. ⁹ A little leaven^a ferments the whole mass. ¹⁰ I have confidence in you in the Lord, that you will not think otherwise; but he who disturbs you will bear the penalty,ⁱ whoever he may be. ¹¹ But I, brethren, if I still preach circumcision,^a why am I still persecuted? Then is the stumbling-block of the cross removed! ¹² Would that those who are unsettling you would mutilate^a themselves!

How Christians Should Live. ¹³ For you have been called to liberty, brethren; only do not use liberty as an occasion for sensuality,^a but by charity serve one another. ¹⁴ For the whole Law is fulfilled in one word: ^k Thou shalt love thy neighbor as thyself. ¹⁵ But if you bite and devour one another, take heed or you will be consumed by one another.^a

¹⁶ But I say: ⁱ Walk in the Spirit, and you will not fulfill the lusts of the flesh. ¹⁷ For the flesh lusts against the spirit, and the spirit against the flesh; for these are opposed^a to each other, so that you do not do what you would. ¹⁸ But if you are led by the Spirit, you are not under

the Law. ¹⁹ Now the works of the flesh are manifest, which are immorality, uncleanness, licentiousness, ²⁰ idolatry, witchcrafts, enmities, contentions, jealousies, anger, quarrels, factions, parties, ²¹ envies, murders, drunkenness, carousings, and suchlike. And concerning these I warn you, as I have warned you, that they who do such things will not attain the kingdom of God. ²² But the fruit of the Spirit is: charity, joy, peace, patience, kindness, goodness, ²³ faith, modesty, continency. Against such things there is no law.^a ²⁴ And they who belong to Christ have crucified their flesh with its passions and desires. ²⁵ If we live by the Spirit,^m by the Spirit let us also walk. ²⁶ Let us not become desirous of vainglory, provoking one another, envying one another.

2. Specific Counsels

CHAPTER 6.

Fraternal Correction. ¹ Brethren, even if a person is caught^a doing something wrong, you who are spiritual instruct such a one in a spirit of meekness, considering thyself, lest thou also be tempted. ² Bear one another's burdens, and so you will fulfill the law of Christ. ³ For if anyone thinks himself to be something, whereas he is^a nothing, he deceives himself. ⁴ But let everyone test his own work, and so he will have glory in himself only, and not in comparison with another. ⁵ For each one will bear his own burden.^a

^a Gal 21, 10.—ⁱ Gal 3, 29.—^e Acts 15, 10.—^f Gal 1, 9.—^g Gal 6, 15.—^h Gal 1, 9.—^j 1 Cor 5, 6.—^k Gal 1, 7.—^l Lv 19, 16; Mt 22, 39; Rom 13, 9.—^m 1 Pt 2, 11; 5, 25.—ⁿ Gal 5, 16.—^o 1 Cor 5, 18.

^{5, 3:} Circumcision was a public pledge to practise the whole Law.

^{5, 5:} The hope which proceeds from justice.

^{5, 8:} This persuasion: i.e., to believe that circumcision is necessary for salvation.

^{5, 9:} Bad influence will cause total ruin.

^{5, 11:} If I still preach circumcision: St. Paul here is referring to the calumny of his enemies, who said that he was still preaching the necessity of circumcision. If this were true, there is no reason why he should be persecuted; further, the cross, which was a stumbling-block to the Jews because it removed the obligation of the Law, should no longer be found such.

^{5, 12:} Mutilate: i.e., that they would make themselves eunuchs.

^{5, 13:} An occasion for sensuality: namely, to indulge the lower tendencies of the flesh.

^{5, 15:} Consumed by one another: signifies the complete ruin of their Christian community.

^{5, 17:} The reference is to the struggle of man against the weakness of his nature. He cannot without the Spirit's help do what he would.

^{5, 23:} Against such things there is no law: those who practise these virtues are not under the Mosaic Law, but under the law of Christ.

^{6, 1:} Caught: i.e., led away by passion or surprise into a fault.

^{6, 5:} His own burden: the duty imposed on each one (v 2).

Good Works. ⁶ And let him who is instructed in the word share all good things^a with his teacher. ⁷ Be not deceived, God is not mocked. ⁸ For what a man sows, that he will also reap. For he who sows in the flesh, from the flesh also will reap corruption. But he who sows in the spirit, from the spirit will reap life everlasting. ⁹ And ^a in doing good let us not grow tired; for in due time we shall reap if we do not relax. Therefore, while we have time, let us do good to all men, but especially to those who are of the household of faith.

^a 2 Thes 3, 13.—^p Gal 5, 11.—^q Gal 5, 6.

^{6, 6:} Share all good things: i.e., give him some of his temporal possessions.

^{6, 11:} He concludes the Epistle in large characters with his own hand, to impress on the Galatians the importance of what he wrote.

^{6, 12:} In the flesh: in a worldly way, not in a manner suggested by the Spirit.

^{6, 13:} Boast of your (circumcised) flesh: they would boast of having induced you to submit to circumcision.

^{6, 15:} A new creation: the supernatural state of grace transforms one's mind, heart and actions.

^{6, 16:} This rule: i.e., the teaching concerning the new creation. Israel of God: i.e., the Church. Those who have the faith are true Israelites.

^{6, 17:} The scars on St Paul's body were those inflicted in persecutions; they attested his faithfulness to Christ.

Conclusion

Summary. ¹¹ See with what large letters^a I am writing to you with my own hand! ¹² As many as wish to please in the flesh^a compel you to be circumcised simply that they may not suffer persecution^b for the cross of Christ. ¹³ For not even they who are circumcised keep the Law; but they desire you to be circumcised, that they may make a boast of your flesh.^a ¹⁴ But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. ¹⁵ For in Christ Jesus neither circumcision^a nor uncircumcision but a new creation^a is of any account.

¹⁶ And whoever follow this rule,^a peace and mercy upon them, even upon the Israel of God.

¹⁷ Henceforth let no man give me trouble, for I bear the marks^a of the Lord Jesus in my body. ¹⁸ The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

THE EPISTLE OF ST. PAUL THE APOSTLE TO THE EPHESIANS

This Epistle was written by St. Paul towards the close of his first imprisonment in Rome, in the year 63 A.D. It was brought to its destination in Asia Minor by Tychicus, who also carried with him the Epistle to the Colossians. He was accompanied by Onesimus bearing the Epistle to Philemon.

In spite of this traditional title it is uncertain to whom St. Paul originally addressed this Epistle. Either it was indeed written to the Ephesians, as was commonly believed from the end of the second century A.D. and indicated by the presence of the words "at Ephesus" (1, 1) in most MSS; or it is to be identified with the Epistle mentioned in Col 4, 16, which St. Paul wrote to the Christians of Laodicea, a town not far from Colossae and Ephesus; or, finally, it may have been written, not to any one community in particular, but as a sort of circular letter to the various Christian communities in that part of Asia Minor in which Ephesus and Colossae are situated.

Ephesus, then the chief city of western Asia Minor, had been evangelized by St. Paul about 53-56 A.D. Soon afterwards the important town of Laodicea, about a hundred miles to the east, had received Christianity from some Ephesian Christians. The great majority of converts in all this territory were from among the pagan Gentiles, Jews forming only a small minority.

Very similar in theme and language to the Epistle to the Colossians, but much more abstract, profound and systematic, this Epistle's central thought is the Church regarded as

the mystical body of Christ, through which God pours out the divine life of grace in most generous fashion to its members, the Christians, in and through its head, Jesus Christ. The spiritual, organic unity of its members with Christ and with one another is emphasized as the basic principle of the life of the mystical body. Then comes exhortation to lead the new life that befits those incorporated into the sublime unity of the mystical body.

Introduction

CHAPTER 1.

Greeting. ¹Paul, an Apostle of Jesus Christ by the will of God, to all* the saints ^awho are at Ephesus, the faithful in Christ Jesus: ²grace be to you and peace from God ^bour Father and the Lord Jesus Christ.

The Eternal Plan of the Father. ³Blessed ^cbe the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing on high in Christ. ⁴Even as he chose us in him before the foundation of the world, ^dthat we should be holy and without blemish in his sight in love. ⁵He predestined us to be adopted through Jesus Christ as his sons, ^eaccording to the purpose* of his will, ^funto the praise of the glory of his grace, with which he has favored us in his beloved ^gSon.*

Realized in the Son. ⁷In him we have redemption through his blood, the remission of sins, ^haccording to the riches of his grace. ⁸This grace has abounded beyond measure ⁱin us in all wisdom and prudence, ^jso that he may make known to us the mystery of his will ^kaccording to his good pleasure. And this his good pleasure he purposed in him ^lto be dispensed in the fullness of the times: ^mto re-establish* all things in Christ, both those in the heavens and those on the earth.

Fulfilled through the Holy Spirit. ¹¹In him, I say, ⁿin whom we also have been called by a special choice, having been predestined in the purpose of him who works all things according to the counsel of his will, ^oto contribute to the praise of his glory—we* who before hoped in Christ. ¹³And in him you too, when you had heard the word of truth, the good news of your salvation, and believed in it, were sealed with the Holy Spirit ^pof the promise, ^qwho is the pledge* of our inheritance, ^rfor a redemption of possession, for the praise of his glory.

I. DOCTRINAL

1. The Church is One with Christ

Thanksgiving and Prayer. ¹⁵Wherefore I on my part, hearing of your faith ^sin the Lord Jesus, and of your love for all the saints, ^tdo not cease to give thanks for you, ^umaking mention of you in my prayers, ^vthat the God of our Lord Jesus Christ, the Father of glory, may grant you the spirit of wisdom and revelation in deep knowledge ^wof him: ^xthe eyes of your mind being enlightened, so that you may know what is the hope of his calling, ^ywhat the riches of the glory of his inheritance in the saints, ^zand what the exceeding greatness of his power ^{aa}towards us who believe.

Its measure is the working of his mighty power, ^{ab}which he has wrought in Christ in raising him from the dead, and setting him at his right hand ^{ac}in heaven ^{ad}above every Principality* and Power and Virtue and Domination ^{ae}—in short, above every name that is named, not only in this world, but also in that which is to come. ^{af}And all things he made subject under his feet, ^{ag}and him he gave as head over all the Church, ^{ah}which indeed is his body, ^{ai}the completion of him who fills all with all.

^a Rom 1, 7; 1 Cor 1, 2; Col 1, 1.—b Col 1, 2.—c Eph 2, 6.—d Jn 15, 16; 17, 24; Rom 8, 29.—e Jn 1, 12.—f Mt 3, 17.—g Eph 2, 7; 3, 9, 15; Col 1, 14, 26.—h Col 1, 9.—i Eph 3, 9; Rom 16, 25.—j Gal 4, 4; Col 1, 16.—k Col 1, 12; Rom 8, 28.—l Eph 4, 30; Col 1, 5f.—m 2 Cor 1, 22; 5, 5.—n Col 1, 4, 9.—o Col 1, 3; Rom 1, 9.—p Col 1, 10.—q Dt 33, 3f; Col 1, 5.—r 2 Cor 13, 4; Col 1, 11.—s Ps 100 (101), 1.—t Col 1, 13; 2, 10.—u Ps 8, 6; Mt 28, 18; Col 1, 18.—v Eph 4, 10; Rom 12, 5; Col 1, 19; 1 Cor 12, 27.

1, 1: All: not in the original Greek. At Ephesus: important manuscript and patristic evidence show that these words were probably not in the original text.

1, 5: The purpose: the original Greek reads "the good pleasure." This Epistle insists repeatedly on the gratuitous character of the divine gift of redemption.

1, 6: His beloved Son: not in the original text, but gives the full implied meaning.

1, 10: To re-establish: the Greek word means rather "to sum up under one heading."

1, 12f: We... you too: the Jewish Christians... the Gentile Christians.

1, 14: The pledge: in the Greek, "the earnest," which has a much stronger meaning, as it brings out that possession of the Holy Spirit in this life is already a real, though only initial, participation in the inheritance. A redemption of possession: a redemption that gives possession, either of us to God, or of God to us.

1, 21: Principality, etc.: a classification of the angels.

CHAPTER 2.

All Brought into Christ's Life. ¹You also,* when you were dead ^aby reason of your offenses and sins, ^bwherein once you walked according to the fashion of this world, according to the prince of the ^cpower of the air about us, the prince* of the spirit which now works on the unbelievers—^dindeed, in the company of these even we, all of us, once led our lives in the desires of our flesh, doing the promptings of our flesh and of our thoughts, and were by nature ^echildren of wrath* even as the rest. ^fBut God, who is rich in mercy, by reason of his very great love wherewith he has loved us ^geven when we were dead by reason of our sins, brought us to life together with Christ* (by grace you have been saved), ^hand raised us up together, ⁱand seated us together in heaven* in Christ Jesus, ^jthat he might show in the ages to come the overflowing riches of his grace in kindness towards us in Christ Jesus. ^kFor by grace you have been saved through faith; ^land that not from yourselves, for it is the gift of God; ^mnot ⁿas the outcome of works,* lest anyone may boast. ^oFor his workmanship we are, created in Christ Jesus in good works, ^pwhich God has made ready beforehand ^qthat we may walk in them.

^a Col 1, 21; 2, 13.—b Eph 2, 12; Jn 12, 31; Col 1, 13.—c Col 2, 6.—d Lk 15, 24, 32; Rom 6, 13.—e Rom 8, 10; Phil 3, 20.—f Gal 2, 16.—g Ti 2, 14.—h 1 Cor 1, 29.—i Eph 5, 8.—j Rom 8, 4; 1 Thes 4, 13.—k Is 57, 19; Col 1, 20.—l Gal 3, 28.—m Col 2, 14; 2 Cor 5, 17.—n Col 1, 20, 22.—o Is 57, 19; Za 9, 10.—p Eph 3, 12.—q Heb 12, 22f.—r Mk 16, 16; 1s 28, 16.—s Col 2, 18.—t Pt 2, 5.—u Phil 1, 7, 13; Col 1, 24f.—v Col 1, 28.—w Col 1, 28.

2, 1: You also: i.e., the Gentile converts as distinct from the Jews, of v 3.

2, 2: The prince, etc.: Satan, the prince of demoniacal power.

2, 3: Children of wrath: deserving of God's anger.

2, 6: In heaven: literally, as in Eph 1, 3, "on high." The divine life of the Christian on earth is an initial stage of the heavenly state, since it unites him to God in the glorified Christ.

2, 9: Works: i.e., mere human effort without God's grace coming before and with it.

2, 11: "Uncircumcision": the uncircumcised Gentiles. "Circumcision": the circumcised Jews.

2, 14: The intervening wall, etc.: a concrete figure of speech signifying the Gentiles' exclusion from the religious life of the community of the Jews as God's chosen people. The metaphor is taken from the barrier in the outer court of the temple of Jerusalem, inside which the Gentiles might not proceed under penalty of death.

2, 15: The death of Christ supplanted the Old Law, which contained a strict distinction of Jew from Gentile.

2, 16: In himself: the Greek means rather "in it," i.e., in the cross.

2, 19: Citizens: the Greek is more expressive with "fellow-citizens." With the saints: another possible meaning is "of the sanctuary."

3, 1: The sentence begun here is resumed in v 14, v 2-13 being a long parenthesis characteristic of St. Paul.

3, 5: Known: in the Greek, "made known." The sons of men: those who have human nature from Adam.

Gentile and Jew United. ¹¹Wherefore, bear in mind that once you, the Gentiles in flesh, who are called "uncircumcision"* by the so-called "circumcision" ^ain flesh made by human hand—^b12 bear in mind ^cthat you were at that time without Christ, excluded as aliens from the community of Israel, and strangers to the covenants of the promise, having no hope, and without God in the world. ^dBut now in Christ Jesus you, who were once afar off, ^ehave been brought near through the blood of Christ. ^fFor he himself is our peace,* he it is who has made both one, and has broken down the intervening wall* of the enclosure, the enmity, in his flesh. ^gThe Law of the commandments expressed in decrees ^hhe has made void,* that of the two he might create in himself one new man, and make peace ⁱand reconcile both ^jin one body to God by the cross, having slain the enmity in himself.* ^k17 And coming, he announced the good tidings of peace to you who were afar off,* and of peace to those who were near; ^l18 because through him we both have access ^min one Spirit to the Father. ⁿ19 Therefore, you are now no longer strangers and foreigners, but you are citizens* with the saints and members ^oof God's household: ^p20 you are built upon the foundation* of the apostles and prophets with Christ Jesus himself as the chief corner stone. ^q21 In him the whole structure is closely fitted together ^rand grows into a temple holy in the Lord; ^s22 in him you too are being built together into a dwelling place for God ^tin the Spirit.

2. Paul's Commission to Preach the Mystery

CHAPTER 3.

Paul Instructed. ¹For this reason, I, Paul, the prisoner of Christ Jesus for the sake of you, ^athe Gentiles—^b2 for I suppose you have heard of the dispensation of the grace of God that was given to me in your regard; ^c3 how that by revelation was made known to me the mystery,* as I have written above in brief; ^d4 and so by reading you can perceive how well versed I am in the mystery of Christ, ^ethat mystery ^fwhich in other ages was not known* to the sons of men, as now it has been revealed to his holy apostles and prophets in the Spirit: ^g6 namely, that the Gentiles are joint heirs, and fellow-members

of the same body,* and joint partakers of the promise in Christ Jesus through the gospel.

Assigned to Preach to the Gentiles. ⁷ Of that gospel I was made a minister ¹ by the gift of God's grace, which was given to me in accordance with the working of his power. ⁸ Yes, to me,* the very least of all saints, there was given this grace, to announce among the Gentiles the good tidings of the unfathomable riches of Christ, ⁹ and to enlighten all men as to what is the dispensation of the mystery ² which has been hidden from eternity in God, who created all things; ¹⁰ in order that through the Church ³ there be made known* to the Principalities and the Powers in the heavens the manifold wisdom of God ¹¹ according to the eternal purpose* which he accomplished in Christ Jesus our Lord. ¹² In him we have assurance and confident access ⁴ through faith in him. ¹³ Therefore I pray you not to be disheartened at my tribulations for you, ⁵ for they are your glory.

3. A Prayer for His Readers

¹⁴ For this reason I bend my knees to the Father of our Lord Jesus Christ,* ¹⁵ from whom all fatherhood* in heaven and on earth receives its name, ¹⁶ that he may grant you from his glorious riches to be strengthened ² with power through his Spirit unto the progress of the inner man;* ¹⁷ and to have Christ dwelling through faith in your hearts: ³ so that, being rooted and grounded in love, ¹⁸ you may be able to comprehend ⁶ with all the saints what is the breadth* and length and height and depth, ¹⁹ and to know Christ's love which surpasses* knowledge, ⁴ in order that you may be filled unto all the fullness of God.

²⁰ Now, to him who is able to accomplish all things* in a measure far beyond what we ask or conceive, in keeping with the power ⁴ that is at work in us—²¹ to him be glory in the Church and in Christ Jesus down through all the ages of time without end. Amen.

II: MORAL

1. For Christians in General

CHAPTER 4.

Unity in the Mystical Body. ¹ I therefore, the prisoner in the Lord, exhort you ² to walk in a manner worthy of the call-

ing with which you were called, ² with all humility and meekness, with patience, bearing with one another in love, ³ careful ⁴ to preserve the unity of the Spirit in the bond of peace: ⁴ one body and one Spirit, ⁵ even as you were called in one hope of your calling; ⁵ one ¹ Lord, one faith, one Baptism; ⁶ one ¹ God and Father of all, who is above all, and throughout all, and in us all.*

Diversity of Graces. ⁷ But ⁴ to each one of us grace was given according to the measure of Christ's bestowal. ⁸ Thus it* says, ¹ *Ascending on high, he led away captives; he gave gifts to men.* ⁹ Now this, "he ascended," what does it mean but that he also first* descended into the lower parts of the earth? ¹⁰ He who descended, he it is who ascended also above all the heavens, that he might fill all things. ¹¹ And he himself gave some men as ² apostles, and some as prophets, others again as evangelists, and others as pastors and teachers, ¹² in order to perfect the saints for a work of ministry,* for building up the body of Christ,* ¹³ until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, ¹⁴ to the mature measure of the fullness of Christ. ¹⁵ And this he has done ⁵ that we may be now no

¹ Col 1, 25, 26.—u 1 Cor 15, 9f; Gal 1, 16.—v Rom 16, 25; Col 1, 26f.—w 1 Pt 1, 12; Rom 11, 33; Col 1, 26.—x Heb 4, 16; Rom 5, 2.—y Col 1, 24.—z Eph 6, 10; Col 1, 11.—a Jn 14, 23; Col 1, 23; 2, 7.—b Col 2, 2.—c Col 2, 3.—d Rom 6, 25f; Col 1, 29.—e Col 1, 10.—f Col 3, 12.—g Col 3, 14f.—h Rom 12, 5.—i 1 Cor 6, 6.—j 1 Cor 12, 6.—k Rom 12, 3, 6; 1 Cor 12, 11.—l Ps 67 (68), 19; Col 2, 15.—m 1 Cor 12, 28.—n 1 Pt 2, 5; 2 Tm 3, 17.—o Col 1, 28.—p 1 Cor 14, 20; Heb 13, 5.

3, 6: The same body: the one mystical body of Christ, which is a central idea of this Epistle.

3, 10: There be made known: in the Greek, "there be made known now."

3, 11: Purpose: literally, "the purpose of the ages," i.e., embracing and foreordaining all stages of human history.

3, 14: Of our Lord Jesus Christ: not in the original Greek.

3, 15: Fatherhood: the Greek word means rather "family." Receives its name: i.e., derives its manifest being and nature.

3, 16: The inner man: human nature inasmuch as inclined to God in spite of original sin.

3, 18: The breadth, etc.: probably the Apostle speaks of the mystery of the Redeemer and His unfathomable riches. Cf Eph 3, 4, 9.

3, 19: Knowledge: human knowledge. Fullness of God: that plenitude of perfection of which God is the source and which He communicates to the saints.

3, 20: All things, etc.: in the Greek, "far beyond all that we ask," etc.

4, 5: In us all: the Greek omits us.

4, 8: It: the Holy Scripture. The quotation is from Ps 67 (68), 19, but somewhat freely worded by St. Paul to fit the present application. St. Paul is thinking of the triumphant Ascension of our Lord, who distributes His gifts to men.

4, 9: First: not in the best Greek MSS, but clarifies the meaning. The lower parts of the earth: this earth as opposed to heaven.

4, 12: The body of Christ: the mystical body, of which Christ is the head and the source of supernatural life.

longer children, tossed to and fro and carried about by every wind of doctrine devised in the wickedness* of men, in craftiness, according to the wiles of error. ¹⁵ Rather are we to practise the truth in love, and so grow up in all things in him who is the ² head, Christ. ¹⁶ For from him the whole body (being closely joined and knit together through every joint of the system ³ according to the functioning in due measure of each single part)* derives its increase to the building up of itself in love.

Change of Self. ¹⁷ This, ⁴ therefore, I say and testify in the Lord, that henceforward you are not to walk as the Gentiles walk in the futility of their mind, ¹⁸ having their understanding clouded in darkness, ¹ estranged from the life of God through the ignorance that is in them, because of the blindness* of their heart. ¹⁹ For they have given themselves up in despair* to sensuality, greedily practising every kind ² of uncleanness. ²⁰ But you have not so learned Christ—²¹ for surely you have heard of him* and have been taught in him (as truth is in Jesus) ²² that as regards your former manner of life you are ³ to put off the old man,* which is being corrupted through its deceptive lusts. ²³ But ⁴ be renewed in the spirit of your mind,* ²⁴ and put on the new man,*

¹ Eph 5, 23; Col 1, 18.—e Col 2, 19.—f Rom 1, 21; Col 2, 4, 6.—i Col 1, 21; 1 Pt 1, 14.—j Col 3, 5.—k Rom 8, 13; Col 3, 9; Gal 6, 8.—l Rom 12, 2.—m Za 6, 16; Col 3, 9.—n Ps 4, 5.—o 1 Thes 4, 11.—p Eph 5, 4; Col 3, 16; 4, 5.—q Col 3, 8.—r Mt 6, 14; Col 3, 12f.—s Mt 5, 48; Col 3, 12.—t Ps 39 (40), 7; Ex 29, 18.—u Col 3, 5.—g Col 3, 8.—h 1 Cor 6, 9; Gal 5, 21.—i Rom 1, 18; Col 2, 4, 8.—j Lk 16, 8; Jn 12, 35.—k Rom 1, 26.—l Jn 3, 20f.

4, 14: Wickedness: the Greek means rather "deceit."

4, 18: This is a description of the spiritual organization of the mystical body for distributing from Christ through its various members its life of divine love.

7, 18: The blindness: the Greek word taken literally means "callousness"; hence, hardness, moral blindness of the heart, i.e., of the mind.

4, 19: In despair: the Greek word usually means "without feeling" (especially of pain); hence, morally insensible to the evil of sin.

4, 21: You have heard of him: i.e., in the teachers He sent.

4, 22: The old man: human nature under the domination of sin.

4, 23: The spirit of your mind: spirit here seems to mean, not the Holy Spirit nor yet grace in itself, but that interior and higher aspect of the mind by which it is open to the influence of grace, in contrast to the futility of the Gentiles' mind spoken of in v 17.

4, 24: The new man: human nature restored by grace and obedient to the Holy Spirit.

4, 26: The quotation is from Ps 4, 5. Even in just anger one must be careful not to sin by excess.

4, 30: The day of redemption: the last day, when redemption will be completed.

5, 2: Loved us: in Greek, "loved you."

5, 10: To God: the Greek has "to the Lord."

5, 11-14: Doing good is one of the best means of exposing the ugliness of evil deeds.

which has been created according to God in justice and holiness of truth.

Vices to be Avoided. ²⁵ Wherefore, ¹ put away lying and speak truth each one with his neighbor, because we are members of one another. ²⁶ "Be angry and ² do not sin"; ³ do not let the sun go down upon your anger: ²⁷ do not give place to the devil. ²⁸ He who was wont to steal, let him steal no longer, but rather let him labor, working with his hands at what is good, ² that he may have something to share with him who suffers need. ²⁹ Let ⁴ no ill speech proceed from your mouth, but whatever is good for supplying what fits the current necessity, that it may give grace to the hearers. ³⁰ And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.* ³¹ Let ⁵ all bitterness, and wrath, and indignation, and clamor, and reviling, be removed from you, along with all malice. ³² On the contrary, ⁶ be kind to one another, and merciful, generously forgiving one another, as also God in Christ has generously forgiven you.

CHAPTER 5.

¹ Be you, therefore, imitators of God,* ² as very dear children ² and ³ walk in love, as Christ also loved us* and delivered himself up for us an offering and a sacrifice to God to ascend in fragrant odor.

³ But ⁴ immorality and every uncleanness or covetousness, let it not even be named among you, as becomes saints; ⁴ or obscenity or foolish talk or scurrility, which are out of place;* but rather thanksgiving.

⁵ For know this and understand, that no fornicator, or unclean person, or covetous one (for that is idolatry) has any inheritance ⁶ in the kingdom of Christ and God.

⁶ Let ¹ no one lead you astray with empty words; for because of these things the wrath of God comes upon the children of disobedience. ⁷ Do not, then, become partakers with them. ⁸ For you were once darkness,* but now you are light in the Lord. Walk, then, as children of light ⁹ (for the fruit of the light is in all goodness and justice and truth), ¹⁰ testing ² what is well pleasing to God;* ¹¹ and have no fellowship with the unfruitful works of darkness, but rather expose them.* ¹² For of the things that are done by them in secret it is shameful even to speak; ¹³ but all the things that are exposed are made manifest by the light: ¹ for all that is made

manifest is light. ¹⁴ Thus it says, *"Awake, sleeper, and arise from among the dead, and Christ will enlighten thee."* ¹⁵ See to it therefore, brethren, ¹⁶ that you walk with care: ¹⁷ not as unwise ¹⁸ but as wise, making the most of your time, because the days are evil. ¹⁹ Therefore, ²⁰ do not become foolish, but understand what the will of the Lord is. ²¹ And do not be drunk with wine, for in that is debauchery; ²² but be filled with the Spirit, ²³ speaking to one another in psalms and hymns and spiritual songs, ²⁴ singing and making melody in your hearts to the Lord, ²⁵ giving thanks always ²⁶ for all things in the name of our Lord Jesus Christ to God the Father.

2. The Christian Home

The Wife and the Husband. ²¹ Be subject to one another ²² in the fear of Christ. ²³ Let ²⁴ wives be subject to their husbands as to the Lord; ²⁵ because ²⁶ a husband is head of the wife, just as Christ is head of the Church, being himself savior of the body. ²⁷ But just as the Church is subject to Christ, so also let wives be to their husbands in all things.

²⁸ Husbands, ²⁹ love your wives, just as Christ also loved the Church, and delivered himself up for her, ³⁰ that he might sanctify her, ³¹ cleansing her in the bath of water ³² by means of the word; ³³ in order that he might present to himself the Church in all her glory, not having spot or wrinkle or any such thing, but that she might be holy ³⁴ and without blemish. ³⁵ Even thus ought husbands also to love their wives as their own bodies. ³⁶ He who loves his own wife, loves himself. For no one ever hated his own flesh; on the contrary he nourishes and cherishes it, as Christ also does the Church ³⁷ (because ³⁸ we are members of his body, made from his flesh and from his bones ³⁹). ⁴⁰ For this cause a man shall leave his father and mother, and cleave to his wife; and the two shall become one flesh. ⁴¹ This is a great mystery—I mean in reference to Christ and to the Church. ⁴² However, let each one of you also love his wife just as he loves himself; and let the wife respect her husband.

CHAPTER 6.

Children, Parents, Slaves and Masters.

¹ Children, ² obey your parents in the Lord, for that is right. ³ "Honor thy father and thy mother" ⁴—such is the first com-

mandment with a promise—⁵ "that ⁶ it may be well with thee, and that thou mayest be long-lived upon the earth."

⁷ And you, fathers, ⁸ do not provoke your children to anger, but rear them in the discipline and admonition of the Lord.

⁹ Slaves, ¹⁰ obey your masters ¹¹ according to the flesh, ¹² with fear and trembling in the sincerity of your heart, as you would Christ: ¹³ not serving to the eye as pleasers of men, but as slaves of Christ, doing the will of God from your heart, ¹⁴ giving your service with good will as to the Lord and not to men, ¹⁵ in the knowledge that whatever good each does, the same he will receive back from the Lord, ¹⁶ whether he is slave or freeman.

¹⁷ And you, masters, ¹⁸ do the same ¹⁹ towards them, and give up threatening, knowing that their Lord who is also your Lord is in heaven, and that with him there is no respect of persons.

3. The Christian Warfare

The Armor of God. ¹⁰ For the rest, brethren, be strengthened ¹¹ in the Lord and in the might of his power. ¹² Put on the armor of God, that you may be able to stand against the wiles ¹³ of the devil. ¹⁴ For our wrestling is not against flesh and blood, but against the ¹⁵ Principalities and the Powers, against the world-rulers of this darkness, against the spiritual forces of wickedness on high. ¹⁶ Therefore take

¹⁷ the shield of truth, ¹⁸ and the helmet of salvation, ¹⁹ and the sword of the Spirit, which is the word of God; ²⁰ and take the shield of faith, ²¹ and the helmet of the word of God, ²² and the sword of the Spirit, which is the word of God. ²³ And take the shield of faith, ²⁴ and the helmet of the word of God, ²⁵ and the sword of the Spirit, which is the word of God.

²⁶ Stand in the truth, ²⁷ and take the shield of faith, ²⁸ and the helmet of the word of God, ²⁹ and the sword of the Spirit, which is the word of God.

³⁰ And take the shield of faith, ³¹ and the helmet of the word of God, ³² and the sword of the Spirit, which is the word of God.

³³ And take the shield of faith, ³⁴ and the helmet of the word of God, ³⁵ and the sword of the Spirit, which is the word of God.

³⁶ And take the shield of faith, ³⁷ and the helmet of the word of God, ³⁸ and the sword of the Spirit, which is the word of God.

³⁹ And take the shield of faith, ⁴⁰ and the helmet of the word of God, ⁴¹ and the sword of the Spirit, which is the word of God.

⁴² And take the shield of faith, ⁴³ and the helmet of the word of God, ⁴⁴ and the sword of the Spirit, which is the word of God.

up the armor of God, that you may be able to resist in the evil day, ² and stand ³ in all things perfect. ⁴ Stand, therefore, having girded your loins with truth, and having put on the breastplate of justice, ⁵ and having your feet shod with the readiness ⁶ of the ⁷ gospel of peace, ⁸ in all things taking up the shield of faith, ⁹ with which you may be able to quench all the fiery darts of the most wicked one. ¹⁰ And take unto you the helmet of salvation ¹¹ and the sword of the spirit, that is, the word of God.

Assiduous Prayer. ¹⁸ With all prayer ¹⁹ and supplication pray at all times in the

¹ Is 11, 5; 59, 17; Lk 12, 55; 1 Thes 5, 8; 1 Pt 1, 14.—² Is 52, 7; 40, 5.—³ 1 Pt 5, 9.—⁴ Is 59, 17; 1 Thes 5, 8.—⁵ Mt 26, 41; Col 4, 2.—⁶ Col 4, 3; 2 Thes 3, 1; Acts 4, 29.—⁷ 2 Cor 5, 20; Col 4, 4.—⁸ Acts 20, 4; Col 4, 7; 2 Tim 4, 12.—⁹ Col 4, 7.—¹⁰ 1 Pt 1, 8.

^{9, 13} Stand: i.e., stand victorious and unshaken. In all things perfect: in the Greek, "having accomplished all things."

^{6, 19} Readiness: that prompt vigilance which is provided by the gospel to win a victorious peace.

^{6, 19} Open my mouth: either when Paul prepares to deliver his solemn message, or when God enables him to do so.

THE EPISTLE OF ST. PAUL

THE APOSTLE TO THE PHILIPPIANS

The church of Philippi was St. Paul's first foundation on European soil. The vision of a man of Macedonia calling for aid brought the Apostle, St. Timothy and their comrades from Asia into Europe. In Acts (16, 11-40) St. Luke narrates the conversions at Philippi, the cure of a girl possessed by a demon, the Apostle's imprisonment, his release and departure from that city.

On at least two other occasions Philippi had the joy of welcoming its beloved Apostle. The people were deeply attached to St. Paul, helping him by alms in his missionary work; and Paul's special affection for them manifests itself in this Epistle. He hopes to be able to visit them soon.

The occasion of its composition can be gathered from the Epistle. Learning that St. Paul had been cast into prison, the church at Philippi, in order to assist him, sent Epaphroditus with a sum of money and with instructions to remain beside the Apostle as his companion and servant. While thus employed, Epaphroditus fell sick and nearly died. Upon his recovery, St. Paul decided to send him back to Philippi. The Epistle expresses gratitude to the church for its gift and commends the service rendered by Epaphroditus.

At the same time Paul takes the opportunity of exhorting the faithful to compose their dissensions, and he warns them against Jewish converts who wished to make Old Testament practices obligatory for Christians.

No one but St. Paul could have composed such a letter. It was written from Rome in the year 63 A.D.

Spirit, and therein be vigilant in all perseverance and supplication for all the saints—¹⁹ and for me, that when I open my mouth, ²⁰ utterance may be granted to me fearlessly to make known the mystery ²¹ of the gospel, ²² for which I am an ambassador in chains; ²³ so that therein I may dare to speak as I ought.

Conclusion

²¹ But that you too may know my circumstances and what I am doing, Tychicus, ²² our dearest brother and faithful minister in the Lord, will tell you everything. ²³ Him I have sent to you for this very purpose, that you may learn our circumstances, ²⁴ and that he may comfort your hearts.

²⁵ Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. ²⁶ Grace be with all those who have a love unfeigned ²⁷ for our Lord Jesus Christ. Amen.

Introduction

CHAPTER 1.

Greeting. ¹ Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus that are at Philippi, with the bishops ² and deacons; ³ grace be to you, and peace from God our Father, ⁴ and from the Lord Jesus Christ.

Thanksgiving and Prayer. ⁵ I give thanks to my God in all my remembrance of you, ⁶ always in all my prayers making supplications for you all with joy, ⁷ because of your association with me in spreading the gospel ⁸ of Christ from the first day until now. ⁹ I am convinced of this, ¹⁰ that he who has begun a good work in you will bring it to perfection until the day of Christ Jesus. ¹¹ And I have the right to feel so about you all, because I have you in my heart, all of you, alike in my chains and in the defense and confirmation of the gospel, as sharers in my joy. ¹² For God is my witness how I long for you all in the heart ¹³ of Christ Jesus. ¹⁴ And this I pray, that your charity may more and more abound in knowledge and all discernment, ¹⁵ so that ¹⁶ you may approve the better things, that you may be upright and without offense unto the day of Christ, ¹⁷ filled ¹⁸ with the fruit of justice, through Jesus Christ, to the glory and praise of God.

I: PERSONAL NEWS

Propagation of the Gospel. ¹² Now I wish you to know, brethren, ¹³ that my experiences have turned out rather for the advancement of the gospel, ¹⁴ so that ¹⁵ the chains ¹⁶ I bear for the sake of Christ have become manifest as such throughout the praetorium and in all other places. ¹⁷ And the greater number of the brethren in the Lord, gaining courage from my chains, have dared to speak the word of God more freely and without fear. ¹⁸ Some indeed preach Christ even out of envy and contentiousness, but some also out of good will. ¹⁹ Some proclaim Christ out of love since they know I am appointed for the defense of the gospel; ²⁰ but some out of contentiousness, not sincerely, thinking to stir up affliction for me in my chains. ²¹ But what of it? Provided only that in every way, whether in pretense ²² or in truth, Christ is being proclaimed; ²³ in this I rejoice, yes and I shall rejoice. ²⁴ For I know that this will

turn out for my ¹ salvation, thanks to your prayer and the assistance of the Spirit of Jesus Christ, ²⁰ in accord with my eager longing and hope that in nothing I shall be put to shame, but that with complete assurance now as at all times Christ will be glorified in my body, ²¹ whether through life or through death.

Sentiments of St. Paul. ²¹ For to me to live is Christ ²² and to die is gain. ²³ But if to live in the flesh is my lot, this means for me fruitful labor, and I do not know which to choose. ²⁴ Indeed I am hard pressed from both sides ²⁵—desiring to depart and to be with Christ, ²⁶ a lot by far the better; ²⁷ yet to stay on in the flesh is necessary for your sake. ²⁸ And with this conviction I know that I shall stay on and continue with you all for your progress and joy in the faith, ²⁹ that your rejoicing in my regard may abound in Christ Jesus through my coming to you again.

II: EXHORTATION

Firmness. ²⁷ Only ²⁸ "let your lives" be worthy of the gospel of Christ; so that, whether I come and see you, or remain absent, I may hear about you, that you are steadfast in one spirit, with one mind striving together for the faith of the gospel. ²⁹ Do not be terrified in any way by the adversaries; ³⁰ for this is to them a

a. 1. Tm 2, 1, 8.—b. Rom 1, 7.—c. 1 Cor 1, 6-8.—d. Rom 12, 18; Heb 5, 14.—e. Eph 5, 9; Jn 15, 8.—f. 2 Tm 2, 9; Eph 6, 20.—g. Eph 3, 1.—h. Phil 2, 17.—i. Jb 13, 16.—j. 1 Pt 4, 15.—k. Gal 2, 20.—l. Rom 1, 13.—m. 3 Ks 19, 4; 2 Cor 5, 8.—n. Col 1, 10; 1 Thes 2, 12.—o. 2 Thes 1, 5-7.

1, 5a: The gospel: the preaching of Christ's doctrine, not the written Gospels. In the Greek it is clear that St. Paul refers to what they have done for the propagation of the faith. The Philippians had supported the first missionaries and had sent money to St. Paul. Cf Phil 4, 10-20 and Acts 16, 15.

1, 6: Day of Christ Jesus: the Second Coming of Christ at the end of the world to judge all men.

1, 7: Sharers in my joy: the Greek has "sharers of my grace." For Paul his imprisonment is a divine favor.

1, 8: Heart: the Latin and Greek words refer to the internal organs as the heart, lungs and liver, which were considered the seat of thought and affection. "Heart" is the best present-day English equivalent.

1, 13: Chains, etc.: all perceive that Paul is imprisoned not as a criminal but for bearing witness to Christ. Praetorium: the word can mean either the imperial palace or the praetorian guard in whose custody St. Paul is. Here the Apostle refers to the soldiers.

1, 17: Affliction for me in my chains: they suppose their success in preaching will diminish Paul's renown and thus embitter his imprisonment.

1, 18: In pretense: some used the gospel as an excuse for furthering their own ambitions. In truth: they preach Christ without any selfish motives.

1, 23: Hard pressed from both sides: the two desires are a wise crushing his heart.

1, 27: Your lives: the Greek text means "be worthy citizens." Our commonwealth is in heaven. Cf Phil 3, 20. We are fellow-citizens of the saints. Cf Eph 2, 19.

reason for ¹ destruction, but to you for salvation, and that from God. ²⁹ For ³⁰ you have been given the favor on Christ's behalf—not only to believe in him but also to suffer for him, ³¹ while engaged in the same ³² struggle in which you have seen me and now have heard of me.

CHAPTER 2.

Unity and Humility. ¹ If, therefore, there is any comfort in Christ, any encouragement from charity, any fellowship in the Spirit, any feelings of mercy, ² fill up my joy by thinking alike, having the same charity, with one soul and one mind. ³ Do ⁴ nothing out of contentiousness or out of vainglory, but in humility let each one regard the others as his superiors, ⁵ each one looking not ⁶ to his own interests but to those of others.

⁵ Have this mind in you which was also in Christ Jesus, ⁶ who though he was by nature ⁷ God, ⁸ did not consider being equal to God a thing to be clung to, ⁹ but emptied himself, ¹⁰ taking the nature of a slave and being made like unto men. ¹¹ And appearing in the form of man, ¹² he humbled himself, ¹³ becoming obedient to death, even to death on a cross. ¹⁴ Therefore ¹⁵ God also has exalted him and has bestowed upon him the name that is above every name, ¹⁶ so that at ¹⁷ the name of Jesus every knee should bend of those in heaven, on earth and under the earth, ¹⁸ and every tongue should confess ¹⁹ that the Lord Jesus Christ is in the glory ²⁰ of God the Father.

p. Acts 5, 41; Mt 5, 10-12.—q. Acts 16, 22.—r. Gal 5, 25; Rom 12, 10.—s. 1 Cor 10, 24, 33; 13, 5; 14, 22.—t. Jn 1, 11; 17, 5; Gal 1, 27; 3, 5.—u. 1s 53, 3; 2 Cor 8, 9; Heb 2, 14, 17.—v. Heb 5, 8; 12, 2.—w. Eph 1, 21.—x. 1s 45, 23f; Jn 5, 20; As 5, 13.—y. Rom 10, 9.—z. Jn 15, 5; 2 Cor 3, 5; 1 Thes 2, 13.—a. Mt 16, 16; Dt 32, 3.—b. 1s 49, 4.—c. Rom 13, 16; 2 Tm 4, 6.—d. 1 Cor 4, 17; 16, 18.—e. 1 Cor 13, 5.—f. Phil 1, 23.—g. Phil 4, 18.—h. 1 Cor 16, 16.

1, 28: Reason for: the Greek has "sign" or "proof."

2, 6: By nature: literally "by form" in the Greek and Latin. A thing to be clung to: literally "rapine," "robbery." The Latin could mean "usurpation" but this translation would not bring out so well the doctrine of humility.

2, 7: Emptied himself: not by surrendering the divine nature, which is impossible, but by foregoing the glory attached to it.

2, 11: In the glory: the Vulgate reading suggests that both Persons enjoy equal glory. The Greek reads "Jesus Christ is Lord to the glory of God the Father"; confessing the Son's divinity redounds to the Father's glory.

2, 17: Made the libation: the Philippians are the priests, their faith is the sacrificial animal on the altar. Paul's life blood is poured out as a libation. Service: the Greek means divine worship.

2, 30: What was lacking: the Philippians' money gift fell short of perfection in two respects. Because of the distance of Philippi from Rome they could not place their gift in Paul's hands, nor could they serve him personally. Epaphroditus, their messenger, has supplied these deficiencies.

Fear and Joy in Serving. ¹² Wherefore, my beloved, obedient as you have always been, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling. ¹³ For ¹⁴ it is God who of his good pleasure works in you both the will and the performance. ¹⁵ Do all things without murmuring and without questioning, ¹⁶ so as to be blameless and guileless, children of God without blemish ¹⁷ in the midst of a depraved and perverse generation. For among these you shine like stars in the world, ¹⁸ holding fast the word of life to my glory against the day of Christ; because not in vain ¹⁹ have I run, neither in vain have I labored. ²⁰ But ²¹ even if I am made the libation ²² for the sacrifice and service of your faith, I joy and rejoice with you. ²³ And in the same way do you also joy and rejoice with me.

III: TIMOTHY AND EPAPHRODITUS

Timothy. ¹⁹ Now I hope in the Lord Jesus shortly to send Timothy to you, that I also may be of good cheer when I know your circumstances. ²⁰ For ²¹ I have no one so like minded who is so genuinely solicitous for you. ²² For ²³ they all seek their own interests, not those of Jesus Christ. ²⁴ But know his worth: as child serves father, so he has served with me in spreading the gospel. ²⁵ I hope then to send him to you as soon as I see how things stand with me. ²⁶ But ²⁷ I trust in the Lord that I myself also shall come to you shortly.

Epaphroditus. ²⁵ But ²⁶ I have thought it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, but for you a messenger and the minister to my need. ²⁷ For he was longing for all of you and was grieved because you had heard that he was sick. ²⁸ Yes, he was sick, almost unto death. But God had mercy on him, and not on him only but on me also, that I might not have sorrow upon sorrow. ²⁹ Therefore I send him the more speedily, in order that seeing him again you may rejoice and that I may be free from sorrow. ³⁰ Welcome him, ³¹ then, with all joy in the Lord and show honor to men like him, ³² because for the work of Christ he drew near to death, risking his life to supply what was lacking ³³ for your service to me.

IV: WARNINGS AGAINST FALSE TEACHERS

CHAPTER 3.

The Christian Spirit. ¹For the rest, my brethren, rejoice in the Lord. To write you the same things indeed is not irksome to me, but it is necessary* for you. ²Beware of *the dogs, ³beware of the evil workers, beware of the mutilation. ⁴For we are the circumcision, we who serve God in spirit, who glory in Christ Jesus and have no confidence in the flesh—⁵though I too might have confidence even in the flesh. ⁶If anyone else thinks he may have confidence in the flesh, yet more may I: ⁷circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews;* ⁸as regards the Law, a Pharisee; ⁹as regards zeal, a persecutor of the Church of God;* ¹⁰as regards the justice of the Law, leading a blameless life.

Renunciation for the Sake of Christ.

¹¹But *the things that were gain to me,* these, for the sake of Christ, I have counted loss. ¹²Nay more, I count everything loss because of the excelling knowledge of Jesus Christ, my Lord. For his sake I have suffered the loss of all things, and I count them as dung that I may gain Christ ¹³and be found in him, not having a justice of my own,* which is from the Law, but that which is from faith in Christ, the justice from God based upon faith; ¹⁴so that I may know him and the power of his resurrection* and the fellowship of his sufferings: become like to him in death, ¹⁵in the hope that somehow I may attain to the resurrection* from the dead. ¹⁶Not that I have already obtained this, or already have been made perfect,* but I press on hoping that I may lay hold of that for which Christ Jesus has laid hold of me. ¹⁷Brethren, I do not consider that I have laid hold of it already. But one thing I do: forgetting what is behind, ¹⁸I strain forward to what is before, ¹⁹I press on towards the goal, to the prize* of God's heavenly call in Christ Jesus.

²⁰Let us then, as many as are perfect,* be of this mind; and if in any point you are minded otherwise, this also God will reveal to you. ²¹Still ²²in what we have attained let us be of the same mind,* and let us also continue in this same rule.

Followers and Opponents of the Cross.

²³Brethren, be imitators of me,* and mark those who walk after the pattern you have in us. ²⁴For many walk,* of whom I have told you often and now tell you even weeping, that they are enemies of the cross* of Christ. ²⁵Their end is ruin, *their god is the belly,* their glory is in their shame, they mind the things of earth. ²⁶But our citizenship* is in heaven from which also we eagerly await a Savior,* our Lord Jesus Christ, ²⁷who ²⁸will refashion the body of our lowliness, conforming it to the body of his glory by exerting the power by which he is able also to subject all things to himself.

CHAPTER 4.

¹So then, my brethren, beloved and longed for, my joy and my crown,* stand fast thus in the Lord, beloved.

Conclusion

Concord. ²I entreat Evodia and I exhort Syntyche to be of one mind in the Lord. ³And I beseech thee also, my loyal comrade,* help them, for they have toiled with me in the gospel, as have Clement and the rest of my fellow-workers whose names are in the *book of life.

Peace and Joy in the Lord. ⁴Rejoice in the Lord *always; again I say, rejoice. ⁵

⁶Ap 22, 13; 2 Cor 11, 13.—Rom 2, 29.—2 Cor 11, 18, 22.—1 Acts 23, 6; 26, 5.—Mt 13, 44, 46.—Rom 3, 21f.—Rom 6, 3-5; 8, 17; Gal 6, 15.—Ap 20, 4-6.—1 Tim 6, 12.—1 Cor 9, 24; 2 Tim 4, 7.—Gal 6, 16.—1 Cor 11, 1; 1 Pt 5, 3.—1 Cor 1, 17, 20; Gal 6, 12.—Rom 16, 18.—Eph 2, 6; Col 3, 17; Heb 12, 22.—1 Cor 15, 43-55; Rom 8, 29.—2 Cor 1, 14; 1 Thes 2, 19f.—Ap 3, 5; 20, 15; 21, 27; Ex 32, 32; Ps 68 (69) 29; Lk 16, 20.—2 Cor 13, 11.

^{3, 1:} Necessary: the Greek text reads "salutary" or "a safeguard." The Greek can mean: "I do not hesitate to write . . ."

^{3, 2:} Dogs: false teachers. The Jews of the time applied this epithet to the goddess and to Gentiles. Mutilation: circumcision.

^{3, 3:} Hebrew of Hebrews: referring perhaps not to racial descent only but to language and customs. Paul's parents, though living among Gentiles in the Dispersion, retained their Hebrew (Aramaic) language and customs.

^{3, 6:} Church of God: the Greek text omits "of God."

^{3, 7:} All his former advantages would indeed be disadvantages if he relied on them.

^{3, 15:} Perfect: i.e., mature, not infants but adults in the faith. Cf 1 Cor 2, 6.

^{3, 16:} Let us be of the same mind: not in the Greek text; probably a gloss.

^{3, 18:} Enemies of the cross: some commentators understand St. Paul to speak of Judaizers, who considered their justification and sanctity as coming not solely from the merits of Christ's death but partly from their own action independently of Christ's merits. Others think the Apostle is speaking of unspiritual Christians in general.

^{3, 19:} Their god is the belly: they are slaves of their grosser appetites.

^{3, 20:} Our citizenship: the Greek text reads "commonwealth."

^{4, 3:} Loyal comrade: not identified. Some take Synzyge (comrade) as a proper name and understand "Synzyge, rightly so called."

Let your moderation* be known to all men.* The Lord is near. ⁶Have no anxiety, but in every prayer and supplication with thanksgiving let your petitions* be made known to God. ⁷And may the peace of God which surpasses all understanding guard your hearts and your minds in Christ Jesus.

⁸For the rest, brethren, ⁹whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything worthy of praise, think upon these things. ¹⁰And what you have learned and received and heard and seen in me, ¹¹these things practise. And the God of peace will be with you.

Their Gift. ¹²I have rejoiced in the Lord greatly that now at last your concern for me has revived. Indeed you were always concerned, but lacked opportunity.

¹³Not that I speak because I was in want. ¹⁴For I have learned to be self-suf-

¹² 2 Cor 10, 1.—Mt 6, 25-34; 1 Pt 5, 7; Jn 14, 27; Col 3, 15.—Rom 12, 17.—1 Thes 4, 1; 1 Cor 14, 33.—1 Tim 6, 8; 2 Cor 11, 9.—2 Cor 6, 10; 11, 27; 1 Cor 4, 11.—2 Cor 12, 10; 2 Tim 4, 17.—2 Cor 11, 9.—1 Cor 11, 18; Ex 29, 18; Ex 20, 41; Eph 5, 2.—1 Phil 1, 13.

^{4, 5:} Moderation: the Greek signifies forbearance, a willingness to waive one's rights.

^{4, 15:} Went into partnership: St. Paul here uses a business term, the figure running through v 18.

^{4, 22:} Those of Caesar's household: not members of the imperial family or relatives of the emperor, but officials of the court, which would include freedmen and slaves.

THE EPISTLE OF ST. PAUL THE APOSTLE TO THE COLOSSIANS

During Paul's stay at Ephesus from about 53 to 56 A.D. (Acts 19, 1-20, 2), the message of the Gospel was carried inland by his zealous converts. Among these was Epaphras, who evangelized the towns of Colossae, Laodicea and Hierapolis (4, 12f), situated in the valley of the Lycus River little more than a hundred miles east of Ephesus. The Apostle took a personal interest in the work of his disciple (2, 1). A few years later, while he was being detained at Rome for trial before Caesar, he had news of the Colossians through Epaphras. Though the report of the evangelist was, on the whole, favorable (1, 4-8; 2, 5f), he saw dangerous tendencies in the young Christian community. Self-appointed teachers claimed for angels a very high place of honor (2, 18f), and boasted of a deeper knowledge of Christianity, insisting on Judaic observances (2, 16) and a false asceticism (2, 20-23). Concerned lest his work be destroyed, Epaphras had come to Rome to seek help from Paul.

Paul met the danger by sending (63 A.D.) a letter to Colossae, borne by Tychicus (4, 7-9). To counter the errors he set forth in clear terms the true doctrine concerning

facing in whatever circumstances I am. ¹²I know how to live humbly and I know how to live in abundance (I have been schooled to every place and every condition*), to be filled and to be hungry, to have abundance and to suffer want. ¹³I can do all things* in him who strengthens me. ¹⁴Still, you have done well by sharing in my affliction. ¹⁵But, Philipians, you yourselves also know that in the first days of the gospel, when I left Macedonia, no church went into partnership* with me in the matter of giving and receiving* but you only.

¹⁶For even in Thessalonica, you sent once and twice something for my need. ¹⁷Not that I am eager for the gift, but I am eager for the profit* accumulating to your account. ¹⁸I have all and more than enough. I am fully supplied now that I have received from Epaphroditus what you have sent, a sweet odor,* an acceptable sacrifice, well pleasing to God. ¹⁹But may my God supply your every need according to his riches in glory in Christ Jesus. ²⁰Now to our God and Father be glory for endless ages. Amen.

Farewell. ²¹Greet every saint in Christ Jesus. ²²The brethren with me here greet you. All the saints greet you, ²³especially those of Caesar's household.* ²⁴The grace of our Lord Jesus Christ be with your spirit. Amen.

Christ, our Redeemer, head of the mystical body, the Church (1, 15—2, 3), and drew up rules for an ideal Christian life (3, 5—4, 6). Between these positive sections, the Apostle inserted a vigorous condemnation of the false teachings (2, 4—3, 4). Because of the emphatic statement of Christ's divinity that they contain, the first two chapters of the letter are of great doctrinal importance.

The Epistle to the Colossians bears a remarkable resemblance to the Epistle to the Ephesians. Most of the words and phrases of this shorter letter are met with in the other also. Written at the same time, both were addressed to communities of Jewish and pagan converts, struggling in like circumstances to maintain the purity of their faith. The two Epistles should be read and studied together.

Introduction

CHAPTER 1.

Greeting. ¹ Paul, an Apostle of Jesus Christ by the will of God, and our brother Timothy, ² to the brethren in Colossae, holy and faithful in Christ Jesus: grace be to you and peace from God our Father.

Thanksgiving. ³ We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, ⁴ for we have heard of your faith in Christ Jesus and of the love that you bear towards all the saints ⁵ because of the hope that is laid up for you in heaven. Of that hope you have heard in the word of the gospel truth ⁶ which has reached you, even as it is in the whole world, both bearing fruit and growing; just as it does among you since the day that you heard and recognized the grace of God in truth. ⁷ Thus you learned from our most dear fellow-servant Epaphras. ⁸ He is a faithful minister of Christ Jesus in your behalf; ⁹ and it was he who made known to us your love in the Spirit.

Prayer for Their Progress. ⁹ This is why we too have been praying for you unceasingly, since the day we heard this, and asking that you may be filled with knowledge of his will, in all spiritual wisdom and understanding. ¹⁰ May you walk worthily of God and please him in all things, bearing fruit in every good work and growing in the knowledge of God. ¹¹ May you be completely strengthened through his glorious power unto perfect patience and long-suffering; joyfully ¹² rendering thanks to the Father, who has made us worthy to share the lot of the saints in light. ¹³ He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, ¹⁴ in whom we have our redemption, the remission of our sins.

I: THE PRE-EMINENCE OF CHRIST

God, Creator, Head. ¹⁵ He is the image of the invisible God,* the firstborn of every creature. ¹⁶ For in him ⁴ were created all things in the heavens and on the earth, things visible and things invisible, whether Thrones, or Dominations, or Principalities, or Powers.* All things have been created through and unto him, ¹⁷ and he is before all creatures, and in him all things hold together. ¹⁸ Again, he is the head of his body, the Church; ⁶ he, who is the beginning, the firstborn from the dead, that in all things he may have the first place. ¹⁹ For it has pleased God the Father that in him all his fullness should dwell, ²⁰ and that through him he should reconcile to himself all things, whether on the earth or in the heavens, making peace through the blood of his cross.

Conciliator. ²¹ You yourselves were at one time estranged and enemies in mind through your evil works. ²² But now he has reconciled you in his body of flesh through his death, to present you holy and undefiled and irreproachable before him. ²³ Only you must remain firmly founded in the faith and steadfast and not withdrawing from the hope of the

a In 1, 3.—b 1 Cor 15, 20; Ap 1, 5.

1, 7: Together with Col 2, 1 and Col 4, 12, these words make it almost certain that St. Paul had not preached at Colossae. However, he knew some of the Colossians personally from having met them at Ephesus. Cf. note on Philm 1.

1, 15-20: Christ's pre-eminence is asserted from the viewpoint of His divine nature (15-17) and of His work as Redeemer (18-20). The image of the Father, he is "true God of true God": "the only-begotten of the Father" (Jn 1, 14). He occupies the privileged position of the firstborn (Heb 1, 4-15). All created things, even the angels, were made by Him out of nothing, and He maintains them in existence. As God-Man He redeemed us by shedding His blood for us on the cross. He is the source (beginning) of the new life of grace in us, firstborn of "the new creation." (Cf. Gal 6, 15; 2 Cor 5, 17). The head of the mystical body, the Church, is Christ; angels are not His equals as mediators between God and mankind (cf. Col 2, 10, 19).

1, 18: Thrones, Dominations, Principalities, Powers: here used of both good and bad angels. The last two names are applied to angels in Col 2, 10 and to demons in Col 2, 15.

gospel which you have heard. It has been preached to every creature under heaven; and of it I, Paul, have become a minister.

Center of Preaching. ²⁴ I rejoice now in the sufferings I bear for your sake; and what is lacking of the sufferings of Christ* I fill up in my flesh for his body, which is the Church; ²⁵ whose minister I have become in virtue of the office that God has given me in your regard. For I am to preach the word of God fully—²⁶ the mystery which has been hidden for ages and generations, but now is clearly shown to his saints. ²⁷ To them God willed to make known how rich in glory is this mystery among the Gentiles—Christ in you, your hope of glory! ²⁸ Him we preach, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. ²⁹ At this, too, I work and strive, according to the power which he mightily exerts in me.*

CHAPTER 2.

¹ For I wish you to know what great concern I have for you and for the Laodiceans and for all who have not seen me in the flesh; ² that their hearts may be comforted, and they themselves well equipped in charity and in all the riches of complete understanding, so as to know

a 1 Cor 5, 3.—b Eph 2, 1.—c Mt 24, 4.
1, 24: What is lacking of the sufferings of Christ: St. Paul means, according to many interpreters, the sufferings endured by our Lord during His life on earth. Though these sufferings have infinite value to satisfy for the sins of men, they have to be applied to individual souls. The labor of the Apostle contributes to this. According to a more probable view, St. Paul calls his own sufferings the tribulations of Christ because of his intimate union with the Savior in the mystical body.

1, 29: Or, "according to his strength which is mightily stirred within me."

2, 2: There is some support for the reading: "... the mystery of God, that is, Christ ... in whom ..."

2, 3: Only the Son can impart true knowledge concerning God the Father (Jn 1, 18). Those who pretend to have received further revelations, derived from sources other than Christ (Col 2, 4, 8, 16-23), are false teachers.

2, 8: Doctores: the Greek reads, "carries you away." The elements of the world: a term used in the syncretistic worship practised in Asia Minor, signifying the demons whom the heathens in their superstition held to be in control of the four elements and the heavenly bodies.

2, 9-15: St. Paul adduces three points against the false teachings: (1) Christ is superior to the angels: for in Him the divine nature is incarnate (vv 9f); through Him, not through angels, we may become "partakers of the divine nature" (2 Pt 1, 4). (2) Our sins are forgiven, not through the agency of angels, but in our receiving at Baptism a spiritual circumcision (vv 11-13). (3) Through His death on the cross Christ brought to an end the rule of Satan and his hosts over the world (vv 14f).

2, 16-23: There is no need, then, for outworn and abrogated Judaic rites (vv 16f), or for the ascetical practices carried out in connection with the superstitious worship of evil spirits (vv 18-23). Indeed, such observances, inspired by vain pride, end in sinful catering to the sensual appetite.

the mystery of God the Father of Christ Jesus,* ³ in whom are hidden all the treasures of wisdom* and knowledge.

II: WARNINGS AGAINST FALSE TEACHERS

A General Admonition. ⁴ Now I say this so that no one may deceive you by persuasive words. ⁵ For though I am absent in body, yet in spirit I am with you, rejoicing at the sight of your orderly array and the steadfastness of your faith in Christ. ⁶ Therefore, as you have received Jesus Christ our Lord, so walk in him; ⁷ be rooted in him and built up on him, and strengthened in the faith, as you also have learnt, rendering thanks abundantly.

Speculative Errors. ⁸ See to it that no one deceives* you by philosophy and vain deceit, according to human traditions, according to the elements of the world and not according to Christ. ⁹ For in him dwells all the fullness of the Godhead bodily, ¹⁰ and in him who is the head of every Principality and Power you have received of that fullness. ¹¹ In him, too, you have been circumcised with a circumcision not wrought by hand, but through putting off the body of the flesh, a circumcision which is of Christ. ¹² For you were buried together with him in Baptism, and in him also rose again through faith in the working of God who raised him from the dead. ¹³ And ⁴ you, when you were dead by reason of your sins and the uncircumcision of your flesh, he brought to life along with him, forgiving you all your sins, ¹⁴ cancelling the decree against us, which was hostile to us. Indeed, he has taken it completely away, nailing it to the cross. ¹⁵ Disarming the Principalities and Powers, he displayed them openly, leading them away in triumph by force of it.

Erroneous Practices. ¹⁶ Let no one, then, call you to account for what you eat or drink or in regard to a festival or a new moon or a Sabbath.* ¹⁷ These are a shadow of things to come, but the substance is of Christ. ¹⁸ Let no one cheat you who takes pleasure in self-abasement and worship of the angels, and enters vainly into what he has not seen, puffed up by his mere human mind. ¹⁹ Such a one is not united to the head, from whom the whole body, supplied and built up by joints and ligaments, attains a growth that is of God.

²⁰ If you have died with Christ to the elements of the world, why, as if still living in the world, do you lay down the rules: ²¹ "Do not touch; nor taste; nor handle!" — ²² things that must all perish in their very use? In this you follow "the precepts and doctrines of men," ²³ which, to be sure, "have a show of wisdom in superstition and self-abasement and hard treatment of the body, but are not to be held in esteem, and lead to the full gratification of the flesh."

CHAPTER 3.

Mystical Death and Resurrection. ¹ Therefore, if you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. ² Mind the things that are above, not the things that are on earth. ³ For you have died and your life is hidden with Christ in God. ⁴ When Christ, your life, shall appear, then you too will appear with him in glory.

III: THE IDEAL CHRISTIAN LIFE IN THE WORLD

Renounce Vices. ⁵ Therefore mortify your members, which are on earth: immorality, uncleanness, lust, evil desire and covetousness* (which is a form of idol-worship). ⁶ Because of these things the wrath of God comes upon the unbelievers, ⁷ and you yourselves once walked in them when they were your life. ⁸ But now do you also put them all away: anger, wrath, malice, abusive language and foul-mouthed utterances. ⁹ Do not lie to one another. Strip off the old man with his deeds ¹⁰ and put on the new, one that is being renewed unto perfect knowledge "according to the image of his Creator." ¹¹ Here there is not "Gentile and Jew," "circumcised and uncircumcised," "Barbarian and Scythian," "slave and freeman";* but Christ is all things and in all.

Practise Virtues. ¹² Put on therefore, as God's chosen ones, holy and beloved, a heart of mercy,^b kindness, humility, meekness, patience. ¹³ Bear with one another and forgive one another, if anyone has a grievance against any other; even as the Lord has forgiven you, so also do you forgive.^c ¹⁴ But above all these things have charity, which is the bond of perfection. ¹⁵ And may the peace of Christ reign in your hearts; unto that peace, indeed, you were called in one body. Show your-

selves thankful. ¹⁶ Let the word of Christ dwell in you abundantly: in all wisdom teach and admonish one another by psalms, hymns and spiritual songs, singing in your hearts to God by his grace. ¹⁷ Whatever you do in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

The Christian Family. ¹⁸ *Wives, be subject to your husbands, as is becoming in the Lord. ¹⁹ Husbands, love your wives and do not be bitter towards them. ²⁰ Children, obey your parents in all things, for that is pleasing in the Lord. ²¹ Fathers, do not provoke your children to anger, that they may not be discouraged.

Slaves and Masters. ²² Slaves, obey in all things your masters according to the flesh; not with eye-service seeking to please men, but in singleness of heart from fear of the Lord. ²³ Whatever you do, work at it from the heart as for the Lord and not for men, ²⁴ knowing that from the Lord you will receive the inheritance as your reward. Serve the Lord Christ. ²⁵ For he who does a wrong will reap the wrong he did, and there is no respect of persons.

CHAPTER 4.

¹ Masters, give your slaves what is just and fair, knowing that you too have a Master in heaven.

Prayer and Prudence. ² Be assiduous in prayer, being wakeful therein with thanksgiving. ³ At the same time pray for us also, that God may give us an opportunity for the word, to announce the mystery of Christ (for which also I am in chains), ⁴ that I may openly announce it as I ought to speak. ⁵ Walk in wisdom as regards outsiders,* making the most of your time. ⁶ Let your speech, while always attractive, be seasoned with salt, that you may know how you ought to answer each one.

¹ Eph 5, 3.—g Rom 6, 4; Eph 4, 22; Heb 12, 1: 1 Pt 2, 1: 4, 2.—h Eph 4, 11.—i 1 Cor 10, 31.—j Eph 5, 22: 1 Pt 3, 1.—k Eph 6, 1.—l Eph 6, 4.—m 7: 2, 9: 1 Pt 2, 18.—n Rom 2, 5.—o Lk 18, 1: 1 Thes 5, 17.—p Eph 6, 19: 2 Thes 3, 1.—q Eph 5, 15.

², ²³: Or, "they have, to be sure, a show of wisdom in self-made piety and humiliation and bodily chastisement, but have no merit, serving the gratification of the flesh."

³, ⁵: Covetousness is the worship of mammon (Mt 6, 4).

³, ¹¹: In the higher Christian life of grace, social and racial distinctions count for nothing.

³, ¹⁸⁻²¹: Cf notes on Eph 5, 21—6, 9.

⁴, ⁵: Like St. Paul, the Colossians must look for favorable openings to win outsiders to the faith.

Conclusion

Tychicus and Onesimus. ⁷ All my circumstances Tychicus,* our dearest brother and faithful minister and fellow-servant in the Lord, will tell you. ⁸ Him I have sent to you for this very purpose, that he may learn your circumstances and comfort your hearts.* ⁹ With him is Onesimus,* our most dear and faithful brother, who is one of you. They will tell you all that is going on here.

From Paul's Co-workers. ¹⁰ Aristarchus,* my fellow-prisoner, sends you greetings;

r 2 Tm 4, 11.

4, 7: Tychicus: cf Introduction.

4, 8: The Greek reads, "... that you may know my circumstances and that he may comfort..."

4, 9: Onesimus: cf the Epistle to Philemon.

4, 10f: Aristarchus: a Macedonian Jew from Thessalonica. He had been with St. Paul at Ephesus (Acts 19, 19) and followed him to Jerusalem and Rome (Acts 20, 4; 27, 2), where he voluntarily shared the Apostle's imprisonment in order to be able to serve him. Mark: the evangelist. Cf Acts 12, 25; 15, 37-39. The Jewish convert Jesus Justus is not named elsewhere.

4, 12f: Epaphroditus: cf Introduction. He is not to be identified with Epaphroditus (Phil 2, 25; 4, 18).

4, 14: Luke, our most dear physician: the evangelist. Demas: cf 2 Tm 4, 10.

4, 15: Like Philemon in Colossae, Nymphas in Laodicea had placed his home at the disposal of the Christians for their religious services.

4, 16: The Epistle to the Laodiceans has not been preserved. Some identify it as our canonical Epistle to the Ephesians.

4, 17: Archippus: may have been in charge of the Christians at Colossae during the absence of Epaphras. Cf Phm 2.

so does Mark, Barnabas' cousin (concerning whom you have received instructions—if he comes to you, welcome him), ¹¹ and Jesus who is called Justus. Of men circumcised, these only are my fellow-workers in the kingdom of God; they have been a comfort to me. ¹² Epaphras,* who is one of you, sends you greetings—a servant of Christ Jesus, who is ever solicitous for you in his prayers, that you may remain perfect and completely in accord with all the will of God. ¹³ Yes, I bear him witness that he labors much for you and for those who are at Laodicea and at Hierapolis. ¹⁴ Luke,* our most dear physician,* and Demas send you greetings.

A Message for the Laodiceans. ¹⁵ Greetings to the brethren who are at Laodicea and to Nymphas* and the church that is in his house. ¹⁶ And when this letter has been read among you, see that it be read in the church of the Laodiceans* also; and that you yourselves read the letter from Laodicea. ¹⁷ And say to Archippus:* "Look to the ministry which thou hast received in the Lord, that thou fulfill it."

¹⁸ I, Paul, greet you by my own hand. Remember my chains. Grace be with you. Amen.

THE FIRST EPISTLE OF ST. PAUL THE APOSTLE TO THE THESSALONIANS

St. Paul founded the church at Thessalonica during the early part of his second great missionary journey, i.e., about 51 A.D. Thessalonica, the capital of Macedonia, was a large and important city. Its population was predominantly Gentile, but Jews dwelt there in sufficient numbers to have a synagogue. Paul succeeded in converting some of the Jews and a large number of Gentiles. But his success stirred up the envy of the unbelieving Jews, who by calumny and riot compelled him to flee to Berea. From there he went to Athens and Corinth, and it was in the latter city that this letter was written.

While at Athens Paul, fearing lest the persecution which continued against the church at Thessalonica should cause his new converts to abandon the faith, sent Timothy to ascertain conditions in the church and to comfort and strengthen its members. Timothy reported to Paul at Corinth, bringing the cheering news of their constancy in the face of persecution. He likewise informed Paul that the Thessalonians required further instruction on the Second Coming of Christ, and this topic forms the main doctrinal subject of the Epistle, which was written shortly after Timothy's return from Thessalonica. The Second Epistle to the Thessalonians was written soon after the First, and these two Epistles are generally regarded as the earliest of Paul's writings.

Introduction

CHAPTER 1.

Greeting. ¹ Paul ^a and Silvanus and Timothy, to the church of the Thessalonians in God the Father and in the Lord Jesus Christ: grace be to you and peace.

Thanksgiving for Their Faith. ² We give thanks to God always for you all, continually making a remembrance of you in our prayers; ³ being mindful before God our Father of your work of faith, and labor, and charity, and your enduring hope in our Lord Jesus Christ.

⁴ We know, brethren, beloved of God, how you were chosen. ⁵ For our gospel was not delivered to you in word only, but in power* also, and in the Holy Spirit, and in much fullness, as indeed you know what manner of men we have been among you for your sakes. ⁶ And you became imitators of us and of the Lord, ^b receiving the word in great tribulation,* with joy of the Holy Spirit, ⁷ so that you became a pattern to all the believers in Macedonia and in Achaia. ⁸ For from you the word of the Lord has been spread abroad, not only in Macedonia and Achaia, but in every place your faith in God has gone forth, so that we need say nothing further. ⁹ For ^c they themselves report concerning us how we entered among you, and how you turned to God from idols, to serve the living and true God, ¹⁰ and to await from heaven Jesus, his Son,^d whom he raised from the dead, who has delivered us from the wrath to come.*

1: PAUL'S PAST RELATIONS AND PRESENT INTEREST

CHAPTER 2.

His Mission among Them. ¹ For you yourselves, brethren, know that our coming among you was not in vain.* ² But although we had previously experienced suffering and shameful treatment at Philippi,* as you know, we had confidence in our God to preach to you the gospel of God amid much anxiety. ³ For our exhortation was not from error, nor from impure motives, nor from guile. ⁴ But as approved by God to be entrusted with the gospel, so we speak not as pleasing men, but God, who proves our hearts. ⁵ For at no time have we used words of flattery, as you know, nor any pretext for

avarice, God is witness, ⁶ nor have we sought glory from men,^f neither from you nor from others. ⁷ Although as the apostles of Christ we could have claimed a position of honor among you, still while in your midst we were as children: as if a nurse were cherishing her own children, ⁸ so we in our love for you would gladly have imparted to you not only the gospel of God, but also our own souls, because you had become most dear to us.

⁹ For you remember, brethren, our labor and toil. ^a We worked night and day so as not to be a burden to any of you while we preached to you the gospel of God.* ¹⁰ You are witnesses and God also, how holy and just and blameless was our conduct towards you who have believed; ¹¹ inasmuch as you are aware of how we entreated and comforted each one of you, ^b acting towards you as a father towards his children, ¹² declaring to you that you should walk worthily of God, who called you unto his kingdom and glory.

Thanksgiving for Their Constancy. ¹³ Therefore we too give thanks to God without ceasing, because when you heard and received from us the word of God, you welcomed it not as the word of men, but, as it truly is, the word of God, who works in you who have believed. ¹⁴ For you, brethren, have become imitators of the churches of God which are in Judea in Christ Jesus, in that you also have suffered the same things from your own countrymen as they have from the Jews,* ¹⁵ who both killed the Lord Jesus and the prophets, and have persecuted us. ¹⁶ They are displeasing to God, and are hostile to all men, ¹⁶ because they hinder us from speaking to the Gentiles, that they may be saved. Thus they are always filling up the measure of their sins, for the wrath

^a Acts 15, 40; 16, 19; 17, 1, 15.—^b Acts 13, 52.—^c Acts 14, 15.—^d Acts 17, 31.—^e Acts 20, 31.—^f 1 Th 5, 41; 44.—^g Acts 20, 34.—^h Acts 26, 11.—ⁱ Acts 2, 23; 7, 52.

1, 4: How you were chosen: their call by God to the faith and the circumstances of this call. Cf v 5f.

1, 5: Miracles (in power) and an outpouring of Charismata (in the Holy Spirit) accompanied his preaching.

1, 6: In great tribulation: in spite of persecution, they joyfully accepted the faith.

1, 10: Wrath to come: eternal punishment. Cf 1 Th 5, 9; 2 Cor 1, 9.

2, 1: Not in vain: his preaching produced results. It was not ineffectual. Cf 1 Th 3, 5.

2, 2: Shameful treatment at Philippi: cf Acts 16, 22-24. Amid much anxiety: cf Acts 17, 5-10.

2, 8: Our own souls: he was prepared to sacrifice his life for them.

2, 9: Cf 2 Th 3, 8; Acts 20, 34; 1 Cor 4, 12.

2, 14: Cf Acts 17, 5-9.

of God* has come upon them to the utmost.

¹⁷ But we, brethren, being bereaved of you for a short time, in sight, not in heart, have made more than ordinary efforts to hasten* to see you, so great has been our desire. ¹⁸ For we wanted to come to you—I, Paul, more than once—but Satan hindered us.* ¹⁹ For what is our hope, or joy, or crown of glory, if not you before our Lord Jesus Christ at his coming? ²⁰ Yes, you are our glory and joy.

CHAPTER 3.

The Mission of Timothy. ¹ And so / when we could bear it no longer we decided to remain at Athens alone, ² and we sent Timothy,^a our brother and a servant of God in the gospel of Christ, to strengthen and comfort you in your faith, ³ lest any should be shaken* by these tribulations. For you yourselves know that we are appointed thereto. ⁴ Indeed / even when we were with you we used to tell you that we should suffer tribulations, as also it has come to pass, and you know. ⁵ Consequently when I could bear it no longer

¹ Acts 17, 14f.—² Acts 16, 17.—³ Acts 14, 22.—⁴ Acts 18, 5.—⁵ 2 Th 1, 3, 4.

2, 16: The wrath of God: cf 1 Th 1, 10; 5, 9. The severest kind of punishment God can inflict on the unbelieving Jews is eternal damnation. Possibly Paul also has in mind two other manifestations of God's anger towards the Jews, namely, the destruction of Jerusalem and the exclusion of the Jews as a nation from the Church. Cf Rom 11, 25-27.

2, 17: More than ordinary efforts to hasten: literally, "have hastened more abundantly."

2, 18: Satan hindered us: i.e., through evil men, whether Jews or Gentiles, who served as his agents to interfere with Paul's ministry.

2, 19: Coming: i.e., parousia. The word, used four times in 1 Th (cf 1 Th 3, 13; 4, 15; 5, 23), occurs here for the first time. Literally it means "presence," but in the New Testament it is a technical term for the Second Coming of Christ.

3, 3: Shaken: has the meaning of "unfavorably affected." We are appalled thereto: cf Acts 14, 21; 2 Th 3, 12.

3, 5: The tempter: the devil. He is also given this name in Mt 4, 3.

3, 10: More and more: literally, "more abundantly." Those things that are lacking to your faith: he wished to give them fuller instruction in the truths of Christianity. He had been obliged to leave Thessalonica before completing their instruction. Cf Acts 17, 1-10.

4, 1: To make even greater progress: literally, "to abound more."

4, 3: Immorality: Paul repeatedly warns his converts against this sin. Cf 1 Cor 5, 11; 6, 9, 13, 15-20; 1 Th 1, 10.

4, 4: Vessel: may refer to a man's body or to his wife. The first meaning seems preferable. In this sense of "body," Paul is forbidding the use of it for immorality. In the sense of "wife," two translations are given: a) acquire a wife, b) possess a wife; a) avoid sexual indulgence before marriage, b) make a proper use of marriage.

4, 6: In the matter: the Vulgate, in negotio, may also mean "in business," but the context, which is concerned with immorality, favors the translation given. Paul is here warning against sins of adultery.

4, 8: These things: this teaching.

I sent in order to know your faith, lest perhaps the tempter* might have tempted you, and our labor might come to naught.

⁶ But now that Timothy has come to us from you,* and has made known to us your faith and charity, and your kindly remembrance of us at all times, and that you long to see us just as we long to see you, ⁷ we have accordingly found comfort in you, brethren, amid all our trials and tribulations, on account of your faith; ⁸ because now we live, if you stand fast in the Lord. ⁹ For what thanks can we return to God for you for all the joy wherewith we rejoice for your sakes before our God? ¹⁰ Night and day we pray more and more* that we may see you again, and may supply those things that are lacking to your faith.

¹¹ May God our Father and our Lord Jesus direct our way unto you. ¹² And may the Lord make you to increase and abound in charity towards one another, and towards all men just as we do towards you, ¹³ that he may strengthen your hearts, blameless in holiness before God our Father, at the coming of our Lord Jesus Christ, with all his saints. Amen.

CHAPTER 4.

Exhortation to Chastity and Charity. ¹

Moreover, brethren, even as you have learned from us how you ought to walk to please God—as indeed you are walking—we beseech and exhort you in the Lord Jesus *to make even greater progress. ² For you know what precepts I have given to you by the Lord Jesus. ³ For this is the will of God, your sanctification; that you abstain from immorality;* ⁴ that every one of you learn how to possess his vessel* in holiness and honor, ⁵ not in the passion of lust like the Gentiles who do not know God; ⁶ that no one transgress and overreach his brother in the matter,* because the Lord is the avenger of all these things, as we have told you before and have testified. ⁷ For God has not called us unto uncleanness, but unto holiness. ⁸ Therefore, he who rejects these things* rejects not man but God, who has also given his Holy Spirit to us.

⁹ But concerning brotherly charity there is no need for us to write to you, *for you yourselves have learned from God to love one another. ¹⁰ For indeed you

practise it towards all the brethren all over Macedonia. But we exhort you, brethren, to make even greater progress. ¹¹ Strive to live peacefully, minding your own affairs, working with your own hands, as we charged you, ¹² so that you may walk becomingly towards outsiders, and may need nothing.

II: THE SECOND COMING OF OUR LORD

Witnessed by the Dead. ¹³ But we would not, brethren, have you ignorant concerning those who are asleep, lest you should grieve, even as others who have no hope. ¹⁴ For if we believe that Jesus died and rose again, so with him God will bring those also who have fallen asleep through Jesus. ¹⁵ For this we say to you in the word of the Lord,* that we who live, who survive until the coming of the Lord, shall not precede those who have fallen asleep. ¹⁶ For the Lord himself with cry of command,* with voice of archangel, and with trumpet of God will descend from heaven; and the dead in Christ will rise up first. ¹⁷ Then we who live, who survive, shall be caught up together with them in clouds to meet the Lord in the air, and so we shall ever be with the Lord. ¹⁸ Wherefore, comfort one another with these words.

CHAPTER 5.

Time Unknown. ¹ But of the times and seasons,* brethren, you have no need that we write to you, ² for you yourselves know well that the day of the Lord is to come as a thief in the night. ³ For when they shall say, "Peace and security," even then sudden destruction will come upon them, as birth pangs upon her who is with child, and they will not escape.

Be Always Prepared. ⁴ But you, brethren, are not in darkness, that that day* should overtake you as a thief; ⁵ for you are all children of the light and children of the day. We are not of night nor of darkness. ⁶ Therefore, let us not sleep as do the rest, but let us be wakeful and sober. ⁷ For they who sleep, sleep at night, and they who are drunk, are drunk at night. ⁸ But let us, who are of the day, be sober. ⁹ Let us put on the breastplate of faith and charity, and for a helmet the hope of salvation. ¹⁰ For God has not destined us unto wrath,* but to gain sal-

vation through our Lord Jesus Christ, ¹⁰ who died for us in order that, whether we wake or sleep, we should live together with him. ¹¹ Wherefore, comfort one another and edify one another, even as indeed you do.

Conclusion

Obedience, Patience and Charity. ¹² Now we beseech you, brethren, to appreciate those who labor among you, and who are over you *in the Lord and admonish you. ¹³ Esteem them with a more abundant love on account of their work. ¹⁴ Be at peace with them. ¹⁵ And we exhort you, brethren, reprove the irregular,* comfort the fainthearted, support the weak, be patient towards all men. ¹⁶ See that no one renders evil for evil to any man; but always strive after good towards one another and towards all men.

¹⁶ Rejoice always. ¹⁷ Pray without ceasing. ¹⁸ In all things give thanks; for this is the will of God in Christ Jesus regarding you all. ¹⁹ Do not extinguish the Spirit.* ²⁰ Do not despise prophecies.* ²¹

¹ 1 Cor 15, 20;—p 1 Cor 15, 31, 12;—q 1 Cor 15, 31;—r 1 Cor 15, 32;—s 1 Cor 12, 25; 17, 31;—t Mt 24, 36-45;—u Eph 5, 14-17; 1 Th 5, 17;—v Ps 20, 22.

^{4, 14:} After so understand the words: "we believe that." Fallen asleep through Jesus: those who find united to Jesus by grace shall share in His glorious Resurrection. There is a necessary bond between the Resurrection of Christ and that of the just. Cf 1 Cor 15, 13-16, 20f, 50-55.

^{4, 15:} In the word of the Lord: Paul's teaching on the subject of the parousia is that of Christ Himself. We who live, who survive: this does not assert or imply that the parousia will take place in the lifetime of St. Paul. We apply to the faithful, wherever they may be, who are alive at the end of the world. Those living at the Second Coming of Christ shall have no advantage over those who have died, because the living shall not go before them to glory or receive glory without them. The Thessalonians, therefore, need not grieve over the lot of the dead.

^{4, 16:} Cry of command, voice of archangel, trumpet of God: probably signify the same thing, namely, God's command to the dead to arise. Cf Mt 24, 30; Lk 21, 27; Acts 1, 11; 2 Thes 1, 7.

^{5, 1:} In v 2 Paul gives the reason why it is unnecessary for him to write to them about the time of Christ's Second Coming. When among them he had informed them that it would occur suddenly and unexpectedly. The time is uncertain because no man knows it. Cf Mt 24, 36; Mk 13, 32.

^{5, 4:} Since the day of the Lord is uncertain as to time, there remains the possibility that it may occur during the lifetime of the Thessalonians. Paul neither asserts nor implies that it will. He merely points out the practical conclusion to be drawn from this possibility. It should not terrify them, because their virtues render them ready to meet Christ. It should prompt them always to live in a state of readiness (vv 5-8). Paul's admonition is the same as that of Christ. Cf Mt 24, 44.

^{5, 9:} Wrath: cf 1 Thes 1, 10; 2, 16.

^{5, 12:} The existence of a hierarchy is indicated.

^{5, 13:} Be at peace with them: a variant reading has, "be at peace among yourselves."

^{5, 14:} The irregular: the Greek reads "idlers."

^{5, 19:} Do not extinguish the Spirit: make use of the charismatic gifts such as tongues and prophecy. Cf 1 Cor 12-14.

^{5, 20:} Prophecies: inspired instructions of those who had the gift known as prophecy.

But test all things; *hold fast that which is good. ²² Keep yourselves from every kind of evil.

Final Blessing and Greeting. ²³ And may the God of peace himself sanctify you completely, and may your spirit* and soul and body be preserved sound, blameless at the coming of our Lord Jesus

Christ. ²⁴ He who called you is faithful and will do this.

²⁵ Brethren, pray for us. ²⁶ Greet all the brethren with a holy kiss. ²⁷ I charge you by the Lord that this epistle be read to all the holy brethren. ²⁸ The grace of our Lord Jesus Christ be with you. Amen

THE SECOND EPISTLE OF ST. PAUL THE APOSTLE TO THE THESSALONIANS

The First Epistle failed to quiet the doubts and fears of the Thessalonians, and so Paul hastened to supply them with fuller information on the subject of the "parousia," or Second Coming of Christ. He informed them that the "parousia" was not at hand. It could not take place until a great apostasy occurred and Antichrist appeared. Some of the Thessalonians who were convinced that the Second Coming of Christ was at hand thought it useless to work, and consequently lived irregularly. Paul condemned this practice, and ordered the offenders to be corrected. He urged all to adhere to his teachings, whether these were given orally or in writing.

Introduction

CHAPTER 1.

Greeting. ¹ Paul and Silvanus and Timothy, to the church of the Thessalonians* in God our Father and the Lord Jesus Christ: ² grace be to you and peace from God our Father and the Lord Jesus Christ.

Their Faith and Constancy. ³ We are bound to give thanks to God always for you, brethren. It is fitting that we should, because your faith grows exceedingly and

¹ 1 Thes 1, 1;—b 1 Th 1, 10, 25; Ps 78 (79), 6;—c 1 Th 2, 10, 19, 21;—d Ps 86 (88), 8; 67 (68), 30; 1 Th 4, 8.

^{5, 21:} Test all things: they are to make certain that the gifts are genuine.

^{5, 23:} Spirit: the human soul as the principle of intelligence and will. Soul: the human soul as the principle of animal and sensitive life, hence as the seat of the affections and feelings. Spirit, soul, and body, are the terms in which Paul sums up man and his activities. Cf 1 Cor 15, 44, 46; Heb 4, 12. Consequently he prays that under the grace of God they may be wholly sanctified.

^{1, 5:} Proof: i.e., token or indication. Their persecutions and sufferings show that God will have to punish and reward in another life. Cf vv 6f.

^{1, 7:} At the revelation of the Lord Jesus: i.e., at the parousia or Second Coming of Christ. Cf Mt 24, 30f.

^{1, 8:} In flaming fire: this is a figurative description of the appearance of Christ as judge. Cf 1 Cor 3, 12-15. All who reject the gospel, whether Jews or pagans, shall be punished.

^{1, 9:} Eternal ruin: eternal damnation. Away from the face of the Lord: i.e., eternal separation from Christ. The glory of his power: i.e., eternal deprivation of the glory imparted to the just by the power of faith.

^{1, 10:} The glory of the just is reflected in Christ who obtained it for them.

your charity each one for the other increases. ⁴ And because of this we ourselves boast of you in the churches of God for your patience and faith in all your persecutions and the tribulations that you are enduring. ⁵ In this there is a proof* of the just judgment of God counting you worthy of the kingdom of God, for which also you suffer. ⁶ Indeed it is just on the part of God to repay with affliction those who afflict you, ⁷ and to give you who are afflicted rest with us at the revelation of the Lord Jesus* who will come from heaven with the angels of his power, ⁸ in *flaming fire, ⁹ to inflict punishment on those who do not know God, and who do not obey the gospel of our Lord Jesus Christ. ¹⁰ These *will be punished with eternal ruin,* away from the face of the Lord and the glory of his power, ¹¹ when on that day he shall come to be glorified in his saints,* and to be marvelled at in all those who have believed.* For our testimony before you has been believed.

Prayer for Their Glorification. ¹¹ To this end also we pray always for you, that our God may make you worthy of his calling, and may fulfill with power every good purpose and work of faith, ¹² that the name of our Lord Jesus Christ may

be glorified in you,⁶ and you in him,⁷ according to the grace of our God and the Lord Jesus Christ.

1: THE SECOND COMING OF OUR LORD CHAPTER 2.

Preludes to the Second Coming. ¹We beseech you, brethren/ by the coming of our Lord Jesus Christ and our being gathered together unto him, ²not to be hastily shaken from your right mind, nor terrified, whether by spirit,³ or by utterance, or by letter attributed to us, as though the day of the Lord were near at hand. ³Let no one deceive you in any way, for the day of the Lord will not come* unless the apostasy comes first, and the man of sin is revealed, the son of perdition, ⁴who opposes and is exalted above all that is called God, or that is worshiped, so that he sits in the temple of God* and gives himself out as if he were God. ⁵Do you not remember that when I was still with you, I used to tell you these things? ⁶And now you know what restrains him,* that he may be revealed in his proper time. ⁷For the mystery of iniquity* is already at work; ⁸provided only that he who is at present restraining it, does still restrain, until he is gotten out of the way.

⁸And then the wicked one will be revealed, ⁹whom the Lord Jesus will slay with the breath of his mouth and will destroy with the brightness of his coming.*

⁹And his coming is according ¹⁰to the working of Satan* with all power and signs and lying wonders, ¹¹and with all wicked deception to those who are perishing. For they have not received the love of truth that they might be saved. ¹²Therefore God sends* them a misleading influence that they may believe falsehood, ¹³that all may be judged who have not believed the truth, but have preferred wickedness.

Thanksgiving for Their Election. ¹³But we, brethren, beloved of God, are bound to give thanks to God always for you, because God has chosen you as first-fruits* unto salvation through the sanctification of the Spirit and belief ¹⁴of the truth. ¹⁵For this purpose he also called you by our preaching to gain the glory ¹⁶of our Lord Jesus Christ. ¹⁷So then, brethren,

stand firm, and hold the teachings* that you have learned, whether by word or by letter of ours. ¹⁶And may our Lord Jesus Christ himself and God our ¹⁷Father, who has loved us and has given us through grace everlasting consolation and good hope, ¹⁸comfort and strengthen your hearts in every good work and word.

II: EXHORTATION CHAPTER 3.

Request for Mutual Prayer. ¹In conclusion, brethren, pray for us,* that the word of the Lord may run* and be glorified even as among you, ²and that we may be delivered from troublesome and evil men; for not all men have the faith.*

³But the Lord is faithful, who will strengthen you and guard you from evil. ⁴And we have confidence in the Lord as regards you, that you both do and will do the things that we enjoin. ⁵And may the

¹ In 24, 15: 66, 5: Mail 1, 11.—f 1 Thes 4, 13.—g Acts 20, 29.—h Is 11, 4: Ap 19, 15, 20.—i Mt 24, 24: Ap 13, 11.—j 1 Thes 2, 15.—k 1 Thes 4, 7, 5.—l 1 Thes 3, 11.—m 1 Thes 5, 25.

¹, 12: All sanctification and glorification are achieved through the grace of Christ.

², 2: Spirit . . . utterance . . . letter: indicate three possible sources of their belief that the parousia is imminent. Spirit refers to some falsely claimed revelation; utterance may be a statement of Paul's which was misunderstood, or wrongly attributed to him; the letter seems to be one forged in Paul's name.

², 3: The day of the Lord will not come: these words have been inserted to complete the sentence, which in the original is elliptical. The parousia must be preceded by a great apostasy, i.e., a great religious revolt, and the advent of the man of sin, i.e., Antichrist. Son of perdition: one entirely deserving of eternal punishment.

², 4: Antichrist will be characterized by great impiety and pride. He sits in the temple of God, etc.: he will aspire to be treated as God and proclaim that he is really God. The reference to the temple should not be pressed.

², 5: What restrains him: the Thessalonians knew the obstacle. We can only conjecture what it was.

², 7: Mystery of iniquity: the evil power of which Antichrist is to be the public exponent and champion. He who is at present restraining it: the obstacle is now spoken of as a person. Some suggest that Michael the archangel and his heavenly army may be the obstacles which now prevent the appearance of Antichrist.

², 8: When Christ appears in glory, He will inflict defeat and death on Antichrist by a mere word of command.

², 9f: By the aid of Satan Antichrist will perform prodigies which men will falsely regard as miracles, and by means of which they will be led to adopt sinful practices and erroneous doctrines.

², 11: God sends: God will allow their willful rejection of truth to have its natural results of spiritual blindness, impotence and damnation. A misleading influence: or, "a delusion."

², 13: First-fruits: i.e., earliest believers in the gospel. Some MSS read: "from the beginning." That is, God called them from all eternity.

², 15: Teachings: i.e., his teachings whether given orally or in writing. Hence not all apostolic teaching was written in the books of the New Testament.

³, 1: May run: i.e., be rapidly spread. Be glorified, i.e., be held in honor.

³, 2: Cf Acts 17, 5-13 and 18, 5f for Jewish opposition to his efforts.

Lord direct your hearts into the love of God and the patience of Christ.

Against Idleness. ⁶And we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who lives irregularly,* and not according to the teaching received from us. ⁷For you yourselves know how you ought to imitate us;* for we were not unruly while with you, ⁸neither did we eat any man's bread at his cost,* but we worked night and day in labor and toil, so that we might not burden any of you. ⁹Not that we did not have the right to do

n 1 Thes 3, 4; 4, 11.—o 1 Thes 5, 14.

³, 6: Irregularly: here, as in v 11, the term refers to deliberate avoidance of work, or malingering. In 1 Thes 4, 11 and in his preaching (3, 10) Paul expressly instructed them to work and perform their daily duties.

³, 7: He refers to his own example which should have been imitated.

³, 8f: He did not insist on his right to their support, but provided for himself by the labor of his own hands. Cf 1 Thes 2, 9; Acts 18, 3; 20, 34; 1 Cor 9, 14f; 2 Cor 11, 7-13.

³, 10: Paul indicates one of the means to be used in repressing culpable idleness. Cf v 12 for another.

³, 16: In every place: a variant reading has, "in every manner."

³, 17: Thus I write: i.e., this is my handwriting. His personal signature is the sign that the letter is his.

so, but that we might make ourselves an example for you to imitate us. ¹⁰For indeed when we were with you we used to charge you:* if any man will not work, neither let him eat.* ¹¹For we have heard that some among you are living irregularly,* doing no work but busy at meddling. ¹²Now such persons we charge and exhort in the Lord Jesus Christ that they work quietly and eat their own bread.

¹³But you, brethren, do not grow tired of well-doing. ¹⁴And if anyone does not obey our word by this letter, note that man and do not associate with him, that he may be put to shame. ¹⁵Yet do not regard him as an enemy, but admonish him as a brother.

Conclusion

Final Blessing and Greeting. ¹⁶And may the Lord of peace himself give you everlasting peace in every place.* The Lord be with you all. ¹⁷I, Paul, greet you with my own hand. This is the mark in every letter. Thus I write.* ¹⁸The grace of our Lord Jesus Christ be with you all. Amen.

THE FIRST EPISTLE OF ST. PAUL THE APOSTLE TO TIMOTHY

The two Epistles to St. Timothy and the one to St. Titus are called Pastoral Epistles because they are addressed directly, not to any church as a group, but rather to its head or pastor for his guidance in the rule of the church. All three Epistles are closely connected in form and content. From earliest times these letters have been recognized as inspired and canonical by the eastern and western Fathers.

St. Timothy was of Lystra in Lycaonia, born of a Greek father and a Jewish mother (Acts 16, 1). He was educated in the assiduous reading of the Scriptures (2 Tm 3, 15). His mother Eunice and his grandmother Lois (2 Tm 1, 5), as well as Timothy himself, probably embraced the faith during St. Paul's first stay at Lystra, since they were already Christians at his return on the second missionary journey (Acts 16, 1). It was at that time that Timothy was highly recommended by the Christians and the Apostle chose him as a missionary companion. Since Timothy was uncircumcised, the Apostle performed this rite upon him to facilitate his preaching among the Jewish colonists in the regions of Phrygia (Acts 16, 3) and elsewhere. Thereafter Timothy was seldom parted from St. Paul, who employed him in some difficult and confidential missions (2 Thes 3, 1-8; 1 Cor 4, 17; 16, 10; Phil 2, 19-23; Heb 13, 23). During the first imprisonment of the Apostle at Rome, Timothy was with his master (Col 1, 1; Phlm 1; Phil 1, 1). After this imprisonment he accompanied the Apostle on his last missionary journey and was left at Ephesus to take charge of the church there (1 Tm 1, 3). The Apostle, shortly before his death, wrote Timothy to come to him before the winter (2 Tm 1, 4; 4, 9, 21). According to tradition Timothy spent the rest of his life at Ephesus as its bishop and was martyred during the winter of 97 A.D. His feast is celebrated in the Latin Church on January 24.

This first Epistle was written between Paul's liberation from the first imprisonment (63 A.D.) and his death (67 A.D.), on one of his journeys not mentioned in the Acts of the Apostles (1 Tm 1, 3; cf also 2 Tm 4, 13, 20; Tt 3, 12), since it presupposes an ec-

clesiastical hierarchy as well as false teachers at Ephesus, who were not there during the Apostle's third missionary journey (Acts 20, 29f). For these reasons Catholic authors commonly hold that the Epistle was written in 65 or 66 A.D. from Macedonia (1 Tm 1, 3).

A twofold thought is dominant in this Epistle. Timothy must energetically combat false teachers and actively engage in the work of organizing the community. The thought of the Apostle moves restlessly back and forth on these two points, since he was fully aware from his own experience of the dangers that threatened.

Introduction

CHAPTER 1.

Greeting. ¹Paul, an Apostle of Jesus Christ, by the order of God our Savior,* and of Christ Jesus our hope, ²to Timothy,^a his beloved son in the faith: grace, mercy and peace from God the Father and from Christ Jesus our Lord.

I: AGAINST FALSE TEACHERS

Timothy's Mission at Ephesus. ³When I went to Macedonia, I asked thee to stay on at Ephesus that thou mightest charge some not to teach novel doctrines,⁴ and not to study ^bfables and endless genealogies* which beget controversies rather than godly edification, which is in the faith. ⁵Now the purpose of this charge is charity, from a pure heart and a good conscience and faith unfeigned. ⁶Some going astray from these things have turned aside to vain babbling, ⁷*desiring to be teachers of the Law, when they understand neither what they say nor the things about which they make assertion.

Role of the Law. ⁸But ^cwe know that the Law is good, if a man uses it rightly, ⁹knowing that the Law is not made for the just, but for the unjust and rebellious, for the ungodly and sinners, for criminals and the defiled, for parricides and matricides, for murderers,¹⁰ for immoral people, for sodomites, for kidnapers, for liars, for perjurers, and whatever else is contrary to the sound doctrine, ¹¹according to the gospel of the glory of the blessed God, which has been committed to my trust.

The Apostle's Own Life. ¹²I give thanks to Christ Jesus our Lord, who has strengthened me, because he counted me trustworthy in making me his minister. ¹³For I formerly was a blasphemer, a persecutor and a bitter adversary; but I obtained the mercy of God because I acted ignorantly, in unbelief. ¹⁴Indeed, the grace of our Lord has abounded beyond measure in the faith and love that is

in Christ Jesus. ¹⁵This saying is true* and worthy of entire acceptance, ^dthat Jesus Christ came into the world to save sinners, of whom I am the chief. ¹⁶But for this reason I obtained mercy, that in me first Christ Jesus might show forth all patience, as an example to those who shall believe in him for the attainment of life everlasting. ¹⁷To the King of the ages, who is immortal, invisible, the one only God, be honor and glory forever and ever. Amen.

Fidelity to Vocation. ¹⁸I commit to thee this charge, my son Timothy, that according to the prophecies once made concerning thee, thou mayest fight the good fight by means of them, ¹⁹having faith and a good conscience. Some rejecting this have made shipwreck of the faith, ²⁰among whom are Hymeneus^e and Alexander, whom I have delivered up to Satan* that they may learn not to blaspheme.

II: PASTORAL CHARGE

CHAPTER 2.

Directions on Prayer. ¹I urge therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men; ²for kings, and for all in high positions, that we may lead a quiet and peaceful life in all piety and worthy behavior. ³This is good and agreeable in the sight of God our Savior,⁴ who wishes all men to be saved* and to come to the knowledge of the truth. ⁵For there is one God, and one Mediator* between God

^a Acts 16, 1.—^b 1 Tm 4, 7; 2 Tm 2, 16; Ti 3, 9.—^c Rom 7, 12.—^d Mt 9, 13; Mk 2, 17.—^e 2 Tm 2, 17; 4, 14.

1, 1: Savior: this title, applied to God so frequently in the Old Testament, is rarely so used in the New.

1, 3f: This sentence contains the theme of the Epistle and its thought is resumed in 1 Tm 2, 1.

1, 4: Genealogies: probably Jewish legends, not always revered, about Biblical characters. Edification: the Greek text reads "edification," i.e., the dispensation of salvation. The sense is about the same.

1, 7f: These verses indicate that novel doctrines are Jewish.

1, 15: True: i.e., "reliable," "trustworthy."

1, 20: Delivered up to Satan: this expression means excommunication. Cf 1 Cor 5, 4f.

2, 4: God by His antecedent will wishes all men to be saved, and no one is lost save by his own fault.

2, 5: This insistence on the universal mediatorship of Christ as man is against the separatist tendencies.

and men, himself man, Christ Jesus, ⁶who gave himself a ransom for all, bearing witness in his own time. ⁷To this I have been appointed a preacher and an apostle (I tell the truth, I do not lie), a teacher of the Gentiles in faith and truth.

Women in Public Assemblies. ⁸I wish, then, that the men pray everywhere, lifting up pure hands,* without wrath and contention. ⁹In like manner I wish women to be decently dressed, adorning themselves with modesty and dignity, not with braided hair or gold or pearls or expensive clothing, ¹⁰but with good works such as become women professing godliness. ¹¹Let a woman learn in silence with all submission. ¹²For I do not allow a woman to teach,* or to exercise authority over men; but she is to keep quiet. ¹³For Adam^b was formed first, then Eve. ¹⁴And Adam^c was not deceived, but the woman was deceived and was in sin. ¹⁵Yet women will be saved by childbearing, if they continue in faith and love and holiness with modesty.

CHAPTER 3.

Qualities of a Bishop. ¹This saying is true: If anyone is eager for the office of bishop,* he desires a good work. ²A bishop, then, must be blameless,^d married but once,* reserved, prudent, of good conduct, hospitable, a teacher,^e not a drinker or a brawler, but moderate, not quarrelsome, not avaricious. ⁴He should rule well his own household, keeping his chil-

¹ 1 Pt 3, 3.—² 1 Cor 14, 34.—³ Ga 1, 20.—⁴ Ga 3, 6.—⁵ Ti 1, 7.—⁶ 2 Tm 3, 1; 2 Pt 2, 3; Jude 1, 18.

2, 8: Frescos and graffiti of the catacombs show Christians praying with upturned palms.

3, 1: Bishop: represents a Greek word meaning "overseer," and "presbyter" another Greek word meaning "elder." In St. Paul "bishop" and "presbyter" seem to be used convertibly, and probably priests are here included under the term "bishops."

3, 2: Married but once: priestly celibacy as a law is of later ecclesiastical institution. No condemnation of second marriages in general is intended.

3, 8: Domestic: though this term is used in other places in the general sense of minister or servant, here it clearly refers to the sacramental office and order.

3, 16: Mystery of godliness: this is the gospel. The Greek reading is "who," i.e., the Christ, instead of "which," i.e., the gospel. We have here perhaps a fragment of a liturgical hymn. (Aramean). Manifested: in His appearance on earth. Justified: in His glorious Resurrection. Appeared to angels: at His Ascension.

4, 2: Fugitive slaves and criminals were often branded on the forehead.

4, 3-5: St. Paul condemns abstinence when it is the result of the false principle that matter is bad because produced by the evil spirit. From right motives of self-denial and mortification, and as commanded by the Church, the practice of fast and abstinence is good.

4, 5: Word of God: is either the creative word of God, or prayers from Scripture said at meals.

dren under control and perfectly respectful. ⁵For if a man cannot rule his own household, how is he to take care of the church of God? ⁶He must not be a new convert, lest he be puffed up with pride and incur the condemnation passed on the devil. ⁷Besides this he must have a good reputation with those who are outside, that he may not fall into disgrace and into a snare of the devil.

Qualities of a Deacon. ⁸Deacons* also must be honorable, not double-tongued, not given to much wine, not greedy for base gain, ⁹but holding the mystery of faith in a pure conscience. ¹⁰And let them first be tried, and if found without reproach let them be allowed to serve. ¹¹In like manner let the women be honorable, not slanderers, but reserved, faithful in all things. ¹²Deacons should be men who have been married but once, ruling well their children and their own households. ¹³And those who have fulfilled well this office will acquire a good position and great confidence in the faith that is in Christ Jesus.

III: AGAINST FALSE DOCTRINE

Pillar and Mainstay of the Truth. ¹⁴I write these things to thee hoping to come to thee shortly, ¹⁵but in order that thou mayest know, if I am delayed, how to conduct thyself in the house of God, which is the Church of the living God, the pillar and mainstay of the truth. ¹⁶And obviously great is the mystery of godliness:* which was manifested in the flesh, was justified in the spirit, appeared to angels, was preached to Gentiles, believed in the world, taken up in glory.

CHAPTER 4.

Lying Teachers. ¹Now the Spirit expressly says ^athat in after times some will depart from the faith, giving heed to deceitful spirits and doctrines of devils, ²speaking lies hypocritically, and having their conscience branded.* ³They will forbid marriage, and will enjoin abstinence from foods,* which God has created to be partaken of with thanksgiving by the faithful and by those who know the truth. ⁴For every creature of God is good, and nothing is to be rejected that is accepted with thanksgiving. ⁵For it is sanctified by the word of God* and prayer.

Piety and False Asceticism. ⁶ By recommending these things to the brethren, thou wilt be a good minister of Christ Jesus, nourished with the words of faith and of the good doctrine to which thou hast attained. ⁷ But avoid foolish fables¹ and old wives' tales and train thyself in godliness. ⁸ For bodily training is of little profit, while godliness is profitable in all respects, since it has the promise of the present life as well as of that which is to come. ⁹ This saying is true and worthy of entire acceptance; ¹⁰ for we work and are reviled for this reason, that we hope in the living God, who is the Savior of all men, especially of believers.

Zeal in His Office. ¹¹ Command and teach these things. ¹² Let no man despise thy youth,² but be thou an example to the faithful in speech, in conduct, in charity, in faith, in chastity. ¹³ Until I come, be diligent in reading,³ in exhortation and in teaching. ¹⁴ Do not neglect the grace that is in thee, granted to thee by reason of prophecy with the laying on of hands of the presbyterate.⁴ ¹⁵ Meditate on these things, give thyself entirely to them, that thy progress may be manifest to all. ¹⁶ Take heed to thyself and to thy teaching, be earnest in them. For in so doing thou wilt save both thyself and those who hear thee.

IV: DUTIES TOWARDS THE FLOCK

CHAPTER 5.

Different Classes. ¹ Do not rebuke an elderly man, but exhort him as you would a father, and young men as brothers, ² elderly women as mothers, younger women as sisters in all chastity.

Widows. ³ Honor widows who are truly widowed.⁴ ⁴ But if a widow has children or grandchildren, let these first learn⁵ to provide for their own household and make some return to their parents, for this is pleasing to God. ⁵ But she who is truly a widow, and left solitary, has set her hope on God and continues in supplications and prayers night and day. ⁶ For she who gives herself up to pleasures is dead while she is still alive. ⁷ And command them to be blameless. ⁸ But if anyone does not take care of his own, and especially of his household, he has denied the faith⁶ and is worse than an unbeliever.

⁹ *Let a widow who is selected be not

less than sixty years old, having been married but once,¹⁰ with a reputation for her good works in bringing up children, in practising hospitality, in washing the saints' feet, in helping those in trouble, in carefully pursuing every good work. ¹¹ But refuse⁸ younger widows, for when they have wantonly turned away from Christ, they wish to marry,¹² and are to be condemned because they have broken their first troth. ¹³ And further, being idle, they learn to go about from house to house, and are not only idle but gossipers as well and busybodies, mentioning things they ought not. ¹⁴ I desire therefore that the younger widows marry,⁹ bear children, rule their households, and give the adversary no occasion for abusing us. ¹⁵ For already some have turned aside after Satan. ¹⁶ If any believing woman has widowed relatives, let her provide for them and do not let the Church be burdened, in order that there may be enough for those who are truly widows.

Presbyters. ¹⁷ Let the presbyters who rule well be held worthy of double honor,¹⁸ especially those who labor in the word and in teaching. ¹⁸ For the Scripture says, "Thou shalt not muzzle the ox that treads out the grain," and, "The laborer is worthy of his wages."¹⁹ Do not listen to an accusation against a presbyter unless it is supported by two or three witnesses. ²⁰ When they sin, rebuke them in the presence of all, that the rest also may have fear. ²¹ I charge thee before God and Christ Jesus and the elect angels that thou observe these things impartially, in

1: 1 Tm 1, 4; 2 Tm 2, 23; Tl 3, 9.—m Dt 25, 4; 1 Cor 9, 9; Mt 10, 10; Lk 10, 17.

4, 12: Thy youth: St. Timothy would be about thirty-five years old at this time.

4, 13: Reading: this is the public reading of the Scriptures.

4, 14: Presbyterate: i.e., the priesthood.

5, 3: Truly widowed: i.e., one who is alone, solitary, with no relatives to provide for her. Cf v 4f, 16. Honor: implies support, like our word "honorarium." Cf v 9.

5, 4: Let these first learn: implies that the children and grandchildren of a widow should provide for her. The Clementine Vulgate, reading in the singular, seems to mean that such a widow should devote herself to the care of her children and grandchildren.

5, 8: Has denied the faith: "which works through charity" (Gal 5, 6).

5, 9: This verse shows that the widow had an official position in the Church, at least as a beneficiary, and that some pledged themselves for life. Cf v 11.

5, 11: Refuse: reject, do not admit to an official position.

5, 14: This direction to young widows to marry does not contradict the Apostle's recommendation of virginity (1 Cor 7, 40). St. Paul has in mind those whom he has just described.

5, 17: Double honor: more ample provision. Cf v 3 above.

no way favoring either side. ²² Do not lay hands hastily upon anyone, and do not be a partner in other men's sins. Keep thyself chaste. ²³ *Stop drinking water only, but use a little wine for thy stomach's sake and thy frequent infirmities. ²⁴ Some men's sins are manifest even before investigation, other men's sins only afterwards.²⁵ ²⁵ In like manner also the good works are manifest, and those that are otherwise cannot be hidden.

CHAPTER 6.

Slaves. ¹ Let slaves who are under the yoke account their masters deserving of all honor, that the name of the Lord and his teaching be not blasphemed. ² And when they have masters who are believers, let them not despise them because they are brethren, but let them serve them all the more because they who receive their services are believers and beloved. Teach and exhort these things.

Lying Teachers. ³ If anyone teaches otherwise and does not agree with the sound instruction of our Lord Jesus Christ, and that doctrine which is according to godliness, ⁴ he is proud, knowing nothing, but doting about controversies and disputes of words. From these arise envies, quarrels, blasphemies, base suspicions, ⁵ the wranglings of men corrupt in mind and bereft of truth, supposing godliness to be gain. ⁶ And godliness with contentment is indeed great gain. ⁷ For we brought nothing into the world, and certainly we can take nothing out; ⁸ but having food

o. Jb 1, 21; Eccl 5, 14.—o Prv 27, 26.—p Mt 27, 11; Jn 18, 33.—q Ap 17, 14; 19, 16.—r Jn 1, 18; 1 Jn 4, 12.—s Lk 12, 31.

5, 23: This abrupt parenthesis is characteristic of St. Paul.

5, 24: St. Paul adds two maxims that should guide St. Timothy in selecting leaders for the Church. Those publicly known to be unworthy are excluded, but all candidates are to be investigated before ordination.

5, 11: St. Paul appears anxious about Timothy, whose youth and timidity were known to him. But we must not exaggerate the Apostle's subjective fears by picturing his disciple as a weakling.

5, 12: Timothy's confession of the Christ was either at his Baptism, or before the priests of Lystra at his ordination; or, as is more probable from the expression used, at some time before the civil magistrates.

and sufficient clothing,⁹ with these let us be content. ⁹ But those who seek to become rich fall into temptation and a snare and into many useless and harmful desires, which plunge men into destruction and damnation. ¹⁰ For covetousness is the root of all evils, and some in their eagerness to get rich have strayed from the faith and have involved themselves in many troubles.

Final Plea. ¹¹ But thou, O man of God, flee these things;¹⁰ but pursue justice, godliness, faith, charity, patience, mildness. ¹² Fight the good fight of the faith, lay hold on the life eternal, to which thou hast been called, and hast made the good confession¹¹ before many witnesses. ¹³ I charge thee in the sight of God, who gives life to all things, and in the sight of Christ Jesus, who bore witness¹² before Pontius Pilate to the good confession, ¹⁴ that thou keep the commandment without stain, blameless until the coming of our Lord Jesus Christ. ¹⁵ This coming he in his own time will make manifest, ¹⁶ who is the Blessed and only Sovereign, the King of kings and Lord of lords; ¹⁷ who alone has immortality and dwells in light inaccessible, ¹⁸ whom no man has seen or can see, to whom be honor and everlasting dominion. Amen.

The Rich. ¹⁷ Charge the rich of this world not to be proud,¹⁹ or to trust in the uncertainty of riches, but in God, who provides all things in abundance for our enjoyment. ¹⁸ Let them do good and be rich in good works, giving readily, sharing with others, ¹⁹ and thus providing for themselves a good foundation against the time to come, in order that they may lay hold on the true life.

Conclusion

Exhortation and Greeting. ²⁰ O Timothy, guard the trust and keep free from profane novelties in speech and the contradictions of so-called knowledge, ²¹ which some have professed and have fallen away from the faith. Grace be with thee. Amen.

THE SECOND EPISTLE OF ST. PAUL

THE APOSTLE TO TIMOTHY

The Second Epistle to Timothy was written in 66 or 67 A.D., while St. Paul was a prisoner in Rome for the second and last time.

The Apostle describes himself as still in prison and abandoned by nearly all his companions, who for various reasons have left Rome (4, 9f). Only Luke the physician, of whom he seems to have special need, is with him (4, 11). He feels his isolation keenly, particularly since his relations with the Roman church are much restricted. He feels the need of seeing Mark and Timothy, for whom Tychicus was to substitute at Ephesus (4, 11f). He sees his death near (4, 6-8). The Epistle is an urgent invitation to Timothy to join him, yet the Apostle is concerned to strengthen the spirit of his beloved disciple and to urge him again to act energetically against the separatist teachers.

Introduction

CHAPTER 1.

Greeting. ¹ Paul, an Apostle of Jesus Christ, by the will of God, in accordance* with the promise of life in Christ Jesus, ² to Timothy, my beloved son: grace, mercy and peace from God the Father and from Christ Jesus our Lord.

Thanksgiving and Prayer. ³ I give thanks to God, whom I serve as did my forefathers, with a clear conscience, that I remember thee without ceasing in my prayers night and day. ⁴ Recalling thy tears,* I long to see thee, that I may be filled with joy. ⁵ I remember that unfeigned faith of thine, which dwelt first in thy grandmother Lois and in thy mother Eunice, and dwells, I am certain, in thee also.

I: PASTORAL CHARGE

Paul's Example. ⁶ For this reason I admonish thee to stir up the grace of God which is in thee by the laying on of my hands. ⁷ For God ^a has not given us the spirit of fear, but of power and of love and of prudence. ⁸ Do not, therefore, be ashamed of testimony for our Lord, nor of me, his prisoner, but enter into my sufferings for the gospel through the power of God. ⁹ He has redeemed us and called us with a holy calling, ^b not according to our works, but according to his own purpose and the grace which was granted to us in Christ Jesus before this world existed,* ¹⁰ but is now made known by the manifestation of our Savior Jesus Christ. He has destroyed death and brought to light life and incorruption* by the gospel, ¹¹ of which ^c I have been appointed a preacher and an apostle and a teacher of the Gentiles. ¹² That is why also I am suffering these things; yet I am not ashamed. For I know whom I have believed, and I am certain that he is able to guard the trust committed to me against that day. ¹³ Hold to the form of

sound teaching which thou hast heard from me, in the faith and love which are in Christ Jesus. ¹⁴ Guard the good trust through the Holy Spirit, who dwells in us.

Loyalty and Defections. ¹⁵ This thou knowest that all in the province of Asia have turned away from me, among them, Phigelus and Hermogenes. ¹⁶ May the Lord grant mercy ^d to the house of Onesiphorus,* because he often comforted me and was not ashamed of my chains; ¹⁷ but when he came to Rome, he sought me out diligently and found me. ¹⁸ May the Lord grant him to find mercy from the Lord on that day. And thou knowest very well the many services he rendered me at Ephesus.

CHAPTER 2.

Devotion to His Office. ¹ Therefore, my child, be strengthened in the grace which is in Christ Jesus; ² and the things that thou hast heard from me through many witnesses, commend to trustworthy men who shall be competent in turn to teach others. ³ Conduct thyself in work as a good soldier of Christ Jesus. ⁴ No one serving as God's soldier entangles himself in worldly affairs, that he may please him whose approval he has secured.* ⁵ And again, one who enters a contest is not crowned unless he has competed according to the rules. ⁶ The farmer who toils must be the first to partake of the fruits. ⁷ Take in what I tell thee, for the Lord will give thee understanding in all things.

^a Rom 8, 15; ^b Yl 3, 5; ^c 1 Tm 2, 7; ^d 2 Tm 4, 19.

1, 1: In accordance, etc.: the aim and purpose of St. Paul's election and call to the apostleship was to proclaim the fulfillment in Christ of the promises of the Old Testament.

1, 4: Tychicus: the reference is to a farewell on some occasion, perhaps St. Paul's departure as a prisoner.

1, 8: This is a statement of St. Paul's doctrine of justification by faith, assured by the divine purpose.

1, 10: Incorruption: immortality, eternal happiness.

1, 16: Onesiphorus is spoken of as now dead; he was an official of the church at Ephesus.

2, 4: The Greek reads, "... involves himself in affairs of everyday life, for he must satisfy him who enlisted him." The Latin means, "to whom he has engaged himself."

The Thought of Christ. ⁸ Remember that Jesus Christ rose from the dead and was descended from David; this is my gospel, ⁹ in which I suffer even to bonds, as a criminal. But the word of God is not bound. ¹⁰ This is why I bear all things for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus, with heavenly glory. ¹¹ This saying is true: ^a If we have died with him, we shall also live with him; ¹² if we endure, we shall also reign with him; ^b if we disown him, he also will disown us; ¹³ if we are faithless,* he remains faithful, for he cannot disown himself.

II: FIDELITY TO HIS OFFICE

False Teachers. ¹⁴ Recall these things to their minds, charging them in the sight of the Lord not to dispute with words, for that is useless,* leading to the ruin of the listeners. ¹⁵ Use all care to present thyself to God as a man approved, a worker that cannot be ashamed, rightly handling the word of truth. ¹⁶ But avoid profane and empty babblings, for they contribute much to ungodliness, ¹⁷ and their speech spreads like a cancer. Of this sort are Hymeneus and Philetus, ¹⁸ who have erred from the truth in saying that the resurrection has taken place already;* and they are destroying the faith of some.

The Faithful Servant. ¹⁹ But the sure foundation of God stands firm, bearing this seal: ^a "The Lord knows who are his"; and, "Let everyone depart from iniquity who names the name of the Lord."

²⁰ But in a great house there are vessels not only of gold and silver, but also of wood and clay;* and some are for

^a Mt 10, 33; Mk 8, 38; ^b Rom 8, 17; ^c 1 Tm 1, 4, 7; 2 Tm 1, 12; ^d 1 Tm 4, 1; 2 Pt 1, 3; Jude 1, 18; ^e Ex 7, 11; ^f Acts 14, 18.

2, 11-13: Here again we have what appears to be a fragment of an ancient liturgical hymn. Cf 1 Tm 3, 16.

2, 14: The Clementine Vulgate reads: "Dispute not... over what is useless."

2, 18: They taught the immortality of the soul but seem to have denied the resurrection of the body.

2, 19: These are the two fundamental truths of the relations of God to man: on God's part, predestination; on man's part, the free rejection of sin.

2, 20: The change of metaphor from the construction of the building to its furnishings is quite abrupt but this is not uncommon in Semitic literature.

3, 8: Jannes and Mambres are the names given in later Jewish tradition to the magicians of Pharaoh.

3, 10: This verse expresses St. Paul's spiritual testament to Timothy, his favorite disciple.

3, 11: These persecutions are recounted in Acts 13 and 14.

3, 14: Of whom: refers to Timothy's mother and grandmother, as well as to St. Paul.

honorable uses, but some for ignoble. ²¹ If anyone, therefore, has cleansed himself from these, he will be a vessel for honorable use, sanctified and useful to the Lord, ready for every good work. ²² But flee the cravings of youth and pursue justice, faith, charity and peace with those who call on the Lord from a pure heart. ²³ Avoid also foolish and ignorant controversies,* knowing that they breed quarrels. ²⁴ But the servant of the Lord must not quarrel, but be gentle towards all, ready to teach, patient, ²⁵ gently admonishing those who resist, in case God should give them repentance to know the truth, ²⁶ and they recover themselves from the snare of the devil, to whose will they are held captive.

CHAPTER 3.

Against New Teachers. ¹ But know this, ^a that in the last days dangerous times will come. ² Men will be lovers of self, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, criminal, ³ heartless, faithless, slanderers, incontinent, merciless, unkind, ⁴ treacherous, stubborn, puffed up with pride, loving pleasure more than God, ⁵ having a semblance indeed of piety, but disowning its power. Avoid these. ⁶ For of such are they who make their way into houses and captivate silly women who are sin-laden and led away by various lusts: ⁷ ever learning yet never attaining knowledge of the truth. ⁸ Just as ^b Jannes and Mambres* resisted Moses, so these men also resist the truth, for they are corrupt in mind, reprobate as regards the faith. ⁹ But they will make no further progress, for their folly will be obvious to all, as was that of those others.

Paul's Example and Doctrine. ¹⁰ *But thou hast closely followed my doctrine, my conduct, my purpose, my faith, my long-suffering, my love, my patience, ¹¹ my persecutions,* my afflictions; ¹² such as befell me at Antioch, Iconium and Lystra — such persecutions as I suffered, and out of them all the Lord delivered me. ¹³ And all who want to live piously in Christ Jesus will suffer persecution. ¹⁴ But the wicked and impostors will go from bad to worse, erring and leading into error. ¹⁵ But do thou continue in the things that thou hast learned and that have been entrusted to thee, knowing of whom* thou

hast learned them. ¹⁵ For from thy infancy thou hast known the Sacred Writings, which are able to instruct thee unto salvation by the faith which is in Christ Jesus. ¹⁶ All Scripture ⁴ is inspired by God* and useful for teaching, for reproof, for correcting, for instructing in justice; ¹⁷ that the man of God may be perfect, equipped for every good work.

CHAPTER 4.

Preach Sound Doctrine. ¹ I charge thee, in the sight of God and Christ Jesus, who will judge the living and the dead by his coming and by his kingdom, ² preach the word, be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching. ³ For there will come a time when they will not endure the sound doctrine; but having itching ears, will heap up to themselves teachers according to their own lusts, ⁴ and they will turn away their hearing from the truth and turn aside rather to fables. ⁵ But do thou be watchful in all things, bear with tribulation patiently, work as a preacher of the gospel, fulfill thy ministry.*

Reward. ⁶ As for me, I am already being poured out* in sacrifice, and the time of my deliverance is at hand. ⁷ I have fought the good fight, I have finished the course, I have kept the faith. ⁸ For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will give to me in that day; yet not to me only, but also to those who love his coming.

Conclusion

Paul's Loneliness. ⁹ Make haste to come to me shortly; for Demas has deserted me, loving this world, and has gone to Thessalonica, ¹⁰ Crescens to Galatia, Titus to Dalmatia. ¹¹ Luke only is with me. Take Mark and bring him with thee, for

he is useful to me for the ministry. ¹² But Tychicus I have sent to Ephesus. ¹³ When thou comest, bring with thee the cloak* that I left at Troas with Carpus, and the books, especially the parchments. ¹⁴ Alexander,* the coppersmith, has done me much harm; the Lord will render to him according to his deeds. ¹⁵ Do thou also avoid him for he has vehemently opposed our words.

His Trial. ¹⁶ At my first defense* no one came to my support, but all forsook me, may it not be laid to their charge. ¹⁷ But the Lord stood by me and strengthened me, that through me the preaching of the gospel might be completed, and that all the Gentiles* might hear, and I was delivered from the lion's mouth. ¹⁸ The Lord will deliver me from every work of evil, and will preserve me for his heavenly kingdom; to whom be the glory forever and ever. Amen.

Greetings. ¹⁹ Greet "Prisca and Aquila" and the household of Onesiphorus. ²⁰ Erastus stayed at Corinth, but Trophimus I left sick at Miletus. ²¹ Hasten to come before winter. Eubulus, Pudens, Linus* and Claudia and all the brethren greet thee. ²² The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

x 2 Pt 1, 20.—1 Cor 4, 14.—2 Tm 1, 18.

3, 16: This is the classic text for the divine inspiration of the Scriptures.

4, 5: The Clementine Vulgate adds, "Be reserved."

4, 6: Poured out: i.e., as a libation. Cf Phil 2, 17.

4, 13: Cloak: this may also mean a satchel for the books.

Troas: an important port in Mysia on the east coast of the Aegean Sea. Books: what these were is unknown. Parchments: very likely texts of the Old Testament, though some commentators take the word to mean writing material.

4, 14: Alexander: apparently an Ephesian, and Paul's accuser in Rome.

4, 16: The reference seems to be to the first hearing at his recent trial.

4, 17: All the Gentiles: refers either to his preaching throughout the Roman world, or to his profession of faith before the imperial tribunal in the world capital.

4, 19: On Prisca and Aquila, cf Acts 18; Rom 16, 3-5; 1 Cor 16, 19.

4, 21: Linus: St. Irenaeus says that this Linus was the successor of St. Peter.

THE EPISTLE OF ST. PAUL THE APOSTLE TO TITUS

St. Titus was born of Greek parents. He accompanied Sts. Paul and Barnabas to the Council of Jerusalem (Gal 2, 1, 3). He was uncircumcised, and although at the Council Judaizers insisted that he submit to this rite, St. Paul refused to permit it. Titus is addressed in this Epistle as "beloved son" (1, 4), probably because he was converted to the faith by the Apostle. He was sent by the latter on several important missions during the third missionary journey (2 Cor 2, 13; 7, 6; 8, 6, 16; 12, 18). We lose sight of him after this, as

he is not mentioned in the Epistles of the Captivity. From this Epistle we learn that St. Paul entrusted him with the organization of the church in Crete (1, 5). Afterwards he was summoned by the Apostle to Nicopolis in Epirus (3, 12), and during St. Paul's final Roman imprisonment he was sent on a mission to Dalmatia (2 Tm 4, 10). According to tradition he returned to Crete to exercise his episcopal office, and died there.

The journey of St. Paul to the island of Crete (1, 5) cannot be inserted anywhere in the life of the Apostle before the first Roman imprisonment. Hence the visit, as well as the composition of this Epistle, took place between St. Paul's liberation from this first imprisonment and his death. Catholic authors commonly hold that the Epistle was written shortly after the writing of 1 Timothy, in either 65 or 66 A.D.

The religious situation in Crete and the mission of Titus correspond to what confronted Timothy at Ephesus (compare 3, 9 with 1 Tm 1, 4). Because of the character of the inhabitants and the spread of erroneous doctrines (1, 10f. 14; 3, 9-11), Titus' task was a difficult one. Before leaving Titus at Crete St. Paul had instructed him how to organize and rule the churches. In this Epistle the Apostle gives him counsels and instructions to guide him in his episcopal office.

CHAPTER 1.

Greeting. ¹ Paul, servant of God and apostle of Jesus Christ, in accordance with* the faith of God's elect and the full knowledge of the truth which is according to piety, ² in the hope of life everlasting which God, who does not lie, promised before the ages began — ³ he has in due times manifested his word through the preaching committed to my trust by the command of God our Savior — ⁴ to Titus, my beloved son in the common faith: grace and peace from God the Father, and from Christ Jesus our Savior.

I: PASTORAL CHARGE

Titus' Mission. ⁵ For this reason I left thee in Crete, that thou shouldst set right anything that is defective and shouldst appoint presbyters* in every city, as I myself directed thee to do. ⁶ They must be blameless,* married but once,* having believing children who are not accused of impurity or disobedience. ⁷ For a bishop must be blameless as being the steward of God, not proud, or ill-tempered, or a drinker, or a brawler, or greedy for base gain; ⁸ but hospitable, gentle, reserved, just, holy, continent; ⁹ holding fast the

x 1 Tm 3, 2.—b Rom 14, 20.

1, 1: In accordance with, etc.: cf note on 2 Tm 1, 1. Servant of God: an official title, borrowed from the oriental custom of styling oneself "servant of the king" or of some local deity.

1, 5, 7: On bishops and presbyters, cf note on 1 Tm 3, 1.

1, 6: This verse does not condemn second marriage absolutely.

1, 12: This citation is from the "Minor" of Epimenides, a Cretan poet who may have lived in the sixth century B. C.

1, 15: The reference is to the distinction between clean and unclean meats in the Mosaic Law, abrogated by the gospel.

2, 5: Domestic: variants in the Greek text give two words very similar in form, "home worker" and "stayer at home."

faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to confute opponents.

Special Needs in Crete. ¹⁰ For there are also many disobedient, vain babblers and deceivers, especially those of the circumcision. ¹¹ These must be rebuked, for they upset whole households, teaching things that they ought not, for the sake of base gain. ¹² One of themselves, a prophet of their own, said, "Cretans, always liars, evil beasts, lazy gluttons."* ¹³ This statement is true. Hence rebuke them sharply that they may be sound in faith, ¹⁴ and may not listen to Jewish fables and the commandments of men who turn away from the truth. ¹⁵ For the clean all things are clean,* but for the defiled and unbelieving nothing is clean;* for both their mind and their conscience are defiled. ¹⁶ They profess to know God, but by their works they disown him, being abominable and unbelieving and worthless for any good work.

II: CHARGE TO TEACH THE CHRISTIAN LIFE

CHAPTER 2.

Different Classes. ¹ But do thou speak what befits the sound doctrine; ² that elderly men be reserved, honorable, prudent, sound in faith, in love, in patience; ³ that elderly women, in like manner, be marked by holiness of behavior, not slanderers, nor enslaved to much wine; teaching what is right, ⁴ that they may train the younger women to be wise, to love their husbands and their children, ⁵ to be discreet, chaste, domestic,* gentle, obedient to their husbands, so that the word

of God be not reviled. ⁶ Exhort the younger men, in like manner, to be self-controlled. ⁷ Show thyself in all things an example of good works, in teaching,* in integrity and dignity; ⁸ let thy speech be sound and blameless, so that anyone opposing may be put to shame, having nothing bad to say of us. ⁹ Exhort slaves to obey their masters, pleasing them in all things and not opposing them; ¹⁰ not pilfering, but showing faithfulness* in all things, so as to adorn in all things the teaching of God our Savior.

Changed Life. ¹¹ For the grace of God our Savior ¹² has appeared to all men, instructing us, in order that, rejecting ungodliness and worldly lusts, we may live temperately and justly and piously in this world; ¹³ looking for the blessed hope and glorious coming of our great God and Savior, Jesus Christ, ¹⁴ who gave himself for us that he might redeem us from all iniquity and cleanse for himself an acceptable people, pursuing good works. ¹⁵ Thus speak, and exhort, and rebuke, with all authority. Let no one despise thee.

CHAPTER 3.

¹ Admonish them to be subject to princes and authorities, obeying commands, ready for every good work, ² speaking evil of none, not quarrelsome but moderate, showing all mildness to all men. ³ For we ourselves also were once unwise, unbelieving, going astray, slaves to various lusts and pleasures, living in malice and envy, hateful and hating one another. ⁴ But when the goodness and kindness of God our Savior appeared, ⁵ then not by reason of good works* that we did ourselves, but according to his mercy, he saved us through the bath of

regeneration and renewal by the Holy Spirit; ⁶ whom he has abundantly poured out upon us through Jesus Christ our Savior, ⁷ in order that, justified by his grace, we may be heirs in the hope of life everlasting.

Good Works and Truth. ⁸ This saying is true, and concerning these things I desire thee to insist, that they who believe in God may be careful to excel in good works. These things are good and useful to men. ⁹ But avoid foolish controversies* and genealogies* and quarrels and disputes about the Law; for they are useless and futile. ¹⁰ A factious man avoid after a first and a second admonition, ¹¹ knowing that such a one is perverted and sins, being self-condemned.

Closing Messages. ¹² When I send Artemas or Tychicus to thee, make every effort to come to me at Nicopolis;* for there I have decided to spend the winter. ¹³ Help Zenas the lawyer* and Apollos on their way, taking care that nothing be wanting to them. ¹⁴ And let our people* also learn to excel in good works, in order to meet cases of necessity, that they may not be unfruitful.

Greeting. ¹⁵ All my companions greet thee. Greet those who love us in the faith.* The grace of God be with you all. Amen.

¹ Eph. 6, 5; Col. 3, 22; 1 Pt. 2, 18.—d Ti 3, 4.—e 2 Tm 1, 9.—f 1 Tm 4, 7; 2 Tm 2, 23.

², 7f: In teaching: the Greek text reads: "... in teaching, show forth integrity, dignity and sound discourse that will be irreproachable, so that ..."

², 10: Faithfulness: a variant reading gives "charity."

³, 9: Genealogies: cf. 1 Tm 1, 3.

³, 12: Nicopolis: probably Nicopolis of Epirus.

³, 13: Zenas the lawyer: he may have been a Roman lawyer or a doctor of the Jewish Law.

³, 14: Our people: these are the Christians generally, not the officials of the Church.

³, 15: In the faith: this replaces the common formula, "in Christ," and is directed against the separatists.

THE EPISTLE OF ST. PAUL THE APOSTLE TO PHILEMON

During his first Roman imprisonment (61-63 A.D.), St. Paul came to know a slave named Onesimus, who had deserted his master Philemon, a wealthy Christian of Colossae in Phrygia. After the Apostle had won the fugitive over to Christianity, he looked for a favorable opportunity to send him back to his master. This opportunity offered itself when he was dispatching a letter to the Colossians in the year 63 A.D. Onesimus accompanied St. Paul's messenger Tychicus (Col. 4, 7-9). To Philemon the Apostle addressed this touching appeal, entreating his friend to deal kindly with the runaway.

CHAPTER 1.

Address and Greeting. ¹ Paul, a prisoner of Christ Jesus, and our brother Timothy, to Philemon,* our beloved and fellow-worker, ² and to Appia,* the sister, and to Archippus, our fellow-soldier, and to the church that is in thy house: ³ grace be to you and peace from God our Father and from the Lord Jesus Christ.

Philemon's Faith and Charity. ⁴ I give thanks to my God, always making remembrance of thee in my prayers, ⁵ as I hear of thy charity and of the faith* that thou hast in our Lord Jesus and towards all the saints. ⁶ May the sharing of thy faith be made evident in full knowledge of* all the good that is in you, in Christ Jesus. ⁷ For I had great joy and consolation in thy charity, because through thee, brother, the hearts of the saints have found rest.

Plea for Onesimus. ⁸ For this reason, though I am very confident that I might charge thee in Christ Jesus to do what is fitting, ⁹ yet for the sake of charity I prefer to plead, since thou art such as thou art; as Paul, an old man—and now also a prisoner of Jesus Christ—¹⁰ I plead with thee for my own son, whom I have begot-

¹, 1: Philemon had been converted to Christianity by St. Paul, probably during the latter's long stay at Ephesus (Acts 19, 10). This is the debt Philemon owes the Apostle (v. 19).

¹, 2: Appia was the wife of Philemon. Archippus was probably his son (cf. Col. 4, 17).

¹, 3: Faith draws them to our Lord, charity to the brethren.

¹, 6: The Greek reads: "May thy participation in the faith become effective in the clear knowledge of ...". Our text refers to the liberality of Philemon, inspired by his faith.

¹, 23f: For the names of notes on Col. 4, 10-14.

ten in prison, for Onesimus. ¹¹ He once was useless to thee, but now is useful both to me and to thee. ¹² I am sending him back to thee, and do thou welcome him as though he were my very heart. ¹³ I had wanted to keep him here with me that in thy stead he might wait on me in my imprisonment for the gospel; ¹⁴ but I did not want to do anything without thy counsel, in order that thy kindness might not be as it were of necessity, but voluntary.

¹⁵ Perhaps, indeed, he departed from thee for a short while so that thou mightest receive him forever.* ¹⁶ no longer as a slave, but instead of a slave as a brother most dear, especially to me, and how much more to thee, both in the flesh and in the Lord! ¹⁷ If, therefore, thou dost count me as a partner, welcome him as thou wouldst me. ¹⁸ And if he did thee any injury or owes thee anything, charge it to me. ¹⁹ I, Paul, write it with my own hand: I will repay it—not to say to thee that thou owest me thy very self. ²⁰ Yes, indeed, brother! May I, too, make use of thee in the Lord! Console my heart in the Lord!

Hopes, Greetings, Blessings. ²¹ Trusting in thy compliance I am writing to thee, knowing that thou wilt do even beyond what I say. ²² At the same time make ready a lodging for me too, for I hope that through your prayers I shall be restored to you. ²³ Epaphras,* my fellow-prisoner in Christ Jesus, ²⁴ Mark, Aristarchus, Demas and Luke, my fellow-workers, send thee greetings. ²⁵ The grace of our Lord Jesus Christ be with your spirit. Amen.

THE EPISTLE OF ST. PAUL THE APOSTLE TO THE HEBREWS

Apart from some doubts expressed unofficially in the West before the fourth century, the traditional Catholic view has always maintained the Pauline authorship of the Epistle to the Hebrews, at least in the sense that it was conceived by St. Paul and written under his direction. Its thought is thoroughly Pauline, and much of its phraseology is also distinctly Pauline. The excellent literary style, however, is generally superior to that found in the other Epistles of St. Paul, and ranks with the best in the New Testament.

The time, place of composition and destination of the Epistle are not stated explicitly, and there is but little evidence elsewhere bearing upon these matters. Opinions, based on the few vague indications available, differ widely. As plausible as any is the common view that the Epistle was written at Rome about 63 A.D., shortly after St. Paul's release from his first Roman imprisonment, and that it was destined for the Jewish Christians of Palestine, who under the stress of trials were in danger of relapsing into Judaism.

The Epistle describes most eloquently the eminent superiority of the new dispensation over the old. Inaugurated by the Son of God Himself, this new dispensation was God's final revelation to man. It completed the message of the prophets, and brought to perfection all that was of permanent value in the Mosaic covenant. The Incarnate Son of God was its High Priest, and His glorious sacrifice was truly efficacious before God in the forgiveness of sin. As suffering and humiliation had an important place in His victory, His followers are exhorted to forego worldly advantage, to bear their trials patiently, and to persevere heroically in the faith.

1: SUPERIORITY OF THE NEW DISPENSATION OVER THE OLD

CHAPTER 1.

1. A Superior Mediator

Christ Superior to the Angels. ¹ God, who at sundry times* and in divers manners spoke in times past to the fathers by the prophets, ² last of all in these days* has spoken to us by His Son, whom he appointed heir of all things,* by whom also he made the world; ³ who, being the brightness of his glory and the image of his substance, and upholding all things by the word of his power, has effected man's purgation from sin and taken his seat at the right hand ⁴ of the Majesty on high, ⁵ having become* so much superior to the angels as he has inherited a more excellent name ⁶ than they. ⁷ For to which of the angels has he ever said, ⁸ *Thou art my son, I this day have begotten thee?* and again, *I will be to him a father, and he shall be to me a son?* ⁹ And again, when he brings* the firstborn into the world, he says, *And let all the angels of God adore him.* ¹⁰ And of the angels indeed he says, *He makes his angels spirits,* and his ministers a flame of fire.* ¹¹ But of the Son, *Thy throne, O God, is forever and ever, and a sceptre of equity is the sceptre of thy kingdom.** ¹² *Thou hast loved justice and hated iniquity; therefore God, thy God, has anointed thee with the oil of gladness above thy fellows.* ¹³ And, *Thou in the beginning, O Lord, didst found the earth, and the heavens are works of thy hands.* ¹⁴ *They shall perish, but thou shalt continue; and they shall all grow old as does a garment, and as a vesture* shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail.* ¹⁵ Now to which of the angels has he ever said, ¹⁶ *Sit at my right hand, until I make thy enemies the footstool of thy*

feet? ¹⁷ Are they not all ministering ¹⁸ spirits, sent for service, for the sake of those who shall inherit salvation?

CHAPTER 2.

Warning and Exhortation. ¹ Therefore ought we the more earnestly to observe the things that we have heard, lest perhaps we drift away. ² For ³ if the word spoken by angels* proved to be valid, and every transgression and disobedience received a just punishment, ⁴ how shall we escape if we neglect so great a salvation? For it was first announced by the Lord and was confirmed unto us by those who heard him; ⁵ God ⁶ also, according to his own will, bearing them witness by signs and wonders, and by manifold powers, and by impartings of the Holy Spirit.

Christ Suffered for His Brethren. ⁷ For he has not subjected to angels the world to come,* whereof we speak. ⁸ Rather someone has testified somewhere, saying, ⁹ *What is man that thou art mindful of him, or the son of man that thou visitest*

* Ps 2, 8; Jn 1, 3.—† Ps 109, (110), 1; Wk 7, 26; Mk 16, 19; Col 1, 15.—‡ Eph 1, 21; Phil 2, 9.—§ Ps 2, 7; 2 Kgs 7, 14.—|| Dt 32, 43 (LXX); Ps 96, (97), 7; Ap 1, 5.—¶ Ps 103, (104), 4.—‡ Ps 44, (45), 71.—§ Ps 101 (102), 26.—|| Ps 109, (110), 1.—¶ Gn 28, 12; Ps 96, (97), 11; Dt 7, 10.—‡ Aets 7, 33; Gal 3, 19.—|| Mk 16, 20; Aets 14, 3; 19, 11.—|| Ps 8, 5-8.

1, 1: At sundry times: the Greek means, "in many portions."

1, 2: Last of all in these days: the Greek text has, "at the end of these days," or according to another reading, "in these last days." By his Son: literally, "in a son"; i.e., one who by nature is a son.

1, 4: Having become: or, "showing himself to be." The humanity of Christ was exalted in glory far above the angels, because He alone was truly the Son.

1, 6: And again, when he brings: or, "And when he again brings." In the Greek the "again" may be taken with either "says" or "brings." If it is taken with "says," it will merely introduce another quotation, and the reference will be to the first coming of Christ at the Incarnation. If it is taken with "brings," the reference will be to the Second Coming of Christ at the end of the world. World: in Greek, "the inhabited earth."

1, 7: Spirits: or, "winds."

1, 8: Thy kingdom: some Greek MSS have "his kingdom."

1, 12: As a vesture, etc.: the Greek has, "as a mantle thou shalt roll them up."

2, 2: Word spoken by angels: the Mosaic Law. Proved to be valid: or, "held good." "had the force of law." Just punishment: literally, "just recompense of reward."

2, 5: World to come: here means the Christian dispensation, not the future life.

him? ⁷ Thou hast made him a little lower* than the angels, thou hast crowned him with glory and honor, and has set him over the works of thy hands; ⁸ thou hast put all things under his feet. For in subjecting all things to man, he left nothing that is not subject to him. But now we do not see as yet all things subject to him. ⁹ But we do see him who was made "a little lower than the angels," namely, Jesus, crowned with glory and honor because of his having suffered death, that by the grace of God he might taste death for all ¹⁰ For it became him for whom are all things and through whom are all things, who had brought many sons into glory, to perfect through sufferings the author of their salvation. ¹¹ For both he who sanctifies and they who are sanctified are all from one.* For which cause he is not ashamed to call them brethren, saying, ¹² *I will declare thy name to my brethren; in the midst of the church I will praise thee.* ¹³ And again, ¹⁴ *I will put my trust in him.* And again, *Behold, I and my children whom God has given me.* ¹⁵ Therefore because children have blood and flesh* in common, so he in like manner has shared in these; that ¹⁶ through death he might destroy him who had the empire of death, that is, the devil; ¹⁷ and might deliver them, ¹⁸ who throughout their life were kept in servitude by the fear of death. ¹⁹ For, of course, it is not angels that he is succoring, but he is succoring the offspring ²⁰ of Abraham. ²¹ Wherefore it was right that he should in all things be made like unto

* Mt 28, 18; 1 Cor 15, 25-28.—† Ps 21 (22), 23.—‡ 2 Kgs 22, 3; Ps 17 (18), 3; Is 8, 18.—§ Is 25, 8; Dt 13, 14; Jn 12, 31; 1 Cor 15, 54.—|| Lk 1, 70; Rom 8, 13; 2 Tm 1, 7-10.—¶ Is 41, 8.—|| Nm 12, 7.—|| Mt 12, 41; 16, 18.—|| Dt 18, 18.—|| Heb 10, 22; 1 Cor 3, 16; 6, 18; 2 Cor 6, 16; Eph 2, 19; 22; 1 Pt 2, 5.—|| Nm 14, 21-23; Ps 94 (95), 8-11.—|| Heb 3, 6; Rom 8, 17; 1 Cor 1, 9.—|| Nm 14, 29.—|| Nm 14, 23; Dt 1, 35.

2, 7: A little lower: or, "for a little while lower." And hast set . . . thy hands: omitted in some Greek MSS.

2, 10: Who had brought many sons into glory: better, according to the Greek, "while he was bringing many sons into glory."

2, 11: All from one: probably, from one family, with God as the Father of all.

2, 14: Blood and flesh: i.e., having the same human nature.

2, 18: Has suffered and has been tempted: the Greek has, "for in that he himself suffered, having been tempted."

3, 2: In all his house: i.e., in all God's house.

3, 3: The hope in which we glory: literally, "the glory of hope."

3, 11: They shall not enter: literally, "if they shall enter." This is the common form of oath, with some such words as "God do so to me and more also" preceding the "if."

3, 16: For some who heard gave provocation, etc.: the Greek has, "who were they, who having heard did provoke? Were they not all those who were led out of Egypt by Moses?"

his brethren, that he might become a merciful and faithful high priest before God to expiate the sins of the people. ¹⁸ For in that he himself has suffered and has been tempted,* he is able to help those who are tempted.

CHAPTER 3.

Christ Superior to Moses. ¹ Therefore, holy brethren, partakers of a heavenly calling, consider the apostle and high priest of our confession, Jesus, ² who is faithful to him who made him, as was ³ Moses also "in all his house." ⁴ For he was deemed worthy of greater glory than Moses,* just as the builder of a house has greater honor than the house that he has built. ⁵ For every house is built by someone; but he who created all things is God. ⁶ And Moses indeed was faithful "in all his house" as a servant, to testify ⁷ concerning those things that were to be spoken; ⁸ but Christ is faithful ⁹ as the Son over his own house. We are that house, if we hold fast our confidence and the hope in which we glory* unto the end.

Exhortation. ¹⁰ Therefore, as the Holy Spirit says, ¹¹ *Today if you shall hear his voice,* do not harden your hearts as in the provocation, during the day of temptation in the desert, where your fathers tried me, proved and saw my works* ¹² *forty years. Wherefore I was offended with this generation, and said, "They always err in heart, and they have not known my ways."* ¹³ *As I have sworn in my wrath: They shall not enter* into my Rest.* ¹⁴ Take heed, brethren, lest perhaps there be in any of you an evil, unbelieving heart that would turn away from the living God. ¹⁵ But exhort one another every day, while it is still Today, that none of you be hardened by the deceitfulness of sin. ¹⁶ For we have been made partakers of Christ, provided only that we hold fast our first confidence in him ¹⁷ unto the end. ¹⁸ While it is said, *Today if you shall hear his voice, do not harden your hearts as in that provocation*—¹⁹ for some who heard gave provocation,* but not all those who came out of Egypt under Moses—²⁰ with whom then was he offended forty years? Was it not with those who sinned, whose corpses fell ²¹ in the desert? ²² And to whom did he swear* that they should not enter into his Rest, but to those who were unbelieving? And we see that they could not enter in because of unbelief.

CHAPTER 4.

Our Promised Land. ¹ Let us therefore fear lest perhaps, while the promise of entering into his Rest remains, any of you should be thought wanting. ² For to us also it has been declared,* just as to them. But the word that was heard did not profit them, since they had no faith in what they heard. ³ We then who have believed shall enter* into his Rest, even as he said, ⁴ *As I have sworn in my wrath: They shall not enter into my Rest.* And indeed his works were completed at the foundation of the world. ⁵ For somewhere he spoke of the seventh day thus, ⁶ *And God rested the seventh day from all his works;* ⁷ and in this place again: *They shall not enter into my Rest.* ⁸ Since then it follows that some are to enter into it, and they to whom it was first declared did not enter in because of unbelief, ⁹ he again fixes another day to be Today, saying by David after so long a time, as quoted above, ¹⁰ *Today if you shall hear his voice, do not harden your hearts.* ¹¹ For if Josue* had given them rest, ¹² God would never afterwards be speaking of another day. ¹³ There remains therefore a Sabbath Rest for the people of God. ¹⁴ For he who has entered into his Rest, has himself also rested from his own works, even as God did from his. ¹⁵ Let us therefore hasten to enter into that Rest, lest anyone fall by following the same example of unbelief. ¹⁶ For the word of God is living and efficient and keener than any two-edged sword,¹⁷ and extending even to the division of soul and spirit, of joints also and of marrow, and a discernor of the thoughts and intentions of the heart. ¹⁸ And ¹⁹ there is no creature hidden from his sight; but all things are naked and open to the eyes of him to whom we have to give account.

2. A Superior High Priest

Confidence in Christ. ¹⁴ Having therefore a great high priest who has passed into the heavens, Jesus the Son of God, let us hold fast our confession. ¹⁵ For we have not a high priest who cannot have compassion on our infirmities, but one tried as we are in all things except sin. ¹⁶ Let us therefore draw near with confidence to the throne of grace, that we may obtain mercy and find grace to help in time of need.

CHAPTER 5.

Christ the High Priest. ¹ For every high priest taken from among men is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins. ² He is able to have compassion on the ignorant and erring, because he himself³ also is beset with weakness, ⁴ and by reason thereof is obliged to offer for sins, ⁵ as on behalf of the people, so also for himself. ⁶ And ⁷ no man takes the honor to himself; he takes it who is called by God, as Aaron was. ⁸ So also Christ did not glorify himself with the high priesthood, but he who spoke to him, ⁹ *Thou art my son, I this day have begotten thee.* ¹⁰ As he says also in another place, ¹¹ *Thou art a priest forever, according to the order of Melchisedech.* ¹² For Jesus, in the days of his earthly life, with a loud cry and tears, offered up prayers and supplications to him who was able to save him from death,¹³ and was heard because of his reverent submission.* ¹⁴ And he, Son though he was, learned obedience¹⁵ from the things that he suffered; ¹⁶ and when perfected, he became to all who obey him the cause of eternal salvation. ¹⁷ Called by God a high priest according to the order of Melchisedech.

Importance of the Doctrine. ¹¹ On this point we have much to say, and it is difficult to explain it, because you have grown dull of hearing. ¹² For whereas by this time you ought to be masters, you need to be taught again the rudiments of the words of God; and you have become such as have need of milk¹³ and not of solid food. ¹⁴ For everyone who is fed on milk is unskilled in the word of justice;¹⁵ he is but a child. ¹⁶ But solid food is for the mature, for those who by practice have their faculties trained to discern good and evil.

¹ b Ps 94, (95), 11.—c Gn 2, 2.—d Heb 3, 7.—e Jos 22, 4.—f Wis 7, 24; 18, 15f; Eph 6, 17; Ap 1, 16; 19, 15.—g Sir 15, 19; Ps 89, (90), 8; 33, (34), 16.—h Lv 9, 7; 16, 17.—i Ex 29, 1; 2 Par 29, 18.—j Ps 2, 7; Jn 8, 54.—k Ps 109, (110), 4.—l Mt 26, 38.—m Phil 2, 6.—n 1 Cor 3, 2; 1 Pt 2, 2.

⁴, ²⁰: It has been declared: the Greek has, "For we too have had the good news proclaimed to us, just as they had. But the word they heard did not profit them because it was not mingled with faith on the part of the hearers."

⁴, ³: Shall enter: the Greek text reads, "are entering," or, "do enter."

⁴, ⁸: Josue: in Greek, "Jesus." The reference is to the successor of Moses.

⁵, ⁷: Was heard because of his reverent submission; or, "was heard because of his godly fear." The Old Latin has, "was delivered from fear."

⁵, ¹³: Word of justice: probably, the deeper truths of faith.

CHAPTER 6.

An Appeal for Progress. ¹ Therefore, leaving the elementary teaching concerning Christ,* let us pass on to things more perfect, not laying again a foundation of repentance from dead works and of faith towards God, ² of the doctrine of baptisms and the laying on of hands, of the resurrection of the dead and of eternal judgment. ³ And this we will do, if God permits.

Danger of Apostasy. ⁴ For ⁵ it is impossible* for those who were once enlightened, who have both tasted the heavenly gift and become partakers of the Holy Spirit, ⁶ who have moreover tasted the good word of God and the powers of the world to come, ⁷ and then have fallen away, to be renewed again to repentance; since they crucify again for themselves the Son of God and make him a mockery.* ⁸ For the earth that drinks in the rain that often falls upon it, and produces vegetation⁹ that is of use to those by whom it is tilled, receives a blessing from God; ¹⁰ but that which brings forth thorns and thistles is worthless,¹¹ and is nigh unto a curse, and its end is to be burnt.

Expectation of Better Things. ⁹ But in your case, beloved, we are confident of better things, things that promise salvation, even though we speak thus. ¹⁰ For God is not unjust, that he should forget your work and the love that you have shown in his name,* you who have ministered and do minister to the saints. ¹¹ But we want every one of you to show to the very end the same earnestness¹² for the fulfillment of your hopes; ¹³ so that you may become not sluggish but imitators of those who by faith and patience will inherit the promises.

Certainty of God's Promise. ¹³ For when God made his promise to Abraham, since he had no one greater to swear by, he

¹ Heb 10, 26; Mt 12, 31, 32; 2 Pt 2, 20.—b Gn 1, 11.—c Gn 3, 18.—d Heb 3, 14.—e Gn 22, 16.—f Ps 109, (110), 4.—g Gn 14, 17, 20.—h Nm 18, 21.

⁶, ¹: Elementary teaching concerning Christ: literally, "the word of the beginning of Christ."

⁶, ⁴: Impossible: i.e., extremely difficult.

⁶, ⁸: Make him a mockery: by apostasy.

⁶, ¹⁰: God would indeed be unjust if He punished sin without rewarding good works.

⁶, ¹⁴: I will surely bless thee: literally, "unless blessing, I bless thee," a Hebrew idiom.

⁶, ¹⁸: Two unchangeable things: namely, the promise and the oath.

⁷, ³: Without father, without mother: because they are not mentioned in Scripture. Likened: i.e., he is a figure or type of Christ.

swore by himself, ¹⁴ saying, ¹⁵ *I will surely bless thee,* and I will surely multiply thee.* ¹⁶ And thus after patient waiting, Abraham obtained the promise. ¹⁷ For men swear by one greater than themselves, and an oath given as a guarantee is the final settlement of all their disagreement. ¹⁸ Hence God, meaning to show more abundantly to the heirs of the promise the unchangeableness of his will, interposed an oath, ¹⁹ that by two unchangeable things,* in which it is impossible for God to deceive, we may have the strongest comfort—we who have sought refuge in holding fast the hope set before us. ²⁰ This hope we have, as a sure and firm anchor of the soul, reaching even behind the veil²¹ where our forerunner Jesus has entered for us, having become a high priest forever²² according to the order of Melchisedech.

CHAPTER 7.

Melchisedech More Than Abraham. ¹ For ² this Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him; ³ to whom Abraham divided the tithes of all. First, as his name shows, he is King of Justice, and then also he is King of Salem, that is, King of Peace. ⁴ Without father, without mother,* without genealogy, having neither beginning of days nor end of life, but likened to the Son of God, he continues a priest forever.

Melchisedech More Than Levi. ⁴ Now consider how great this man is, to whom even Abraham the patriarch gave tithes out of the best portions of the spoils. ⁵ And indeed they who are of the priestly sons of ⁶ Levi, have a commandment to take tithes from the people according to the Law, that is, from their brethren, though these also have come from the loins of Abraham. ⁷ But he whose genealogy is not recorded among them received tithes of Abraham and blessed him who had the promises. ⁸ Now beyond all contradiction, that which is less is blessed by the superior. ⁹ And in the one case indeed, mortal men receive tithes, while in the other, it is one of whom it is testified that he lives on. ¹⁰ And even Levi, the receiver of tithes, was also, so to speak, through Abraham made subject to tithes, ¹¹ for he was still in the loins of his father when Melchisedech met him.

Levitical Priesthood Imperfect. ¹¹ If then perfection was by the Levitical priesthood (for under it the people received the Law), what further need was there that another priest should rise, according to the order of Melchisedech, and said not to be according to the order of Aaron? ¹² For when the priesthood is changed, it is necessary that a change of law be made also. ¹³ For he of whom these things are said is from another tribe, from which no one has ever done service at the altar. ¹⁴ For it is evident that our Lord has sprung out of Juda,^a and Moses spoke nothing at all about priests when referring to this tribe. ¹⁵ And it is yet far more evident if there arise another priest, according to the likeness of Melchisedech, ¹⁶ who has become so not according to the Law of carnal commandment, but according to a life that cannot end. ¹⁷ For it is testified of him, ^b *Thou art a priest forever, according to the order of Melchisedech.*

Superseded by Priesthood of Christ. ¹⁸ On the one hand there is the rejection of the former commandment, because of its weakness and unprofitableness ¹⁹ (for the Law brought nothing to perfection), and on the other hand a bringing in of a better hope, through which we draw near to God.

A Priest by Divine Oath. ²⁰ And inasmuch as it is not without an oath (for the others indeed were made priests without an oath, ²¹ but he with an oath through him who said to him, ^c *The Lord has sworn and will not repent: Thou art a priest forever*), ²² all the more has Jesus become surety of a superior covenant. ²³ And the other priests indeed were numerous, because they were prevented by death from continuing in office; ²⁴ but he, because he continues forever, has an everlasting priesthood.^d ²⁵ Therefore he is able at all times to save those who come to God through him,^e since he lives always to make intercession for them.

Sinless and Perfect. ²⁶ For it was fitting that we should have such a high priest, holy, innocent, undefiled, set apart from sinners, and become higher than the heavens. ²⁷ He does not need ^f to offer sacrifices daily (as the other priests did), first for his own sins, and then for the sins of the people; for this latter he did

once for all in offering up himself. ²⁸ For the Law appoints as priests men who are weak; but the word of the oath, which came after the Law, appoints a Son who is forever perfect.

3. A Superior Covenant

CHAPTER 8.

Christ in the Heavenly Sanctuary. ¹ Now the main point in what we are saying is this. We have such a high priest, who has taken his seat at the right hand of the throne of Majesty in the heavens, ² a minister of the Holies, and of the true tabernacle,^g which the Lord has erected and not man. ³ For every high priest is appointed to offer gifts and sacrifices; therefore it is necessary that this one also should have something to offer. ⁴ If then he were on earth, he would not even be a priest, since there are already others to offer gifts according to the Law. ⁵ The worship they offer is a mere copy and shadow of things heavenly, even as Moses was warned when he was completing the tabernacle: ^h "See," God said, "that thou make all things according to the pattern that was shown thee on the mount."

Mediator of a Superior Covenant. ⁶ But now he has obtained a superior ministry, in proportion as he is mediator of a superior covenant, enacted on the basis of superior promises. ⁷ For had the first been faultless, place would not of course be sought for a second. ⁸ For finding fault with them he says, ⁱ *Behold, days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Juda, ^j not according to the covenant that I made with their fathers on the day when I took them by the hand to lead them forth out of the land of Egypt; for they did not abide by my covenant, and I did not regard them, says the Lord. ^k For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws into their mind, and upon their hearts I will write them, and I will be their God, and they shall be my people. ^l And they shall not teach, each his neighbor, and each his brother, saying,*

^a Gn 49, 10; Lv 11, 1.—^b Ps 109 (110), 4.—^c Ps 109 (110), 4.—^d Rom 8, 34; 1 Jn 2, 1.—^e Lv 16, 6, 17.—^f Ex 33, 7; Nm 24, 6.—^g Col 2, 17; Ex 25, 40.—^h Jer 31, 31-34; cf. Heb 10, 16.

ⁱ 7, 24: Since He always lives, He has no successor.

"Know the Lord"; for all shall know me, from least to greatest among them. ¹² Because I will be merciful to their iniquities, and their sins I will remember no more. ¹³ Now in saying "a new covenant," he has made obsolete the former one; and that which is obsolete and has grown old is near its end.

4. A Superior Sacrifice

CHAPTER 9.

The Earthly Sanctuary. ¹ The first covenant also had ritual ordinances and a sanctuary, though an earthly one. ² For there was set up a tabernacle^l in the outer part of which were the lamp-stand and the table and the showbread, and this is called the Holy Place; ³ but beyond the second veil was the tabernacle which is called the ^m Holy of Holies, ⁴ having a golden censerⁿ and the ark of the covenant,^o overlaid on every side with gold. In the ark was a golden pot containing the manna and the rod of Aaron which had budded, and the tablets of the covenant; ⁵ and above it were the cherubim of glory overshadowing the mercy-seat.^p But of all these we cannot now speak in detail.

A Type of the Heavenly Sanctuary. ⁶ Such then being the arrangements, the priests always used to enter into the first tabernacle to perform the sacred rites; ⁷ but into the second tabernacle^q the high priest alone entered once a year, not without blood, which he offered for his own and the people's sins of ignorance. ⁸ The Holy Spirit signified by this that the way into the Holies was not yet thrown open while the first tabernacle was still standing. ⁹ This first tabernacle is a figure of the present time, inasmuch as gifts and sacrifices are offered that cannot perfect the worshipper in conscience, since they refer only to food and drink ¹⁰ and various ablutions and bodily regulations^r imposed until a time of reformation.

^l Ex 25, 23-26; 26, 1-17; Ex 26, 31-32; Lv 16, 12; Ex 16, 33; 25, 10; Nm 17, 8.—^m Ex 25, 16-22; 26, 34.—ⁿ Ex 30, 10; Lv 16, 22.—^o Lv 11, 2-47; Nm 19, 13; Col 2, 16.—^p Lv 16, 14-16; Nm 19, 2, 17.—^q 1 Pt 1, 18; 1 Jn 1, 7; Ap 1, 5.—^r 1 Tm 2, 5.—^s Ex 24, 3-8; Mt 26, 28.—^t Lv 17, 11.—^u 1 Jn 2, 15.

³, 4: Censer: The Greek word means either "censer" or "altar."

⁹, 11: Greater and more perfect tabernacle: the tabernacle of the heavens.

⁹, 14: The Greek reads, "by his eternal spirit."

⁹, 16: Testament: the Greek word used here has the double signification of "covenant" and "will."

⁹, 22: Forgiveness: legal pardon.

⁹, 24: Jesus: the Greek has "Christ."

Christ the High Priest and Victim. ¹¹ But when Christ appeared as high priest of the good things to come, he entered once for all through the greater and more perfect tabernacle,^s not made by hands (that is, not of this creation), ¹² nor again by virtue of blood of goats and calves, but by virtue of his own blood, into the Holies, having obtained eternal redemption. ¹³ For if ^t the blood of goats and bulls and the sprinkled ashes of a heifer sanctify the unclean unto the cleansing of the flesh, ¹⁴ how much more will the blood of Christ,^u who through the Holy Spirit^v offered himself unblemished unto God, cleanse your conscience from dead works to serve the living God?

Redemption through Christ. ¹⁵ And this is why he is mediator of a new covenant,^w that whereas a death has taken place for redemption from the transgressions committed under the former covenant, they who have been called may receive eternal inheritance according to the promise. ¹⁶ For where there is a testament,^x the death of the testator must intervene; ¹⁷ for a testament is valid only when men are dead, otherwise it has as yet no force as long as the testator is alive.

The Blood of Victims. ¹⁸ Hence not even the first has been inaugurated without blood; ¹⁹ for when every commandment of the Law had been read by Moses to all the people, he took the blood of the calves and of the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, ²⁰ *This is the blood of the covenant which God has commanded for you.* ²¹ The tabernacle also and all the vessels of the ministry he sprinkled likewise with blood; ²² and with blood almost everything is cleansed according to the Law,^y and without the shedding of blood there is no forgiveness.^z

The Blood of Christ. ²³ It was necessary, therefore, that the copies of the heavenly realities should be cleansed by these things; but the heavenly realities themselves require better sacrifices than these. ²⁴ For ^{aa} Jesus^{ab} has not entered into a Holies made by hands, a mere copy of the true, but into heaven itself, to appear now before the face of God on our behalf; ²⁵ nor yet has he entered to offer himself often, as the high priest enters

into the Holies year after year with blood not his own; ²⁶ for ²⁷ in that case he must have suffered often since the beginning of the world. But as it is, once for all at the end of the ages, he has appeared for the destruction of sin by the sacrifice of himself. ²⁷ And ²⁸ just as it is appointed unto men to die once and after this comes the judgment, ²⁸ so also was Christ offered once to take away the sins of many; ²⁹ the second time with no part in sin he will appear unto the salvation of those who await him.

CHAPTER 10.

One Sacrifice Supplants Many. ¹ For the Law, having but a shadow of the good things to come, ² and not the exact image of the objects, is never able by the sacrifices which they offer continually, year after year the same, to perfect those who draw near; ³ for in that case would they not have ceased to be offered, because the worshippers, once cleansed, would no longer have any consciousness of sin? ⁴ Yet ⁵ in these sacrifices sins are brought to remembrance year by year. ⁶ For it is impossible that sins should be taken away ⁷ with blood of bulls and of goats. ⁸ Therefore in coming into the world, he says, ⁹ "Sacrifice and oblation thou wouldst not, but a body thou hast fitted to me: ¹⁰ in holocausts and sin-offerings thou hast had no pleasure. ¹¹ Then said I, 'Behold, I come—(in the head of the book* it is written of me)—to do thy will, O God.' ¹² In saying in the first place, 'Sacrifices and oblations and holocausts and sin-offerings thou wouldst not, neither hast thou had pleasure in them' (which are offered according to the Law), ¹³ and then saying, 'Behold, I come to do thy will, O God,' he annuls the first covenant in order to establish the second. ¹⁴ It is in this 'will' that we have been sanctified through the offering of the body of Jesus Christ once for all.

Its Eternal Efficacy. ¹⁵ And every priest indeed stands daily ministering, and often offering the same sacrifices, ¹⁶ which can never take away sins; ¹⁷ but Jesus, having offered one sacrifice for sins, has taken his seat forever at the right hand of God, ¹⁸ waiting thenceforth until his enemies be made the footstool ¹⁹ under his feet. ²⁰ For by one offering he has perfected forever those who are sanctified.

²¹ Thus also the Holy Spirit testifies unto us. For after having said, ²² *This is the covenant that I will make with them after those days, says the Lord: I will put my laws upon their hearts, and upon their minds I will write them,* he then adds, ²³ *And their sins and their iniquities I will remember no more.* ²⁴ Now where there is forgiveness of these, there is no longer offering for sin.*

II: EXHORTATIONS

1. To Perseverance in Faith

First Motive: the Judgment. ¹⁹ Since then, brethren, we are free to enter the Holies in virtue of the blood of Christ, ²⁰ a new and living way ²¹ which he inaugurated for us through the veil (that is, his flesh), ²² and since we have a high priest over the house of God, ²³ let us draw near with a true heart in fullness of faith, having our hearts cleansed from an evil conscience by sprinkling, and the body washed with ²⁴ clean water. ²⁵ Let us hold fast the confession of our hope without wavering, for he who has given the promise is faithful. ²⁶ And let us consider how to arouse one another to charity and good works; ²⁷ not forsaking our assembly as is the custom of some, but exhorting one another, and this all the more as you see the Day drawing near.

Guilt of Apostasy. ²⁸ For ²⁹ if we sin willfully* after receiving the knowledge of the truth, there remains no longer a sacrifice for sins, ³⁰ but a certain dreadful expectation of judgment, and ³¹ "the fury of a fire which will consume the adversaries." ³² A man making void the Law of Moses dies without any mercy on the word of two ³³ or three witnesses; ³⁴ how much worse punishments do you think he deserves who has trodden under foot the Son of God, and has regarded as unclean the blood of the covenant through which he was sanctified, and has insulted the Spirit of grace? ³⁵ For we know him who

* 1 Cor 10: 11; Gal 4: 4;—r Gn 3: 19;—c Dt 10: 21; 29:—g Mt 6: 6-8;—p Ps 39: 71;—e Ex 20: 38; Nm 20: 3;—x Ps 109: 1;—y Jer 31: 33; Heb 8: 8;—z Jn 14: 6;—a Ex 30: 25;—b Heb 6: 4; 1 Jn 5: 16;—c Se 1: 18;—d Dt 17: 6.

9, 28: Sin of many: "His death was offered to prevent the ruin of all, but He did not take away the sins of all, because they themselves were unwilling" (St. John Chrysostom).

10, 7: Head of the book: the Greek has "roll of the book."

10, 18: The sense is: where these are remitted there is no longer need of an offering for sin.

10, 28: Sin willfully: by apostasy.

has said, ¹ *Vengeance is mine, I will repay.* And again, ² *The Lord will judge his people.* ³ It is a fearful thing to fall into the hands of the living God.

Second Motive: Trials Well Borne. ³² But call to mind the days gone by, in which, after you had been enlightened, you endured a great conflict of sufferings; ³³ partly by being made a public spectacle through reproaches and tribulations, and partly by making common cause with those who fared thus. ³⁴ For you both have had compassion on those in prison and have joyfully accepted the plundering of your own goods, knowing that you have a better possession and a lasting one. ³⁵ Do not, therefore, lose your confidence, which has a great reward. ³⁶ For you have need of patience that, doing the will of God, you may receive the promise: ³⁷ *For yet a very little while, and he who is to come, will come, and will not delay.* ³⁸ *Now my just one lives* by faith. But if he draws back, he will not please my soul.* ³⁹ We, however, are not of those who draw back unto destruction, but of those who have faith to the saving of the soul.

CHAPTER 11.

Third Motive: Old Testament Examples.

¹ Now faith is the substance of things to be hoped for, ² the evidence of things that are not seen; ³ for by it the men of old had testimony borne to them.* ⁴ By faith ⁵ we understand that the world was fashioned by the word of God; and thus things visible were made out of things invisible.

Abel. ⁶ By faith ⁷ Abel offered to God a sacrifice more excellent than did Cain, through which he obtained a testimony that he was just, God giving testimony to his gifts; and through his faith, though he is dead, he yet speaks.

Enoch. ⁸ By faith ⁹ Enoch was taken up lest he should see death; and he was not found, because God took him up. For before he was taken up he had testimony

* Dt 32: 35; Rom 12: 19;—f Hb 2: 3;—g Hb 2: 4;—h Gn 1: 4; Jn 1: 3;—i Gn 4: 4, 5; Mt 23: 35;—j Gn 5: 21; Sir 44: 16;—k Gn 8: 8; 22; Sir 44: 17;—l Gn 12: 1, 4; Sir 44: 19-21; Acts 7: 2-6; Rom 4: 16-22;—m Gn 22: 4; 28: 3; 35: 12; 27:—n Ap 21: 2; 10;—o Gn 17: 19; 21: 2;—p Gn 15: 5; 22: 17; 32: 12;—q Ex 3: 6; Mk 12: 26;—r Gn 22: 1-19; 1 Mc 2: 52; Jns 2: 21;—s Gn 21: 12; Rom 5: 1;—t Rom 4: 17-21.

10, 38: Lives: the Greek has, "shall live."

11, 1: The sense is: faith is assurance in the case of things that are hoped for, it is convictions about things that are not seen.

11, 2: Had testimony borne to them: gained God's approval.

11, 19: As a type: i.e., of the Resurrection.

that he pleased God, ⁶ and without faith it is impossible to please God. For he who comes to God must believe that God exists and is a rewarder to those who seek him.

Noe. ⁷ By faith ⁸ Noah, having been warned concerning things not seen as yet, prepared with pious fear an ark in which to save his household. Having thus condemned the world, he was made heir of the justice which is through faith.

Abraham. ⁹ By faith ¹⁰ he who is called Abraham obeyed by going out into a place which he was to receive for an inheritance; and he went out, not knowing where he was going. ¹¹ By faith ¹² he abode in the Land of Promise as in a foreign land, dwelling in tents with Isaac and Jacob, the co-heirs of the same promise; ¹³ for he was looking for the city with fixed foundations,* of which city the architect and the builder is God.

Sara. ¹⁴ By faith even Sara ¹⁵ herself, who was barren, received power for the conception of a child when she was past the time of life, because she believed that he who had given the promise was faithful. ¹⁶ And so there sprang from one man, ¹⁷ though he was as good as dead, issue like the stars of heaven in number and innumerable as the sand that is by the seashore.

The Heavenly Country. ¹⁸ In the way of faith all these died without receiving the promises, but beholding them afar off, and saluting them and acknowledging that they were pilgrims and strangers on earth. ¹⁹ For they who say these things show plainly that they seek a country of their own. ²⁰ And indeed if they were thinking of the country from which they went out, they certainly would have had opportunity to return; ²¹ but as it is they seek after a better, that is, a heavenly country. ²² Therefore God is not ashamed to be called their God, for he has prepared for them a city.

Abraham's Trial. ²³ By faith Abraham, ²⁴ when he was put to the test, offered Isaac; and he who had received the promises ²⁵ (to whom it had been said, ²⁶ *In Isaac thy seed shall be called*) was about to offer up his only-begotten son, ²⁷ reasoning that God has power to raise up even from the dead; ²⁸ whence also he received him back as a type.*

Isaac, Jacob, Joseph. ²⁰ By faith ^a Isaac blessed Jacob and Esau even regarding things to come. ²¹ By faith ^a Jacob, when dying, blessed each of the sons of Joseph and bowed in worship towards the top of his staff. ²² By faith ^a Joseph, when dying, made mention of the departure of the sons of Israel and gave orders concerning his bones.

Amram and Jochabed. ²³ By faith ^a Moses was hidden by his parents* for three months after his birth, because they saw he was a beautiful babe and they did not fear the king's edict.

Moses. ²⁴ By faith ^a Moses, when he was grown up, denied that he was a son of Pharaoh's daughter; ²⁵ choosing rather to be afflicted with the people of God than to have the enjoyment of sin for a time, ²⁶ esteeming the reproach of Christ* greater riches than the treasures of the Egyptians; for he was looking to the reward. ²⁷ By faith ^a he left Egypt, not fearing the wrath of the king; for he persevered as if seeing him who cannot be seen. ²⁸ By faith ^a he celebrated the Passover and the sprinkling of blood, that he who destroyed the firstborn might not touch them.

The Israelites. ²⁹ By faith ^a they passed through the Red Sea, as through dry land; whereas the Egyptians, attempting it, were swallowed up. ³⁰ By faith ^a the walls of Jericho fell after they had gone around them for seven days.

Rahab. ³¹ By faith ^a Rahab the harlot, who had received the spies in peace, did not perish with the unbelievers.

More Heroes of Faith. ³² And what more shall I say? ^a For time will fail me if I tell of Gideon, of Barac, of Samson, of Jephthe, of David and of Samuel and the prophets, ³³ who by faith ^a conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, ³⁴ quenched the violence of fire, ^a escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight armies of aliens. ³⁵ Women had their dead restored to them by resurrection. ^a Others were tortured, refusing to accept release, that they might find a better resurrection. ³⁶ Others ^a had experience of mockery and stripes, yes, even of chains and prisons. ³⁷ They ^a were stoned, they were sawed asunder, they were

tempted, they were put to death by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted—³⁸ of whom the world was not worthy—^a wandering in deserts, mountains, caves and holes in the earth.

Imperfection of Their State. ³⁹ And all these, though they had been approved by the testimony of faith, did not receive what was promised, ⁴⁰ for God had something better in view for us; so that they should not be perfected without us.

2. Other Virtues CHAPTER 12.

Constancy. ¹ Therefore let us also, having such a cloud of witnesses over us, put away every encumbrance and the sin entangling us,¹ and run with patience to the fight set before us; ² looking towards the author and finisher of faith, Jesus, who for the joy set before him, endured a cross, despising shame, and sits at the right hand of the throne of God. ³ Consider, then, him who endured such opposition from sinners against himself, so that you may not grow weary and lose heart.

⁴ For you have not yet resisted unto blood in the struggle with sin. ⁵ And you have forgotten the exhortation that is addressed to you as sons, saying, ^a *My son, neglect not the discipline of the Lord, neither be thou weary when thou art rebuked by him.* ⁶ *For whom the Lord loves he chastises; and he scourges every son whom he receives.*

⁷ Continue under discipline. God deals with you as with sons; for what son is there whom his father ^a does not correct? ⁸ But if you are without discipline, in which all have had a share, then you are illegitimate children and not sons. ⁹ Furthermore, we had fathers of our flesh to correct us, and we revered them. Shall we not much more obey the Father of spirits and live? ¹⁰ For they indeed corrected us for a few days, as they saw fit; but he for our benefit, that we may share his holiness. ¹¹ Now all discipline seems for the present to be a matter not for joy

^a Gn 27, 27-40;—Gn 48, 15; 42, 31.—w Gn 50, 23f.—x Ex 2, 2.—y Ex 2, 11.—z Ex 2, 15; 10, 28f.; 12, 51.—a Ex 12, 21f.—b Ex 14, 22f.—c Jos 6, 20.—d Jos 2, 3; 6, 25.—e Jn 6, 11; 4, 6; 13, 24; 11, 1; 1 Kgs 12, 11; 16, 13; Acts 5, 24.—f Dn 6, 22.—g Dn 3, 22f.—h 3 Kgs 17, 23; 4 Kgs 4, 36; 2 Me 6, 16-7, 42.—i Jer 20, 2; 37, 15.—j 2 Par 24, 21.—k 1 Me 2, 28-30; 2 Me 5, 27.—l 1 Cor 9, 24; 1 Pt 2, 1.—m Prv 3, 11.—n Prv 13, 24; Sir 30, 1.

11, 23; His parents: Amram and Jochabed.
11, 26; Of Christ: literally, "of the anointed."

but for grief; but afterwards ^a it yields the most peaceful fruit of justice to those who have been exercised by it. ¹² Therefore brace up the hands that hang down,^a and the tottering knees, ¹³ and make straight paths for your feet; ^a that no one who is lame may go out of the way, but rather be healed.

Peace and Holiness. ¹⁴ Strive for peace ^a with all men, and for that holiness without which no man will see God. ¹⁵ Take heed lest anyone be wanting in the grace of God; ^a lest any root of bitterness springing up cause trouble and by it the many be defiled; ¹⁶ lest there be any immoral or profane person, ^a such as Esau, who for one meal sold his birthright. ¹⁷ For know that even afterwards,^a when he desired to inherit the blessing, he was rejected; for he found no opportunity for repentance, although he had sought after it with tears.

Sinai and the New Sion. ¹⁸ For ^a you have not approached a mountain that may be touched, and a burning fire, and whirlwind and darkness and storm, ¹⁹ and sound of trumpet, and sound of ^a words; which sound was such that those who heard entreated that the word should not be spoken to them; ²⁰ for they could not bear what was being said: ^a "And if even a beast touches the mount, it shall be stoned." ²¹ And so terrible was the spectacle that Moses said, ^a "I am greatly terrified and trembling." ²² But you have come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, ²³ and to the Church of the firstborn who are enrolled in the heavens, and to God, the judge of all, and to the spirits ^a of the just made perfect, ²⁴ and to Jesus, mediator of a new covenant, and to a sprinkling of blood ^a which speaks better than Abel. ²⁵ See that you do not refuse him who speaks. For if they did not escape who rejected him who spoke upon earth, much more shall we not escape who turn away from him who

^a 2 Cor 4, 17; Wis 3, 5; 1 Pt 1, 6; Jas 3, 18.—p Is 35, 3; Jb 4, 4.—q Prv 4, 26.—r Rom 12, 18.—s Dt 29, 18.—t Gn 25, 33.—u Gn 27, 38.—v Ex 19, 12.—w Ex 19, 16; 19, 20; 19, 25.—x Ex 19, 13.—y Dt 9, 19.—z Lk 10, 20; Dn 3, 40.—a Gn 4, 10.—b Ag 2, 7.—c Dn 2, 44.—d Dt 4, 24.—e Gn 18, 3; 19, 25.—f 1 Cor 7, 38; 1 Th 4, 3; Eph 5, 3.—g Jm 1, 5.—h Ps 117 (118), 6.—i Ap 1, 8.—j Rom 14, 17; Eph 4, 14.—k Ex 29, 14; Lv 16, 27.—l Heb 9, 12; Jn 15, 17.—m Ps 49 (50), 14, 23; Is 57, 19.

12, 28; We have grace: the Greek reads, "let us hold grace (or gratitude) with which to serve. . . ."

speaks to us from heaven. ²⁶ His voice then shook the earth, but now he promises thus, ^a *Yet once, and I will shake not the earth only but heaven also.* ²⁷ Now by this expression, "yet once," he announces the removal of things which can be shaken—created things—in order that the things which cannot be shaken may remain. ²⁸ Therefore, ^a since we receive a kingdom that cannot be shaken, we have grace,* through which we may offer pleasing service to God with fear and reverence. ²⁹ For ^a our God is a consuming fire.

CHAPTER 13.

Brotherly Love and Purity. ¹ Let brotherly love abide in you, ² and do not forget to entertain strangers; for ^a thereby some have entertained angels unawares. ³ Remember those who are in bonds as if you were bound with them, and those who are ill-treated, as tarrying yourselves also in the body. ⁴ Let ^a marriage be held in honor with all, and let the marriage bed be undefiled. For God will judge the immoral and adulterers.

God Will Never Fail You. ⁵ Let your manner of life be without avarice; be content with what you have, for he himself has said, ^a *I will not leave thee, neither will I forsake thee.* ⁶ So that we may confidently say, ^a *The Lord is my helper: I will not fear what man shall do to me.*

Loyalty to Christ and Superiors. ⁷ Remember your superiors, who spoke to you the word of God. Consider how they ended their lives, and imitate their faith. ⁸ Jesus Christ ^a is the same, yesterday and today, yes, and forever.

⁹ Do not be led away by various and strange doctrines. For it is good to make steadfast the heart by grace, not by foods,¹ in which those who walked found no profit. ¹⁰ We have an altar, from which they have no right to eat who serve the tabernacle. ¹¹ For ^a the bodies of those animals whose blood is brought into the Holies by the high priest for sin, are burned outside the camp; ¹² and so Jesus also, ^a that he might sanctify the people by his blood, suffered outside the gate. ¹³ Let us therefore go forth to him outside the camp, bearing his reproach; ¹⁴ for here we have no permanent city, but we seek for the city that is to come. ¹⁵ Through him, therefore, ^a let us offer

up a sacrifice of praise always to God, that is, fruit of lips praising his name.¹⁶ And do not forget kindness and charity, for by such sacrifices God's favor is obtained.¹⁷ Obey your superiors and be subject to them, for they keep watch as having to render an account of your souls; so that they may do this with joy, and not with grief, for that would not be expedient for you.

Conclusion

Request for Prayer. ¹⁸ Pray for us. For we are confident that we have a good conscience, desiring to live uprightly in all things. ¹⁹ But I more especially exhort you to do this, that I may be restored to you the sooner.

Blessing. ²⁰ Now may the God of peace, who brought forth from the dead

the great pastor of the sheep, our Lord Jesus, in virtue of the blood of an everlasting covenant, ²¹ fit you with every good thing to do his will; working in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory forever and ever. Amen.

Greetings. ²² And I beseech you, brethren, to bear with this word of exhortation; for I have written to you in few words. ²³ Know that our brother Timothy has been set free; with whom (if he comes soon) I will see you. ²⁴ Greet all your superiors and all the saints. The brethren from Italy* send you greetings. ²⁵ Grace be with you all. Amen.

* 1 Thes 5, 12.—o Rom 15, 33; Acts 2, 24; 1 Pt 2, 25; 3, 4.

13, 24: From Italy: others understand "in Italy."

THE EPISTLE OF ST. JAMES THE APOSTLE

Besides the fourteen Epistles of St. Paul, there are seven Catholic Epistles: one of St. James, two of St. Peter, three of St. John, and one of St. Jude. From the earliest days of the Church these have been called "Catholic" on account of their universal appeal. With the exception of the Second and Third Epistles of St. John, they were circular or encyclical letters sent by these Apostles to various Christian communities of the Church.

St. James the Less, the author of the first Catholic Epistle, was the son of Alphaeus of Cleophas (Mt 10, 3). His mother Mary was a sister, or a close relative, of the Blessed Virgin, and for that reason, according to Jewish custom, he was sometimes called the brother of the Lord (Gal 1, 19; cf also Mt 13, 55; Mk 6, 3). The Apostle held a distinguished position in the early Christian community at Jerusalem. St. Paul tells us he was a witness of the Resurrection of Christ (1 Cor 15, 7); he is also called a "pillar" of the Church, whom St. Paul consulted about the gospel (Gal 2, 2, 9). According to tradition, he was the first Bishop of Jerusalem, and was at the Council of Jerusalem about the year 50 (Acts 1, 13, 15, 4ff; 21, 18; Gal 1, 19). The historians Eusebius and Hegesippus relate that St. James was martyred for the faith by the Jews in the spring of the year 62, although they greatly esteemed his person and had given him the surname of "James the Just."

Catholic tradition has always recognized St. James as the author of this Epistle. Internal evidence based on the language, style and teaching of the Epistle reveals its author as a Jew familiar with the Old Testament, and a Christian thoroughly grounded in the teachings of the gospel. External evidence from the early Fathers and councils of the Church confirms its authenticity and canonicity.

The date of its writing cannot be determined exactly. According to some scholars it was written about the year 49. Others, however, claim it was written after St. Paul's Epistle to the Romans (composed during the winter of 57-58). It was probably written between the years 60 and 62.

St. James addresses himself to the "twelve tribes that are in the Dispersion" (1, 1), that is, to Christians outside Palestine; but nothing in the Epistle indicates that he is thinking only of Jewish Christians. St. James realizes full well the temptations and difficulties they encounter in the midst of paganism, and as a spiritual father, he endeavors to guide and direct them in the faith. Therefore the burden of his discourse is an exhortation to practical Christian living.

Introduction

CHAPTER 1.

Greeting. ¹ James, the servant of God and of our Lord Jesus Christ, to the twelve tribes that are in the Dispersion: greeting.

I: EXHORTATION TO PATIENCE IN TRIALS

Wisdom in Trials. ² Esteem it all joy, my brethren, when you fall into various trials,* knowing that the trying of your faith begets patience. ⁴ And let patience have its perfect work, that you may be perfect and entire, lacking nothing.

⁵ But if any of you is wanting in wisdom, let him ask it of God, who gives abundantly to all men, and does not reproach; and it will be given to him. ⁶ But let him ask with faith, without hesitation. For he who hesitates is like a wave of the sea, driven and carried about by the wind. ⁷ Therefore, let not such a one think that he will receive anything from the Lord, being a double-minded* man, unstable in all his ways.

⁹ But let the brother of lowly condition glory in his high estate, and the rich man in his low condition; for he will pass away like the flower of the grass. ¹¹ For the sun rises with a burning heat and parches the grass, and its flower falls and the beauty of its appearance perishes. So too will the rich man wither in his ways.

* 1 Pt 1, 1.—o Rom 5, 3ff; 1 Pt 1, 6.—e Prov 2, 3ff.—d Mk 11, 24; Sir 2, 3.—o Jas 2, 5.—f Is 40, 6f.—g 2 Tm 4, 8; 1 Pt 5, 4; 1 Cor 2, 9; 5, 25; Ap 2, 18.—h 1 Jn 1, 5; Mt 7, 11; Jn 3, 3, 27; Jas 3, 15, 17.—i 2n 1, 13; 1 Pt 1, 23; Ap 14, 4.—j Eccl 7, 8; Sir 5, 13.—k Eph 4, 26.—l Col 3, 8; 1 Pt 2, 1.—m Mt 7, 21, 26; Rom 2, 13.—n Jas 2, 12; Rom 8, 2; Jn 13, 17.—o Ps 33 (34), 14.—p 1 Cor 2, 9; Sir 42, 1.

1, 2: Various trials: i.e., afflictions or misfortunes due to external causes, rather than temptations taken in the moral sense of the term.

1, 8: Double-minded: literally, a man endowed with two souls, that is, an irresolute person who entertains conflicting sentiments.

1, 11: The Greek text reads "burning wind" (cf Mt 20, 12).

1, 13: He is tempted by God: the Greek reads, "I am tempted by God." God is no tempter to evil: the meaning probably is that God is not subject to temptation, neither does he tempt any man.

1, 16: Therefore: wanting in the Greek.

1, 21: Uncleanness: the Greek expression usually refers to the lack of physical cleanliness. In the present context it is used metaphorically of what defiles the soul. Abundance of malice: i.e., not merely excessive, but manifold wickedness which must be discarded before the word can be ingrafted.

1, 22: The word of God has already been received by the Christians to whom St. James is writing; but they must understand it better and obey it.

2, 1ff: Faith in Jesus Christ should not be combined with partiality towards men. V 2 and the following exemplify this.

¹² Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life which God has promised to those who love him.

Sources of Evil and Good. ¹³ Let no man say when he is tempted, that he is tempted by God; for God is no tempter to evil, and he himself tempts no one. ¹⁴ But everyone is tempted by being drawn away and enticed by his own passion. ¹⁵ Then when passion has conceived, it brings forth sin; but when sin has matured, it begets death. ¹⁶ Therefore, my beloved brethren, do not err.

¹⁷ Every good gift and every perfect gift is from above, coming down from the Father of Lights, with whom there is no change, nor shadow of alteration. ¹⁸ Of his own will he has begotten us by the word of truth, that we might be, as it were, the first-fruits of his creatures.

II: LIVING AND ACTIVE FAITH

Hearers and Doers of the Word of God.

¹⁹ You know this, my beloved brethren. ²¹ But let every man be swift to hear, slow to speak, and slow to wrath. ²⁰ For the wrath of man does not work the justice of God. ²¹ Therefore, casting aside all uncleanness* and abundance of malice, with meekness receive the ingrafted word, which is able to save your souls. ²² But be doers of the word,* and not hearers only, deceiving yourselves. ²³ For if anyone is a hearer of the word, and not a doer, he is like a man looking at his natural face in a mirror: ²⁴ for he looks at himself and goes away, and presently he forgets what kind of man he is. ²⁵ But he who has looked carefully into the perfect law of liberty and has remained in it, not becoming a forgetful hearer but a doer of the work, shall be blessed in his deed. ²⁶ And if anyone thinks himself to be religious, not restraining his tongue but deceiving his own heart, that man's religion is vain. ²⁷ Religion pure and undefiled before God the Father is this: to give aid to orphans and widows in their tribulation, and to keep oneself unspotted from this world.

CHAPTER 2.

Impartiality. ¹ My brethren, do not join faith in our glorious Lord Jesus Christ with partiality towards persons. ² For if a man in fine apparel, having a gold ring,

enters your assembly, and a poor man in mean attire enters also, and you pay attention to him who is clothed in fine apparel and say, "Sit thou here in this good place"; but you say to the poor man, "Stand thou there," or "Sit by my footstool"; are you not making distinctions among yourselves, and do you not become judges with evil thoughts? Listen, my beloved brethren! Has not God chosen the poor of this world to be rich in faith and heirs of the kingdom which God has promised to those who love him? But you have dishonored the poor man. Do not the rich use their power to oppress you, and do they not drag you before judgment-seats? Do they not blaspheme the good name by which you are called?

If, however, you fulfill the royal law, according to the Scriptures, "Thou shalt love thy neighbor as thyself," you do well. But if you show partiality towards persons, you commit sin, being convicted by the law as transgressors. For whoever keeps the whole law, but offends in one point, has become guilty in all. For he who said, "Thou shalt not commit adultery," said also, "Thou shalt not kill." Now if thou wilt not commit adultery, yet wilt commit murder, thou hast become a transgressor of the law. So speak and so act as men about to be judged by the law of liberty. For judgment is without mercy to him who has not shown mercy; but mercy triumphs over judgment.

Practical Faith. What will it profit, my brethren, if a man says he has faith, but does not have works? Can the faith save him? And if a brother or a sister be naked and in want of daily food, and one of you say to them, "Go in peace, be warmed and filled," yet you do not give them what is necessary for the body, what does it profit? So faith too, unless it has works, is dead in itself. But someone will say, "Thou hast faith, and I have works." Show me thy faith without works, and I from my works will show thee my faith. Thou believest that there is one God. Thou dost well. The devils also believe, and tremble.

But dost thou want to know, O senseless man, that faith without works is useless? Was not Abraham our father justified by works, when he offered up Isaac his son upon the altar? Dost thou see that faith worked along with his

works, and by the works the faith was made perfect? And the Scripture was fulfilled which says, "Abraham believed God, and it was reckoned to him as justice, and he was called the friend of God." You see that by works a man is justified, and not by faith only. In like manner, was not Rahab the harlot also justified by works, when she welcomed the messengers and sent them out another way? For just as the body without the spirit is dead, so faith also without works is dead.

III: THE HAZARD OF TEACHING

CHAPTER 3.

Abuses of the Tongue. Let not many of you become teachers, my brethren, knowing that you will receive a greater judgment. For in many things we all offend. If anyone does not offend in word, he is a perfect man, able also to lead round by a bridle the whole body. For if we put bits into horses' mouths that they may obey us, we control their whole body also. Behold, even the ships, great as they are, and driven by boisterous winds, are steered by a small rudder wherever the touch of the steersman pleases. So the tongue also is a little member, but it boasts mightily. Behold, how small a fire—how great a forest it kindles! The tongue is a fire, the very world of iniquity. The tongue is placed among our members, defiling the whole body, and setting on fire the course of our life, being itself set on fire by hell. For every kind of beast and bird, and of serpents and the rest, is tamed and has been tamed by mankind; but the tongue no man can tame—a restless evil, full of deadly poison. With it we bless God the Father; and with it we curse men,

1, 2: 1 Cor. 1, 26; Lk. 12, 21; 1 Cor. 11, 22; 1 Pt. 4, 14; 1 Lk. 19, 18; Mt. 22, 39; Rom. 13, 9; 1 Cor. 1, 17; 1 Mt. 5, 19; Ex. 20, 13; Dt. 5, 17; 1 Jn. 1, 25; 1 Mt. 5, 7; 18, 29-34; 25, 45; 1 Mt. 7, 21; 1 Jn. 3, 17; 1 Gal. 5, 6; 1 Mk. 9, 7; 1 Gn. 22, 9; 12; Heb. 11, 17; 1 Gn. 15, 6; 1 Is. 41, 8; 2 Par. 20, 7; 1 Jn. 8, 39; Rom. 4, 12; 1 Jn. 2, 4, 15; 1 Heb. 11, 31; 1 Gn. 1, 27.

2, 10f: The whole Law and each article of it must be observed. He who transgresses a single Law despises the supreme Lawgiver.

2, 15: Naked: i.e., insufficiently clad.

2, 19: The Greek reads: "Dost thou believe that there is one God?"

3, 1: The Greek has: "we shall receive the greater judgment," i.e., a stricter judgment.

3, 6: Course of our life: literally, "the wheel of our nativity" or "nature," i.e., man's life from beginning to end (cf. Jas. 1, 23).

3, 7: And the rest: the Greek has "and sea creatures."

3, 9: God the Father: the Greek has "the Lord and Father."

who have been made after the likeness of God. Out of the same mouth proceed blessing and cursing. These things, my brethren, ought not to be so. Does the fountain send forth sweet and bitter water from the same opening? Can a fig tree, my brethren, bear olives, or a vine figs? So neither can salt water yield fresh water.

True Wisdom. Who is wise and instructed among you? Let him by his good behavior show his work in the meekness of wisdom. But if you have bitter jealousy and contentions in your hearts, do not glory and be liars against the truth. This is not the wisdom that descends from above. It is earthly, sensual, devilish. For where there is envy and contentiousness, there is instability and every wicked deed. But the wisdom that is from above is first of all chaste, then peaceable, moderate, docile, in harmony with good things, full of mercy and good fruits, without judging, without dissimulation. The fruit of justice is sown in peace by those who make peace.

IV: SPECIAL ADMONITIONS

CHAPTER 4.

Sources of Discord. Whence do wars and quarrels come among you? Is it not from this, from your passions, which wage war in your members? You covet and do not have; you kill and envy, and cannot obtain. You quarrel and wrangle, and you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it upon your passions. Adulterers, do you not know that the friendship of this world is enmity with God? Therefore, whoever wishes to be a friend of this world becomes an enemy of God. Or do you think that the Scripture says in vain,

1 Mt. 7, 10f; 1 Jn. 1, 5, 17; 1 Is. 32, 17; Mt. 5, 9; 1 Lk. 6, 26; 1 Jn. 2, 15; 1 Ex. 20, 3, 5; 1 Prov. 3, 34; 1 Jn. 22, 20; Mt. 23, 12; 1 Pt. 5, 5; Lk. 14, 11; 1 Eph. 6, 12; 1 Pt. 5, 9; 1 Jn. 3, 1; 1 Is. 1, 16; 1 Lk. 14, 11; 1 Is. 14, 1; 1 Pt. 5, 9; 1 Mt. 7, 1; 1 Rom. 2, 11; 14, 4; 1 Prov. 27, 1; Lk. 12, 19; 1 Ps. 38, 9; 1 Acts. 10, 21; 1 Lk. 12, 47; 1 Rom. 14, 23; 1 Lk. 6, 24; 1 Mt. 6, 18; 1 Prov. 16, 27; 1 Lk. 19, 13; Dt. 24, 14; 1 Is. 9, 9; Mt. 3, 5; 1 Jn. 31, 308; 1 Lk. 16, 19, 25; 1 Jn. 12, 3.

4, 4: The Greek reads, "adulterers." A worldly soul is guilty of spiritual infidelity or adultery.

4, 6: But he gives a greater grace: i.e., He gives us more valuable gifts than the world or its votaries can offer (cf. 1 Jn. 3, 20).

4, 15: The Greek reads: "If the Lord will, we shall live and do this or that"; and, "You are a mist."

5, 6: Many translate "the Just One" and see here some allusion to the Passion and Death of Christ. More probably the expression refers to the class of the just who offered no resistance.

"The Spirit which dwells in you covets unto jealousy"? But he gives a greater grace. For this reason it says, "God resists the proud, but gives grace to the humble." Be subject therefore to God, but resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be sorrowful, and mourn, and weep; let your laughter be turned into mourning, and your joy into sadness. Humble yourselves in the sight of the Lord, and he will exalt you.

Presumption. Brethren, do not speak against one another. He who speaks against a brother, or judges his brother, speaks against the law and judges the law. But if thou judgest the law, thou art not a doer of the law, but a judge. There is one Lawgiver and Judge, he who is able to destroy and to save. But thou who judgest thy neighbor, who art thou?

Behold now, you who say, "Today or tomorrow we will go into such a city, and spend a year there, and trade and make money"; you who do not know what will happen tomorrow. For what is your life? It is a mist that appears for a little while, and then vanishes. You ought rather to say, "If the Lord will," and, "If we live, we will do this or that." But now you boast in your arrogance. All such boasting is evil. Therefore he who knows how to do good, and does not do it, commits a sin.

CHAPTER 5.

The Unjust Rich. Come now, you rich, weep and howl over your miseries which will come upon you. Your riches have rotted, and your garments have become moth-eaten. Your gold and silver are rusted; and their rust will be a witness against you, and will devour your flesh as fire does. You have laid up treasure in the last days. Behold, the wages of the laborers who reaped your fields, which have been kept back by you unjustly, cry out; and their cry has entered into the ears of the Lord of Hosts. You have feasted upon earth, and you have nourished your hearts on dissipation in the day of slaughter. You have condemned and put to death the just, and he did not resist you.

Conclusion

Patience in Affliction. ⁷ Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient until it receives the early and the late ⁸ rain. ⁸ Do you also be patient; strengthen your hearts; ⁹ for the coming of the Lord is at hand. ⁹ Do not complain against one another, brethren, that you may not be judged. Behold, the judge is standing at the door. ¹⁰ Take, brethren, as an example of labor and patience, the prophets ¹¹ who spoke in the name of the Lord. Behold, we call them blessed who have endured. ¹¹ You have heard of the patience of Job, ¹² and you have seen the purpose of the Lord, how the Lord is merciful and compassionate. ¹² But above all things, my brethren, ¹³ do not swear, either by heaven or by the earth, or any other oath; but let your yes be yes, your no, no; that you may not fall under judgment.

Last Anointing, Confession and Prayer. ¹³ Is any one of you sad? Let him pray. Is any one in good spirits? Let him sing a hymn. ¹⁴ Is any one among you sick? ¹⁵ Let him bring in the presbyters of the Church, and let them pray over him,

anointing him with oil ¹⁶ in the name of the Lord. ¹⁵ And the prayer of faith will save the sick man, ¹⁶ and the Lord will raise him up, and if he be in sins, they shall be forgiven him. ¹⁶ Confess, therefore, your sins to one another, and pray for one another, that you may be saved. ¹⁷ For the unceasing prayer of a just man is of great avail. ¹⁷ Elias ¹⁸ was a man like ourselves, subject to the same infirmities; and he prayed earnestly that it might not rain upon the earth, and it did not rain for three years and six months. ¹⁸ He prayed again, ¹⁹ and the heavens gave rain and the earth brought forth its fruit.

Conversion of a Sinner. ¹⁹ My brethren, if any one of you strays from the truth ²⁰ and someone brings him back, ²⁰ he ought to know that he who causes a sinner to be brought back from his misguided way, will save his soul from ²¹ death, and will cover a multitude of sins.

¹³ Dt 11, 14; Lk 21, 19; Heb 10, 36.—¹⁴ 1 Th 2, 16; 3, 13.—¹⁵ Mt 5, 12.—¹⁶ Ps 102, 8; 110, 4; Jb 1, 21.—¹⁷ Mt 5, 34.—¹⁸ Mk 6, 13.—¹⁹ Mk 16, 18.—²⁰ 3 Kgs 17, 1; Lk 4, 25.—²¹ 3 Kgs 18, 42.—²² Gal 6, 1.—²³ Ps 90 (91), 15; Prv 10, 12; 1 Pt 4, 8.

^{5, 14}: According to the teaching of the Council of Trent (Sess 14, c. 3) St. James promulgated here the Sacrament of Extreme Unction. Presbyters: certainly here in the sense of "priests."

^{5, 16}: That you may be saved: the sense of the Greek is "that you may be healed."

THE FIRST EPISTLE OF ST. PETER THE APOSTLE

St. Peter, also called Simon (Acts 15, 14; 2 Pt 1, 1), was the son of a certain John from the town of Bethsaida in Galilee (Jn 1, 42-44). He was led by his brother Andrew to the Lord, who conferred upon him the name Cephas, i.e., "rock," or Peter (Jn 1, 42; Mt 16, 17-19; Mk 3, 16; Lk 6, 14). Thereupon he followed the Lord and became the "Prince of the Apostles." After the Resurrection the primacy was conferred upon him and immediately after the Ascension he began to exercise it. After preaching in Jerusalem and Palestine he went to Rome, probably after his liberation from prison (Acts 12, 17). Some years later he was in Jerusalem for the first Church Council (Acts 15, 6ff), and shortly afterwards at Antioch (Gal 2, 11-14). In the year 67 he was martyred in Rome.

The Epistle names St. Peter, Apostle of Jesus Christ, as its author (1, 1; cf. also 5, 12-14), and the testimony of the early centuries of Christianity reaffirms this evidence. So constant was this testimony that Eusebius, the Church historian, placed the Epistle among the books of the Bible accepted by all. Its authorship is also confirmed by the contents of the Epistle, in which the author appears as an immediate witness of the sufferings of Christ (5, 1), and by its similarity to St. Peter's discourses in the Acts.

The Epistle is addressed to the Christian communities of Asia Minor that were being distressed by the enmity of their pagan neighbors. By their acceptance of Christianity they had become separated from their own countrymen, who abused and persecuted them. The Apostle therefore instructs his readers that Christianity is the true religion in spite of their trials and sufferings, and exhorts them to lead good Christian lives.

The place of composition is given as "Babylon" (5, 13). From the Apocalypse (14, 8; 16, 19, etc.), the Jewish writings and the Sibylline books of the first century, we know that this name was a cryptic designation of the city of Rome. Since the author seems to be familiar with the Epistle to the Ephesians, which was written in 63 A.D., and since he makes no reference to the persecution of Nero, which began about the end of 64 A.D., it appears very likely that the letter was written in the latter part of 63 or the beginning of 64.

Introduction

CHAPTER 1.

Greeting. ¹ Peter, an Apostle of Jesus Christ, to the sojourners of the Dispersion* in Pontus, Galatia, Cappadocia, Asia and Bithynia, chosen ² unto the sanctification of the Spirit according to the foreknowledge of God the Father, unto obedience to Jesus Christ and the sprinkling of his blood: ³ grace and peace be given you in abundance.

Thanksgiving. ³ Blessed ⁴ be the God and Father of our Lord Jesus Christ, who according to his great mercy has begotten us again, through the resurrection of Jesus Christ from the dead, unto a living hope, ⁴ unto an incorruptible inheritance—undefiled and unfading, reserved for you in heaven. ⁵ By the power of God you are guarded through faith for salvation, which is ready to be revealed in the last time. ⁶ Over this you rejoice; ⁷ though now for a little while, if need be, you are made sorrowful by various trials, ⁷ that the temper of your faith—more precious by far* than gold which is tried by fire⁸—may be found unto praise and glory and honor at the revelation of Jesus Christ. ⁸ Him, though you have not seen, you love. In him, though you do not see him,⁹

¹ Eph 1, 3ff.—² Prv 17, 3; Mal 3, 3.—³ 2 Cor 5, 7.—⁴ Eph 2, 10.—⁵ Eph 6, 14.—⁶ Lv 19, 2; 20, 7.—⁷ Mal 1, 6; Rom 2, 11.—⁸ Heb 9, 14.

^{1, 1}: To the sojourners of the Dispersion: a technical term among the Jews referring to the Jews resident outside Palestine. St. Peter uses it in an analogous sense, i.e., with reference to Christians who on earth form a dispersion from their heavenly home. Cf. Jas 1, 1; Heb 11, 13-16; 12, 22.

^{1, 2}: Sprinkling of his blood: a metaphor based on the dedication of the covenant contracted at Mount Sinai (Ex 24, 8).

^{1, 6}: You rejoice: the Greek text may be the imperative "rejoice!"

^{1, 7}: More precious by far, etc.: the Greek text reads: "more precious than gold which perishes, proved though it is by fire."

^{1, 14}: Obedient children: literally, "children of obedience," i.e., in contrast to those not "obedient" to the faith. Cf. Eph 2, 2f; 5, 6.

^{1, 17}: With fear: the reverential fear of children towards a just father. Sojourning: life on earth is but a pilgrimage.

^{1, 19f}: Without blemish and without spot. Foreknown, etc.: a reference to the messianic prophecy of Is 53, 7 (cf. Acts 8, 32), and to the preaching of John the Baptist (Jn 1, 29-34).

yet believing, you exult with a joy unspeakable and triumphant; ⁹ receiving, as the final issue of your faith, the salvation of your souls. ¹⁰ The prophets who foretold the grace that was to come for you made earnest inquiry and search concerning this salvation. ¹¹ They searched what time or circumstances the Spirit of Christ in them was signifying, when he foretold the sufferings of Christ, and the glories that would follow. ¹² To them it was revealed ¹³ that not to themselves but to you they were ministering those things which now have been declared to you by those who preached the gospel to you by the Holy Spirit sent from heaven. Into these things angels desire to look.

I: GENERAL COUNSELS OF CHRISTIAN HOLINESS

Filial Obedience and Fear. ¹³ Therefore, having girded up the loins of your understanding, ¹⁴ be sober and set your hope completely upon that grace which is brought to you in the revelation of Jesus Christ. ¹⁴ As obedient children, ¹⁵ do not conform to the lusts of former days when you were ignorant; ¹⁵ but as the One who called you is holy, be you also holy in all your behavior; ¹⁶ for it is written, ¹⁷ You shall be holy, because I am holy.

¹⁷ And if you invoke as Father him who ¹⁸ without respect of persons judges according to each one's work, conduct yourselves with fear* in the time of your sojourning. ¹⁸ You know that you were redeemed from the vain manner of life handed down from your fathers, not with perishable things, with silver or gold, ¹⁹ but ²⁰ with the precious blood of Christ, as of a lamb without blemish and without spot. ²⁰ Foreknown,* indeed, before the foundation of the world, he has been manifested in the last times for your sakes. ²¹ Through him you are believers in God who raised him up from the dead and gave him glory, so that your faith and hope might be in God.

Brotherly Love. ²² Now that your obedience to charity has purified your souls

things is at hand. Be prudent therefore and watchful in prayers. ⁸ But above all things have a constant mutual charity* among yourselves; ⁹ for charity covers a multitude of sins. ⁹ Be hospitable ⁹ to one another without murmuring. ¹⁰ According to the gift that each has received, ¹⁰ administer it to one another as good stewards of the manifold grace of God. ¹¹ If anyone speaks, let it be as with words of God. If anyone ¹¹ ministers, let it be as from the strength that God furnishes; that in all things God may be honored through Jesus Christ, to whom are the glory and the dominion forever. Amen.

Blessings of Persecution. ¹² Beloved, do not be startled at the trial by fire that is taking place among you to prove you, ¹² as if something strange were happening to you; ¹³ but rejoice, in so far as you are partakers of the sufferings of Christ, ¹³ that you may also rejoice with exultation in the revelation of his glory. ¹⁴ If you are upbraided for the name of Christ, ¹⁴ blessed will you be, ¹⁴ because the honor, the glory and the power of God and his Spirit rest upon you. ¹⁵ Let none of you suffer as a murderer, or a thief, or a slanderer, or as one coveting* what belongs to others. ¹⁶ But if he suffer as a Christian, let him not be ashamed, but let him glorify God under this name. ¹⁷ For the time has come for the judgment to begin with the household of God; ¹⁷ but if it begin first with us, what will be the end of those who do not believe* the gospel of God? ¹⁸ And ¹⁸ if the just man scarcely will be saved, where will the impious and the sinner appear? ¹⁹ Therefore let them also who suffer according to the will of God commend their souls ¹⁹ in well-doing to a faithful Creator.

CHAPTER 5.

For the Ministry. ¹ Now I exhort the presbyters* among you—I, your fellow-presbyter* and witness of the sufferings of Christ, the partaker also of the glory that is to be revealed in time to come—² tend ² the flock of God which is among you, governing not under constraint, but willingly, according to God; nor yet for the sake of base gain, but eagerly; ³ nor yet as lording it over your charges, ³ but becoming from the heart* a pattern to the flock. ⁴ And when the Prince of the shepherds* appears, ⁴ you will receive the unfading crown of glory.

Counsels to the Laity. ⁵ Likewise, you who are younger, ⁵ be subject to the presbyters. And all of you practise humility towards one another; for, ⁶ God resists the proud, but gives grace to the humble. ⁶ Humble ⁶ yourselves, therefore, under the mighty hand of God, that he may exalt you in the time of visitation; ⁷ cast ⁷ all your anxiety upon him, because he cares for you. ⁸ Be sober, be watchful! ⁸ For your adversary the devil, as a roaring lion, goes about seeking someone to devour. ⁹ Resist him, steadfast in the faith, ⁹ knowing that the same suffering befalls* your brethren all over the world. ¹⁰ But the God of all grace, who has called us* unto his eternal glory ¹⁰ in Christ Jesus, will himself, after we have suffered a little while, perfect, strengthen and establish us. ¹¹ To him is the dominion forever and ever. Amen.

Conclusion

Farewell. ¹² By Silvanus,* the faithful brother as I account him, I have written to you thus briefly, exhorting and testifying that this is the true grace of God. Stand firmly in it. ¹³ The church* which is at Babylon, ¹³ chosen together with you, greets you, and so does my son Mark. ¹⁴ Greet one another ¹⁴ with a holy kiss. Grace* be to you all who are in Christ. Amen.

¹ Prv 10, 12.—² Heb 13, 2.—³ 1 Cor 12.—⁴ Rom 12, 7.—⁵ 1 Pt 1, 6.—⁶ Rom 8, 17; 2 Tm 2, 12.—⁷ Acts 5, 41; 1 Th 1, 2.—⁸ 1 Cor 11, 32; 2 Thes 1, 6.—⁹ Prv 11, 31 (LXX).—¹⁰ Ps 30 (31), 6.—¹¹ Rom 8, 17; Ap 1, 9.—¹² 1 Tm 3, 2-7.—¹³ 1 Tm 2, 7.—¹⁴ 2 Tm 4, 8.—¹⁵ Mt 23, 12; Prv 3, 34 (LXX).—¹⁶ Jn 22, 29; Jas 4, 10.—¹⁷ Ps 54 (55), 23; Mt 6, 25; Phil 4, 6.—¹⁸ 1 Thes 5, 6; Ps 21 (22), 14.—¹⁹ Eph 6, 11-13.—²⁰ 1 Thes 2, 12.—²¹ Acts 12, 23; 2 Tm 4, 11.—²² 1 Cor 16, 20.

4, 8: Mutual charity: the Greek reads, "earnest charity."
4, 14: The reading here is that of the Clementine Vulgate. The best reading of the Vulgate MSS seems to be "... because the Spirit of God's glory rests upon you, blasphemed by others, but honored by yourselves."

4, 15: As one coveting: the Greek term means a mediator in other men's affairs.

4, 17: Who do not believe: the Greek reads, "who do not obey."

5, 1: Fellow-presbyter: i.e., fellow-priest or bishop.

5, 3: From the heart: not in the Greek text.

5, 4: The Prince of the shepherds: the Greek reads, "the chief Shepherd."

5, 5: You who are younger: a counsel addressed to the inferior ministers of the individual communities.

5, 6: In the time of visitation: the Greek reads, "in due time."

5, 9: Befalls: the Greek can mean, "is prescribed for."

5, 10: Who has called us: the Greek reads, "who has called you."

5, 12: Silvanus: cf 2 Cor 1, 19; 1 Thes 1, 1; 2 Thes 1, 1; probably identical with Silas mentioned in Acts 15, 22.

5, 13: The church: the Greek reads "she." Jewish mentality frequently personalized the religious community. Babylon: Rome. A metaphor probably founded on Jewish usage.

5, 14: Grace: the Greek reads: "Peace to you all who are in Christ."

THE SECOND EPISTLE OF ST. PETER THE APOSTLE

In this Second Epistle St. Peter refers to his previous letter and to the doctrine contained in it (3, 1f). It was most likely addressed to the same Christian communities of Asia Minor as the former Epistle, and was occasioned by the appearance among the Christians of false teachers (2, 1), heretics and deceivers (3, 3), who promised them freedom (2, 19), corrupting their good morals (2, 18) and denying the Second Coming of Christ and the end of the world (3, 4ff). Its purpose, therefore, was to encourage the Christians to persevere in the faith, and to protect them against the dangers of the false teachers.

The contents of this Epistle, especially Chapter 2, bear such a striking resemblance to the Epistle of St. Jude that it seems probable St. Peter was familiar with the Epistle of his fellow-Apostle and made use of some of its thoughts.

The author calls himself "Simon Peter, a servant and Apostle of Jesus Christ" (1, 1). This statement of authorship is confirmed by the Epistle itself, the author of which describes himself as an eyewitness of our Lord's Transfiguration (1, 16-18), and calls Paul his "dear brother" (3, 15).

The time and place of its composition are deduced from 1, 13-15. The Apostle knows that his death is close at hand. As St. Peter died a martyr in Rome, we may conclude that the Epistle was written from Rome during his imprisonment, 66-67 A.D.

Introduction

CHAPTER 1.

Greeting. ¹ Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained an equal privilege of faith with ourselves through the justice of our God and Savior Jesus Christ. ² May grace and peace be given you in abundance in the knowledge ² of our Lord.

1. CHRISTIAN VIRTUE—ITS NECESSITY AND MOTIVES

Life of a Christian. ³ For indeed ³ his divine power* has granted us all things pertaining to life and piety through the knowledge of him who has called us by his own glory and power—⁴ through which* he has granted us the very great and precious promises, ⁵ so that through

¹ Jude 2; Col 1, 10.—² 1 Pt 2, 9; 2 Cor 4, 6.—³ 2 Cor 7, 1; Eph 4, 22.—⁴ Gal 5, 22.—⁵ Gal 6, 10.—⁶ 1 Jn 2, 9, 11.—⁷ Jn 21, 18f.

1, 3: His divine power: the power of Christ, who is mentioned last in the preceding sentence. The call is always ascribed to God the Father.

1, 4: Through which: Christ's glory and power are the foundation of our hope. The Greek text reads, "the things promised us," and, "having escaped from the corruption which is in the world by lust." Partakers of the divine nature: the adopted sons of God share in a supernatural way in the nature of God. Grace makes them like Him; and in heaven they will see Him as He is.

1, 5: The Greek text reads, "For this very reason, employing all care, supply..."

1, 8: The Greek has: "For if these things are yours and increase, they render..."

1, 9: Groping: in the Greek, "seeing only what is near."

1, 10: By good works: wanting in many Greek MSS.

1, 13: This tabernacle: the human body.

them you may become partakers of the divine nature, having escaped from the corruption of that lust which is in the world. ⁵ Do you accordingly on your part strive diligently to supply* your faith with virtue, ⁶ your virtue with knowledge, ⁶ your knowledge with self-control, your self-control with patience, your patience with piety, ⁷ your piety with fraternal love, ⁸ your fraternal love with charity.

Necessity of Virtue. ⁸ For if you possess these virtues and they abound in you,* they will render you neither inactive nor unfruitful in the knowledge of our Lord Jesus Christ. ⁹ For he who lacks them is blind, ⁹ groping* his way, and has forgotten that he was cleansed from his former sins. ¹⁰ Therefore, brethren, strive even more by good works* to make your calling and election sure. For if you do this, you will not fall into sin at any time. ¹¹ Indeed, in this way will be amply provided for you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

¹² Therefore I shall begin to remind you always of these things; although indeed you know them and are well established in the present truth. ¹³ As long as I am in this tabernacle,* I think it right to arouse you by a reminder, ¹⁴ knowing as I do that the putting off of my tabernacle is at hand,* just as our Lord Jesus Christ signified to me. ¹⁵ Moreover I will endeavor that even after my death you may

often have occasion to call these things to mind.

Sovereignty of Christ. ¹⁶For we were not following fictitious tales* when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his grandeur. ¹⁷For he received from God the Father honor and glory, when from out the majestic glory a voice came down to him, speaking thus: *"This is my beloved Son in whom I am well pleased."* ¹⁸And this voice we ourselves heard borne from heaven when we were with him on the holy mount.*

¹⁹And we have the word of prophecy,* surer still, to which you do well to attend, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. ²⁰This, then, you must understand first of all, that no prophecy of Scripture is made by private interpretation.* ²¹For not by will of man was prophecy brought at any time; but holy men of God spoke as they were moved by the ¹Holy Spirit.

II: FALSE TEACHERS

CHAPTER 2.

Punishment of Lying Teachers. ¹But there were false prophets¹ also among the people, just as among you there will be lying teachers who will bring in destructive sects. They even disown the Lord who bought them, thus bringing upon themselves swift destruction. ²And many will follow their wanton conduct, and because of them ⁴the way of truth* will be maligned. ³And out of greed they will with deceitful words ¹use you for their gain. Their condemnation, passed of old, is not made void, and their destruction does not slumber.

Warning from the Past. ⁴For ²God did not spare the angels when they sinned, but dragged them down* by infernal ropes to Tartarus, and delivered them to be tortured and kept in custody for judgment. ⁵Nor did he spare the ancient world,* but preserved (with seven others) Noe a herald of justice, when he brought a flood upon the world of the impious. ⁶And ²he condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes, thus making them an example to those who in the future should

live impiously; ⁷whereas he delivered just Lot, who was distressed by the lawless behavior of the wicked. ⁸For by what that just man saw and heard while dwelling among them, they tormented his just soul day after day with their wicked deeds. ⁹The Lord knows how to deliver the God-fearing from temptation ²and to reserve the wicked for torment on the day of judgment, ¹⁰but especially ²those who follow the flesh in unclean lust and despise authority.

The Vices of Heresy. Rash and self-willed, such men in their deriding do not regard majesty;* ¹¹whereas angels,⁷ though greater in strength and power, do not bring against themselves an abusive charge. ¹²But these men, like irrational animals created by nature for capture* and destruction,¹ deride what they do not understand, and will perish in their own corruption. ¹³Receiving thereby the recompense of their wrongdoing. They regard as pleasure their daylight revelry; they are spots and blemishes,¹ they abound in wantonness while banqueting with you. ¹⁴They have eyes full of adultery and turned unceasingly towards sin. They entice unstable souls; they have their hearts exercised in covetousness; they are children of a curse. ¹⁵They have forsaken the right way and have gone astray; ²they have followed the way of Balaam, the son of Bosor, who loved the wages of wrongdoing. ¹⁶But he was rebuked for his madness; ²a dumb beast of burden spoke with the voice of a man and checked the folly of the prophet.

¹ Mt 17, 4-6; Ps 2, 7; 1 Tm 3, 16; 1 Mt 24, 11; 1 Tm 4, 1; 1 Pt 1, 5; 1 Pt 2, 1; 1 Pt 2, 5; 1 Pt 2, 10; 1 Pt 2, 11; 1 Pt 2, 12; 1 Pt 2, 13; 1 Pt 2, 14; 1 Pt 2, 15; 1 Pt 2, 16; 1 Pt 2, 17; 1 Pt 2, 18; 1 Pt 2, 19; 1 Pt 2, 20; 1 Pt 2, 21; 1 Pt 2, 22; 1 Pt 2, 23; 1 Pt 2, 24; 1 Pt 2, 25; 1 Pt 2, 26; 1 Pt 2, 27; 1 Pt 2, 28; 1 Pt 2, 29; 1 Pt 2, 30; 1 Pt 2, 31; 1 Pt 2, 32; 1 Pt 2, 33; 1 Pt 2, 34; 1 Pt 2, 35; 1 Pt 2, 36; 1 Pt 2, 37; 1 Pt 2, 38; 1 Pt 2, 39; 1 Pt 2, 40; 1 Pt 2, 41; 1 Pt 2, 42; 1 Pt 2, 43; 1 Pt 2, 44; 1 Pt 2, 45; 1 Pt 2, 46; 1 Pt 2, 47; 1 Pt 2, 48; 1 Pt 2, 49; 1 Pt 2, 50; 1 Pt 2, 51; 1 Pt 2, 52; 1 Pt 2, 53; 1 Pt 2, 54; 1 Pt 2, 55; 1 Pt 2, 56; 1 Pt 2, 57; 1 Pt 2, 58; 1 Pt 2, 59; 1 Pt 2, 60; 1 Pt 2, 61; 1 Pt 2, 62; 1 Pt 2, 63; 1 Pt 2, 64; 1 Pt 2, 65; 1 Pt 2, 66; 1 Pt 2, 67; 1 Pt 2, 68; 1 Pt 2, 69; 1 Pt 2, 70; 1 Pt 2, 71; 1 Pt 2, 72; 1 Pt 2, 73; 1 Pt 2, 74; 1 Pt 2, 75; 1 Pt 2, 76; 1 Pt 2, 77; 1 Pt 2, 78; 1 Pt 2, 79; 1 Pt 2, 80; 1 Pt 2, 81; 1 Pt 2, 82; 1 Pt 2, 83; 1 Pt 2, 84; 1 Pt 2, 85; 1 Pt 2, 86; 1 Pt 2, 87; 1 Pt 2, 88; 1 Pt 2, 89; 1 Pt 2, 90; 1 Pt 2, 91; 1 Pt 2, 92; 1 Pt 2, 93; 1 Pt 2, 94; 1 Pt 2, 95; 1 Pt 2, 96; 1 Pt 2, 97; 1 Pt 2, 98; 1 Pt 2, 99; 1 Pt 2, 100; 1 Pt 2, 101; 1 Pt 2, 102; 1 Pt 2, 103; 1 Pt 2, 104; 1 Pt 2, 105; 1 Pt 2, 106; 1 Pt 2, 107; 1 Pt 2, 108; 1 Pt 2, 109; 1 Pt 2, 110; 1 Pt 2, 111; 1 Pt 2, 112; 1 Pt 2, 113; 1 Pt 2, 114; 1 Pt 2, 115; 1 Pt 2, 116; 1 Pt 2, 117; 1 Pt 2, 118; 1 Pt 2, 119; 1 Pt 2, 120; 1 Pt 2, 121; 1 Pt 2, 122; 1 Pt 2, 123; 1 Pt 2, 124; 1 Pt 2, 125; 1 Pt 2, 126; 1 Pt 2, 127; 1 Pt 2, 128; 1 Pt 2, 129; 1 Pt 2, 130; 1 Pt 2, 131; 1 Pt 2, 132; 1 Pt 2, 133; 1 Pt 2, 134; 1 Pt 2, 135; 1 Pt 2, 136; 1 Pt 2, 137; 1 Pt 2, 138; 1 Pt 2, 139; 1 Pt 2, 140; 1 Pt 2, 141; 1 Pt 2, 142; 1 Pt 2, 143; 1 Pt 2, 144; 1 Pt 2, 145; 1 Pt 2, 146; 1 Pt 2, 147; 1 Pt 2, 148; 1 Pt 2, 149; 1 Pt 2, 150; 1 Pt 2, 151; 1 Pt 2, 152; 1 Pt 2, 153; 1 Pt 2, 154; 1 Pt 2, 155; 1 Pt 2, 156; 1 Pt 2, 157; 1 Pt 2, 158; 1 Pt 2, 159; 1 Pt 2, 160; 1 Pt 2, 161; 1 Pt 2, 162; 1 Pt 2, 163; 1 Pt 2, 164; 1 Pt 2, 165; 1 Pt 2, 166; 1 Pt 2, 167; 1 Pt 2, 168; 1 Pt 2, 169; 1 Pt 2, 170; 1 Pt 2, 171; 1 Pt 2, 172; 1 Pt 2, 173; 1 Pt 2, 174; 1 Pt 2, 175; 1 Pt 2, 176; 1 Pt 2, 177; 1 Pt 2, 178; 1 Pt 2, 179; 1 Pt 2, 180; 1 Pt 2, 181; 1 Pt 2, 182; 1 Pt 2, 183; 1 Pt 2, 184; 1 Pt 2, 185; 1 Pt 2, 186; 1 Pt 2, 187; 1 Pt 2, 188; 1 Pt 2, 189; 1 Pt 2, 190; 1 Pt 2, 191; 1 Pt 2, 192; 1 Pt 2, 193; 1 Pt 2, 194; 1 Pt 2, 195; 1 Pt 2, 196; 1 Pt 2, 197; 1 Pt 2, 198; 1 Pt 2, 199; 1 Pt 2, 200; 1 Pt 2, 201; 1 Pt 2, 202; 1 Pt 2, 203; 1 Pt 2, 204; 1 Pt 2, 205; 1 Pt 2, 206; 1 Pt 2, 207; 1 Pt 2, 208; 1 Pt 2, 209; 1 Pt 2, 210; 1 Pt 2, 211; 1 Pt 2, 212; 1 Pt 2, 213; 1 Pt 2, 214; 1 Pt 2, 215; 1 Pt 2, 216; 1 Pt 2, 217; 1 Pt 2, 218; 1 Pt 2, 219; 1 Pt 2, 220; 1 Pt 2, 221; 1 Pt 2, 222; 1 Pt 2, 223; 1 Pt 2, 224; 1 Pt 2, 225; 1 Pt 2, 226; 1 Pt 2, 227; 1 Pt 2, 228; 1 Pt 2, 229; 1 Pt 2, 230; 1 Pt 2, 231; 1 Pt 2, 232; 1 Pt 2, 233; 1 Pt 2, 234; 1 Pt 2, 235; 1 Pt 2, 236; 1 Pt 2, 237; 1 Pt 2, 238; 1 Pt 2, 239; 1 Pt 2, 240; 1 Pt 2, 241; 1 Pt 2, 242; 1 Pt 2, 243; 1 Pt 2, 244; 1 Pt 2, 245; 1 Pt 2, 246; 1 Pt 2, 247; 1 Pt 2, 248; 1 Pt 2, 249; 1 Pt 2, 250; 1 Pt 2, 251; 1 Pt 2, 252; 1 Pt 2, 253; 1 Pt 2, 254; 1 Pt 2, 255; 1 Pt 2, 256; 1 Pt 2, 257; 1 Pt 2, 258; 1 Pt 2, 259; 1 Pt 2, 260; 1 Pt 2, 261; 1 Pt 2, 262; 1 Pt 2, 263; 1 Pt 2, 264; 1 Pt 2, 265; 1 Pt 2, 266; 1 Pt 2, 267; 1 Pt 2, 268; 1 Pt 2, 269; 1 Pt 2, 270; 1 Pt 2, 271; 1 Pt 2, 272; 1 Pt 2, 273; 1 Pt 2, 274; 1 Pt 2, 275; 1 Pt 2, 276; 1 Pt 2, 277; 1 Pt 2, 278; 1 Pt 2, 279; 1 Pt 2, 280; 1 Pt 2, 281; 1 Pt 2, 282; 1 Pt 2, 283; 1 Pt 2, 284; 1 Pt 2, 285; 1 Pt 2, 286; 1 Pt 2, 287; 1 Pt 2, 288; 1 Pt 2, 289; 1 Pt 2, 290; 1 Pt 2, 291; 1 Pt 2, 292; 1 Pt 2, 293; 1 Pt 2, 294; 1 Pt 2, 295; 1 Pt 2, 296; 1 Pt 2, 297; 1 Pt 2, 298; 1 Pt 2, 299; 1 Pt 2, 300; 1 Pt 2, 301; 1 Pt 2, 302; 1 Pt 2, 303; 1 Pt 2, 304; 1 Pt 2, 305; 1 Pt 2, 306; 1 Pt 2, 307; 1 Pt 2, 308; 1 Pt 2, 309; 1 Pt 2, 310; 1 Pt 2, 311; 1 Pt 2, 312; 1 Pt 2, 313; 1 Pt 2, 314; 1 Pt 2, 315; 1 Pt 2, 316; 1 Pt 2, 317; 1 Pt 2, 318; 1 Pt 2, 319; 1 Pt 2, 320; 1 Pt 2, 321; 1 Pt 2, 322; 1 Pt 2, 323; 1 Pt 2, 324; 1 Pt 2, 325; 1 Pt 2, 326; 1 Pt 2, 327; 1 Pt 2, 328; 1 Pt 2, 329; 1 Pt 2, 330; 1 Pt 2, 331; 1 Pt 2, 332; 1 Pt 2, 333; 1 Pt 2, 334; 1 Pt 2, 335; 1 Pt 2, 336; 1 Pt 2, 337; 1 Pt 2, 338; 1 Pt 2, 339; 1 Pt 2, 340; 1 Pt 2, 341; 1 Pt 2, 342; 1 Pt 2, 343; 1 Pt 2, 344; 1 Pt 2, 345; 1 Pt 2, 346; 1 Pt 2, 347; 1 Pt 2, 348; 1 Pt 2, 349; 1 Pt 2, 350; 1 Pt 2, 351; 1 Pt 2, 352; 1 Pt 2, 353; 1 Pt 2, 354; 1 Pt 2, 355; 1 Pt 2, 356; 1 Pt 2, 357; 1 Pt 2, 358; 1 Pt 2, 359; 1 Pt 2, 360; 1 Pt 2, 361; 1 Pt 2, 362; 1 Pt 2, 363; 1 Pt 2, 364; 1 Pt 2, 365; 1 Pt 2, 366; 1 Pt 2, 367; 1 Pt 2, 368; 1 Pt 2, 369; 1 Pt 2, 370; 1 Pt 2, 371; 1 Pt 2, 372; 1 Pt 2, 373; 1 Pt 2, 374; 1 Pt 2, 375; 1 Pt 2, 376; 1 Pt 2, 377; 1 Pt 2, 378; 1 Pt 2, 379; 1 Pt 2, 380; 1 Pt 2, 381; 1 Pt 2, 382; 1 Pt 2, 383; 1 Pt 2, 384; 1 Pt 2, 385; 1 Pt 2, 386; 1 Pt 2, 387; 1 Pt 2, 388; 1 Pt 2, 389; 1 Pt 2, 390; 1 Pt 2, 391; 1 Pt 2, 392; 1 Pt 2, 393; 1 Pt 2, 394; 1 Pt 2, 395; 1 Pt 2, 396; 1 Pt 2, 397; 1 Pt 2, 398; 1 Pt 2, 399; 1 Pt 2, 400; 1 Pt 2, 401; 1 Pt 2, 402; 1 Pt 2, 403; 1 Pt 2, 404; 1 Pt 2, 405; 1 Pt 2, 406; 1 Pt 2, 407; 1 Pt 2, 408; 1 Pt 2, 409; 1 Pt 2, 410; 1 Pt 2, 411; 1 Pt 2, 412; 1 Pt 2, 413; 1 Pt 2, 414; 1 Pt 2, 415; 1 Pt 2, 416; 1 Pt 2, 417; 1 Pt 2, 418; 1 Pt 2, 419; 1 Pt 2, 420; 1 Pt 2, 421; 1 Pt 2, 422; 1 Pt 2, 423; 1 Pt 2, 424; 1 Pt 2, 425; 1 Pt 2, 426; 1 Pt 2, 427; 1 Pt 2, 428; 1 Pt 2, 429; 1 Pt 2, 430; 1 Pt 2, 431; 1 Pt 2, 432; 1 Pt 2, 433; 1 Pt 2, 434; 1 Pt 2, 435; 1 Pt 2, 436; 1 Pt 2, 437; 1 Pt 2, 438; 1 Pt 2, 439; 1 Pt 2, 440; 1 Pt 2, 441; 1 Pt 2, 442; 1 Pt 2, 443; 1 Pt 2, 444; 1 Pt 2, 445; 1 Pt 2, 446; 1 Pt 2, 447; 1 Pt 2, 448; 1 Pt 2, 449; 1 Pt 2, 450; 1 Pt 2, 451; 1 Pt 2, 452; 1 Pt 2, 453; 1 Pt 2, 454; 1 Pt 2, 455; 1 Pt 2, 456; 1 Pt 2, 457; 1 Pt 2, 458; 1 Pt 2, 459; 1 Pt 2, 460; 1 Pt 2, 461; 1 Pt 2, 462; 1 Pt 2, 463; 1 Pt 2, 464; 1 Pt 2, 465; 1 Pt 2, 466; 1 Pt 2, 467; 1 Pt 2, 468; 1 Pt 2, 469; 1 Pt 2, 470; 1 Pt 2, 471; 1 Pt 2, 472; 1 Pt 2, 473; 1 Pt 2, 474; 1 Pt 2, 475; 1 Pt 2, 476; 1 Pt 2, 477; 1 Pt 2, 478; 1 Pt 2, 479; 1 Pt 2, 480; 1 Pt 2, 481; 1 Pt 2, 482; 1 Pt 2, 483; 1 Pt 2, 484; 1 Pt 2, 485; 1 Pt 2, 486; 1 Pt 2, 487; 1 Pt 2, 488; 1 Pt 2, 489; 1 Pt 2, 490; 1 Pt 2, 491; 1 Pt 2, 492; 1 Pt 2, 493; 1 Pt 2, 494; 1 Pt 2, 495; 1 Pt 2, 496; 1 Pt 2, 497; 1 Pt 2, 498; 1 Pt 2, 499; 1 Pt 2, 500; 1 Pt 2, 501; 1 Pt 2, 502; 1 Pt 2, 503; 1 Pt 2, 504; 1 Pt 2, 505; 1 Pt 2, 506; 1 Pt 2, 507; 1 Pt 2, 508; 1 Pt 2, 509; 1 Pt 2, 510; 1 Pt 2, 511; 1 Pt 2, 512; 1 Pt 2, 513; 1 Pt 2, 514; 1 Pt 2, 515; 1 Pt 2, 516; 1 Pt 2, 517; 1 Pt 2, 518; 1 Pt 2, 519; 1 Pt 2, 520; 1 Pt 2, 521; 1 Pt 2, 522; 1 Pt 2, 523; 1 Pt 2, 524; 1 Pt 2, 525; 1 Pt 2, 526; 1 Pt 2, 527; 1 Pt 2, 528; 1 Pt 2, 529; 1 Pt 2, 530; 1 Pt 2, 531; 1 Pt 2, 532; 1 Pt 2, 533; 1 Pt 2, 534; 1 Pt 2, 535; 1 Pt 2, 536; 1 Pt 2, 537; 1 Pt 2, 538; 1 Pt 2, 539; 1 Pt 2, 540; 1 Pt 2, 541; 1 Pt 2, 542; 1 Pt 2, 543; 1 Pt 2, 544; 1 Pt 2, 545; 1 Pt 2, 546; 1 Pt 2, 547; 1 Pt 2, 548; 1 Pt 2, 549; 1 Pt 2, 550; 1 Pt 2, 551; 1 Pt 2, 552; 1 Pt 2, 553; 1 Pt 2, 554; 1 Pt 2, 555; 1 Pt 2, 556; 1 Pt 2, 557; 1 Pt 2, 558; 1 Pt 2, 559; 1 Pt 2, 560; 1 Pt 2, 561; 1 Pt 2, 562; 1 Pt 2, 563; 1 Pt 2, 564; 1 Pt 2, 565; 1 Pt 2, 566; 1 Pt 2, 567; 1 Pt 2, 568; 1 Pt 2, 569; 1 Pt 2, 570; 1 Pt 2, 571; 1 Pt 2, 572; 1 Pt 2, 573; 1 Pt 2, 574; 1 Pt 2, 575; 1 Pt 2, 576; 1 Pt 2, 577; 1 Pt 2, 578; 1 Pt 2, 579; 1 Pt 2, 580; 1 Pt 2, 581; 1 Pt 2, 582; 1 Pt 2, 583; 1 Pt 2, 584; 1 Pt 2, 585; 1 Pt 2, 586; 1 Pt 2, 587; 1 Pt 2, 588; 1 Pt 2, 589; 1 Pt 2, 590; 1 Pt 2, 591; 1 Pt 2, 592; 1 Pt 2, 593; 1 Pt 2, 594; 1 Pt 2, 595; 1 Pt 2, 596; 1 Pt 2, 597; 1 Pt 2, 598; 1 Pt 2, 599; 1 Pt 2, 600; 1 Pt 2, 601; 1 Pt 2, 602; 1 Pt 2, 603; 1 Pt 2, 604; 1 Pt 2, 605; 1 Pt 2, 606; 1 Pt 2, 607; 1 Pt 2, 608; 1 Pt 2, 609; 1 Pt 2, 610; 1 Pt 2, 611; 1 Pt 2, 612; 1 Pt 2, 613; 1 Pt 2, 614; 1 Pt 2, 615; 1 Pt 2, 616; 1 Pt 2, 617; 1 Pt 2, 618; 1 Pt 2, 619; 1 Pt 2, 620; 1 Pt 2, 621; 1 Pt 2, 622; 1 Pt 2, 623; 1 Pt 2, 624; 1 Pt 2, 625; 1 Pt 2, 626; 1 Pt 2, 627; 1 Pt 2, 628; 1 Pt 2, 629; 1 Pt 2, 630; 1 Pt 2, 631; 1 Pt 2, 632; 1 Pt 2, 633; 1 Pt 2, 634; 1 Pt 2, 635; 1 Pt 2, 636; 1 Pt 2, 637; 1 Pt 2, 638; 1 Pt 2, 639; 1 Pt 2, 640; 1 Pt 2, 641; 1 Pt 2, 642; 1 Pt 2, 643; 1 Pt 2, 644; 1 Pt 2, 645; 1 Pt 2, 646; 1 Pt 2, 647; 1 Pt 2, 648; 1 Pt 2, 649; 1 Pt 2, 650; 1 Pt 2, 651; 1 Pt 2, 652; 1 Pt 2, 653; 1 Pt 2, 654; 1 Pt 2, 655; 1 Pt 2, 656; 1 Pt 2, 657; 1 Pt 2, 658; 1 Pt 2, 659; 1 Pt 2, 660; 1 Pt 2, 661; 1 Pt 2, 662; 1 Pt 2, 663; 1 Pt 2, 664; 1 Pt 2, 665; 1 Pt 2, 666; 1 Pt 2, 667; 1 Pt 2, 668; 1 Pt 2, 669; 1 Pt 2, 670; 1 Pt 2, 671; 1 Pt 2, 672; 1 Pt 2, 673; 1 Pt 2, 674; 1 Pt 2, 675; 1 Pt 2, 676; 1 Pt 2, 677; 1 Pt 2, 678; 1 Pt 2, 679; 1 Pt 2, 680; 1 Pt 2, 681; 1 Pt 2, 682; 1 Pt 2, 683; 1 Pt 2, 684; 1 Pt 2, 685; 1 Pt 2, 686; 1 Pt 2, 687; 1 Pt 2, 688; 1 Pt 2, 689; 1 Pt 2, 690; 1 Pt 2, 691; 1 Pt 2, 692; 1 Pt 2, 693; 1 Pt 2, 694; 1 Pt 2, 695; 1 Pt 2, 696; 1 Pt 2, 697; 1 Pt 2, 698; 1 Pt 2, 699; 1 Pt 2, 700; 1 Pt 2, 701; 1 Pt 2, 702; 1 Pt 2, 703; 1 Pt 2, 704; 1 Pt 2, 705; 1 Pt 2, 706; 1 Pt 2, 707; 1 Pt 2, 708; 1 Pt 2, 709; 1 Pt 2, 710; 1 Pt 2, 711; 1 Pt 2, 712; 1 Pt 2, 713; 1 Pt 2, 714; 1 Pt 2, 715; 1 Pt 2, 716; 1 Pt 2, 717; 1 Pt 2, 718; 1 Pt 2, 719; 1 Pt 2, 720; 1 Pt 2, 721; 1 Pt 2, 722; 1 Pt 2, 723; 1 Pt 2, 724; 1 Pt 2, 725; 1 Pt 2, 726; 1 Pt 2, 727; 1 Pt 2, 728; 1 Pt 2, 729; 1 Pt 2, 730; 1 Pt 2, 731; 1 Pt 2, 732; 1 Pt 2, 733; 1 Pt 2, 734; 1 Pt 2, 735; 1 Pt 2, 736; 1 Pt 2, 737; 1 Pt 2, 738; 1 Pt 2, 739; 1 Pt 2, 740; 1 Pt 2, 741; 1 Pt 2, 742; 1 Pt 2, 743; 1 Pt 2, 744; 1 Pt 2, 745; 1 Pt 2, 746; 1 Pt 2, 747; 1 Pt 2, 748; 1 Pt 2, 749; 1 Pt 2, 750; 1 Pt 2, 751; 1 Pt 2, 752; 1 Pt 2, 753; 1 Pt 2, 754; 1 Pt 2, 755; 1 Pt 2, 756; 1 Pt 2, 757; 1 Pt 2, 758; 1 Pt 2, 759; 1 Pt 2, 760; 1 Pt 2, 761; 1 Pt 2, 762; 1 Pt 2, 763; 1 Pt 2, 764; 1 Pt 2, 765; 1 Pt 2, 766; 1 Pt 2, 767; 1 Pt 2, 768; 1 Pt 2, 769; 1 Pt 2, 770; 1 Pt 2, 771; 1 Pt 2, 772; 1 Pt 2, 773; 1 Pt 2, 774; 1 Pt 2, 775; 1 Pt 2, 776; 1 Pt 2, 777; 1 Pt 2, 778; 1 Pt 2, 779; 1 Pt 2, 780; 1 Pt 2, 781; 1 Pt 2, 782; 1 Pt 2, 783; 1 Pt 2, 784; 1 Pt 2, 785; 1 Pt 2, 786; 1 Pt 2, 787; 1 Pt 2, 788; 1 Pt 2, 789; 1 Pt 2, 790; 1 Pt 2, 791; 1 Pt 2, 792; 1 Pt 2, 793; 1 Pt 2, 794; 1 Pt 2, 795; 1 Pt 2, 796; 1 Pt 2, 797; 1 Pt 2, 798; 1 Pt 2, 799; 1 Pt 2, 800; 1 Pt 2, 801; 1 Pt 2, 802; 1 Pt 2, 803; 1 Pt 2, 804; 1 Pt 2, 805; 1 Pt 2, 806; 1 Pt 2, 807; 1 Pt 2, 808; 1 Pt 2, 809; 1 Pt 2, 810; 1 Pt 2, 811; 1 Pt 2, 812; 1 Pt 2, 813; 1 Pt 2, 814; 1 Pt 2, 815; 1 Pt 2, 816; 1 Pt 2, 817; 1 Pt 2, 818; 1 Pt 2, 819; 1 Pt 2, 820; 1 Pt 2, 821; 1 Pt 2, 822; 1 Pt 2, 823; 1 Pt 2, 824; 1 Pt 2, 825; 1 Pt 2, 826; 1 Pt 2, 827; 1 Pt 2, 828; 1 Pt 2, 829; 1 Pt 2, 830; 1 Pt 2, 831; 1 Pt 2, 832; 1 Pt 2, 833; 1 Pt 2, 834; 1 Pt 2, 835; 1 Pt 2, 836; 1 Pt 2, 837; 1 Pt 2, 838; 1 Pt 2, 839; 1 Pt 2, 840; 1 Pt 2, 841; 1 Pt 2, 842; 1 Pt 2, 843; 1 Pt 2, 844; 1 Pt 2, 845; 1 Pt 2, 846; 1 Pt 2, 847; 1 Pt 2, 848; 1 Pt 2, 849; 1 Pt 2, 850; 1 Pt 2, 851; 1 Pt 2, 852; 1 Pt 2, 853; 1 Pt 2, 854; 1 Pt 2, 855; 1 Pt 2, 856; 1 Pt 2, 857; 1 Pt 2, 858; 1 Pt 2, 859; 1 Pt 2, 860; 1 Pt 2, 861; 1 Pt 2, 862; 1 Pt 2, 863; 1 Pt 2, 864; 1 Pt 2, 865; 1 Pt 2, 866; 1 Pt 2, 867; 1 Pt 2, 868; 1 Pt 2, 869; 1 Pt 2, 870; 1 Pt 2, 871; 1 Pt 2, 872; 1 Pt 2, 873; 1 Pt 2, 874; 1 Pt 2, 875; 1 Pt 2, 876; 1 Pt 2, 877; 1 Pt 2, 878; 1 Pt 2, 879; 1 Pt 2, 880; 1 Pt 2, 881; 1 Pt 2, 882; 1 Pt 2, 883; 1 Pt 2, 884; 1 Pt 2, 885; 1 Pt 2, 886; 1 Pt 2, 887; 1 Pt 2, 888; 1 Pt 2, 889; 1 Pt 2, 890; 1 Pt 2, 891; 1 Pt 2, 892; 1 Pt 2, 893; 1 Pt 2, 894; 1 Pt 2, 895; 1 Pt 2, 896; 1 Pt 2, 897; 1 Pt 2, 898; 1 Pt 2, 899; 1 Pt 2, 900; 1 Pt 2, 901; 1 Pt 2, 902; 1 Pt 2, 903; 1 Pt 2, 904; 1 Pt 2, 905; 1 Pt 2, 906; 1 Pt 2, 907; 1 Pt 2, 908; 1 Pt 2, 909; 1 Pt 2, 910; 1 Pt 2, 911; 1 Pt 2, 912; 1 Pt 2, 913; 1 Pt 2, 914; 1 Pt 2, 915; 1 Pt 2, 916; 1 Pt 2, 917; 1 Pt 2, 918; 1 Pt 2, 919; 1 Pt 2, 920; 1 Pt 2, 921; 1 Pt 2, 922; 1 Pt 2, 923; 1 Pt 2, 924; 1 Pt 2, 925; 1 Pt 2, 926; 1 Pt 2, 927; 1 Pt 2, 928; 1 Pt 2, 929; 1 Pt 2, 930; 1 Pt 2, 931; 1 Pt 2, 932; 1 Pt 2, 933; 1 Pt 2, 934; 1 Pt 2, 935; 1 Pt 2, 936; 1 Pt 2, 937; 1 Pt 2, 938; 1 Pt 2, 939; 1 Pt 2, 940; 1 Pt 2, 941; 1 Pt 2, 942; 1 Pt 2, 943; 1 Pt 2, 944; 1 Pt 2, 945; 1 Pt 2, 946; 1 Pt 2, 947; 1 Pt 2, 948; 1 Pt 2, 949; 1 Pt 2, 950; 1 Pt 2, 951; 1 Pt 2, 952; 1 Pt 2, 953; 1 Pt 2, 954; 1 Pt 2, 955; 1 Pt 2, 956; 1 Pt 2, 957; 1 Pt 2, 958; 1 Pt 2, 959; 1 Pt 2, 960; 1 Pt 2, 961; 1 Pt 2, 962; 1 Pt 2, 963; 1 Pt 2, 964; 1 Pt 2, 965; 1 Pt 2, 966; 1 Pt 2, 967; 1 Pt 2, 968; 1 Pt 2, 969; 1 Pt 2, 970; 1 Pt 2, 971; 1 Pt 2, 972; 1 Pt 2, 973; 1 Pt 2, 974; 1 Pt 2, 975; 1 Pt 2, 976; 1 Pt 2, 977; 1 Pt 2, 978; 1 Pt 2, 979; 1 Pt 2, 980; 1 Pt 2, 981; 1 Pt 2, 982; 1 Pt 2, 983; 1 Pt 2, 984; 1 Pt 2, 985; 1 Pt 2, 986; 1 Pt 2, 987; 1 Pt 2, 988; 1 Pt 2, 989; 1 Pt 2, 990; 1 Pt 2, 991; 1 Pt 2, 992; 1 Pt 2, 993; 1 Pt 2, 994; 1 Pt 2, 995; 1 Pt 2, 996; 1 Pt 2, 997; 1 Pt 2, 998; 1 Pt 2, 999; 1 Pt 2, 1000; 1

THE FIRST EPISTLE OF ST. JOHN THE APOSTLE

That St. John the Apostle, the author of the Fourth Gospel, is also the author of this Epistle is the verdict of historical evidence, both implicit and explicit, reaching as far back as St. Polycarp. The internal evidence of the book itself is sufficiently strong; for the writer speaks with authority, as an Apostle would. Moreover, when the Epistle is compared with the Gospel of St. John, the resemblance both in thought and in expression is so striking that identity of authorship is admitted by most commentators.

From this close relation to the Fourth Gospel many commentators are of the opinion that the Epistle was written shortly before or shortly after the Gospel to serve as an introduction, or as a postscript, to it, or at least with the intention that both should be read together. Beyond this, there is nothing to indicate the time and place of its composition; but from this close connection we may say that it was written at Ephesus towards the close of the first century.

The Apostle wrote this letter probably as a circular letter to the faithful of Asia Minor, to remind them of what he had written and preached concerning the divinity of Christ, and thus to strengthen them against the heresies of the day. For it seems certain that, in the churches to which the letter is directed, there had risen false teachers and prophets—antichrists who denied that Jesus was the Messiah, and Incarnate Son of God.

The fundamental thought of the Epistle is this: God is made known to us in Jesus Christ; hence, fellowship with the Father is through the Son. There are three main currents of thought: (1) God is light (1, 5–2, 27); (2) God is justice (2, 28–4, 6); (3) God is love (4, 7–5, 12).

Hence, if we are to have fellowship with the Father through the Son, we must walk in light, in justice or holiness, and in love. Thus the Apostle calls those who deny that Jesus is the Christ and the Incarnate Son of God, liars and antichrists. He especially emphasizes the sublimity and excellence of love, the love of God finding expression in brotherly love. The Apostle further shows how to distinguish the children of God from the children of the devil; he describes the baseness and gravity of sin; and finally, he shows how the sinner may hope for pardon.

Introduction

CHAPTER 1.

The Witness to the Word of Life. ¹I write of what was from the beginning,^a what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled: of the Word of Life. ²And the Life was made known and we have seen, and now testify and announce to you, the Life Eternal which was with the Father,^b and has appeared to us. ³What we have seen and have heard we announce to you, in order that you also may have fellowship with us, ^cand that our fellowship may be with the Father, and with his Son Jesus Christ. ⁴And these things we write to you that you may rejoice, ^dand our joy may be full.

I: GOD IS LIGHT

Walk in Light. ⁵And the message which

we have heard from him and announce to you, is this: that God is light, and in him is no darkness. ⁶If we say that we have fellowship with him, and walk in darkness, ^ewe lie, and are not practising the truth. ⁷But if we walk in the light as he also is in the light, we have fellowship with one another, ^fand the blood of Jesus Christ, his Son, cleanses us from all sin.

⁸If ^gwe say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹If we acknowledge our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity. ¹⁰If we say that we have not sinned, we make him a liar, and his word ^his not in us.

CHAPTER 2.

¹My dear children, these things I write

^a Jn 1, 1, 14.—^b Jn 17, 5.—^c Jn 17, 21.—^d Jn 15, 11.—^e Jn 3, 21; 12, 35.—^f Hb 8, 14; 1 Pt 1, 18; Ap 1, 5.—^g 1 Ks 8, 46; 2 Par 6, 36; Prov 26, 9; Eccl 7, 20.—^h Jn 5, 38; 8, 37.

to you in order that you may not sin. But if anyone sins, we have an advocate with the Father, Jesus Christ the just; ²and he is a propitiation for our sins, not for ours only but also for those ⁱof the whole world.

Observe the Commandments, Especially Charity. ³And by this we can be sure that we know him, if we keep ^jhis commandments. ⁴He who says that he knows him, and does not keep his commandments, is a liar ^kand the truth is not in him. ⁵But he who keeps his word, in him the love of God is truly perfected; ^land by this we know that we are in him. ⁶He who says that he abides in him, ought himself also to walk just as he walked.

⁷Beloved, no new commandment am I writing to you, but an old commandment which you had from the beginning. ^mThe old commandment is the word which you have heard. ⁸Again, a new commandment I am writing to you,ⁿ and this is true both in him and in you. Because the darkness has passed away and the true light is now shining. ⁹He who says that he is in the light, and hates his brother, ^ois in the darkness still. ¹⁰He ^pwho loves his brother abides in the light, and for him there is no stumbling. ¹¹But he who hates his brother is in the darkness, and walks in the darkness, and he does not know whither he goes; because the darkness has blinded his eyes.

Reasons for Writing. ¹²I am writing to you, dear children, because your sins are forgiven you for his name's sake. ¹³I am writing to you, fathers, because you know him who is from the beginning. I am

¹ Jn 1, 29.—² Jn 14, 15; 15, 10.—³ Jn 8, 44.—⁴ Jn 14, 23; 14, 16.—⁵ Jn 13, 34.—⁶ Jn 8, 12.—⁷ Jn 11, 10.—⁸ Jn 14, 7; 15, 7.—⁹ Jn 17, 12.—¹⁰ Jn 14, 26.—¹¹ Jn 5, 23.—¹² Jn 14, 23.—¹³ Jn 10, 28; 17, 2.

² 7f: The old and the new commandments are really one and the same commandment of love, promulgated in the Old Testament, but renewed by Christ, especially in the new motives and other helps supplied by Him.

² 14: I am writing to you, fathers, etc.: omitted by the Clementine Vulgate. The Greek text has, "I wrote."

² 18: It is the last hour: the meaning probably is that it is the last age of the world, the age of the Church. How long it will last no one knows. Antichrist. St. John supposes that the doctrine concerning the coming of Antichrist is already known to his readers. "Antichrist" is commonly understood as a personal opponent of Christ at the end of time. Cf 2 Jn 7.

² 19: The antichrists who teach erroneous and subversive doctrines formerly belonged to the Church. Before they left the Christian community they were no longer ours; they were not in the state of grace and not real Christians.

² 20: Anointing from the Holy One: the expression is usually understood to refer to the conferring of the Holy Spirit. You know all things: some very ancient authorities read, "all of you have knowledge," following the Greek text.

writing to you, young men, because you have conquered the evil one. ¹⁴I am writing to you, ⁿlittle ones, because you know the Father. I am writing to you, fathers, because you know him who is from the beginning. ¹⁵I am writing to you, young men, because you are strong and the word of God abides in you, and you have conquered the evil one. ¹⁶Do not love the world, or the things that are in the world. If anyone loves the world, the love of the Father is not in him; ¹⁷because all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life; which is not from the Father, but from the world. ¹⁸And the world with its lust is passing away, but he who does the will of God abides forever.

Against False Teachers. ¹⁸Dear children, it is the last hour; ^oand as you have heard that Antichrist is coming, so now many antichrists have arisen; whence we know that it is the last hour. ¹⁹They have gone forth from us, but they were not of us. ^pFor if they had been of us, they would surely have continued with us; but they were to be made manifest, that ^qnot one of them is of us. ²⁰But you have an anointing ^rfrom the Holy One* and you know all things. ²¹I have not written to you as to those who do not know the truth, but as to those who know it, and because no lie is of the truth. ²²Who is the liar but he who denies that Jesus is the Christ? He is the Antichrist who denies the Father and the Son. ²³No one who disowns the Son has the Father. ^sHe who confesses the Son has the Father also. ²⁴As for you, let that which you have heard from the beginning abide in you. If that abides in you which you have heard from the beginning, ^tyou also will abide in the Son and in the Father. ²⁵And this is the promise that he has given us, ^uthe life everlasting.

²⁶These things I have written to you concerning those who lead you astray. ²⁷And as for you, let the anointing which you have received from him, dwell in you, and you have no need that anyone teach you. But as his anointing teaches you concerning all things, and is true and is no lie, even as it has taught you, abide in him.

II: GOD IS JUSTICE

Children of God. ²⁸And now, dear chil-

dren, abide in him,* so that when he appears we may have confidence, and may not shrink ashamed from him at his coming. ²⁹ If you know that he is just, know that everyone also who does what is just has been born of him.

CHAPTER 3.

¹ Behold what manner of love the Father has bestowed upon us, that we should be called children of God; * and such we are. This is why the world does not know us, because it did not know him. ² Beloved, now we are the children of God, and it has not yet appeared what we shall be. We know that, when he appears, we shall be like to him, for we shall see him * just as he is. ³ And everyone who has this hope in him makes himself holy, just as he also is holy.

⁴ Everyone who commits sin commits iniquity also; and sin is iniquity. ⁵ And you know that he appeared to take our sins away; and sin is not in him. ⁶ No one who abides in him commits sin; and no one who sins has seen him, or has known him.

Children of the Devil. ⁷ Dear children, let no one lead you astray. He who does what is just is just, even as he is just. ⁸ He * who commits sin is of the devil, because the devil sins from the beginning. To this end the Son of God appeared, that he might destroy the works of the devil. ⁹ Whoever is born of God does not commit sin,* because his seed abides in him and he cannot sin, because he is born of God. ¹⁰ In this the children of God and the children of the devil are made known.

Whoever is not just is not of God, nor is he just who does not love his brother. ¹¹ For this is the message that you have heard from the beginning, * that we should love one another; ¹² not like * Cain, who was of the evil one, and killed his brother. And wherefore did he kill him? Because his own works were * wicked, but his brother's just. ¹³ Do not be surprised, brethren, if the world hates you. ¹⁴ We know that we have passed from death to life, because we love the brethren. ¹⁵ He who does not love abides in death. ¹⁶ Everyone who hates his brother is a murderer. * And you know that no murderer has eternal life abiding in him.

True Charity. ¹⁶ In this / we have come to know his love, that he laid down his life for us; and we likewise ought to lay

down our life for the brethren. ¹⁷ He * who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him? ¹⁸ My dear children, let us not love in word, neither with the tongue, but in deed and in truth.

A Good Conscience. ¹⁹ In this we know that we are of the truth, * and in his sight we set * our hearts at rest. ²⁰ Because if our heart blames us, God is greater than our heart and knows all things. ²¹ Beloved, if our heart does not condemn us, we have confidence towards God, ²² and * whatever we ask, we shall receive from him, because we keep his commandments and do those things that are pleasing in his sight.

²³ And this is his / commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. ²⁴ And he who keeps his commandments abides in God, and God in him. And in this we know that he abides in us, by the Spirit whom he has given us.

CHAPTER 4.

True and False Spirits. ¹ Beloved, do not believe every spirit, but test the spirits* to see whether they are of God; because many false prophets have gone forth into the world. ² By this is the spirit of God known: every spirit that confesses that Jesus Christ has come in the flesh, is of God. ³ And every spirit that severs Jesus,* is not of God, but is of Antichrist, of whom you have heard that he is coming, and now is already in the world.

⁴ ¹ Jn 14, 17.—² Jn 1, 12; 16, 3; 17, 25.—³ Jn 17, 24.—⁴ Jn 1, 29; 8, 46; 15, 53; 9, 1; Ps 2, 22.—⁵ Jn 8, 44; 12, 31.—⁶ Jn 13, 34; 15, 12; 17, 17.—⁷ Gn 4, 8.—⁸ Jn 15, 18; 17, 14.—⁹ Jn 5, 24; Lv 10, 17.—¹⁰ Jn 8, 44.—¹¹ Jn 3, 16; 10, 11; 15, 13.—¹² Jn 2, 15.—¹³ Jn 8, 29; Mt 21, 22.—¹⁴ Jn 6, 29.

^{3, 9:} Does not commit sin: this does not mean that it is impossible for him who has been spiritually reborn in Baptism to commit sin, but simply that he will not sin as long as he keeps the seed of grace in himself. This grace, however, can be lost through sin.

^{3, 19:} A probable rendering of the Greek: "... and in his sight we shall reassure our hearts, whatever our heart may accuse us of, because God is greater. ..."

^{3, 19:} The Greek reads: "... we shall know ... we shall set."

^{4, 1:} Test the spirits: the expression probably refers to those Christians who claimed extraordinary gifts of the Holy Spirit (cf. 1 Cor 14, 32). These spirits should be examined to see whether their teaching is in agreement with Catholic faith and the doctrine of Christ and His Church.

^{4, 3:} And every spirit that severs Jesus: i.e., that separates the Christ from Jesus, regarding them as two distinct persons, as Cerinthus did. He maintained that the Christ came upon Jesus at baptism and left Him before the Passion. The better reading of the Greek is: "and every spirit that does not confess Jesus," etc.

⁴ You are of God, dear children, and have overcome him, because greater is he who is in you than he who is in the world. * They are of the world; ⁵ therefore of the world they speak and the world listens to them. ⁶ We are of God. ⁷ He who knows God listens to us; he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error.

III: GOD IS LOVE

Love Unites Us with God. ⁷ Beloved, let us love one another, for love is from God. And everyone who loves is born of God, and knows God. ⁸ He who does not love does not know God; for God is love. ⁹ In / this has the love of God been shown in our case, that God has sent his only-begotten Son into the world that we may live through him. ¹⁰ In this is the love, not that we have loved God, but that he has first loved us, and sent his Son a propitiation for our sins. ¹¹ Beloved, if God has so loved us, we also ought to love one another.

¹² No * one has ever seen God. If we love one another, God abides in us and his love is perfected in us. ¹³ In this we know that we abide in him and he in us, because he has given us of his Spirit. ¹⁴ And we have seen, and do testify, * that the Father has sent his Son to be Savior of the world. ¹⁵ Whoever confesses that Jesus is the Son of God, God abides in him and he in God. ¹⁶ And we have come to know, and have believed,* the love that God has in our behalf. God is love, and he who abides in love abides in God, and God in him.

¹⁷ In this is love perfected with us, that we may have confidence in the day of judgment; because as he is, even so are we also in this world. ¹⁸ There is no fear

¹ Jn 15, 19.—² Jn 8, 47; 10, 16.—³ Jn 3, 16.—⁴ Jn 1, 18; 1 Jn 4, 16.—⁵ Jn 4, 42.—⁶ Jn 6, 70.—⁷ Jn 13, 34; 15, 17; Eph 5, 2.—⁸ Jn 8, 42; 16, 27.—⁹ Jn 14, 15.—¹⁰ Jn 16, 33.—¹¹ 1 Cor 15, 57.—¹² Jn 15, 26; 19, 34.—¹³ Jn 5, 32; 36; 15, 26.—¹⁴ Jn 3, 33.—¹⁵ Jn 17, 3.—¹⁶ Jn 3, 36; 15, 4.—¹⁷ Jn 1, 12; 2, 18; 20, 31.

^{4, 4:} They are of the world: the false prophets of 1 Jn 4, 1.

^{4, 18:} There is no fear in love: perfect love banishes human, doubtful and servile fear. It does not, however, exclude the wholesome fear of God's judgments, nor the fear and trembling with which man must work out his salvation (Phil 2, 12).

^{5, 8:} The water ... the blood: probably refers to the baptism and death of Christ.

^{5, 7:} According to the evidence of many manuscripts, and the majority of commentators, these verses should read: "For there are three that bear witness: the Spirit, and the water, and the blood; and these three are one." The Holy Ser reserves to itself the right to pass finally on the origin of the present reading.

in love;* but perfect love casts out fear, because fear brings punishment. And he who fears is not perfected in love. ¹⁹ Let us therefore love, because God first loved us. ²⁰ If anyone says, "I love God," and hates his brother, he is a liar. For how can he who does not love his brother, whom he sees, love God, whom he does not see? ²¹ And this commandment we have from him,* that he who loves God should love his brother also.

CHAPTER 5.

The Basis of Love. ¹ Everyone who believes that Jesus is the Christ is born of God.* And everyone who loves him who begot, loves also the one begotten of him. ² In this we know that we love the children of God, when we love God and do his commandments. ³ For this is the love of God, that we keep his / commandments; and his commandments are not burdensome. ⁴ Because all that is born of God overcomes the world; * and this is the victory that overcomes the world, our faith. ⁵ Who / is there that overcomes the world if not he who believes that Jesus is the Son of God?

Witnesses to Christ. ⁶ This is he who came in water and in blood, Jesus Christ; not in the water only, but in the water and in the blood.* And it is the Spirit * that bears witness that Christ is the truth. ⁷ * For there are three that bear witness * [in heaven: the Father, the Word, and the Holy Spirit; and these three are one. ⁸ And there are three that bear witness on earth]: the Spirit, and the water, and the blood; and these three are one. ⁹ If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God which is greater, that he has borne witness concerning his Son. ¹⁰ He who believes in the Son of God has the testimony of God in himself. * He who does not believe the Son, makes him a liar; because he does not believe the witness that God has borne concerning his Son.

¹¹ And this is the testimony, that God has given us eternal life;* and this life is in his Son. ¹² He who has the Son has the life.* He who has not the Son has not the life.

¹³ These things I am writing to you that you may know that you have eternal life *—you who believe in the name of the Son of God.

Confidence in Prayer. ¹⁴ And the confidence that we have towards him is this, that if we ask anything according to his will, he hears us. ¹⁵ And we know that he hears us whatever we ask; we know that the requests we make of him are granted.

¹⁶ He who knows his brother is committing a sin that is not unto death,* shall ask, and shall give life to him who does not commit a sin unto death. There is sin unto death; I do not mean that anyone should ask as to that. ¹⁷ All lawlessness is sin, and there is a sin unto death.

Conclusion

¹⁸ We know that no one who is born of God commits sin; but the Begotten of

God^a preserves him and the evil one does not touch him. ¹⁹ We know that we are of God, and the whole world is in the power of the evil one. ²⁰ And we know that the Son of God has come and has given us understanding, that we may know the true God^b and may be in his true Son. He is the true God and eternal life.

²¹ Dear children, guard yourselves from the idols. Amen.

5, 18f: It is difficult to determine just what St. John means by sin . . . not unto death and sin unto death. The former is probably a grievous or mortal sin, because life shall be given; the latter is probably a willful apostasy and the sin of final unrepentance. St. John does not forbid us to pray for such sinners, because God alone can determine whether one is finally impenitent or not. Our faith teaches us that God desires not the death of the sinner, but that he be converted and live (Ez 33, 11).

THE SECOND EPISTLE OF ST. JOHN THE APOSTLE

The direct external evidence that this as well as the following Epistle was written by St. John the Apostle, is not extensive. Yet sufficient references to both Epistles are found in early patristic literature to prove their authorship and authenticity. Besides, we have a number of indirect testimonies in the citation of passages obviously derived from either the Second or the Third Epistle. Again, the vocabulary throughout is precisely that which is found in the Gospel and in the First Epistle.

The ideas and expressions of the Second Epistle are the same as those of the First; hence its composition must have been prompted by the same or similar occasions. It was probably written towards the end of the first century.

The recipient of the Second Epistle is addressed as "Elect Lady." The meaning of the title is obscure. Many have thought that an individual is meant, one whose name was Kuria or Elect, or simply "an elect lady." Others have seen in the title a mere symbol, either of the universal Church, or of some particular church in Asia Minor.

The Apostle commends the recipients of the letter for their steadfastness in the true faith, and exhorts them to persevere, lest they lose the reward of their labors. He exhorts them to love one another, but warns them to have no fellowship with heretics, and not even to greet them.

Introduction

CHAPTER 1.

Greeting. ¹ The presbyter* to the Elect Lady and to her children whom I love in truth—and not I alone, but also all who have^a known the truth—² for the sake of the truth which abides in us, and will be with us forever: ³ grace, mercy and peace be with you from God the Father and from Christ Jesus, the Son of the Father, in truth and love.

TEACHING OF THE APOSTLE

Brotherly Love. ⁴ I rejoiced greatly that I found some of thy children walking in truth, according to the commandment

that we have received from the Father. ⁵ And now I beseech thee, lady, not as writing to thee a new commandment, but that which we have had from the beginning, ⁶ that we love one another. ⁷ And this is love, that we walk according to his commandments.^b This is the commandment, that, just as you have heard from the beginning, you should walk in it.*

1st Epistle: a Jn 17, 12.—b Jn 17, 3; Lk 24, 25.—2nd Epistle: a Jn 8, 32.—b Jn 13, 34; 15, 12.—c Jn 14, 15.

1, 1: Presbyter: a general term meaning "elder" or "an- cient." The author here is called The Presbyter, such ap- parently being his title, or surname of honor. The Elect Lady may have been an individual, but more likely the title is given to a particular church, since the name occurs at the end of the Epistle, and is applied to another. Cf introduction 1, 6: In 11: may refer to love or to commandment.

Against False Teachers. ⁷ For many de- ceivers have gone forth into the world who do not confess Jesus as the Christ coming in the flesh. ⁸ This is the deceiver and the Antichrist.

⁹ Look to yourselves, that you do not lose what you have worked for,* but that you may receive a full reward. ¹⁰ Anyone who advances and does not abide in the doctrine of Christ, has not God;^c he who abides in the doctrine, he has both the Father and the Son. ¹¹ If anyone comes to you and does not bring this doctrine, do not receive him into the house, or say

to him, Welcome. ¹² For he who says to him, Welcome, is sharer in his evil works.

Conclusion

¹² Though I have much to write to you, I do not wish to do so with paper and ink; for I hope to be with you and to speak face to face, ¹³ that your joy may be full.

¹³ The children of thy sister Elect greet thee.

d 1 Jn 4, 3.—e Jn 8, 31.—f Jn 15, 11; 17, 13.

1, 8: The Greek text may mean: "... that you do not lose what you have accomplished."

THE THIRD EPISTLE OF ST. JOHN THE APOSTLE

The Third Epistle of St. John is addressed to a certain Gaius. Whether he is to be identified with a Christian of the same name mentioned in Acts 19, 29 and 20, 4 is uncertain.

The time and place of composition of this Epistle are likewise uncertain. The similarity of content and form, however, suggests that it was written about the same time as the Second Epistle.

The Epistle, though brief, vividly portrays certain features in the life of the early Church. Gaius is praised for his hospitality and for walking in the truth. Diotrephes, on the contrary, is censured for his ambition and lack of hospitality. A certain Demetrius is also commended for his virtue.

Introduction

CHAPTER 1.

Salutation. ¹ The presbyter to the be- loved Gaius,* whom I love in truth.

PRAISE OF GAIUS

² Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospers. ³ I rejoiced greatly when some brethren came and bore wit- ness to thy truth, even as thou walkest in the truth. ⁴ I have no greater joy than to hear that my children are walking in the truth. ⁵ Beloved, thou dost in accordance with faith whatever thou workest

1, 1: While not the head of a church, Gaius seems to have been a man of great influence and to have been much loved by the Apostle.

1, 9: I would have written perhaps, etc.: the sense evi- dently differs from the Greek, "I wrote something." Many think the reference is to a lost Epistle, similar to that al- luded to in 1 Cor 5, 9. Diotrephes: probably the bishop of one of the churches established by St. John. He is censured here, not for usurping authority but rather for abusing it, especially by his opposition to St. John.

1, 12: It is impossible to identify this Demetrius, who in a special way seems to have been the object of Diotrephes' animosity.

for the brethren, and that even when they are strangers. ⁶ They have borne witness to thy love before the church. Thou wilt do well to see them off on their journey in a manner worthy of God. ⁷ For on behalf of the Name they have gone forth, taking nothing from the pagans. ⁸ We therefore ought to support such as these, that we may be fellow-workers for the truth.

DIOTREPES AND DEMETRIUS

⁹ I would have written perhaps to the church;* but Diotrephes, who loves to have the first place among them, does not receive us. ¹⁰ Therefore if I come, I will recall to mind his works, prating against us with evil words; and as if this were not enough for him, he himself does not re- ceive the brethren, and those who do so he hinders, and casts them out of the church.

¹¹ Beloved, do not imitate evil, but that which is good. He who does what is good is of God; he who does what is evil has not seen God. ¹² Witness is borne to Demetrius* by all, and by the truth itself,

yes, we also bear witness;⁴ and thou knowest that our witness is true.

Conclusion

¹³ I had much to write to thee; but I

do not want to write to thee with pen and ink. ¹⁴ But I hope to see thee shortly, and we will speak face to face.

¹⁵ Peace be to thee. The friends greet thee. Greet the friends by name.

THE EPISTLE OF ST. JUDE THE APOSTLE

By designating himself "the brother of James" (v 1), the writer of this Epistle evidently wished to reveal himself to his readers. At the time the Epistle was written, there was no one of prominence in the Church having the name of James except the Apostle James the Less, Bishop of Jerusalem and author of the Epistle that bears his name. St. James the Less was one of the "brethren of the Lord" (Gal 1, 19), and had a brother named Jude (Mt 13, 55; Mk 6, 3). In the two lists of the Apostles given by St. Luke (Lk 6, 16; Acts 1, 15), one is named "Jude of James." He is called Thaddeus by the other evangelists (Mt 10, 3; Mk 3, 18). It is clear that Luke refers to Jude the brother of James. Little more is known of the life of this Apostle. According to a tradition he preached the gospel in Syria and suffered martyrdom at Beirut. The Church celebrates the feast of Sts. Simon and Jude on October 28.

The author of this Epistle presupposes that his readers are familiar with the Old Testament and with Jewish traditions. It is likely, therefore, that it was addressed to converts from Judaism who also knew the Apostle James.

The Epistle is both brief and practical. It was occasioned by the teachings and practices of certain heretics within the Church. By their evil lives they were denying that Jesus is the only Lord and Master. They were opposed to all law and authority, and changed Christian liberty into unrestrained license. The Epistle is a warning to them.

The Epistle was written between the years 62 and 67 A.D., as may be concluded from the following indications. The warnings from the past (vv 5-7) contain no mention of the fall of Jerusalem. It was written before the death of St. Peter. It was written after the death of St. James, Bishop of Jerusalem, for on the authority of Hegesippus we know that the church in Palestine was free from heresies during his administration.

The Fathers, and Catholic tradition in general, ascribe this Epistle to the Apostle St. Jude. St. Peter made use of it in his Second Epistle. The Muratorian canon enumerates it among the sacred books.

Introduction

CHAPTER 1.

Purpose of Address. ¹ Jude, the servant of Jesus Christ and the brother of James, to the called who have been loved in God the Father and preserved for Christ Jesus: ² mercy and peace and charity be given you in abundance.

³ Beloved, while I was making every endeavor to write to you about our common salvation, I found it necessary to write to you, exhorting you to contend earnestly for the faith once for all delivered to the saints. ⁴ For certain men have stealthily entered in,* who long ago were marked out for this condemnation, ungodly men who turn the grace of God

into wantonness and disown our only Master and Lord, Jesus Christ.

I: WARNING AGAINST FALSE TEACHERS

Divine Judgments. ⁵ But I desire to remind you, though once for all you have come to know all things, that Jesus, who saved the people from the land of Egypt, ⁶ the next time destroyed those who did not believe. ⁷ And the angels* also who did not preserve their original state, but forsook their abode, he has kept in ever-

2nd Epistle: a Jn 19, 25; 21, 24.—Jude: a ME 13, 55.—E Nm 14, 35.

1, 4: These men had not been sincere in embracing Christianity. Hence they are said to have stealthily entered in. The condemnation for which they have been marked is the judgment of God on sinners whose crimes and punishments are recorded in the Old Testament.

1, 6: The rebellious angels lost the dignity conferred on them through grace and were cast into hell. On the last day final sentence will be passed upon them, and the fullness of punishment will be meted out to them.

lasting chains under darkness for the judgment of the great day. ⁷ Just as Sodom and Gomorrah, and the neighboring cities which like them committed sins of immorality and practised unnatural vice, have been made an example, undergoing the punishment of eternal fire.

Evil Life of Heretics. ⁸ In like manner do these men also defile the flesh, disregard authority, deride majesty.* ⁹ Yet when Michael the archangel was fiercely disputing with the devil about the body of Moses,* he did not venture to bring against him an accusation of blasphemy, but said, "May the Lord rebuke thee." ¹⁰ But these men deride whatever they do not know; and the things they know by instinct like the dumb beasts, become for them a source of destruction. ¹¹ Woe to them! ¹² for they have gone in the way of Cain,* and have rushed on thoughtlessly into the error of Balaam for the sake of gain, and have perished in the rebellion of Core. ¹³ These men are stains on their feasts, banqueting together without fear, looking after themselves; clouds without water, carried about by the winds; trees in the fall, unfruitful, twice dead,

v Dt 12, 1; 2a 3, 2.—d Gn 4, 8; Nm 31, 16; 16, 22.—e Is 57, 26.—f Gn 5, 21; Dt 33, 2; 2a 14, 5.—g Mal 3, 15.—h Am 4, 11; 2a 3, 2; Jas 5, 19f.

1, 8: Majesty: the Greek text has the plural, which is understood as referring to the angels.

1, 9: This dispute between Michael and the devil is nowhere else recorded in the Scriptures. The cause of the dispute is not assigned, but it is certain the devil wished to make some evil use of the body of Moses.

1, 11: Way of Cain: who slew his brother. Error of Balaam: who for the sake of a reward would have led the people astray. Rebellion of Core: who opposed Moses, a divinely appointed authority. The heretics resemble these men, and will be punished as they were.

1, 14f: The "Book of Henoch" is apocryphal. St. Jude does not here approve the entire book, but only this prophecy. His comes: so certain is His coming that it is represented as accomplished.

1, 19: Who set themselves apart: another supported reading is: "who bring about division."

1, 22f: The reading of these two verses is uncertain. They may be rendered from the Greek, "And some who are wavering try to persuade." The advice is that they should admonish the erring. If their efforts fail they are to be merciful to them, at the same time avoiding their contamination.

1, 24: The Clementine Vulgate adds: "At the coming of our Lord Jesus Christ."

uprooted; ¹³ wild waves of the sea, foaming up their shame; wandering stars, for whom the storm of darkness has been reserved forever.

Judgment of Heretics. ¹⁴ Now of these also Henoch,* the seventh from Adam, prophesied, saying, ¹⁵ "Behold, the Lord has come with thousands of his holy ones ¹⁶ to execute judgment upon all, and to convict all the impious of all their impious works, and of all the hard things that impious sinners have spoken against him." ¹⁷ These are grumbling murmurers walking according to their lusts. And haughty in speech, they cultivate people for the sake of gain. ¹⁸ But as for you, beloved, be mindful of the words that have been spoken beforehand by the apostles of our Lord Jesus Christ, ¹⁹ who kept saying to you that at the end of time there will come scoffers, walking impiously according to their lusts. ²⁰ These are they who set themselves apart,* sensual men, not having the Spirit.

II: ADMONITIONS FOR CHRISTIANS

Perseverance and Charity. ²⁰ But as for you, beloved, build up yourselves upon your most holy faith, praying in the Holy Spirit. ²¹ Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto life everlasting. ²² And some, who are judged, reprove; ²³ but others, save, snatching them from the fire.^a And to others be merciful with fear, hating even the garment which is soiled by the flesh.

Conclusion

²⁴ Now to him who is able to preserve you without sin and to set you before the presence of his glory, without blemish, in gladness, ²⁵ to the only God our Savior, through Jesus Christ our Lord, belong glory and majesty, dominion and authority, before all time, and now, and forever. Amen.

THE APOCALYPSE OF ST. JOHN THE APOSTLE

The Apocalypse is a revelation of things that were, are and will be. We are actually witnessing some of the events foretold in this book, but many still lie in the future. It is Christ who commands John to write to the seven churches, opens the seven seals, reveals the sufferings of the saints, opens the little book, overcomes the beast, reigns during the period of the first resurrection, judges the dead, both great and small, according to their

works at His Second Coming, rules over all things from the beginning, presides over all the changing scenes of earth's history, and is the King of kings and Lord of lords.

The book presents Christ as the Coming One; it reveals the dealings of Him who came, and who is to come. It opens with the solemn hope that the Coming One will come soon, and closes with the impressive prediction that the Coming One will come quickly.

The book is one of hope, but also one of warning; its aim is to assure the Church of the advent of her Lord in victory. The precise time of this victory lies hidden with God, but it is certain, although the crown will not be won without a struggle. Heaven will be stormed and carried away through suffering and conflict. And all who keep the words of this book will take part in the conflict and share in the victory.

The conflict is presented under the form of symbols. It is not easy to give a full interpretation of all the types, but the general symbols are not difficult to understand. Jerusalem stands as the type of the good cause, and this is the Church of Christ. Babylon appears as the type of the evil cause, and this is the world power. The heavenly Jerusalem has the assistance of divine power. The earthly Babylon has the help of evil powers, the dragon, the beast and the false prophet. The scenes in the great conflict arrange themselves around these types of good and of evil. The numbers, the seals, the trumpets and the bowls are phases in the development and consummation of the conflict.

John has arranged the scenes in a sevenfold structure; even in the subordinate visions he keeps to this arrangement. Commentators, however, are not agreed in marking off the limits of each structure.

The book was written in Greek by St. John the Evangelist, on the island of Patmos, about the year 96 A.D.

Prologue

CHAPTER 1.

The Book—Its Source and Contents.

¹ The revelation of Jesus Christ which God gave him, to make known to his servants the things that must shortly come to pass; and he sent and signified them through his angel to his servant John; ² who bore witness to the word of God and to the testimony of Jesus Christ, to whatever he saw. ³ Blessed is he who reads and those who hear the words of this prophecy, and keep the things that are written therein; for the time is at hand.

Greetings. ⁴ John to the seven churches that are in Asia: * grace be to you and peace from him * who is and who was and who is coming, and from the seven spirits who are before his throne, ⁵ and from Jesus Christ, who is the faithful witness, the ⁶ firstborn of the dead, and the ruler of the kings of the earth. To him who has loved us, and washed * us from our sins in his own blood, ⁶ and made us to be a kingdom, and priests to God his Father—to him belong glory and dominion forever and ever. Amen.

Christ's Coming. ⁷ Behold, * he comes with the clouds, and every eye shall see him, and they also who pierced him. And all the tribes of the earth shall wail over

him. Even so. Amen. ⁸ * "I am the Alpha and the Omega,* the beginning and the end," says the Lord God, "who is and who was and who is coming, the Almighty."

I: THE SEVEN LETTERS

1. Preparatory Vision

John Told to Write His Visions. ⁹ I, John, your brother and partner in the tribulation and kingdom and patience that are in Jesus, was on the island which is called Patmos, because of the word of God and the testimony of Jesus. ¹⁰ I was in the spirit on the Lord's day,* and I heard behind me a great voice, as of a trumpet, ¹¹ saying, "What thou seest write in a book, and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

Vision of the Son of Man. ¹² And I turned to see the voice that was speaking

* Ex 3, 14.—b. 1 Cor 15, 20; Gal 1, 18; Heb 9, 14; 1 Pt 1, 18; 1 Jn 1, 7.—c. 1s 3, 13; Mt 24, 30; Jude 14.—d. As 21, 6; 22, 13; 1s 44, 6.

1, 4: Asia: the Roman Province of Asia, the western part of what is now known as Asia Minor. The seven spirits: the Holy Spirit, whose seven gifts are diffused among all the churches; or the phrase may refer to seven angels.

1, 5: Washed: some Greek MSS have "loosed."
1, 8: The Alpha and the Omega: the first and last letters of the Greek alphabet. God is the first beginning and the last end. The Latin translator added the meaning of Alpha and Omega.

1, 10: The Lord's day: Sunday, the first day of the week.

to me.* And having turned, I saw seven golden lamp-stands; ¹³ and in the midst of the seven lamp-stands One like to a son of man, clothed with a garment reaching to the ankles, and girt about the breasts with a golden girdle. ¹⁴ But his head and his hair were white as white wool, and as snow, and his eyes were as a flame of fire; ¹⁵ his feet were like fine brass,* as in a glowing furnace, and his voice like the voice of many waters. ¹⁶ And he had in his right hand seven stars. And out of his mouth came forth a sharp two-edged sword; and his countenance was like the sun shining in its power.

¹⁷ And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, "Do not be afraid; * I am the First and the Last, ¹⁸ and he who lives; I was dead, and behold, I am living forevermore; and I have the keys of death and of hell. ¹⁹ Write therefore the things that thou hast seen, and the things that are, and the things that are to come hereafter. ²⁰ As for the mystery of the seven stars that thou sawest in my right hand, and the seven golden lamp-stands—the seven stars are the angels of the seven churches, and the seven lamp-stands are the seven churches."

2. The Letters

CHAPTER 2.

To the Church at Ephesus. ¹ "To the angel* of the church at Ephesus write: Thus says he who holds the seven stars in his right hand, who walks in the midst of the seven golden lamp-stands: ² I know thy works and thy labor and thy patience, and that thou canst not bear evil men; but hast tried them who say they are apostles and are not, and hast found them false. ³ And thou hast patience and hast endured for my name, and hast not grown weary.

* 1s 41, 4; 44, 6.—f. Nm 24, 3; 25, 2.

1, 12: The sense is: "To see what voice it was that spoke to me."

1, 13: The image is that of brass glowing in the refiner's furnace.

2, 1: Angel: the guardian angel of the church, or the church itself; or, and this is the common view, the bishop of the church. If St. John addresses the bishops, he regards them as the incarnation of their respective churches.

2, 8: The Jews of Smyrna are called the synagogue of Satan because of their interference with the Christian Church, the true synagogue.

2, 10: Ten days: the period of trial would be limited and would be short.

2, 11: Second death: a death which is other than the death of the body, i.e., the final condemnation of sinners.

⁴ "But I have this against thee, that thou hast left thy first love. ⁵ Remember therefore whence thou hast fallen, and repent and do the former works; or else I will come to thee, and will move thy lamp-stand out of its place, unless thou repentest. ⁶ But this thou hast: thou hatest the works of the Nicolaites, which I also hate.

⁷ "He who has an ear, let him hear what the Spirit says to the churches: Him who overcomes I will permit to eat of the tree of life, which is in the paradise of my God.

To the Church at Smyrna. ⁸ "And to the angel of the church at Smyrna write: Thus says the First and the Last, who was dead and is alive: ⁹ I know thy tribulation and thy poverty, but thou art rich; and that thou art slandered by those who say they are Jews and are not, but are a synagogue of Satan.* ¹⁰ Fear none of those things that thou art about to suffer. Behold, the devil is about to cast some of you into prison that you may be tested, and you will have tribulation for ten days.* Be thou faithful unto death, and I will give thee the crown of life.

¹¹ "He who has an ear, let him hear what the Spirit says to the churches: He who overcomes shall not be hurt by the second death.*

To the Church at Pergamum. ¹² "And to the angel of the church at Pergamum write: Thus says he who has the sharp two-edged sword: ¹³ I know where thou dwellest, where the throne of Satan is; and thou holdest fast my name and didst not disown my faith, even in the days of Antipas, my faithful witness, who was slain among you where Satan dwells.

¹⁴ "But I have a few things against thee, because thou hast there some who hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, that they might eat and commit fornication. ¹⁵ So thou hast also some who hold the teaching of the Nicolaites. ¹⁶ In like manner repent, or else I will come to thee quickly, and will fight against them with the sword of my mouth.

¹⁷ "He who has an ear, let him hear what the Spirit says to the churches: To him who overcomes, I will give the hidden manna, and I will give him a white

pebble, and upon the pebble a new name written, which no one knows except him who receives it.

To the Church at Thyatira. ¹⁸ "And to the angel of the church at Thyatira write: Thus says the Son of God,* who has eyes like to a flame of fire, and whose feet are like fine brass: ¹⁹ I know thy works, thy faith, thy love, thy ministry, thy patience and thy last works, which are more numerous than the former.

²⁰ "But I have against thee that thou sufferest the woman Jezebel, who calls herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols. ²¹ And I gave her time that she might repent, and she does not want to repent of her immorality. ²² Behold, I will cast her upon a bed,* and those who commit adultery with her into great tribulation, unless they repent of their deeds. ²³ And her children I will strike with death, and all the churches shall know that I am he who searches desires and hearts, and I will give to each of you according to your works.

"But to you I say, ²⁴ to the rest in Thyatira, as many as do not hold this teaching and do not know the depths of Satan,* as they call them, I will not put upon you any other burden. ²⁵ But that which you have, hold fast till I come. ²⁶ And to him who overcomes, and who keeps my works unto the end, I will give authority over the nations. ²⁷ And he shall rule them with a rod of iron, and like the potter's vessel they shall be dashed to pieces, ²⁸ as I also have received from my Father; and I will give him the morning star.*

²⁹ "He who has an ear, let him hear what the Spirit says to the churches.

CHAPTER 3.

To the Church at Sardis. ¹ "And to the angel of the church at Sardis write: Thus says he who has the seven spirits of God and the seven stars: I know thy works; thou hast the name of being alive, and thou art dead. ² Be watchful and strengthen the things that remain, but which were ready to die. For I do not find thy works complete before my God. ³ Remember therefore what thou hast received and heard, and observe it and repent. There-

fore, if thou wilt not watch, ⁴ I will come upon thee as a thief, and thou shalt not know at what hour I shall come upon thee. ⁵ But thou hast a few persons at Sardis who have not defiled their garments, and they shall walk with me in white; for they are worthy. ⁶ He who overcomes shall be arrayed thus in white garments, and I will not blot his name out* of the book of life, but I will confess his name before my Father, and before his angels.

⁷ "He who has an ear, let him hear what the Spirit says to the churches.

To the Church at Philadelphia. ⁷ "And to the angel of the church at Philadelphia write: Thus says the holy one, the true one, ⁸ he who has the key of David, he who opens and no one shuts,* and who shuts and no one opens: ⁹ I know thy works. Behold, I have caused a door to be opened before thee which no one can shut, for thou hast scanty strength, and thou hast kept my word and hast not disowned my name. ¹⁰ Behold, I will bring some of the synagogue of Satan who say they are Jews, and are not, but are lying—behold, I will make them come and worship before thy feet. And they shall know that I have loved thee. ¹¹ Because thou hast kept the word of my patience,* I too will keep thee from the hour of trial, which is about to come upon the whole world to try those who dwell upon the earth. ¹² I come quickly; hold fast what thou hast, that no one receive thy crown. ¹³ He who overcomes, I will make him a pillar in the temple of my God, and never more shall he go outside. And I will write upon him the name of my God, and the name of the city of my God—the new Jerusalem, which comes

¹ g 1 Kgs 16, 7; Ps 7, 10; Jer 17, 10.—h Ap 16, 15; 1 The 5, 2; 2 Pt 3, 10.—i Jb 12, 14; Is 22, 22.

², 18: Son of God: the only place in the Apocalypse where this phrase is used.

², 22: Cast her upon a bed: I will inflict upon her a fatal illness.

², 24: Depths of Satan: these teachers call their science the deep secrets of God, but Christ calls it the deep secrets of Satan, i.e., of pride and impiety.

², 28: The morning star: the glory with which the saints will shine in eternity.

³, 5: I will not blot . . . out: this figure of speech—a book and the blotting out—is ancient; cf Ex 32, 32. Compare his name: an echo of Christ's words on earth. Cf Mt 10, 32.

³, 7: Who opens and no one shuts: an affirmation of the divinity of Christ. Cf Jb 12, 14, where this power is attributed to God alone.

³, 10: My patience: the patience that I manifested.

down out of heaven from my God—and my new name.

¹³ "He who has an ear, let him hear what the Spirit says to the churches.

To the Church at Laodicea. ¹⁴ "And to the angel of the church at Laodicea write: ¹⁵ Thus says the Amen,* the faithful and true witness, who is the beginning of the creation of God: ¹⁶ I know thy works; thou art neither cold nor hot. I would that thou wert cold or hot. ¹⁷ But because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth; ¹⁸ because thou sayest, 'I am rich and have grown wealthy and have need of nothing, and dost not know that thou art the wretched and miserable and poor and blind and naked one.

¹⁹ "I counsel thee to buy of me gold refined by fire, that thou mayest become rich, and mayest be clothed in white garments, and that the shame of thy nakedness may not appear, and to anoint thy eyes with eye salve that thou mayest see. ²⁰ As for me, ²¹ those whom I love I rebuke and chastise. Be earnest therefore and repent. ²² Behold, I stand at the door and knock. If any man listens to my voice and opens the door to me, I will come in to him and will sup with him, and he with me. ²³ He who overcomes, I will permit him to sit with me upon my throne; as I also have overcome and have sat with my Father on his throne.

²⁴ "He who has an ear, let him hear what the Spirit says to the churches."

II: THE SEVEN SEALS

1. Preparatory Vision

CHAPTER 4.

The Court of Heaven. ¹ After this I looked, and behold, a door standing open in heaven, and the former voice,* which I had heard as of a trumpet speaking with me, said, "Come up hither, and I will show thee the things that must come to pass hereafter." ² Immediately I was in

¹ Jn 14, 6.—h Psa 3, 12; Heb 12, 6.—i Is 6, 3.

³, 14: Amen: a Hebrew word, used here as a personal name.

⁴, 1: The former voice: the voice heard in the opening vision, i.e., in Ap 1, 10.

⁴, 2: In the spirit: the soul was absorbed in heavenly things, i.e., he saw with clear spiritual insight.

⁴, 3: There is some uncertainty as to what stones are meant. Jasper is described as a dark, opaque green, but that is not the case here, for in Ap 21, 11 it is qualified as "clear as crystal."

⁴, 4: Twenty-four elders: these elders represent the holy ones of the Old and New Testaments.

the spirit;* and behold, there was a throne set in heaven, and upon the throne One was sitting. ³ And he who sat was in appearance like to a jasper-stone and a sardius,* and there was a rainbow round about the throne, in appearance like to an emerald.

⁴ And round about the throne are twenty-four seats; and upon the seats twenty-four elders* sitting, clothed in white garments, and on their heads crowns of gold. ⁵ And from the throne proceed flashes of lightning, rumblings, and peals of thunder; and there are seven lamps burning before the throne, which are the seven spirits of God. ⁶ And before the throne there is, as it were, a sea of glass like to crystal, and in the midst of* the throne, and around the throne, are four living creatures, full of eyes before and behind. ⁷ And the first living creature is like a lion and the second like a calf, and the third has the face, as it were, of a man, and the fourth is like an eagle flying. ⁸ And the four living creatures have each of them six wings; round about and within they are full of eyes. And they do not rest day and night, saying, ⁹ "Holy, holy, holy, the Lord God almighty, who was, and who is, and who is coming."

¹⁰ And when those living creatures give glory and honor and benediction to him who sits on the throne, who lives forever and ever, ¹¹ the twenty-four elders will fall down before him who sits upon the throne, and will worship him who lives forever and ever, and will cast their crowns before the throne, saying, ¹² "Worthy art thou, O Lord our God, to receive glory and honor and power; for thou hast created all things, and because of thy will they existed, and were created."

CHAPTER 5.

The Scroll and the Lamb. ¹ And I saw upon the right hand of him who sits upon the throne a scroll* written within and without, sealed with seven seals. ² And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll, and to break the seals thereof?"

⁴, 6: In the midst of: probably one creature on each of the four sides. Four living creatures: representative of animated nature. Four beings hold a primacy in the world: among animals, man; among birds, the eagle; among cattle, the bull; and among wild animals, the lion.

⁵, 1: Scroll: the ancient form of the book was a volume or a roll, and this particular roll was written on the inside and on the outside.

³ And no one in heaven, or on earth, or under the earth, was able to open the scroll or to look thereon.* ⁴ And I wept much, because no one was found worthy to open the scroll or to look thereon.

⁵ And one of the elders said to me, "Do not weep; behold, the lion of the tribe of Juda, the root of David,* has overcome to open the scroll and its seven seals." ⁶ And I saw, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. ⁷ And he came and took the scroll out of the right hand of him who sat upon the throne. ⁸ And when he had opened the scroll,* the four living creatures and the twenty-four elders fell down before the Lamb, having each a harp and golden bowls full of incense, which are the prayers of the saints.

The Three Songs of Praise. ⁹ And they sing a new canticle, saying, "Worthy art thou to take the scroll and to open its seals; for thou wast slain, and hast redeemed us for God with thy blood, out of every tribe and tongue and people and nation, ¹⁰ and has made them for our God a kingdom and priests, and they shall reign over the earth."

¹¹ And I beheld, and I heard a voice of many angels round about the throne, and the living creatures and the elders, and the number of them was "thousands of thousands," ¹² saying with a loud voice, "Worthy is the Lamb who was slain to receive power and divinity* and wisdom and strength and honor and glory and blessing." ¹³ And every creature that is in heaven and on the earth and under the earth, and such as are on the sea, and all that are in them, I heard them all saying, "To him who sits upon the throne, and to the Lamb, blessing and honor and glory and dominion, forever and ever." ¹⁴ And the four living creatures said,

m. De 7, 10.

³, ⁴: Look thereon: to examine it and see what it contained.

⁵, ⁶: Root of David: the lion is also the symbol of the royal house of David. Christ comes of the seed of David and the prophets described Him as the branch that would spring from the ancient stock. Cf. Is 11, 1.

⁸, ⁹: The Greek text reads, "when he had taken the scroll."

¹², ¹³: Divinity: the Greek text reads "wealth."

⁶, ¹: The Greek text reads, "when the Lamb had opened."

"Amen," and the elders fell down and worshipped him who lives forever and ever.

2. The Breaking of the First Six Seals

CHAPTER 6.

War. ¹ And I saw that the Lamb had opened* the first of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, "Come!" ² And I saw, and behold, a white horse,* and he who was sitting on it had a bow, and there was given him a crown, and he went forth as a conqueror to conquer.

Strife. ³ And when he opened the second seal, I heard the second living creature saying, "Come!" ⁴ And there went forth another horse, a red one;* and to him who was sitting on it, it was given to take peace from the earth, and that men should kill one another, and there was given him a great sword.

Famine. ⁵ And when he opened the third seal, I heard the third living creature saying, "Come!" And I saw, and behold, a black horse,* and he who was sitting on it had a balance in his hand. ⁶ And I heard as it were a voice in the midst of the four living creatures, saying, "A measure of wheat for a denarius,* and three measures of barley for a denarius, and do not harm the wine and the oil."

Pestilence. ⁷ And when he opened the fourth seal, I heard the voice of the fourth living creature saying, "Come!" And I saw, and behold, a pale-green horse,* and he who was sitting on it—his name is Death, and hell was following him. And there was given him power over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

The Martyrs. ⁹ And when he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God, and for the witness that they

⁶, ²: White horse: this horseman with the bow symbolizes Christ and the victory of His word. Cf. Ap 19, 11-13.

⁶, ⁴: Red one: this horse symbolizes war.

⁶, ⁵: Black horse: symbolizing famine.

⁶, ⁶: A measure of wheat for a denarius: a famine price. Perhaps "twenty-five cents for a five-cent loaf of bread" might indicate the prices signified. Do not harm the wine and the oil: these are not, like bread, necessary for life.

⁶, ⁸: Pale-green horse: i.e., olive-colored: this horseman symbolizes death, or rather pestilence. There was given him power, etc.: the Greek text reads, "power was given him over a fourth part of the earth."

bore. ¹⁰ And they cried with a loud voice, saying, "How long, O Lord (holy and true), dost thou refrain from judging and from avenging our blood on those who dwell on the earth?" ¹¹ And there was given to each of them a white robe; and they were told to rest a little while longer, until the number of their fellow-servants and their brethren who are to be slain, even as they had been, should be complete.

Signs on Earth and in Heaven. ¹² And I saw, when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair; and the whole moon became as blood. ¹³ And the stars of heaven fell upon the earth, as the fig tree sheds its unripe figs when it is shaken by a great wind. ¹⁴ And heaven passed away as a scroll that is rolled up; and every mountain and the islands were moved out of their places. ¹⁵ And the kings of the earth, and the princes, and the tribunes, and the rich, and the strong, and everyone, bond and free, hid themselves in the caves and in the rocks of the mountains. ¹⁶ And they said to the mountains and to the rocks, "Fall upon us, and hide us from the face of him who sits upon the throne, and from the wrath of the Lamb;" ¹⁷ for the great day of their wrath has come, and who is able to stand?"

3. An Intermediate Vision, and the Opening of the Seventh Seal

CHAPTER 7.

Sealing of the Spiritual Israel. ¹ After this I saw four angels standing at the four corners of the earth, holding fast the four winds of the earth, that no wind should blow over the earth, or over the sea, or upon any tree. ² And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a loud voice to the four angels, who had it in their power to harm the earth and the sea, ³ saying, "Do not

n. Is 2, 19; Os 10, 8; Lk 23, 30.—o. Is 48, 10.—p. Ap 21, 4; Is 25, 8.

⁶, ¹⁶: Wrath of the Lamb: the Lamb has again become the Lion.

⁷, ⁴: A hundred and forty-four thousand: a symbolical number which signifies a great multitude, i.e., all the predestined. In the enumeration of the twelve tribes Ephraim is replaced by Joseph, and Dan is not mentioned at all, perhaps intentionally, for the Antichrist was to come out of Dan according to a Jewish tradition.

harm the earth or the sea or the trees, till we have sealed the servants of our God on their foreheads." ⁴ And I heard the number of those who were sealed, a hundred and forty-four thousand* sealed, out of every tribe of the children of Israel: ⁵ of the tribe of Juda, twelve thousand sealed; of the tribe of Ruben, twelve thousand; of the tribe of Gad, twelve thousand; ⁶ of the tribe of Aser, twelve thousand; of the tribe of Nephthali, twelve thousand; of the tribe of Manasses, twelve thousand; ⁷ of the tribe of Simeon, twelve thousand; of the tribe of Levi, twelve thousand; of the tribe of Issachar, twelve thousand; ⁸ of the tribe of Zabulon, twelve thousand; of the tribe of Joseph, twelve thousand; of the tribe of Benjamin, twelve thousand sealed.

Blessedness of the Sealed. ⁹ After this I saw a great multitude which no man could number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and with palms in their hands. ¹⁰ And they cried with a loud voice, saying, "Salvation belongs to our God who sits upon the throne, and to the Lamb." ¹¹ And all the angels were standing round about the throne, and the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, ¹² saying, "Amen. Blessing and glory and wisdom and thanksgiving and honor and power and strength to our God forever and ever. Amen."

The Seventh Seal. ¹³ And one of the elders spoke and said to me, "These who are clothed in white robes, who are they? and whence have they come?" ¹⁴ And I said to him, "My lord, thou knowest." And he said to me, "These are they who have come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. ¹⁵ Therefore they are before the throne of God, and serve him day and night in his temple, and he who sits upon the throne will dwell with them. ¹⁶ They shall neither hunger nor thirst any more, neither shall the sun strike them nor any heat. ¹⁷ For the Lamb who is in the midst of the throne will shepherd them, and will guide them to the fountains of the waters of life, and God will wipe away every tear from their eyes."

CHAPTER 8.

¹ And when he opened the seventh seal, there was silence* in heaven, as it were for half an hour.

III: THE SEVEN TRUMPETS

1. Preparatory Vision

Seven Angels with Trumpets. ² And I saw the seven angels who stand before God, and there were given to them seven trumpets. ³ And another angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he might offer it with the prayers of all the saints upon the golden altar which is before the throne. ⁴ And with the prayers of the saints there went up before God from the angel's hand the smoke of the incense. ⁵ And the angel took the censer and filled it with the fire of the altar and threw it down upon the earth, and there were peals of thunder, rumblings, and flashes of lightning and an earthquake. ⁶ And the seven angels who had the seven trumpets prepared themselves to sound the trumpet.

2. The First Six Trumpets

The First Four Trumpets. ⁷ And the first angel sounded the trumpet, *and there followed hail and fire mingled with blood, and it was cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

⁸ And the second angel sounded the trumpet, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood, ⁹ and there died the third part of those creatures that have life in the sea, and the third part of the ships was destroyed.

¹⁰ And the third angel sounded the trumpet, and there fell from heaven a great star, burning like a torch, and it fell upon the third part of the rivers and upon the fountains of waters. ¹¹ The name of the star is called Wormwood. And the third part of the waters became wormwood; and many people died of the waters because they were made bitter.

¹² And the fourth angel sounded the trumpet, and the third part of the sun was smitten,* and the third part of the

moon, and the third part of the stars, that the third part of them might be darkened, and the day for the third part of it might not shine, and the night likewise.

The Three Woes. ¹³ And I beheld, and I heard the voice of an eagle flying in midheaven, saying with a loud voice, "Woe, woe, woe to the inhabitants of the earth!" because of the rest of the trumpet-voices of the three angels who were about to sound the trumpet.

CHAPTER 9.

The Fifth Trumpet. ¹ And the fifth angel sounded the trumpet, and I saw that a star* had fallen from heaven upon the earth, and there was given to him the key of the bottomless pit. ² And he opened the bottomless pit, and there came up smoke out of the pit like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. ³ And out of the smoke there came forth locusts upon the earth. And there was given to them power, as the scorpions of the earth have power. ⁴ And they were told not to hurt the grass of the earth or any green thing or any tree; but only the men who do not have God's seal upon their foreheads. ⁵ And they were not permitted to kill anyone, but to torture them for five months;* and their torment was as the torment of a scorpion when it strikes a man.

⁶ And *in those days men will seek death and will not find it; and they will long to die and death will flee from them. ⁷ And *in appearance the locusts were like horses made ready for battle; and there were on their heads crowns as it were like gold; and their faces were like the faces of men. ⁸ And they had hair like the hair of women; and their teeth were like the teeth of lions. ⁹ And

q. 1a 2, 19; Oa 10, 8; Lk 23, 30.—r Wis 16, 9.

8, 1: Silence: the cries and groans of the earth and even the dogologies of heaven are hushed. This is not a symbol or a prophecy but simply a vision and a preparation for what follows.

8, 7: The prohibition of Ap 7, 1 is retracted.

8, 12: The sense is that the light of the heavenly bodies was reduced by one-third its intensity.

9, 1: A star: perhaps Lucifer. This is confirmed by the words, the key of the bottomless pit. This key was given to the fallen star, and therefore the star is an individual. Bottomless pit: abode of the damned and the devils.

9, 5: Five months: the general period of a locust plague is about five months.

they had breastplates like breastplates of iron; and the sound of their wings was like the sound of many horse-chariots running to battle. ¹⁰ And they had tails like those of scorpions and there were stings in their tails; and they had power to harm mankind for five months. ¹¹ And they had over them a king, the angel of the abyss; his name in Hebrew is Abaddon,* and in the Greek Apollyon; in Latin he has the name Exterminans.

¹² The first woe is past; behold, two woes are yet to come hereafter!

The Sixth Trumpet. ¹³ And the sixth angel sounded the trumpet, and I heard a voice from the four horns of the golden altar which is before God, ¹⁴ saying to the sixth angel who had the trumpet, "Loose the four angels who are bound at the great river Euphrates." ¹⁵ And the four angels were loosed who had been kept ready for the hour* and day and month and year, that they might kill the third part of mankind. ¹⁶ And the number of the army of horsemen was twenty thousand times ten thousand, I heard the number of them.

¹⁷ And this is how *I saw the horses in the vision: they who sat upon them had breastplates like to fire and to hyacinth and to sulphur, and the heads of the horses were like the heads of lions; and from their mouths issued fire and smoke and sulphur. ¹⁸ By these three plagues the third part of mankind was killed, by the fire and the smoke and the sulphur which issued from their mouth. ¹⁹ For the power of the horses is in their mouths and in their tails. For their tails are like serpents, and have heads, and with them they do harm.

²⁰ And the rest of mankind, they who were not killed by these plagues, did not

o On 12, 7.—r Ez 3, 1.

9, 11: Abaddon: i.e., destruction. Apollyon: i.e., destroyer.

9, 15: Who had been kept ready for the hour: the loosing of the angels would take place at a definite period, the year, month, day and hour of which are known, in accordance with the Providence of God.

9, 17: The Greek text is usually punctuated to read, "I saw . . . the horses and those who sat on them . . . having . . ."

10, 2: Little open scroll: three scrolls are associated in the Apocalypse. The first is the scroll of the course of this world determined by divine Providence, mentioned in the fifth chapter; the last is the scroll of life, mentioned in the twenty-first and twenty-second chapters. Between these two comes another scroll, the little open scroll, the ever-open scroll of God's promises and the witness of His power.

10, 9f: Sweetness is succeeded by bitterness when John realizes the contents of the little scroll.

repent of the works of their hands so as not to worship the demons and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk. ²¹ And they did not repent of their murders or of their sorceries or of their immorality or of their thefts.

3. An Intermediate Vision and the Seventh Trumpet

CHAPTER 10.

The Angel with the Little Scroll. ¹ And I saw another angel, a strong one, coming down from heaven, clothed in a cloud, and the rainbow was over his head, and his face was like the sun, and his feet like pillars of fire. ² And he had in his hand a little open scroll;* and he set his right foot upon the sea but his left upon the earth. ³ And he cried with a loud voice as when a lion roars. And when he had cried, the seven thunders spoke out their voices. ⁴ And when the seven thunders had spoken, I was about to write; and I heard a voice from heaven saying, "Seal up the things that the seven thunders spoke, and do not write them."

⁵ And *the angel whom I saw standing on the sea and on the earth, lifted up his hand to heaven, ⁶ and swore by him who lives forever and ever, who created heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer; ⁷ but that in the days of the voice of the seventh angel, when he begins to sound the trumpet, the mystery of God will be accomplished, as he declared by his servants the prophets.

⁸ And the voice that I heard from heaven was speaking with me again, and saying, "Go, take the open scroll from the hand of the angel who stands upon the sea and upon the earth." ⁹ And I went away to the angel, telling him to give me the scroll. And he said to me, "Take the scroll and eat it up, and it will make thy stomach bitter, but in thy mouth it will be sweet* as honey." ¹⁰ And I took the scroll from the angel's hand, and ate it up, and it was in my mouth sweet as honey, and when I had eaten it my stomach was made bitter. ¹¹ And they said to me, "Thou must prophesy again

to many nations and peoples and tongues and kings."

CHAPTER 11.

The Measuring of the Temple. ¹ And there was given me a reed like to a rod, and I was told: "Rise and measure the temple of God, and the altar and those who worship therein. ² But the court outside the temple, reject it, and do not measure it; for it has been given to the nations, and the holy city they will trample under foot for forty-two months."

³ And I will grant unto my two witnesses* to prophesy for a thousand two hundred and sixty days, clothed in sackcloth."

The Two Witnesses. ⁴ These are the two olive trees and the two lamp-stands that stand before the Lord of the earth. ⁵ And if anyone desires to harm them, fire will come out of their mouths, and will devour their enemies. And if anyone desires to injure them, he must in this manner be killed. ⁶ These have power to shut heaven, so that it will not rain during the days of their prophesying; and they have power over the waters to turn them into blood, and to smite the earth with every plague as often as they desire.

⁷ And when they have finished their testimony, the beast* that comes up out of the abyss will wage war against them, and will conquer them and will kill them. ⁸ And their dead bodies will lie in the streets of the great city, which is called mystically Sodom and Egypt, where their Lord also was crucified. ⁹ And men from the tribes and peoples and tongues and nations will look upon their bodies three days and a half; and they will not allow their dead bodies to be laid in tombs. ¹⁰ And the inhabitants of the earth will rejoice over them and make merry; and they will send gifts to one another because these two prophets tormented the inhabitants of the earth.

¹¹ And after the three days and a half,* the breath of life from God entered into them. And they stood up on their feet, and a great fear fell upon those who saw them. ¹² And they heard a great voice from heaven saying to them, "Come up hither." And they went up to heaven in a cloud, and their enemies saw them. ¹³ And at that hour there was a great earthquake and the tenth part of the city fell; and there were killed in the earthquake

seven thousand persons; and the rest were affrighted and gave glory to the God of heaven.

¹⁴ The second woe is past; and behold, the third woe will come quickly.

The Seventh Trumpet. ¹⁵ And the seventh angel sounded the trumpet; and there were loud voices in heaven saying, "The kingdom of this world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." ¹⁶ And the twenty-four elders who sit upon their thrones before God fell on their faces and worshiped God, saying, ¹⁷ "We give thee thanks, O Lord God almighty, who art, and who wast, because thou hast taken thy great power and hast begun thy reign. ¹⁸ And the nations were angered, but thy wrath came and the time for the dead to be judged, and for giving the reward to thy servants—the prophets, and the saints, and those who fear thy name, the small and the great—and for destroying those who corrupted the earth." ¹⁹ And the temple of God in heaven was opened, and there was seen the ark of his covenant in his temple, and there came flashes of lightning, and peals of thunder, and an earthquake, and great hail.

IV: THE SEVEN SIGNS

CHAPTER 12.

The Woman and the Dragon. ¹ And a great sign appeared in heaven: a woman* clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars. ² And being with child, she cried out in her travail and was in the anguish of delivery. ³ And another sign was seen in heaven, and be-

^{11, 2:} Forty-two months: three years and a half. The forty-two months of thirty days each correspond to the twelve hundred and sixty days of the prophesying of the two witnesses and to the three years and a half of the woman in the wilderness. The period of forty-two months is the symbol of a period, limited in length, and under the control of Him who governs all things.

^{11, 3:} Two witnesses: Elias and Enoch, according to some authors; Christian preachers, according to another view.

^{11, 7:} Beast: no beast as yet has been mentioned. This beast symbolizes Antichrist.

^{11, 11:} Three days and a half: this refers to the resurrection of the witnesses.

^{12, 1:} A woman: this woman is not the Blessed Virgin, for the details of the prophecy do not fit her. The prophecy pictures the Church of the Old and New Covenants. The beams of the divine glory clothe her; the moon is beneath her feet; she is crowned with a crown of twelve stars, and she must bring forth Christ to the world. By accommodation the Church applies this verse to the Blessed Virgin.

hold, a great red dragon having seven heads and ten horns, and upon his heads seven diadems. ⁴ And his tail was dragging along the third part of the stars of heaven, and it dashed them to the earth; and the dragon stood before the woman who was about to bring forth, that when she had brought forth he might devour her son. ⁵ And she brought forth a male child, who is to rule all nations with a rod of iron; and her child was caught up to God and to his throne. ⁶ And the woman fled into the wilderness, where she has a place prepared by God, that there they may nourish her a thousand two hundred and sixty days.

Michael Overcomes the Dragon. ⁷ And there was a battle in heaven; Michael and his angels battled with the dragon, and the dragon fought and his angels. ⁸ And they did not prevail, neither was their place found any more in heaven. ⁹ And that great dragon was cast down, the ancient serpent, he who is called the devil and Satan, who leads astray the whole world; and he was cast down to the earth and with him his angels were cast down.

The Song of Triumph. ¹⁰ And I heard a loud voice in heaven saying, "Now has come the salvation, and the power and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been cast down, he who accused them before our God day and night. ¹¹ And they overcame him through the blood of the Lamb and through the word of their witness, for they did not love their lives even in face of death." ¹² Therefore rejoice, O heavens, and you who dwell therein. Woe to the earth and to the sea, because the devil has gone down to you in great wrath, knowing that he has but a short time."

The Dragon and the Woman. ¹³ And when the dragon saw that he was cast down to the earth, he pursued the woman

* Ge 9, 6; Mt 26, 32.

^{12, 11:} In face of death: a noteworthy expression, meaning they esteemed life as nothing in comparison with loyalty to their faith, even unto martyrdom.

^{13, 1:} The picture of the first beast is based on the seventh chapter of Daniel. This beast is the figure of the kingdoms of the world, kingdoms founded on passion and selfishness, which in every age are antagonistic to Christ and seek to oppress the servants of God. Imperial Rome represents this power.

^{13, 10:} The weapons of the saints are faith and patience; they must accept sufferings and persecution as Christ did His cross.

who had brought forth the male child. ¹⁴ And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time and times and a half time, away from the serpent. ¹⁵ And the serpent cast out of his mouth after the woman water like a river, that he might cause her to be carried away by the river. ¹⁶ And the earth helped the woman, and the earth opened her mouth and swallowed up the river that the dragon had cast out of his mouth. ¹⁷ And the dragon was angered at the woman, and went away to wage war with the rest of her offspring, who keep the commandments of God, and hold fast the testimony of Jesus. ¹⁸ And he stood upon the sand of the sea.

CHAPTER 13.

The Beast of the Sea. ¹ And I saw a beast* coming up out of the sea, having seven heads and ten horns, and upon its horns ten diadems, and upon its heads blasphemous names. ² And the beast that I saw was like a leopard, and its feet were like the feet of a bear, and its mouth like the mouth of a lion. And the dragon gave it his own might and great authority. ³ And one of its heads was smitten, as it were, unto death; but its deadly wound was healed. And all the earth followed the beast in wonder. ⁴ And they worshiped the dragon because he gave authority to the beast, and they worshiped the beast, saying, "Who is like to the beast, and who will be able to fight with it?"

⁵ And there was given to it a mouth speaking great things and blasphemies; and there was given to it authority to work for forty-two months. ⁶ And it opened its mouth for blasphemies against God, to blaspheme his name and his tabernacle, and those who dwell in heaven. ⁷ And it was allowed to wage war with the saints and to overcome them. And there was given to it authority over every tribe, and people, and tongue, and nation. ⁸ And all the inhabitants of the earth will worship it whose names have not been written in the book of life of the Lamb who has been slain from the foundation of the world.

⁹ If any man has an ear, let him hear. ¹⁰ *He who is for captivity, into captivity he goes; * he who kills by the sword, by

the sword must be killed. Here is the patience and the faith of the saints.

The Beast of the Earth. ¹¹ And I saw another beast coming up out of the earth, and it had two horns like to those of a lamb, but it spoke as does a dragon. ¹² And it exercised all the authority of the former beast in its sight; and it made the earth and the inhabitants therein to worship the first beast, whose deadly wound was healed. ¹³ And it did great signs, so as even to make fire come down from heaven upon earth in the sight of mankind. ¹⁴ And it leads astray the inhabitants of the earth, by reason of the signs which it was permitted to do in the sight of the beast, telling the inhabitants of the earth to make an image to the beast which has the wound of the sword, and yet lived. ¹⁵ And it was permitted to give life to the image of the beast, that the image of the beast should both speak and cause that whoever should not worship the image of the beast should be killed. ¹⁶ And it will cause all, the small and the great, and the rich and the poor, and the free and the bond, to have a mark* on their right hand or on their foreheads, ¹⁷ and it will bring it about that no one may be able to buy or sell, except him who has the mark, either the name of the beast or the number of its name.

¹⁸ Here is wisdom. He who has understanding, let him calculate the number of the beast, for it is the number of a man; and its number is six hundred and sixty-six.*

CHAPTER 14.

The Lamb and the Virgins. ¹ And I saw, and behold, the Lamb was standing upon Mount Zion, and with him a hundred and forty-four thousand* having his name and the name of his Father written on their foreheads. ² And I heard a voice from heaven like a voice of many waters, and like a voice of loud thunder; and the voice that I heard was as of harpers playing on their harps. ³ And they were singing as it were a new song before the throne, and before the four living creatures and the elders; and no one could learn the song except those hundred and forty-four thousand, who have been purchased from the earth. ⁴ These are they who were not defiled with women; for they are virgins. These follow the Lamb

wherever he goes. These were purchased from among men, first-fruits unto God and unto the Lamb, ⁵ and in their mouth there was found no lie; they are without blemish.*

The Three Angels. ⁶ And I saw another angel flying in midheaven, having an everlasting gospel to preach to those who dwell upon the earth and to every nation and tribe and tongue and people, ⁷ saying with a loud voice, "Fear God, and give him honor, for the hour of his judgment has come; and worship him* who made the heaven and the earth, the sea and fountains of waters." ⁸ And another angel followed, saying, "She has fallen, Babylon* the great,* who of the wine of the wrath of her immorality has given all the nations to drink."

⁹ And another, a third angel followed them, saying with a loud voice, "If anyone worships the beast and its image and receives a mark upon his forehead or upon his hand, ¹⁰ he also shall drink of the wine of the wrath of God, which is poured unmixed into the cup of his wrath; and he shall be tormented with fire and brimstone in the sight of the holy angels and in the sight of the Lamb. ¹¹ And the smoke of their torments goes up forever and ever; and they rest neither day nor night, they who have worshiped the beast and its image, and anyone who receives the mark of its name."

Blessedness of the Saints. ¹² Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus. ¹³ And I heard a voice from heaven saying, "Write: Blessed are the dead who

v Acts 14, 14.—w Is 21, 9; Jer 51, 8.

^{13, 16:} Mark: as slaves received a brand or a mark in their flesh, indicating to whom they belonged, so in the spiritual conflict there is on the side of good and of evil a brand or mark. St. Paul spoke of such marks in his own body that proved him a slave of Jesus Christ (Gal 6, 17). So the false prophet seeks to impress a mark on all. Just what this mark is we do not know.

^{13, 18:} Six hundred and sixty-six: the most probable interpretation of the number is that it represents the name Caesar Nero, which in Hebrew characters makes up the number 666. It symbolizes extreme imperfection, for each digit is one short of seven, the number that signifies perfection.

^{14, 1:} A hundred and forty-four thousand: these are the faithful followers of the Lamb, for they have his name and that of the Father written on their foreheads. One of their characteristics is purity; they are virgins. Cf Ap 14, 4.

^{14, 5:} At the end of the verse the Clementine Vulgate adds, "before the throne of God."

^{14, 8:} Babylon: in Jewish and Christian circles, Babylon was a synonym for Rome.

die in the Lord henceforth.* Yes, says the Spirit, let them rest from their labors, for their works follow them."

Vision of the Judgment. ¹⁴ And I saw, and behold, a white cloud, and upon the cloud one sitting like to a son of man, having upon his head a crown of gold and in his hand a sharp sickle.* ¹⁵ And another angel came forth out of the temple crying with a loud voice to him who sat upon the cloud, "Put forth thy sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe." ¹⁶ And he who sat on the cloud cast his sickle upon the earth, and the earth was reaped.

¹⁷ And another angel came forth out of the temple that is in heaven, he also having a sharp sickle. ¹⁸ And another angel came forth from the altar, he who has authority over the fire, and he called with a loud voice to him who had the sharp sickle, saying, "Put forth thy sharp sickle and gather the clusters of the vine of the earth; for its grapes are fully ripe." ¹⁹ And the angel cast his sickle to the earth, and gathered the vintage of the earth, and cast it into the great wine press of the wrath of God. ²⁰ And the wine press was trodden outside the city, and there came forth blood out of the wine press, up to the horses' bridles, for a thousand and six hundred stadia.*

CHAPTER 15.

The Angels and the Plagues. ¹ And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues. For in them has been completed the wrath of God.

x Mt 13, 29; J1 3, 13.—y Jer 10, 7.

^{14, 13:} The punctuation of the Vulgate is slightly different: "... those who die in the Lord. Now from henceforth. ..." The punctuation adopted here is that of the Greek text, which is supported by some good Vulgate codices.

^{14, 14:} The figure of the wheat harvest seems to refer to the good: the figure of the vintage in v 19 refers to the bad.

^{14, 20:} A thousand and six hundred stadia: a considerable distance, but the number is symbolical and signifies a judgment that is complete and final, and reaching to all corners of the earth.

^{15, 3:} The song of Moses: a hymn of victory over Pharaoh. This victory finds its full expression in the sacrifice of the Lamb, and so the saints break into a more perfect melody, the song of Moses and the song of the Lamb.

^{15, 5:} The temple of the tabernacle of the testimony: the inner sanctuary of the heavenly temple.

^{16, 1:} Loud voice: the divine voice from the throne itself.

^{16, 2:} The plague falls on those who carry the mark of the beast; it resembles the sixth Egyptian plague, the plague of boils. Cf Ex 9, 8-12.

The Sea of Glass. ² And I saw as it were a sea of glass mingled with fire, and those who had overcome the beast and its image and the number of its name, standing on the sea of glass, having the harps of God ³ and singing the song of Moses,* the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, O Lord God almighty; just and true are thy ways, O King of the ages. ⁴ Who will not fear thee, O Lord, and magnify thy name? for thou alone art holy. For all nations will come and worship before thee; because thy judgments are manifest."

V: THE SEVEN BOWLS

1. Preparatory Vision

The Angels and the Bowls. ⁵ And after this I looked, and behold, the temple of the tabernacle of the testimony* was opened in heaven, ⁶ and there came forth out of the temple the seven angels who had the seven plagues, clothed with clean white linen, and girt about their breasts with golden girdles. ⁷ And one of the four living creatures gave to the seven angels seven golden bowls, full of the wrath of God who lives forever and ever. ⁸ And the temple was filled with smoke from the majesty of God, and from his power; and no one could enter into the temple till the seven plagues of the seven angels were finished.

2. The First Six Bowls

CHAPTER 16.

The First Three Bowls. ¹ And I heard a loud voice* from the temple saying to the seven angels, "Go and pour out the seven bowls of the wrath of God upon the earth." ² And the first went and poured out his bowl upon the earth, and a sore and grievous wound was made upon the men who have the mark of the beast,* and upon those who worshiped its image. ³ And the second poured out his bowl upon the sea, and it became blood as of a dead man; and every live thing in the sea died. ⁴ And the third poured out his bowl upon the rivers and fountains of waters, and they became blood.

⁵ And I heard the angel of the waters saying, "Thou art just, O Lord, who art and who wast, O Holy One, because thou hast judged these things; ⁶ because they

poured out the blood of saints and prophets, blood also thou hast given them to drink; they deserve it!"⁷ And I heard the altar saying, "Yes, O Lord God almighty, true and just are thy judgments."

The Second Three Bowls. ⁸ And the fourth poured out his bowl upon the sun, and he was allowed to scorch mankind with fire. And mankind were scorched with great heat, and they blasphemed the name of God who has authority over these plagues, and they did not repent and give him glory. ¹⁰ And the fifth poured out his bowl upon the throne of the beast; and its kingdom became dark, and they gnawed their tongues for pain. ¹¹ And they blasphemed the God of heaven because of their pains and their wounds, and they did not repent of their works. ¹² And the sixth poured out his bowl upon the great river Euphrates, and dried up its waters, that a way might be made ready for the kings from the rising sun.

3. Intermediate Vision and the Seventh Bowl

The Unclean Spirits. ¹³ And I saw issuing from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs. ¹⁴ For they are spirits of demons working signs, and they go forth unto the kings of the whole earth to gather them together for the battle on the great day of God almighty. ¹⁵ "Behold, I come" as a thief! Blessed is he who watches and keeps his garments, lest he walk naked and they see his shame." ¹⁶ And he gathered them together in a place that is called in Hebrew Armagedon.⁹

The Seventh Bowl. ¹⁷ And the seventh poured out his bowl upon the air, and there came forth a loud voice out of the temple from the throne, saying, "It has come to pass!" ¹⁸ And there were flashes of lightning, rumblings and peals of thunder, and there was a great earthquake such as never has been since men were first upon the earth, so great an earthquake was it. ¹⁹ And the great city came into three parts; and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of his fierce wrath. ²⁰ And every island fled away, and the mountains could not be found. ²¹ And

great hail, heavy as a talent, came down from heaven upon men; and men blasphemed God because of the plague of the hail; for it was very great.

VI: BABYLON THE GREAT CHAPTER 17.

The Woman on the Scarlet Beast. ¹ And there came one of the seven angels who had the seven bowls, and he spoke with me, saying, "Come, I will show thee the condemnation of the great harlot who sits upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth were made drunk with the wine of her immorality."

² And he took me away in spirit into a desert. And I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. ⁴ And the woman was clothed in purple and scarlet, and covered with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the uncleanness of her immorality. ⁵ And upon her forehead a name written—a mystery—Babylon the great, the mother of the harlotries and of the abominations of the earth. ⁶ And I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder.

The Angel's Explanation. ⁷ And the angel said to me, "Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carries her which has the seven heads and the ten horns. ⁸ The beast that thou sawest was, and is not, and is about to come up from the abyss, and will go to destruction. And the inhabitants of the earth—whose names have not been written in the book of life from the foundation of the world—will wonder when they see the beast which was, and is not. ⁹ And here is the meaning for him who has wisdom. The seven heads are seven mountains upon which the woman sits; and they are

^{16, 15:} Behold, I come: the voice of Christ.

^{16, 16:} Armagedon: or, as in Hebrew, "Har-Megiddo," i.e., the mountain of Megiddo. The place indicated here is the plain of Esdraelon, the great battlefield of Palestine; here the fortunes of kings have been decided, here rulers fought and fell. This battleground becomes the symbol of the divine struggle.

^{17, 9:} A mystery: the name is not literal but symbolical and its meaning will be revealed in due time.

seven kings; ¹⁰ five of them have fallen, one is, and the other has not yet come; and when he comes, he must remain a short time. ¹¹ And the beast* that was, and is not, is moreover himself eighth, and is of the seven, and is on his way to destruction.

¹² "And the ten horns that thou sawest are ten kings, who have not received a kingdom as yet, but they will receive authority as kings for one hour* with the beast. ¹³ These have one purpose, and their power and authority they give to the beast. ¹⁴ These will fight with the Lamb, and the Lamb will overcome them, for he is the Lord of lords, and the King of kings, and they who are with him, called, and chosen, and faithful."

¹⁵ And he said to me, "The waters that thou sawest where the harlot sits, are peoples and nations and tongues. ¹⁶ And the ten horns that thou sawest, and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and will burn her up in fire. ¹⁷ For God has put it into their hearts to carry out his purpose, to give their kingdom* to the beast, until the words of God are accomplished. ¹⁸ And the woman whom thou sawest is the great city which has kingship over the kings of the earth."

CHAPTER 18.

The Fall of Babylon. ¹ And after this I saw another angel coming down from heaven, having great authority, and the earth was lighted up by his glory. ² And he cried out with a mighty voice, saying, "She has fallen, she has fallen, Babylon the great; and has become a habitation of demons, a stronghold of every unclean spirit, a stronghold of every unclean and hateful bird; ³ because all the nations have drunk of the wrath of her immorality, and the kings of the earth

¹ Ap 19, 16; 1 Th 6, 15.—b Ap 14, 8; Is 21, 9; Jer 51, 8.—c Is 47, 6.

^{17, 11:} The beast spoken of here seems to be the Roman Empire, as in chapter 13.

^{17, 12:} One hour: ten other kingdoms are allies of the beast and battle against the Church. But their dominion is short, typified as an hour.

^{17, 17:} The Greek text reads: "... to do his purpose and to make common cause and to give their kingdom. ..."

^{18, 9-19:} This passage does not appear to be an account of a vision but rather a direct prophecy, after the manner of the prophecies of Isaiah and Ezekiel concerning Tyre. Tyre furnishes a type of the vengeance of God upon pride and luxury.

^{18, 13:} Beasts of burden: the Greek has "cattle."

have committed fornication with her, and by the power of her wantonness the merchants of the earth have grown rich."

Her Sins and Punishment. ⁴ And I heard another voice from heaven saying, "Go out from her, my people, that you may not share in her sins, and that you may not receive of her plagues. ⁵ For her sins have reached even to heaven, and the Lord has remembered her iniquities. ⁶ Render to her as she also has rendered, and give her the double according to her works; in the cup that she has mixed, mix for her double. ⁷ As much as she glorified herself and gave herself to wantonness, so much torment and mourning give to her. Because in her heart she says, 'I sit a queen, I am no widow, and I shall not see mourning.' ⁸ Therefore in one day her plagues shall come, death and mourning and famine; and she shall be burnt up in fire; for strong is God who will judge her."

Dirge of the Kings. ⁹ *And the kings of the earth who with her committed fornication and lived wantonly will weep and mourn over her when they see the smoke of her burning. ¹⁰ standing afar off for fear of her torments, saying, "Woe, woe, the great city, Babylon, the strong city, for in one hour has thy judgment come!"

Dirge of the Merchants. ¹¹ And the merchants of the earth will weep and mourn over her; for no one will buy their merchandise any more: ¹² merchandise of gold and silver, and precious stones and pearls, and fine linen and purple, and silk and scarlet, and all thyne wood, and all vessels of ivory, and all vessels of precious stone, and of brass, and of iron, and of marble, ¹³ and cinnamon and amomum and spices, and ointment and frankincense, and wine and oil, and fine flour and wheat, and beasts of burden* and sheep and horses, and chariots and slaves, and souls of men. ¹⁴ And the fruit which was the desire of thy soul departed from thee; and all the fat and splendid things perished from thee, and men will find them nevermore. ¹⁵ The merchants of these things, who grew rich by her, will stand afar off for fear of her torments, weeping and mourning, ¹⁶ and saying, "Woe, woe, the great city, which was clothed in fine linen and purple and scar-

let, and gilded in gold, and precious stone, and pearls; ¹⁷ for in one hour riches so great were laid waste!"

Dirge of the Mariners. And every shipmaster, and everyone who sails to a place, and mariners, and all who work upon the sea, stood afar off, ¹⁸ and cried out as they saw the place of her burning, saying, "What city is like to this great city?" ¹⁹ And they cast dust on their heads, and cried out weeping and mourning, saying, "Woe, woe, the great city, wherein all who had their ships at sea were made rich out of her wealth; for in one hour she has been laid waste!" ²⁰ Make merry over her, O heaven, and you the saints and the apostles and the prophets, for God has judged your cause upon her.

The Angel's Promise. ²¹ And a strong angel took up a stone, as it were a great millstone, and cast it into the sea, saying, "With this violence will Babylon, the great city, be overthrown, and will not be found any more. ²² And the sound of harpers and musicians and flute-players and trumpet will not be heard in thee any more; and no craftsman* of any craft will be found in thee any more; and sound of millstone will not be heard in thee any more. ²³ And light of lamp will not shine in thee any more; and voice of bridegroom and of bride will not be heard in thee any more; because thy merchants were the great men of the earth, for by thy sorcery all the nations have been led astray. ²⁴ And in her was found blood of prophets and of saints, and of all who have been slain upon the earth."

CHAPTER 19.

The Angelic Song. ¹ After these things I heard as it were a loud voice of a great crowd in heaven, saying, "Alleluia! salvation and glory and power belong to our God. ² For true and just are his judgments, who has judged the great harlot who corrupted the earth with her fornication, and has avenged the blood of his servants at her hands." ³ And again they have said, "Alleluia! And the smoke of her goes up forever and ever!" ⁴ And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne, and they said, "Amen! Alleluia!" ⁵ And a voice came forth from the throne, saying, "Praise our

God, all you his servants, and you who fear him, the small and the great!"

The Song of Triumph. ⁶ And I heard as it were a voice of a great crowd, and as the voice of many waters, and as the voice of mighty thunders, saying, "Alleluia! for the Lord, our God almighty, now reigns! ⁷ Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb has come, and his spouse has prepared herself. ⁸ And she has been permitted to clothe herself in fine linen, shining, bright. For the fine linen is the just deeds of the saints."

⁹ And he said to me, "Write: ⁴ Blessed are they who are called to the marriage supper of the Lamb." And he said to me, "These are true words of God." ¹⁰ And I fell down before his feet to worship him. And he said to me, "Thou must not do that. I am a fellow-servant* of thine and of thy brethren who give the testimony of Jesus. Worship God! for the testimony of Jesus is the spirit of prophecy."

VII: THE CONSUMMATION

The Divine Warrior. ¹¹ And I saw heaven standing open; and behold, a white horse, and he who sat upon it is called Faithful and True, and with justice he judges and wages war. ¹² And his eyes are as a flame of fire, and on his head are many diadems; he has a name written which no man knows except himself. ¹³ And ⁴ he is clothed in a garment sprinkled with blood, and his name is called The Word of God. ¹⁴ And the armies of heaven, clothed in fine linen, white and pure, were following him on white horses.

King of Kings and Lord of Lords. ¹⁵ And from his mouth goes forth a sharp sword with which to smite the nations. ¹⁶ And he will rule them with a rod of iron, and he treads the wine press of the fierce wrath of God almighty. ¹⁷ And he has on his garment and on his thigh a name written, ⁴ "King of kings* and Lord of lords."

Defeat of the Beast and the False Prophet. ¹⁷ And I saw an angel standing in

¹ Mt 22, 2; Lk 14, 16.—⁴ Is 62, 2.—⁵ Ps 2, 9.—⁶ Ap 17, 14; 1 Tm 6, 15.

^{18, 22:} The city had boasted previously of her craftsmen, skilled in every craft.

^{19, 10:} Fellow-servant: one bond of service unites angels and men.

^{19, 16:} King of kings: the power of Christ is irresistible, His kingship universal. This is an affirmation of His divinity.

the sun, and he cried with a loud voice, saying to all the birds that fly in mid-heaven, "Come, gather yourselves together to the great supper of God, ¹⁸ that you may eat flesh of kings, and flesh of tribunes, and flesh of mighty men, and flesh of horses, and of those who sit upon them, and flesh of all men, free and bond, small and great."

¹⁹ And I saw the beast, and the kings of the earth and their armies* gathered together to wage war against him who was sitting upon the horse, and against his army. ²⁰ And the beast was seized, and with it the false prophet* who did signs before it wherewith he deceived those who accepted the mark of the beast and who worshiped its image. These two were cast alive into the pool of fire that burns with brimstone. ²¹ And the rest were killed with the sword of him who sits upon the horse, the sword that goes forth out of his mouth; and all the birds were filled with their flesh.

CHAPTER 20.

Satan Chained. ¹ And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. ² And he laid hold on the dragon, the ancient serpent, who is the devil and Satan, and bound him for a thousand years. ³ And he cast him into the abyss, and closed and sealed it over him, that he should deceive the nations no more,

¹ Ex 39, 2.

^{19, 19:} The true King is followed by his army; it is one army, united by one bond and under one King. The army of the beast is made up of diverse armies and united only by opposition to the good. The battle appears to be that of Armageddon.

^{19, 20:} The false prophet: the second wild beast, that of chapter 13.

^{20, 2:} A thousand years: not to be taken literally. It signifies that, after the destruction of hostile kings and the chaining of the dragon, the Church will enjoy a long era of peace. During this era Christ will reign over the souls of men, and Christians, through their influence over the world, will reign with Christ.

^{20, 5:} The rest of the dead: sinners who will not enjoy any kind of resurrection until the end of time. The first resurrection: the spiritual reign of the faithful with Christ during the long period of a thousand years. The general resurrection, on the last day, is referred to in vv 12 and 13.

^{20, 7:} Gog and Magog: after a thousand years the nations will attack the Church. These nations are designated as Gog and Magog. The names are taken from Ezekiel. In rabbinical books the names were used to signify the nations that would rise against the Messiah. The names are to be understood figuratively and signify the earthly powers that will make the last onslaught against the Church.

^{20, 12:} Out of those things that were written in the scrolls: i.e., according to their works, a frequent idea in the New Testament.

until the thousand years should be finished. And after that he must be let loose for a little while.

Reign of the Saints. ⁴ And I saw thrones, and men sat upon them and judgment was given to them. And I saw the souls of those who had been beheaded because of the witness to Jesus and because of the word of God, and who did not worship the beast or his image, and did not accept his mark upon their foreheads or upon their hands. And they came to life and reigned with Christ a thousand years. ⁵ The rest of the dead* did not come to life till the thousand years were finished. This is the first resurrection. ⁶ Blessed and holy is he who has part in the first resurrection! Over these the second death has no power; but they will be priests of God and Christ, and will reign with him a thousand years.

Satan Loosed. ⁷ And when the thousand years are finished, Satan will be released from his prison, and will go forth and deceive the nations which are in the four corners of the earth,* Gog and Magog,* and will gather them together for the battle; the number of whom is as the sand of the sea. ⁸ And they went up over the breadth of the earth and encompassed the camp of the saints, and the beloved city. ⁹ And fire from God came down out of heaven and devoured them. And the devil who deceived them was cast into the pool of fire and brimstone, where are also the beast ¹⁰ and the false prophet; and they will be tormented day and night forever and ever.

The Last Judgment. ¹¹ And I saw a great white throne and the one who sat upon it; from his face the earth and heaven fled away, and there was found no place for them. ¹² And I saw the dead, the great and the small, standing before the throne, and scrolls were opened. And another scroll was opened, which is the book of life; and the dead were judged out of those things that were written in the scrolls,* according to their works. ¹³ And the sea gave up the dead that were in it, and death and hell gave up the dead that were in them; and they were judged each one, according to their works.

¹⁴ And hell and death were cast into the pool of fire. This is the second death, the pool of fire. ¹⁵ And if anyone was

not found written in the book of life, he was cast into the pool of fire.

CHAPTER 21.

New Heaven and New Earth. ¹ And I saw a new heaven and a new* earth. For the first heaven and the first earth passed away, and the sea is no more. ² And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, "Behold the dwelling of God with men, and he will dwell with them. And they will be his people, and God himself will be with them as their God. ⁴ And God will wipe away every tear from their eyes. And death shall be no more; neither shall there be mourning, nor crying, nor pain any more, for the former things have passed away."

The Promise. ⁵ And he who was sitting on the throne said, ⁶ "Behold, I make all things new!" And he said, "Write, for these words are trustworthy and true." ⁷ And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To him who thirsts I will give of the fountain of the water of life freely. ⁸ He who overcomes shall possess these things, and I will be his God, and he shall be my son. ⁹ But as for the cowardly and unbelieving, and abominable and murderers, and fornicators and sorcerers, and idolaters and all liars, their portion shall be in the pool that burns with fire and brimstone, which is the second death."

The Heavenly Jerusalem. ⁹ And there came one of the seven angels who had the bowls full of the seven last plagues; and he spoke with me, saying, "Come, I will show thee the bride, the spouse of the Lamb." ¹⁰ And he took me up in spirit to a mountain, great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, ¹¹ having the glory of God. Its light was like to a precious stone, as it were a jasper-stone, clear as crystal. ¹² And it had a wall great and high with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the children of Israel. ¹³ On the east are three gates, and on the north three gates, and on the south three gates, and on the west three

gates. ¹⁴ And the wall of the city has twelve foundation stones, and on them twelve names of the twelve apostles of the Lamb.

¹⁵ And he who spoke with me had a measure, a golden reed, to measure the city and the gates thereof and the wall. ¹⁶ And the city stands foursquare,* and its length is as great as its breadth; and he measured the city with the reed, to twelve thousand stadia; the length and the breadth and the height of it are equal. ¹⁷ And he measured its wall, of a hundred and forty-four cubits, man's measure, that is, angel's measure. ¹⁸ And the material of its wall was jasper; but the city itself was pure gold, like pure glass. ¹⁹ And the foundations of the wall of the city were adorned with every precious stone. The first foundation, jasper; the second, sapphire; the third, agate; the fourth, emerald; ²⁰ the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. ²¹ And the twelve gates were twelve pearls; that is, each gate was of a single pearl. And the street of the city was pure gold, as it were transparent glass.

God and the Lamb Give It Light. ²² And I saw no temple therein. For the Lord God almighty and the Lamb are the temple thereof. ²³ And the city has no need of the sun or the moon to shine upon it. For the glory of God lights it up, and the Lamb is the lamp thereof. ²⁴ And the nations shall walk by the light thereof; and the kings of the earth shall bring their glory and honor into it. ²⁵ And its gates shall not be shut by day; for there shall be no night there. ²⁶ And they shall bring the glory and the honor of nations into it. ²⁷ And there shall not enter into it anything defiled, nor he who practises abomination and falsehood, but those only

¹ Is 65, 17; 66, 22; 2 Pt 3, 13.—² Ap 7, 17; Is 25, 8.—³ Is 43, 19; 2 Cor 5, 17.—⁴ Is 60, 19.—⁵ Is 60, 11.

^{21, 1} New: there are two words that are translated "new" in our English versions. One refers to time; the other to quality. The quality of the earth will be changed but not the substance; there will be some resemblance between the old and the new. Cf Rom 8, 19.

^{21, 16} Foursquare: the length and breadth are equal; the height is equal to the length and breadth. This is a symbol of perfect symmetry, and signifies the grandeur of the city.

^{21, 17} Man's measure . . . angel's measure: the measure is the measure of a man but the reed is handled by an angel; the measure is true for men and true for angels.

who are written in the book of life of the Lamb.

CHAPTER 22.

The River and Tree of Life. ¹ And he showed me a river of the water of life, clear as crystal, coming forth from the throne of God and of the Lamb. ² In the midst of the city street, on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruit according to each month, and the leaves for the healing of the nations.

The Throne of God and of the Lamb. ³ And there shall be no more any accursed thing; but the throne of God and of the Lamb shall be in it, and his servants shall serve him. ⁴ And they shall see his face and his name shall be on their foreheads. ⁵ And night shall be no more, and they shall have no need of light of lamp, or light of sun, for the Lord God will shed light upon them; and they shall reign forever and ever.

EPILOGUE

Confirmation. ⁶ And he said to me, "These words are trustworthy and true; and the Lord, the God of the spirits of the prophets, sent his angel to show to his servants what must shortly come to pass. ⁷ And behold, I come quickly! Blessed is he who keeps the words of the prophecy of this book." ⁸ And I, John, am he who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who

¹ Is 60, 20.—² Ap 1, 8; 21, 6; Is 41, 4; 44, 6.—³ Is 55, 1.

^{22, 7} I come quickly: these are the words of Christ and confirm the declaration of the last verse. He will come quickly but the precise time is not determined. "One day with the Lord is as a thousand years, and a thousand years as one day" (2 Pt 3, 8).

^{22, 11f}: No permission is given to continue in evil. The meaning is that we reap what we sow.

^{22, 17}: The Spirit: the Holy Spirit. The bride: the Church of Christ.

^{22, 20}: I come quickly: the words are Christ's, now repeated for the seventh time.

^{22, 21}: The Greek Codex Sinaiticus has, "The grace of the Lord Jesus be with the saints."

showed me these things. ⁹ And he said to me, "Thou must not do that. I am a fellow-servant of thine and of thy brethren the prophets, and of those who keep the words of this book. Worship God!"

Words of Christ. ¹⁰ And he said to me, "Do not seal up the words of the prophecy of this book; for the time is at hand. ¹¹ He who does wrong, let him do wrong still; and he who is filthy, let him be filthy still; and he who is just, let him be just still; and he who is holy, let him be hallowed still. ¹² Behold, I come quickly! And my reward is with me, to render to each one according to his works. ¹³ I am the Alpha and the Omega, the first and the last, the beginning and the end!" ¹⁴ Blessed are they who wash their robes that they may have the right to the tree of life, and that by the gates they may enter into the city. ¹⁵ Outside are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and everyone who loves and practises falsehood.

Final Attestation. ¹⁶ "I, Jesus, have sent my angel to testify to you these things concerning the churches. I am the root and the offspring of David, the bright morning star." ¹⁷ And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come; and he who wishes, let him receive the water of life freely. ¹⁸ I testify to everyone who hears the words of the prophecy of this book. If anyone shall add to them, God will add unto him the plagues that are written in this book. ¹⁹ And if anyone shall take away from the words of the book of this prophecy, God will take away his portion from the tree of life, and from the holy city, and from the things that are written in this book. ²⁰ He who testifies to these things says, "It is true, I come quickly!" Amen! Come, Lord Jesus! ²¹ The grace of our Lord Jesus Christ be with all.* Amen.

HARMONY OF THE FOUR GOSPELS

The Life of Our Lord Jesus Christ According to the Four Gospels

PART I

The Hidden Life of Our Lord

	St. Matt.	St. Mark	St. Luke	St. John
Prologue			1, 1-4	
The Word: Divine Nature and Mission of Jesus				1, 1-14
Annunciation of the Baptist			1, 5-25	
Annunciation of the Savior			1, 26-38	
The Visitation			1, 39-56	
The Birth of the Baptist			1, 57-80	
The Virgin Birth	1, 19-25			
The Birth of Jesus			2, 1-20	
The Circumcision			2, 21	
The Magi	2, 1-12			
The Presentation in the Temple			2, 22-39	
The Flight into Egypt	2, 13-18			
Genealogy of Jesus	1, 1-17		3, 23-38	
The Child Jesus in the Temple			2, 42-50	
The Return to Nazareth	2, 19-23		2, 51	
His Life at Nazareth			2, 50-52	
John the Baptist	3, 1-10	1, 1-6	3, 1-14	1, 28
1st Testimony of John the Baptist	3, 11-12	1, 7-8	3, 15-17	1, 15
The Baptism of Jesus	3, 13-17	1, 9-11	3, 21-23	
The Temptation	4, 1-10	1, 12-13	4, 1-13	
2nd Testimony of John the Baptist				1, 19-28
3rd Testimony of John the Baptist				1, 29-34

PART II

The Beginning of His Public Ministry

The First Disciples				1, 35-51
The Marriage Feast at Cana (1st Miracle)				2, 1-11
Passage through Capernaum				2, 12
First Cleansing of the Temple				2, 13-17
Jesus Answers the Jews				2, 18-25
Nicodemus				3, 1-21
4th Testimony of John the Baptist				3, 22-36
John the Baptist Is Imprisoned	14, 3-4	6, 17-18	3, 19-20	
Jesus Arrives in Samaria				4, 4-22
The Samaritan Woman				4
Jesus Withdraws to Galilee	4, 12	1, 14	4, 14	4, 43
Cure of the Official's Son				4, 46-54
Jesus' Sojourn at Capernaum	4, 13-16			
Preaching Repentance	4, 17		4, 14-15	
First Miraculous Draught of Fishes and Definitive Vocation of the First Four Apostles	4, 18-22	1, 16-20	5, 1-11	
Jesus Preaches in the Synagogue at Capernaum		1, 21-22	4, 31-32	
The Cure of a Demoniac		1, 23-28	4, 33-37	
Peter's Mother-in-law Cured	8, 14-17	1, 29-34	4, 38-41	
Mission of Preaching and Miracles	4, 23-26	1, 35-39	4, 42-44	
Sacrifice to Follow Christ	8, 19-22		9, 57-62	
The Storm on the Lake	8, 23-26	4, 35-40	8, 22-26	
Expulsion of the Devils in Gerasa	8, 28-34	5, 1-20	8, 26-39	
Return to Capernaum	9, 1	2, 1		
A Paralytic at Capernaum	9, 2-8	2, 2-12	5, 18-26	
The Call of Matthew	9, 9-13	2, 13-17	5, 27-32	
Jairus' Daughter and the Woman with a Hemorrhage	9, 18-26	5, 21-43	8, 40-56	

Harmony of the Four Gospels

	St. Matt.	St. Mark	St. Luke	St. John
Two Blind Men	9, 27-31			
A Dumb Demoniac	9, 32-34		11, 14	
The Cure at the Pool of Bethesda				5, 1-47
The Plucking of Grain on the Sabbath	12, 1-8	2, 23-28	6, 1-5	
A Man with a Withered Hand	12, 9-14	3, 1-6	6, 6-11	
The Mercy of Jesus	12, 15-21	3, 7-12		
The Choice of the Twelve		3, 13-19	6, 12-16	
Sermon on the Mount: the Beatitudes	5, 1-12		6, 17-49	
A Leper	8, 2-4	1, 40-45	5, 12-17	
The Centurion's Servant	8, 5-13		7, 1-10	
The Widow's Son at Naim			7, 11-17	
The Baptist's Deputation	11, 1-30		7, 18-35	
The Penitent Woman			7, 36-50	
The Ministering Women			8, 2	
His Relatives Want to Lay Hold of Him		3, 20-21		
The Dumb and Blind Demoniac	12, 22-25	3, 22-27	11, 14-27	
Blasphemy against the Holy Spirit	12, 31	3, 28-30	12, 10	
The Sign of Jonas	12, 39-41			
The Ninevites and the Queen of Saba	12, 42			
Jesus and His Brethren	12, 46-50		8, 20-22	
The Parable of the Sower	13, 3-23	4, 2-20	8, 4-18	
Purpose of this Teaching	5, 15	4, 21-25	8, 16-18	
The Weeds	13, 24-30			
The Seed Grows of Itself		4, 26-29		
The Mustard Seed	13, 31-32	4, 30-34		
The Leaven	13, 33			
The Hidden Treasure	13, 44			
The Fine Pearls	13, 45-46			
Parable of the Net	13, 47-51			
Jesus Preaches at Nazareth	13, 53-58	6, 1-6	4, 16-30	
The Mission of the Apostles	9, 35-38	6, 7-13	9, 1-6	
Death of the Baptist	14, 1-12	6, 14-29	9, 7-9	
Jesus Feeds Five Thousand	14, 13-21	6, 34-44	9, 12-17	6, 1-15
Jesus Walks on the Water	14, 22-36	6, 45-58		6, 16-21
The Discourse on the Eucharist				6, 22-72
Jesus and the Pharisees	15, 1-20	7, 1-23		
The Canaanite Woman	15, 21-28	7, 24-30		
Healing of a Deaf-Mute		7, 32-37		
Jesus Feeds Four Thousand	15, 32-39	8, 1-10		
The Pharisees and Sadducees Ask a Sign	16, 1-4	8, 11-13		
The Leaven of the Pharisees	16, 5-12	8, 14-21		
Cure of a Blind Man at Bethsaida		8, 22-26		
The Foundation of the Church	16, 13-20	8, 27-30	9, 18-21	
Passion and Resurrection Foretold	16, 21-28	8, 31-39	9, 22-27	
Jesus Transfigured	17, 1-13	9, 1-12	9, 28-36	
A Possessed Boy	17, 14-20	9, 13-28	9, 37-43	
The Second Prediction of the Passion	17, 21-22	9, 29-31	9, 44-45	
Paying the Temple Tax	17, 23-26			
Instruction on the Qualities of an Apostle	18, 1-5	9, 32-40	9, 46-50	
Avoiding Scandal	18, 6-11	9, 41-50		
The Lost Sheep	18, 12-14		15, 1-32	
Fraternal Correction	18, 15-20			
The Unmerciful Servant	18, 21-35			
Departure for Jerusalem			9, 51	7, 2-13
Passing through Samaria			9, 52-56	
Ten Lepers			17, 11-19	
Jesus Preaches in the Temple				7, 14-53
The Adulteress				8, 1-11
Jesus Affirms His Divinity				8, 12-59
The Man Born Blind				9, 1-41
The Good Shepherd				10, 1-31
The Seventy-two Disciples			10, 1-20	
Return from the Mission			10, 17-24	
Jesus Draws Men Gently to Himself	11, 25-30		10, 21-24	

A TABLE OF ALL THE EPISTLES AND GOSPELS

FOR ALL SUNDAYS AND HOLY DAYS THROUGHOUT THE YEAR: AND ALSO, FOR
THE MOST NOTABLE FEASTS OF THE ROMAN CALENDAR.

*It must be observed that the Verses at which the Epistles or
Gospels begin and end are set down after the Chapter.*

SUNDAYS, ETC	EPISTLES	GOSPELS
Advent, 1	Rom. 13, 11-14	Luke 21, 25-33
Advent, 2	Rom. 15, 4-13	Matt. 11, 2-10
Advent, 3	Phil. 4, 4-7	John 1, 19-28
Advent, 4	1 Cor. 4, 1-5	Luke 3, 1-6
Christmas, Mass, 1	Tit. 2, 11-15	Luke 2, 1-14
Christmas, Mass, 2	Tit. 3, 4-7	Luke 2, 15-20
Christmas, Mass, 3	Heb. 1, 1-12	John 1, 1-14
St. Stephen	Acts 6, 8-10 and 7, 54-59	Matt. 23, 34-39
St. John	Ecclus. 15, 1-6	John 21, 19-24
Holy Innocents	Apoc. 14, 1-5	Matt. 2, 13-18
St. Thomas	Heb. 5, 1-6	John 10, 11-16
St. Sylvester	2 Tim. 4, 1-8	Luke 12, 35-40
Circumcision	Tit. 2, 11-15	Luke 2, 21
Holy Name of Jesus	Acts 4, 8-12	Luke 2, 21
The Epiphany	Isa. 60, 1-6	Matt. 2, 1-12
Holy Family	Col. 3, 12-17	Luke 2, 42-52
Within Octave of Epiphany	Rom. 21, 1-5	Luke 2, 42-52
After Epiphany, 2	Rom. 12, 6-16	John 2, 1-11
After Epiphany, 3	Rom. 12, 16-21	Matt. 8, 1-13
After Epiphany, 4	Rom. 13, 8-10	Matt. 8, 23-27
After Epiphany, 5	Col. 3, 12-17	Matt. 13, 24-30
After Epiphany, 6	1 Thess. 1, 2-10	Matt. 13, 31-35
Septuagesima	1 Cor. 9, 24; 10, 5	Matt. 20, 1-16
Sexagesima	2 Cor. 11, 19; 12-9	Luke 8, 4-15
Quinquagesima	1 Cor. 13, 1-13	Luke 18, 31-43
Ash-Wednesday	Joel 2, 12-19	Matt. 6, 16-21
Lent, 1	2 Cor. 6, 1-10	Matt. 4, 1-11
Lent, 2	1 Thess. 4, 1-7	Matt. 17, 1-9
Lent, 3	Eph. 5, 1-9	Luke 11, 14-28
Lent, 4	Gal. 4, 22-31	John 6, 1-15
Passion Sunday	Heb. 9, 11, 15	John 8, 46-59
Palm Sunday	Phil. 2, 5-11	Matt. 21, 1-9; 26, 27
Maundy-Thursaday	1 Cor. 11, 20-32	John 13, 1-15
Good-Friday	Exod. 12, 1-11	John 18 and 19
Holy Saturday	Col. 3, 1-4	Matt. 28, 1-7
Easter Sunday	1 Cor. 5, 7-8	Mark 16, 1-7
Easter Monday	Acts 10, 37-43	Luke 24, 13-35
Easter Tuesday	Acts 13, 26-33	Luke 24, 36-47
Low Sunday	1 John 5, 4-10	John 20, 19-31
After Easter, 2	1 Pet. 2, 21-25	John 10, 11-16
After Easter, 3	1 Pet. 2, 11-19	John 16, 16-22
After Easter, 4	Jas. 1, 17-21	John 16, 5-14
After Easter, 5	Jas. 1, 22-27	John 16, 23-30
Ascension Day	Acts 1, 1-11	Mark 16, 14-20
Within the Octave	1 Pet. 4, 7-11	John 15, 26-16, 4
Whit-Sunday	Acts 2, 1-11	John 14, 23-31
Whit-Monday	Acts 10, 42-48	John 3, 16-21
Whit-Tuesday	Acts 8, 14-17	John 10, 1-10
Trinity Sunday	Rom. 11, 33-36	Matt. 28, 18-20
Corpus Christi	1 Cor. 11, 23-29	John 6, 56-59
Within the Octave	1 John 3, 13-18	Luke 14, 16-24
Sacred Heart	Eph. 3, 8-19	John 19, 31-37

FEASTS

After Pentecost, 3	1 Pet. 5, 6-11
After Pentecost, 4	Rom. 8, 18-23
After Pentecost, 5	1 Pet. 3, 8-15
After Pentecost, 6	Rom. 6, 3-11
After Pentecost, 7	Rom. 6, 19-23
After Pentecost, 8	Rom. 8, 12-17
After Pentecost, 9	1 Cor. 10, 6-13
After Pentecost, 10	1 Cor. 12, 2-11
After Pentecost, 11	1 Cor. 15, 1-10
After Pentecost, 12	2 Cor. 3, 4-9
After Pentecost, 13	Gal. 3, 16-22
After Pentecost, 14	Gal. 5, 16-24
After Pentecost, 15	Gal. 5, 25; 6, 10
After Pentecost, 16	Eph. 3, 13-21
After Pentecost, 17	Eph. 4, 1-16
After Pentecost, 18	1 Cor. 1, 4-8
After Pentecost, 19	Eph. 4, 23-28
After Pentecost, 20	Eph. 5, 15-21
After Pentecost, 21	Eph. 6, 10-17
After Pentecost, 22	Phil. 1, 6-11
After Pentecost, 23	Phil. 3, 17; 4-3
After Pentecost, 24	Col. 1, 9-14

EPISTLES

1 Pet. 5, 6-11	Luke 15, 1-10
Rom. 8, 18-23	Luke 5, 1-11
1 Pet. 3, 8-15	Matt. 5, 20-24
Rom. 6, 3-11	Mark 8, 1-9
Rom. 6, 19-23	Matt. 7, 15-21
Rom. 8, 12-17	Luke 16, 1-9
1 Cor. 10, 6-13	Luke 19, 41-47
1 Cor. 12, 2-11	Luke 18, 9-14
1 Cor. 15, 1-10	Mark 7, 31-37
2 Cor. 3, 4-9	Luke 10, 23-37
Gal. 3, 16-22	Luke 17, 11-19
Gal. 5, 16-24	Matt. 6, 24-33
Gal. 5, 25; 6, 10	Luke 7, 11-16
Eph. 3, 13-21	Luke 14, 1-11
Eph. 4, 1-16	Matt. 22, 35-46
1 Cor. 1, 4-8	Matt. 9, 1-8
Eph. 4, 23-28	Matt. 22, 1-14
Eph. 5, 15-21	John 4, 46-53
Eph. 6, 10-17	Matt. 18, 23-35
Phil. 1, 6-11	Matt. 22, 15-21
Phil. 3, 17; 4-3	Matt. 9, 18-26
Col. 1, 9-14	Matt. 24, 15-35

GOSPELS

Luke 15, 1-10	Luke 5, 1-11
Luke 5, 1-11	Matt. 5, 20-24
Matt. 5, 20-24	Mark 8, 1-9
Mark 8, 1-9	Matt. 7, 15-21
Matt. 7, 15-21	Luke 16, 1-9
Luke 16, 1-9	Luke 19, 41-47
Luke 19, 41-47	Luke 18, 9-14
Luke 18, 9-14	Mark 7, 31-37
Mark 7, 31-37	Luke 10, 23-37
Luke 10, 23-37	Luke 17, 11-19
Luke 17, 11-19	Matt. 6, 24-33
Matt. 6, 24-33	Luke 7, 11-16
Luke 7, 11-16	Luke 14, 1-11
Luke 14, 1-11	Matt. 22, 35-46
Matt. 22, 35-46	Matt. 9, 1-8
Matt. 9, 1-8	Matt. 22, 1-14
Matt. 22, 1-14	John 4, 46-53
John 4, 46-53	Matt. 18, 23-35
Matt. 18, 23-35	Matt. 22, 15-21
Matt. 22, 15-21	Matt. 9, 18-26
Matt. 9, 18-26	Matt. 24, 15-35

FEASTS OF THE SAINTS

St. Andrew, November 30	Rom. 10, 10-18	Matt. 4, 18-22
Immaculate Conception, December 8	Prov. 8, 22-35	Luke 1, 26-28
St. Thomas, December 21	Eph. 2, 19-22	John 20, 24-29
Conversion of St. Paul, January 25	Acts 9, 1-22	Matt. 19, 27-29
Candlemas, February 2	Mal. 3, 1-4	Luke 2, 22-32
St. Matthias, February 24	Acts 1, 15-26	Matt. 11, 25-30
St. Patrick, March 17	Ecclus. 44, 16-27; 45, 3-20	Matt. 25, 14-23
St. Joseph, March 19	Ecclus. 45, 1-6	Matt. 1, 18-21
Annunciation, March 19	Isa. 7, 10-15	Luke 1, 26-38
St. George, April 23	2 Tim. 2, 8-10; 3, 10-12	John 15, 1-7
St. Mark, April 25	Ezech. 1, 10-14	Luke 10, 1-9
SS. Philip and James, May 1	Wis. 5, 1-5	John 14, 1-13
St. Barnabas, June 11	Acts 11, 21-26; 13, 1-3	Matt. 10, 16-22
St. John Baptist, June 24	Isa. 49, 1-8	Luke 1, 57-68
SS. Peter and Paul, June 29	Acts 12, 1-11	Matt. 16, 13-19
Visitation B.V.M., July 2	Cant. 2, 8-14	Luke 1, 39-47
St. Mary Magdalene, July 22	Cant. 3, 2-5; 8, 6-7	Luke 7, 36-50
St. James, July 25	1 Cor. 4, 9-15	Matt. 20, 20-23
St. Ann, July 26	Prov. 31, 10-31	Matt. 13, 44-52
Transfiguration, August 6	2 Pet. 1, 16-19	Matt. 17, 1-9
St. Lawrence, August 10	2 Cor. 9, 6-10	John 12, 24-26
Assumption B.V.M., August 15	Ecclus. 24, 11-20	Luke 10, 38-42
St. Bartholomew, August 24	1 Cor. 12, 27-31	Luke 6, 12-19
Nativity B.V.M., September 8	Prov. 8, 22-35	Matt. 1, 1-16
St. Matthew, September 21	Ezech. 1, 10-14	Matt. 9, 9-13
St. Michael, September 29	Apoc. 1, 1-5	Matt. 18, 1-10
Guardian Angels, October 2	Exod. 23, 20-23	Matt. 18, 1-10
St. Luke, October 18	2 Cor. 8, 16-24	Luke 10, 1-9
SS. Simon and Jude, October 28	Eph. 4, 7-13	John 15, 17-25
All Saints, November 1	Apoc. 7, 2-12	Matt. 5, 1-12
All Souls, November 2	1 Cor. 15, 51-57	John 5, 25-29
Presentation B.V.M., November 21	Ecclus. 24, 14-16	Luke 11, 27-28

