

ST. JOHN 94 The Ascension

spirit does not have flesh and bones, as you see I have." 40 And having said this, he showed them his hands and his feet. 41 But as they still disbelieved and marvelled for joy, he said, "Have you anything here to eat?" 42 And they offered him a piece of broiled fish and a honeycomb. 43 And when he had eaten in their presence, he took what remained and gave it to them.

The Last Instructions of Jesus. 44 And he said to them, "These are the words which I spoke to you while I was yet with you, that all things must be fulfilled that are written in the Law of Moses and the Prophets and the Psalms concerning me." 45 Then he opened their minds, that they might understand the Scriptures. 46 And he said to them, "Thus it is written; and thus the Christ should suffer, and should rise again from the dead on

the third day; 47 and that repentance and remission of sins should be preached in his name to all the nations, beginning from Jerusalem. 48 And you yourselves are witnesses of these things. 49 And I send forth upon you the promise of my Father. But wait here in the city, until you are clothed with power from on high."

4. The Ascension of Jesus

50 Now he led them out towards Bethany, and he lifted up his hands and blessed them. 51 And it came to pass as he blessed them, that he parted from them and was carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy. 53 And they were continually in the temple, praising and blessing God. Amen.

1 Pt 18 (18), 6.—Acts 1, 8, 22.—Jn 14, 26.—Mk 16, 19; Acts 1, 4-14.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO SAINT JOHN

St. John, "the disciple whom Jesus loved," was the last to write his Gospel. He was a young man when first called to the apostolate and lived to an advanced old age. At Ephesus, where he lived till about the year 100 A. D., he wrote the Gospel at the request of the Elders.

John and James were the sons of Zebedee, of the town of Bethsaida. They were fishermen by trade. They had attached themselves as disciples to John the Baptist, and from him learned that Jesus was the Messiah. They were among the first whom Jesus invited to follow Him, and later were called to be with Him permanently. They were among the chosen Twelve. With Peter, they were permitted to share some of the more hidden experiences of their Master.

John was particularly intimate with Jesus, as his title of "beloved disciple" and his position at the Last Supper clearly show. To him our Lord entrusted the care of the Blessed Virgin. We do not wonder, therefore, that he was able to reach such spiritual heights in his Gospel, or that tradition has assigned to him the symbol of the eagle.

The purpose of the Gospel is stated in 20, 31: "... that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." To establish this truth, the evangelist recounts certain of our Lord's miracles, and the teachings which were associated with them. He assumes that his readers know the Synoptic Gospels, and in some points completes their narrative. But all other possible motives of the Gospel are subordinate to his main theme, which he unfolds with convincing force.

ST. JOHN, 1

Testimony of John

Prologue*

CHAPTER 1.

The Word in Himself. 1 In the beginning was the Word, and the Word was with God; and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was made nothing that has been made. 4 In him was life, and the life was the light of men. 5 And the light shines in the darkness; and the darkness grasped it not.

The Word's Mission. 6 There was a man, one sent from God, whose name was John. 7 This man came as a witness, to bear witness concerning the light, that all might believe through him. 8 He was not himself the light, but was to bear witness to the light. 9 It was the true light that enlightens every man who comes into the world. 10 He was in the world, and the world was made through him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But to as many as received him he gave the power of becoming sons of God; to those who believe in his name: 13 Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

a 18: Prv 8, 22-30; Gn 1, 1; Ap 19, 13; 1 Jn 1, 11.—b 1 Cor 8, 6.—c 1 Jn 3, 26.—d 1 Jn 3, 18.—e 1 Jn 3, 1.—f Gal 3, 26.—g Jn 3, 5f.—h 1 Jn 1, 18.—i 1 Jn 1, 18-34; 3, 22-30.—j 1 Jn 4, 3; Mt 3, 3.—k Lk 3, 16.

1, 1: In this prologue to his Gospel, St. John indicates that he is about to give an exposition of the divine nature and mission of Jesus. To represent His eternal existence with the Father, St. John employs the term Word. It is so used only by St. Jn (1, 1, 14; 1 Jn 1, 1; Ap 19, 13), and designates the Son as a kind of intellectual emanation from the Father (St. Thomas). He enjoys the divine nature and yet is distinct from the Father. It was this eternal divine Person who became man in order to reveal God to us, and to accomplish our redemption.

1, 5: Light is God's revelation and grace; Darkness is man's sinful nature. Shines: i.e., is always in the world, in both the past and the present. Grasped: this may refer to man's failure to appreciate the light. Cf Jn 1, 10. The Greek term can convey the idea of the darkness not restraining the light.

1, 14: Dwelt: the Greek term has the meaning "he pitched his tent among us." Grace: the fullness of the supernatural life. Truth: the fullness of divine wisdom and knowledge. Grace and Truth are often used in the Old Testament as qualities of the divine nature, and have the meaning of "loving-kindness" and "fidelity." Here they modify "glory."

1, 16: Grace for grace: a continuous flow of graces from Christ to man, with implication of increasing abundance.

1, 20: This denial is essential to the nature of the Baptist's testimony. The negative and positive statement of it is a Semitic manner of emphasis.

1, 21: Elias: Prophet: the expected Messiah was known as "the Prophet," from Dt 18, 15. Elias was generally looked for as His precursor.

1, 24: The Pharisees may have constituted another group than John's first questioners.

1, 28: Bethany: note that this was "beyond the Jordan," and is not to be confused with Bethany near Jerusalem, the home of Martha and Mary.

The Word Incarnate. 14 And the Word was made flesh, and dwelt among us. And we saw his glory—glory as of the only-begotten of the Father—full of grace and of truth. 15 John bore witness concerning him, and cried, "This was he of whom I said, 'He who is to come after me has been set above me, because he was before me.'" 16 And of his fullness we have all received, grace for grace. 17 For the Law was given through Moses; grace and truth came through Jesus Christ. 18 No one has at any time seen God. The only-begotten Son, who is in the bosom of the Father, he has revealed him.

I: THE PUBLIC MINISTRY OF JESUS

The Witness of John the Baptist. 19 And this is the witness of John, when the Jews sent to him from Jerusalem priests and Levites to ask him, "Who art thou?" 20 And he acknowledged and did not deny; and he acknowledged, "I am not the Christ." 21 And they asked him, "What then? Art thou Elias?" And he said, "I am not." "Art thou the Prophet?" And he answered, "No."

22 They therefore said to him, "Who art thou? that we may give an answer to those who sent us. What hast thou to say of thyself?" 23 He said, "I am the voice of one crying in the desert, 'Make straight the way of the Lord,'" as said Isaiah the prophet.

24 And they who had been sent were from among the Pharisees. 25 And they asked him, and said to him, "Why, then, dost thou baptize, if thou art not the Christ, nor Elias, nor the Prophet?" 26 John said to them in answer, "I baptize with water; but in the midst of you there has stood one whom you do not know. 27 He it is who is to come after me, who has been set above me, the strap of whose sandal I am not worthy to loose."

28 These things took place at Bethany,* beyond the Jordan, where John was baptizing.

29 The next day John saw Jesus coming to him, and he said, "Behold, the lamb of God, who takes away the sin of the world! 30 This is he of whom I said, 'After me there comes one who has been set above me, because he was before me.'

³¹ And I did not know him. But that he may be known to Israel, for this reason have I come baptizing with water."

³² And John bore witness, saying, "I beheld the Spirit descending as a dove from heaven, and it abode upon him."

³³ And I did not know him. But he who sent me to baptize with water said to me, 'He upon whom thou wilt see the Spirit descending, and abiding upon him, he it is who baptizes with the Holy Spirit.'

³⁴ And I have seen and have borne witness that this is the son of God."

The First Disciples. ³⁵ Again the next day John was standing there, and two of his disciples. ³⁶ And looking upon Jesus as he walked by, he said, "Behold the lamb of God!" ³⁷ And the two disciples* heard him speak, and they followed Jesus.

³⁸ But Jesus turned round, and seeing them following him, said to them, "What is it you seek?" They said to him, "Rabbi (which interpreted means Master), where dwellest thou?" ³⁹ He said to them, "Come and see." They came and saw where he was staying; and they stayed with him that day. It was about the tenth hour.

⁴⁰ Now Andrew, the brother of Simon Peter, was one of the two who had heard John and had followed him. ⁴¹ He found first his brother Simon and said to him, "We have found the Messiah" (which interpreted is Christ). ⁴² And he led him to Jesus. But Jesus, looking upon him, said, "Thou art Simon, the son of John; thou shalt be called Cephas" (which interpreted is Peter).

⁴³ The next day he was about to leave for Galilee, and he found Philip. And Jesus said to him, "Follow me." ⁴⁴ Now Philip was from Bethsaida, the town of Andrew and Peter.

⁴⁵ Philip found Nathanael, and said to him, "We have found him of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth."

⁴⁶ And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

⁴⁷ Jesus saw Nathanael coming to him, and said of him, "Behold a true Israelite in whom there is no guile!" ⁴⁸ Nathanael said to him, "Whence knowest thou me?" Jesus answered and said to him, "Before

Philip called thee, when thou wast under the fig tree, I saw thee." ⁴⁹ Nathanael answered him and said, "Rabbi, thou art the Son of God, thou art King of Israel."

⁵⁰ Answering, Jesus said to him, "Because I said to thee that I saw thee under the fig tree, thou dost believe. Greater things than these shalt thou see." ⁵¹ And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

CHAPTER 2.

The Marriage Feast at Cana. ¹ And on the third day* a marriage took place at Cana of Galilee, and the mother of Jesus was there. ² Now Jesus too was invited to the marriage, and also his disciples. ³ And the wine having run short, the mother of Jesus said to him, "They have no wine." ⁴ And Jesus said to her, "What wouldst thou have me do, woman? My hour has not yet come." ⁵ His mother said to the attendants, "Do whatever he tells you."

⁶ Now six stone water-jars were placed there, after the Jewish manner of purification, each holding two or three measures. ⁷ Jesus said to them, "Fill the jars with water." And they filled them to the brim. ⁸ And Jesus said to them, "Draw out now, and take to the chief steward." And they took it to him.

⁹ Now when the chief steward had tasted the water after it had become wine, not knowing whence it was (though the attendants who had drawn the water knew), the chief steward called the bride-

¹ Mt 2, 16.—Jn 4, 25; Ps 2, 2.—Mt 16, 18.—Jn 6, 70; 11, 27.

¹, 37: Two disciples: from v 40 we know that one of these was Andrew. The other was John the Evangelist, who thus generally hides his identity throughout the Gospel.

¹, 41: The Messiah: in Greek Christos means "the Anointed One." It was under this name that the expected Redeemer was known from the prophecies in Is 61, 1; On 9, 21.

¹, 42: Cephas: in Aramaic this name means "rock," in Greek Petros. For the significance of this change of name of Mt 16, 18; 16, 18.

², 1: The third day: probably from the call of Nathanael. Cana: probably in Lower Galilee, some five miles north and east of Nazareth.

², 4: What wouldst thou have me do: literally, "What to me and to thee," is an expression which can vary in meaning with its context, and with the speaker's tone of voice. It occurs several times in the Old and New Testaments, practically always implying dissent. Though there may be some disagreement in it even here, the circumstances show that it was not a rebuke. Woman: an honorable address in the language spoken by our Lord. My hour: could be said of any critical period in one's life. Here it is used of the opening of Christ's public ministry, or of that ministry as a whole.

groom, ¹⁰ and said to him, "Every man at first sets forth the good wine, and when they have drunk freely, then that which is poorer. But thou hast kept the good wine until now."

¹¹ This first of his signs* Jesus worked at Cana of Galilee; and he manifested his glory, and his disciples believed in him. ¹² After this* he went down to Capharnaum, he and his mother, and his brethren, and his disciples. And they stayed there but a few days.

Cleansing of the Temple. ¹³ Now* the Passover of the Jews was at hand, and Jesus went up to Jerusalem. ¹⁴ And he found in the temple men selling oxen, sheep and doves, and money-changers at their tables. ¹⁵ And making a kind of whip of cords, he drove them all out of the temple, also the sheep and oxen, and he poured out the money of the changers and overturned the tables. ¹⁶ And to them who were selling the doves he said, "Take these things away, and do not make the house of my Father a house of business." ¹⁷ And his disciples remembered that it is written, "The zeal for thy house has eaten me up."

¹⁸ The Jews* therefore answered and said to him, "What sign dost thou show us, seeing that thou dost these things?" ¹⁹ In answer Jesus said to them, "Destroy this temple, and in three days I will raise it up." ²⁰ The Jews therefore said, "Forty-six years has this temple been in building, and wilt thou raise it up in three days?" ²¹ But he was speaking of the

¹ Jn 7, 3, 10; Mt 12, 46.—13:25; Mt 21, 12-17; Mk 11, 15-19; Lk 19, 45-48.—Ps 68 (69), 10.—Mt 26, 61.—Jn 14, 26.—Mt 9, 4.—Jn 7, 50; 19, 39.—Jn 1, 13; 1 Pt 1, 23.

², 11: Signs: St. John speaks always of Christ's miracles as "signs" or "works." We retain the term "signs," but it is to be understood in the same sense as "miracles" in the Synoptic Gospels.

², 18: The Jews: here, as generally in the Gospel of St. John, are the officials of Judaism. They held authority in such matters as are here described, and they asked a sign of Christ in justification of His apparent usurpation of that authority.

², 23-25: The faith of those attracted to Christ was imperfect, and He knew it. Hence He did not reveal Himself to them (Chrysostom), or admit them to a more intimate understanding of His teaching and Person. The conversation with Nicodemus grows out of this situation.

³, 1: Ruler: i.e., a leader in the community; perhaps also a member of the Sanhedrin. Cf Jn 7, 50f.

³, 5: The word "Holy" is added to Spirit in the Clementine Vulgate.

³, 8: This brief parable indicates to Nicodemus that there are mysteries even in familiar natural forces. Hence he need not be surprised if the truths of the supernatural order appear mysterious.

³, 13: Who is in heaven: these words are wanting in the best Greek codices. The thought is in accord with Jn 1, 18: Christ's incarnation did not remove Him from the presence of the Father.

temple of his body. ²² When, accordingly, he had risen from the dead,* his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

²³ Now when he was at Jerusalem for the feast of the Passover, many believed* in his name, seeing the signs that he was working. ²⁴ But Jesus did not trust himself to them, in that he knew all men, ²⁵ and because* he had no need that anyone should bear witness concerning man, for he himself knew what was in man.

CHAPTER 3.

Nicodemus. ¹ Now* there was a certain man among the Pharisees, Nicodemus by name, a ruler* of the Jews. ² This man came to Jesus at night, and said to him, "Rabbi, we know that thou hast come a teacher from God, for no one can work these signs that thou workest unless God be with him." ³ Jesus answered and said to him, "Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God." ⁴ Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born again?"

⁵ Jesus answered, "Amen, amen, I say to thee, unless a man be born again of water and the Spirit,* he cannot enter into the kingdom of God. ⁶ That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷ Do not wonder that I said to thee, 'You must be born again.' ⁸ The wind blows where it will, and thou hearest its sound but dost not know where it comes from or where it goes. So is everyone who is born of the Spirit.*"

⁹ Nicodemus answered and said to him, "How can these things be?"

¹⁰ Answering him, Jesus said, "Thou art a teacher in Israel and dost not know these things? ¹¹ Amen, amen, I say to thee, we speak of what we know, and we bear witness to what we have seen; and our witness you do not receive. ¹² If I have spoken of earthly things to you, and you do not believe, how will you believe if I speak to you of heavenly things? ¹³ And no one has ascended into heaven except him who has descended from heaven: the Son of Man who is in heaven.*"

¹⁴ "And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, ¹⁵ that those who believe in him may not perish, but may have life everlasting."

¹⁶ "For God so loved the world that he gave his only-begotten Son, that those who believe in him may not perish, but may have life everlasting. ¹⁷ For God did not send his Son into the world in order to judge* the world, but that the world might be saved through him. ¹⁸ He who believes in him is not judged; but he who does not believe is already judged, because he does not believe in the name of the only-begotten Son of God. ¹⁹ Now this is the judgment: The light has come into the world, yet men have loved the darkness rather than the light, for their works were evil. ²⁰ For everyone who does evil hates the light, and does not come to the light, that his deeds may not be exposed. ²¹ But he who does the truth comes to the light that his deeds may be made manifest, for they have been performed in God."

The Witness of John the Baptist. ²² After these things Jesus and his disciples came into the land of Judea, and he stayed there with them and baptized. ²³ Now John was also baptizing in Aenon,* near Salim, for there was much water there. And the people came and were baptized. ²⁴ For John had not yet been put into prison.

²⁵ Now there arose a discussion about purification between some of John's disciples and the Jews.* ²⁶ And they came to John and said to him, "Rabbi, he who was with thee beyond the Jordan, to whom thou hast borne witness, behold he baptizes and all are coming to him."

²⁷ John answered and said, "No one can receive anything unless it is given to him from heaven. ²⁸ You yourselves bear me witness that I said, 'I am not the Christ but have been sent before him.' ²⁹ He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices exceedingly at the voice of the bridegroom. This my joy, therefore, is made full. ³⁰ He must increase, but I must decrease."

³¹ "He who comes from above is over all. He who is from the earth belongs to earth, and of the earth he speaks. He who comes from heaven is over all. ³²

And he bears witness to that which he has seen and heard, and his witness no one receives. ³³ He who receives his witness has set his seal on this, that God is true. ³⁴ For he whom God has sent speaks the words of God, for not by measure does God give the Spirit. ³⁵ The Father loves the Son, and has given all things into his hands. ³⁶ He who believes in the Son has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him."

CHAPTER 4.

The Samaritan Woman. ¹ When, therefore, Jesus knew that the Pharisees had heard that Jesus made and baptized more disciples than John—² although Jesus himself did not baptize, but his disciples—³ he left Judea and went again into Galilee. ⁴ Now he had to pass through Samaria.*

⁵ He came, accordingly, to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. ⁶ Now Jacob's well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour. ⁷ There came a Samaritan woman to draw water.

Jesus said to her, "Give me to drink"; ⁸ for his disciples had gone away into the town to buy food. ⁹ The Samaritan woman therefore said to him, "How is it that thou, although thou art a Jew, dost ask drink of me, who am a Samaritan woman?" For Jews do not associate with Samaritans.

¹⁰ Jesus answered and said to her, "If thou didst know the gift of God, and who it is who says to thee, 'Give me to drink,' thou, perhaps, wouldst have asked of him, and he would have given thee living water." ¹¹ The woman said to him, "Sir, thou hast nothing to draw with, and the well is deep. Whence then hast

* Nm 21, 9.—y 1 Jn 4, 9; Rom 5, 8.—e Mt 4, 12; 14, 3.—a Jn 1, 20, 23, 27.—b Gn 48, 22; Jn 24, 32.—c Sir 50, 25f; Mt 10, 5.

3, 16-21: These verses most probably contain the reflections of the evangelist.

3, 17: To judge: here in the sense of "to punish."

3, 23: Aenon: located in the Jordan valley, some eight miles south of Scythopolis.

3, 25: . . . and the Jews: the Greek text prefers "with a Jew." St. Augustine says that the Jews by preferring Christ's baptism to that of John angered the latter's disciples.

3, 31-36: These verses most probably contain the reflections of the evangelist.

4, 4f: The ordinary route from Judea to Galilee passed through Samaria. Sichar: probably the present Askar, about one mile east of Sichem. Cf Gn 33, 19; 48, 22.

thou living water? ¹² Art thou greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?" ¹³ In answer Jesus said to her, "Everyone who drinks of this water will thirst again. He, however, who drinks of the water that I will give him shall never thirst; ¹⁴ but the water that I will give him shall become in him a fountain of water, springing up unto life everlasting." ¹⁵ The woman said to him, "Sir, give me this water that I may not thirst, or come here to draw."

¹⁶ Jesus said to her, "Go, call thy husband and come here." ¹⁷ The woman answered and said, "I have no husband." Jesus said to her, "Thou hast said well, 'I have no husband,' ¹⁸ for thou hast had five husbands, and he whom thou now hast is not thy husband. In this thou hast spoken truly."

¹⁹ The woman said to him, "Sir, I see that thou art a prophet. ²⁰ Our fathers worshipped on this mountain, but you say that at Jerusalem is the place where one ought to worship." ²¹ Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. ²² You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³ But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth.* For the Father also seeks such to worship him. ²⁴ God is spirit, and they who worship him must worship in spirit and in truth."

²⁵ The woman said to him, "I know that Messias is coming (who is called Christ), and when he comes he will tell us all things." ²⁶ Jesus said to her, "I who speak with thee am he."

²⁷ And at this point his disciples came; and they wondered that he was speaking

d Dt 12, 5.—e Mt 4, 12.—f Mt 15, 57.—g Jn 2, 1-9.

4, 23: In spirit and in truth: not merely with the external observances of Jews and Samaritans, but internally and according to God's will. Such to worship him: God desires as His worshippers those who have this internal disposition.

4, 25: Messias: the Samaritans also expected the Anointed One, who it here gives the name as proper to him.

4, 27: The Jewish doctors of the Law would seldom speak to women, even to their wives, in public.

4, 36-38: Under this agricultural figure Christ illustrates the whole plan of His mission. The sowers were God's earlier messengers, as Moses and the prophets. The one who sows for this harvest is Christ. The reapers are the Apostles. In this spiritual harvest both sowers and reapers will rejoice together.

with a woman.* Yet no one said, "What dost thou seek?" or, "Why dost thou speak with her?" ²⁸ The woman therefore left her water-jar and went away into the town, and said to the people, ²⁹ "Come and see a man who has told me all that I have ever done. Can he be the Christ?" ³⁰ They went forth from the town and came to meet him. ³¹ Meanwhile, his disciples besought him, saying, "Rabbi, eat." ³² But he said to them, "I have food to eat of which you do not know." ³³ The disciples therefore said to one another, "Has someone brought him something to eat?"

³⁴ Jesus said to them, "My food is to do the will of him who sent me, to accomplish his work. ³⁵ Do you not say, 'There are yet four months, and then comes the harvest? Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. ³⁶ And he who reaps* receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. ³⁷ For herein is the proverb true, 'One sows, another reaps.' ³⁸ I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors."

³⁹ Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, "He told me all that I have ever done." ⁴⁰ When, therefore, the Samaritans had come to him, they besought him to stay there; and he stayed two days. ⁴¹ And far more believed because of his word. ⁴² And they said to the woman, "We no longer believe because of what thou hast said, for we have heard for ourselves and we know that this is in truth the Savior of the world."

⁴³ Now after two days he departed from that place and went into Galilee, ⁴⁴ for Jesus himself bore witness that a prophet receives no honor in his own country. ⁴⁵ When, therefore, he had come into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they also had gone to the feast.

The Official's Son. ⁴⁶ He came again, therefore, to Cana of Galilee, where he had made the water wine. And there was a certain royal official whose son was lying sick at Capernaum. ⁴⁷ When he

heard that Jesus had come from Judea into Galilee, he went to him and besought him to come down and heal his son, for he was at the point of death.

⁴⁸ Jesus therefore said to him, "Unless you see signs and wonders, you do not believe." ⁴⁹ The royal official said to him, "Sir, come down before my child dies." ⁵⁰ Jesus said to him, "Go thy way, thy son lives."

The man believed the word that Jesus spoke to him, and departed. ⁵¹ But even as he was now going down, his servants met him and brought word saying that his son lived. ⁵² He asked of them therefore the hour in which he had got better. And they told him, "Yesterday, at the seventh hour, the fever left him." ⁵³ The father knew then that it was at that very hour in which Jesus had said to him, "Thy son lives." And he himself believed, and his whole household.

⁵⁴ This was a second sign that Jesus worked when coming from Judea into Galilee.

II

CHAPTER 5.*

The Cure at the Pool of Bethesda.

¹ After this there was a feast^b of the Jews,^a and Jesus went up to Jerusalem. ² Now there is at Jerusalem, by the Sheepgate, a pool called in Hebrew Bethesda, having five porticoes. ³ In these were lying a great multitude of the sick, blind, lame, and those with shrivelled limbs, *waiting for the moving of the water. ⁴ For an angel of the Lord used to come down at certain times into the pool, and the water was troubled. And the first to go down into the pool after the troubling of the water was cured of whatever infirmity he had.

⁵ Now a certain man was there who had been thirty-eight years under his infirmity. ⁶ When Jesus saw him lying there, and knew that he had been in this state a long time, he said to him, "Dost thou want to get well?" ⁷ The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred; for while I am coming, another steps down before me." ⁸ Jesus said to him, "Rise, take up thy pallet and walk." ⁹ And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath.

¹⁰ The Jews therefore said to him who had been healed, "It is the Sabbath; thou art not allowed to take up thy pallet."

¹¹ He answered them, "He who made me well said to me, 'Take up thy pallet and walk.'" ¹² They asked him then, "Who is the man who said to thee, 'Take up thy pallet and walk?'" ¹³ But the man who had been healed did not know who it was, for Jesus had quietly gone away, since there was a crowd in the place.

¹⁴ Afterwards Jesus found him in the temple, and said to him, "Behold, thou art cured. Sin no more, lest something worse befall thee." ¹⁵ The man went away and told the Jews that it was Jesus who had healed him.

¹⁶ And ⁱthis is why the Jews kept persecuting Jesus, because he did such things on the Sabbath. ¹⁷ Jesus, however, answered them, "My Father works even until now, and I work." ¹⁸ This, then, is why the Jews were the more anxious to put him to death;^k because he not only broke the Sabbath, but also called God his own Father, making himself equal to God.

Christ's Claim to Divinity. ¹⁹ In answer therefore Jesus said to them, "Amen, amen, I say to you, the Son can do nothing of himself, but only what he sees the Father doing. For whatever he does, this the Son also does in like manner. ²⁰ For the Father loves the Son, and shows him all that he himself does. And greater works than these he will show him, that you may wonder. ²¹ For ⁱas the Father raises the dead and gives them life, even so the Son also gives life to whom he will. ²² For neither does the Father judge any man, but all judgment he has given to the Son, ²³ that all men may honor the Son even as they honor the Father. He who does not honor the Son, does not honor the Father who sent him.

²⁴ "Amen, amen, I say to you, he who hears my word, and believes him who sent me, has life everlasting, and does

^a Jn 6, 4.—^b Mt 9, 6.—^c Jn 7, 23; 9, 16.—^d Jn 7, 1, 30; 10, 33.—^e 1 Kgs 2, 6; Wis 10, 13f.

^f Some authors hold that originally the order of these chapters was 4, 5, 7. The main reason for this opinion is that the scene of 4 and 6 is Galilee; while that of 5 and 7 is Judea. The MSS evidence supports the existing order.

^g 1: A feast of the Jews: some Greek MSS read "the feast," i.e., probably the Passover.

^h 30-4: are wanting from many Greek MSS. The wording varies even in the codices of the Vulgate. Still the text was known in the second century, and is otherwise well attested. It seems supposed in v. 7.

not come to judgment, but has passed from death to life.

²⁵ "Amen, amen, I say to you, the hour is coming, and now is here, when the dead shall hear the voice of the Son of God, and those who hear shall live. ²⁶ For as the Father has life in himself, even so he has given to the Son also to have life in himself; ²⁷ and he has granted him power to render judgment, because he is Son of Man. ²⁸ Do not wonder at this, for the hour is coming in which all who are in the tombs shall hear the voice of the Son of God, ²⁹ and they who have done good shall come forth unto resurrection of life; but they who have done evil unto resurrection of judgment. ³⁰ Of myself I can do nothing. As I hear, I judge, and my judgment is just because I seek not my own will, but the will of him who sent me.

Justification of Christ's Claims. ³¹ "If I bear witness concerning myself, my witness is not true. ³² There is another who bears witness concerning me, and I know that the witness that he bears concerning me is true. ³³ You have sent to John, and he has borne witness^m to the truth. ³⁴ I however do not receive the witness of man, but I say these things that you may be saved. ³⁵ He was the lamp, burning and shining; and you desired to rejoice for a while in his light.

³⁶ "The witness, however, that I have is greater than that of John. For the works which the Father has given me to accomplish, these very works that I do, bear witness to me, that the Father has sent me. ³⁷ And the Father himself, who has sent me, has borne witnessⁿ to me. But you have never heard his voice, or seen his face. ³⁸ And you have not his word abiding in you, since you do not believe him whom he has sent. ³⁹ You search the Scriptures, because in them you think that you have life everlasting. And it is they that bear witness to me, ⁴⁰ yet you are not willing to come to me that you may have life.

⁴¹ "I do not receive glory from men.

⁴² But I know that you have not the love of God in you. ⁴³ I have come in the name of my Father, and you do not receive me. If another come in his own name, him you will receive. ⁴⁴ How can

^m Jn 1, 19R.—ⁿ Dt 4, 12, 15.—^o Jn 12, 43.—^p Jn 1, 45; Lk 24, 44.—^q 1-15: Mt 14, 13-21; Mk 6, 31-44; Lk 9, 10-17.—^r Jn 2, 13; 11, 50; 5, 1.—^s Jn 12, 12R; 16, 30.

you believe who receive glory from one another,^o and do not seek the glory which is from the only God? ⁴⁵ Do not think that I shall accuse you to the Father. There is one who accuses you, Moses, in whom you hope. ⁴⁶ For if you believed Moses you would believe me also,^p for he wrote of me. ⁴⁷ But if you do not believe his writings, how will you believe my words?"

CHAPTER 6.

Jesus Feeds Five Thousand. ¹ After ^qthis Jesus went away to the other side of the sea of Galilee, which is that of Tiberias. ² And there followed him a great crowd, because they witnessed the signs he worked on those who were sick. ³ Jesus therefore went up the mountain, and sat there with his disciples.

⁴ Now the Passover, the feast^r of the Jews, was near. ⁵ When, therefore, Jesus had lifted up his eyes and seen that a very great crowd had come to him, he said to Philip, "Whence shall we buy bread that these may eat?" ⁶ But he said this to try him, for he himself knew what he would do.

⁷ Philip answered him, "Two hundred denarii worth of bread is not enough for them, that each one may receive a little."

⁸ One of his disciples, Andrew, the brother of Simon Peter, said to him,

⁹ "There is a young boy here who has five barley loaves and two fishes; but what are these among so many?" ¹⁰ Jesus then said, "Make the people recline."

Now there was much grass in the place. The men therefore reclined, in number about five thousand. ¹¹ Jesus then took the loaves, and when he had given thanks, distributed them to those reclining; and likewise the fishes, as much as they wished. ¹² But when they were filled, he said to his disciples, "Gather the fragments that are left over, lest they be wasted." ¹³ They therefore gathered them up; and they filled twelve baskets with the fragments of the five barley loaves left over by those who had eaten.

¹⁴ When the people, therefore, had seen the sign which Jesus had worked, they said, "This is indeed the Prophet who is to come into the world." ¹⁵ So when Jesus perceived that they would come to take him by force and make him king,^s he fled again to the mountain, himself alone.

Jesus Walks on the Water. ¹⁶ Now when evening had come, his disciples went down to the sea. ¹⁷ And getting into a boat, they went across the sea towards Capernaum. And it was already dark, but Jesus had not come to them. ¹⁸ Now the sea was rising, because a strong wind was blowing. ¹⁹ But after they had rowed some twenty-five or thirty stadia, they beheld Jesus walking upon the sea, and drawing near to the boat; and they were frightened. ²⁰ But he said to them, "It is I, do not be afraid." ²¹ They desired therefore to take him into the boat; and immediately the boat was at the land towards which they were going.

The Discourse on the Eucharist. ²² The next day, the crowd which had remained on the other side of the sea observed that there had been but one boat at that place, and that Jesus had not gone into the boat with his disciples, but that his disciples had departed alone. ²³ But other boats from Tiberias came near the place where they had eaten the bread, when the Lord gave thanks. ²⁴ When therefore the crowd perceived that Jesus was not there, nor his disciples, they themselves got into the boats and came to Capernaum, seeking Jesus. ²⁵ And when they had found him on the other side of the sea, they said to him, "Rabbi, when didst thou come here?"

²⁶ Jesus answered them and said, "Amen, amen, I say to you, you seek me, not because you have seen signs, but because you have eaten of the loaves and have been filled. ²⁷ Do not labor for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you. For upon him the Father, God himself, has set his seal."

²⁸ They said therefore to him, "What are we to do that we may perform the works of God?" ²⁹ In answer Jesus said to them, "This is the work of God, that you believe in him whom he has sent." ³⁰ They said therefore to him, "What sign, then, dost thou, that we may see and believe thee? What work dost thou perform?" ³¹ Our fathers ate the manna in the desert, even as it is written, "Bread from heaven he gave them to eat."

³² Jesus then said to them, "Amen, amen, I say to you, Moses did not give you the bread from heaven, but my

Father gives you the true bread from heaven. ³³ For the bread of God is that which comes down from heaven and gives life to the world."

³⁴ They said therefore to him, "Lord, give us always this bread."

³⁵ But Jesus said to them, "I am the bread of life. He who comes to me shall not hunger, and he who believes in me shall never thirst. ³⁶ But I have told you that you have seen me and you do not believe. ³⁷ All that the Father gives to me shall come to me, and him who comes to me I will not cast out. ³⁸ For I have come down from heaven, not to do my own will, but the will of him who sent me. ³⁹ Now this is the will of him who sent me, that I should lose nothing of what he has given me, but that I should raise it up on the last day. ⁴⁰ For this is the will of my Father who sent me, that whoever beholds the Son, and believes in him, shall have everlasting life, and I will raise him up on the last day."

⁴¹ The Jews therefore murmured about him because he had said, "I am the bread that has come down from heaven."

⁴² And they kept saying, "Is this not Jesus the son of Joseph, whose father and mother we know? How, then, does he say, 'I have come down from heaven?'"

⁴³ In answer therefore Jesus said to them, "Do not murmur among yourselves. ⁴⁴ No one can come to me unless the Father who sent me draw him, and I will raise him up on the last day. ⁴⁵ It is written in the Prophets, 'And they all shall be taught of God. Everyone who has listened to the Father, and has learned, comes to me; ⁴⁶ not that anyone has seen the Father except him who is from God, he has seen the Father. ⁴⁷ Amen, amen, I say to you, he who believes in me has life everlasting."

⁴⁸ "I am the bread of life. ⁴⁹ Your fathers ate the manna in the desert, and have died. ⁵⁰ This is the bread that comes down from heaven, so that if anyone eat of it he will not die. ⁵¹ I am the living bread that has come down from heaven. ⁵² If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world."

¹ Ex 16, 15f; Ps 77 (78), 23f; 1 Cor 10, 3.—u Jn 6, 41, 48f, 51; 4, 14; 7, 37.—c Jn 6, 40, 44, 55; 11, 24.—w Jn 54, 13; Jer 31, 33f.

⁵³ The Jews on that account argued with one another, saying, "How can this man give us his flesh to eat?"

⁵⁴ Jesus therefore said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. ⁵⁵ He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day. ⁵⁶ For my flesh is food indeed, and my blood is drink indeed. ⁵⁷ He who eats my flesh, and drinks my blood, abides in me and I in him. ⁵⁸ As the living Father has sent me, and as I live because of the Father, so he who eats me, he also shall live because of me. ⁵⁹ This is the bread that has come down from heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever." ⁶⁰ These things he said when teaching in the synagogue at Capernaum.

⁶¹ Many of his disciples therefore, when they heard this, said, "This is a hard saying. Who can listen to it?" ⁶² But Jesus, knowing in himself that his disciples were murmuring at this, said to them, "Does this scandalize you? ⁶³ What then if you should see the Son of Man ascending where he was before? ⁶⁴ It is the spirit that gives life; the flesh profits nothing. The words that I have spoken to you are spirit and life. ⁶⁵ But there are some among you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was who should betray him.

⁶⁶ And he said, "This is why I have said to you, 'No one can come to me unless he is enabled to do so by my Father.'" ⁶⁷ From this time many of his disciples turned back and no longer went about with him.

⁶⁸ Jesus therefore said to the Twelve, "Do you also wish to go away?" ⁶⁹ Simon Peter therefore answered, "Lord, to whom shall we go? Thou hast words of

¹ Jn 13, 11.—y 69f; Jn 11, 27; Mt 16, 16.—u Jn 13, 18; 13, 16.—a Jn 5, 18; 8, 37, 48.—b Lk 23, 34.—c Jn 15, 18; 1, 19.—d Jn 8, 22; 12, 42; 19, 38.

⁶ 70: The Son of God: many Greek MSS read: "the Holy One of God." Mt 16, 16 may have influenced the Latin here. The title in the Greek text is messianic, and in this sense also we should take the reading of the Vulgate.

⁷ 14: The feast of Tabernacles lasted eight days. This appearance of Christ in the temple would then be on the 4th or 5th day.

⁷ 15: They knew that Jesus had not been enrolled as a disciple of one of the great rabbis, and they could not imagine where else he could attain such knowledge as was manifest in his preaching.

everlasting life, ⁷⁰ and we have come to believe and to know that thou art the Christ, the Son of God."

⁷¹ Jesus answered them, "Have I not chosen you, the Twelve? Yet one of you is a devil." ⁷² Now he was speaking of Judas Iscariot, the son of Simon; for he it was, though one of the Twelve, who would betray him.

III CHAPTER 7.

Jesus Goes Secretly to the Feast of Tabernacles. ¹ Now after these things Jesus went about in Galilee, for he did not wish to go about in Judea because the Jews were seeking to put him to death. ² Now the Jewish feast of Tabernacles was at hand. ³ His brethren therefore said to him, "Leave here and go into Judea that thy disciples also may see the works that thou dost; ⁴ for no one does a thing in secret if he wants to be publicly known. If thou dost these things, manifest thyself to the world." ⁵ For not even his brethren believed in him.

⁶ Jesus therefore said to them, "My time has not yet come, but your time is always at hand. ⁷ The world cannot hate you, but it hates me because I bear witness concerning it, that its works are evil. ⁸ As for you, go up to the feast, but I do not go up to this feast, for my time is not yet fulfilled."

⁹ When he had said these things he stayed on in Galilee. ¹⁰ But as soon as his brethren had gone up to the feast, then he also went up, not publicly, but as it were privately.

¹¹ The Jews therefore were looking for him at the feast, and were saying, "Where is he?" ¹² And there was much whispered comment among the crowd concerning him. For some were saying, "He is a good man." But others were saying, "No, rather he seduces the crowd." ¹³ Yet for fear of the Jews no one spoke openly of him.

¹⁴ When, however, the feast was already half over, Jesus went up into the temple and began to teach. ¹⁵ And the Jews marvelled, saying, "How does this man come by learning, since he has not studied?"

The Source of Christ's Teachings. ¹⁶ Jesus answered them and said, "My teach-

ing is not my own, but his who sent me.¹⁷ If anyone desires to do his will, he will know of the teaching whether it is from God, or whether I speak on my own authority.¹⁸ He who speaks on his own authority seeks his own glory. But he who seeks the glory of the one who sent him is truthful, and there is no injustice in him.¹⁹ Did not Moses give you the Law, and none of you observes the Law?²⁰ Why do you seek to put me to death? The crowd answered and said, "Thou hast a devil. Who seeks to put thee to death?"

²¹ Jesus answered and said to them, "One work* I did and you all wonder.²² For this reason Moses gave you the circumcision"—not that it is from Moses, but from the fathers—"and on a Sabbath you circumcize a man.²³ If a man receives circumcision on a Sabbath, that the Law of Moses may not be broken, are you indignant with me because I made a whole man well on a Sabbath?²⁴ Judge not by appearances but give just judgment."

Christ's Origin. ²⁵ Some therefore of the people of Jerusalem were saying, "Is not this the man they seek to kill?"²⁶ And behold, he speaks openly and they say nothing to him. Can it be that the rulers have really come to know that this is the Christ? ²⁷ Yet we know where this man is from; but when the Christ comes, no one will know where he is from."

²⁸ Jesus therefore, while teaching in the temple, cried out and said, "You both know me,* and know where I am from. Yet I have not come of myself, but he is true who has sent me, whom you do not know.²⁹ I know him because I am from him, and he has sent me."

³⁰ They wanted therefore to seize him, but no one laid hands on him because his hour had not yet come.³¹ Many of the people, however, believed in him, and they kept saying, "When the Christ comes will he work more signs than this man works?"³² The Pharisees heard the crowd whispering these things about him, and the rulers* and Pharisees sent attendants to seize him.

³³ Jesus then said, "Yet a little while I am with you, and then I go to him who sent me.³⁴ You will seek me and will not find me; and where I am you cannot come."³⁵ The Jews therefore said

among themselves, "Where is he going that we shall not find him? Will he go to those dispersed among the Gentiles, and teach the Gentiles?"³⁶ What is this statement that he has made, "You will seek me and will not find me, and where I am you cannot come?"

³⁷ Now on the last, the great day of the feast, Jesus stood and cried out, saying, "If anyone thirst, let him come to me and drink.³⁸ He who believes in me, as the Scripture says, 'From within him there shall flow rivers of living water.'"

³⁹ He said this, however, of the Spirit* whom they who believed in him were to receive; for the Spirit had not yet been given, since Jesus had not yet been glorified.

⁴⁰ Some of the crowd, therefore, when they had heard these words, said, "This is truly the Prophet."⁴¹ Others said, "This is the Christ." Some, however, said, ⁴² "Can the Christ come from Galilee? ⁴³ Does not the Scripture say that it is of the offspring of David, and from Bethlehem, the village where David lived, that the Christ is to come?"⁴⁴ So there arose a division among the crowd because of him.⁴⁵ And some of them wanted to seize him, but no one laid hands on him.

⁴⁶ The attendants therefore came to the chief priests and Pharisees; and these said to them, "Why have you not brought him?"⁴⁷ The attendants answered, "Never has man spoken as this man."⁴⁸ The Pharisees then answered them, "Have you also been led astray? ⁴⁹ Has any one of the rulers believed in him, or any of the Pharisees? ⁵⁰ But this crowd, which does not know the Law, is accursed."

⁵¹ Nicodemus,* he who had come to him at night, who was one of them, said to them, ⁵² "Does our Law judge a man unless it first give him a hearing,* and know what he does?"⁵³ They answered

⁵⁴ "a. In 8, 48, 52; 10, 26.—f. In 8, 2-9, 16.—g. In 8, 30; 10, 42; 11, 48.—h. In 18, 33.—i. In 8, 21; 13, 33, 38.—j. In 4, 19; 14, 19; 15, 3; 16, 11; 17, 47; 18, 12.—k. In 18, 7.—l. In 7, 52; 1, 46; 2 Kgs 7, 12; Ps 80 (89), 47; Mt 5, 2.—m. In 5, 16.—n. In 1, 10f; 13, 14; 19, 15.

7, 21: One work: the cure of the sick man at the pool of Bethesda. Cf. In 5, 1-18.

7, 22: Circumcision was established as a sign of the covenant made with Abraham. Moses, however, provided the laws which governed it. When the recipient was a Jew, the Jews interpreted these laws as permitting circumcision, and as things necessary thereto, on the Sabbath.

7, 28: You both know me: the Jews knew Christ as Jesus from Nazareth, but not as yet His real character and mission.

7, 32: Rulers: the Greek text has "chief priests." Still these, as members of the Sanhedrin, may be called "rulers."

and said to him, "Art thou also a Galilean? Search the Scriptures and see that out of Galilee arises no prophet."⁵⁵ And they returned each one to his own house.*

CHAPTER 8.

The Adulteress. ¹ But Jesus went to the Mount of Olives.² And at daybreak he came again into the temple, and all the people came to him; and sitting down he began to teach them.

³ Now the Scribes and Pharisees brought a woman caught in adultery, and setting her in the midst,⁴ said to him, "Master, this woman has just now been caught in adultery.⁵ And in the Law Moses commanded us to stone such persons. What, therefore, dost thou say?"⁶ Now they were saying this to test him, in order that they might be able to accuse him. But Jesus, stooping down, began to write with his finger on the ground.*

⁷ But when they continued asking him, he raised himself and said to them, ⁸ "Let him who is without sin among you be the first to cast a stone at her."⁹ And again stooping down, he began to write on the ground.¹⁰ But hearing this, they went away, one by one, beginning with the eldest. And Jesus remained alone, with the woman standing in the midst.

¹¹ And Jesus, raising himself, said to her, "Woman, where are they? Has no one condemned thee?"¹² She said, "No one, Lord." Then Jesus said, "Neither will I condemn thee. Go thy way, and from now on sin* no more."

The Light of the World. ¹³ Again, therefore, Jesus spoke to them, saying, ¹⁴ "I am the light of the world. He who follows me does not walk in the darkness, but will have the light of life."¹⁵ The Pharisees therefore said to him, "Thou

o 3-5: Lk 20, 10; Dt 22, 22-24.—p. Dt 17, 7.—q. In 5, 14.—r. In 1, 5, 9; 5, 15; 12, 46.—s. Dt 17, 6; 19, 15.—t. In 7, 30; Mt 12, 41.—u. In 7, 34; 13, 33.—v. In 3, 31.—w. In 3, 14; 12, 12.—x. In 7, 31.

7, 53-8, 11: This passage is wanting in many Greek MSS; in some others it is found in chapter 21. It is well supported on both the Old Latin and Vulgate MSS. There is no doubt of its right to be included among the Sacred Writings.

8, 6, 9: . . . began to write on the ground: this was probably a sign of Christ's want of interest in their question.

8, 20: Treasury: a room off the Court of the Women in the temple.

8, 24: I am he: i.e., the Messiah.

8, 25: Why do I . . . : The Clementine Vulgate reads, "I am the beginning, I who speak with you." The reading adopted here is that of the critical Vulgate, which agrees better with the Greek. The Greek text is also taken to mean, "Even that which I tell you from the beginning"; or, "I am indeed that which I tell you."

bearest witness to thyself. Thy witness is not true."

¹⁶ Jesus answered and said to them, "Even if I bear witness to myself, my witness is true, because I know where I came from and where I go. But you do not know where I came from or where I go.¹⁷ You judge according to the flesh; I judge no one.¹⁸ And even if I do judge, my judgment is true, because I am not alone, but with me is he who sent me, the Father.¹⁹ And in your Law it is written* that the witness of two persons is true.²⁰ It is I who bear witness to myself, and he who sent me, the Father, bears witness to me."

²¹ They therefore said to him, "Where is thy father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would then know my Father also."

²² Jesus spoke these words in the treasury,* while teaching in the temple.²³ And no one seized him, because his hour had not yet come.

The Son of God. ²⁴ Again, *therefore, Jesus said to them, "I go, and you will seek me, and in your sin you will die. Where I go you cannot come."²⁵ The Jews therefore kept saying, "Will he kill himself, since he says, 'Where I go you cannot come?'"

²⁶ And he said to them, "You are from below, I am from above. You are of this world, I am not of this world.²⁷ Therefore I said to you that you will die in your sins; for if you do not believe that I am he,* you will die in your sin."

²⁸ They therefore said to him, "Who art thou?" Jesus said to them, "Why do I speak to you at all?"²⁹ I have many things to speak and to judge concerning you; but he who sent me is true, and the things that I heard from him, these I speak in the world."³⁰ And they did not understand that he was speaking to them about the Father.

³¹ Jesus therefore said to them, ³² "When you have lifted up the Son of Man, then you will know that I am he, and that of myself I do nothing; but that I preach only what the Father has taught me.³³ And he who sent me is with me; he has not left me alone, because I do always the things that are pleasing to him."³⁴ When *he was speaking these things, many believed in him.

The Children of Abraham. ³¹ Jesus therefore said to the Jews who had come to believe in him, "If you abide in my word, you shall be my disciples indeed, ³² and you shall know the truth, and the truth shall make you free." ³³ They answered him, "We are the children of Abraham," and we have never yet been slaves to anyone. How sayest thou, 'You shall be free'?"

³⁴ Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave of sin. ³⁵ But the slave does not abide in the house forever; the son abides there forever. ³⁶ If therefore the Son makes you free, you will be free indeed. ³⁷ I know that you are the children of Abraham; but you seek to kill me because my word takes no hold among you. ³⁸ I speak what I have seen with the Father; and you do what you have seen with your father."

³⁹ They answered and said to him, "Abraham is our father." Jesus said to them, "If you are the children of Abraham, do the works of Abraham. ⁴⁰ But as it is, you are seeking to kill me, one who has spoken the truth to you which I have heard from God. That is not what Abraham did." ⁴¹ You are doing the works of your father." They therefore said to him, "We have not been born of fornication; we have one Father, God."

⁴² Jesus therefore said to them, "If God were your Father, you would surely love me. For from God I came forth and have come; for neither have I come of myself, but he sent me. ⁴³ Why do you not understand my speech? Because you cannot listen to my word. ⁴⁴ The father^a from whom you are is the devil,^b and the desires of your father it is your will to do. He was a murderer from the beginning, and has not stood in the truth because there is no truth in him. When he tells a lie he speaks from his very nature, for he is a liar and the father of lies. ⁴⁵ But because I speak the truth you do not believe me. ⁴⁶ Which of you can convict me of sin? If I speak the truth, why do you not believe me? ⁴⁷ He who is of God hears the words of God. The reason why you do not hear is that you are not of God."

Christ and Abraham. ⁴⁸ The Jews therefore in answer said to him, "Are we not right in saying that thou art a Samaritan,

and hast a devil?" ⁴⁹ Jesus answered, "I have not a devil, but I honor my Father, and you dishonor me. ⁵⁰ Yet I do not seek my own glory; there is one who seeks and who judges. ⁵¹ Amen, amen, I say to you, if anyone keep my word, he will never see death."

⁵² The Jews therefore said, "Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, 'If anyone keep my word he will never taste death.' ⁵³ Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself?"

⁵⁴ Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is your God. ⁵⁵ And you do not know him, but I know him. And if I say that I do not know him, I shall be like you, a liar. But I know him, and I keep his word."

⁵⁶ Abraham your father rejoiced that he was to see my day. He saw it^c and was glad." ⁵⁷ The Jews therefore said to him, "Thou art not yet fifty years old, and hast thou seen Abraham?" ⁵⁸ Jesus said to them, "Amen, amen, I say to you, before Abraham came to be, I am." ⁵⁹ They therefore took up stones to cast at him; but Jesus hid himself, and went out from the temple.

CHAPTER 9.

The Man Born Blind. ¹ And as he was passing by, he saw a man blind from birth. ² And his disciples asked him, "Rabbi, who has sinned,^a this man or his parents, that he should be born blind?" ³ Jesus answered, "Neither has this man sinned, nor his parents, but the works^d

^a Jn 8, 37, 39; Mt 3, 9.—^b Jn 3, 8-12.—^c Jn 3, 24; 6, 40, 47; 11, 25.—^d Jn 7, 28.—^e Jn 8, 24-28; 17, 5, 24.—^f Jn 11, 4.

^{8, 33:} This objection is characteristic of the officials of Judaism. Hence St. Augustine observes that its authors were "not they who had already believed, but they in the crowd who were not yet believing."

^{8, 40:} Cf. Gn 18. Abraham listened with all respect to the angels who were sent to him.

^{8, 44:} Literally: "You are from the father, the devil." He is described as the father of lies. They also are strangers to the truth revealed to them by Christ, and in this is made evident their relationship to the devil.

^{8, 56:} He saw it: Abraham can be said to have seen Christ's day either in faith and prophetic vision, or from his place in limbo when Christ was born.

^{8, 58:} I am: the use of the present emphasizes His eternal existence. Further, cf. Ex 3, 14.

^{9, 21:} Some rabbis held that an unborn child could sin. All were agreed that the sins of a parent could be visited upon the child, hence the question. But in this case neither is true. God permitted this evil, resulting from natural and by no means unusual causes, in order to manifest His divine power.

of God were to be made manifest in him. ⁴ I must do the works of him who sent me^e while it is day; night is coming, when no one can work. ⁵ As long as I am in the world I am the light of the world."

⁶ When he had said these things, he spat^f on the ground and made clay with the spittle, and spread the clay over his eyes, ⁷ and said to him, "Go, wash in the pool of Siloe (which is interpreted 'sent')." So he went away, and washed, and returned seeing. ⁸ The neighbors therefore and they who were wont to see him before as a beggar, began saying, "Is not this he who used to sit and beg?" Some said, "It is he." ⁹ But others said, "By no means, he only resembles him." Yet the man declared, "I am he."

¹⁰ They therefore said to him, "How were thy eyes opened?" ¹¹ He answered, "The man who is called Jesus made clay and anointed my eyes, and said to me, 'Go to the pool of Siloe and wash.' And I went and washed, and I see." ¹² And they said to him, "Where is he?" He said, "I do not know."

¹³ They took him who had been blind to the Pharisees. ¹⁴ Now it was a Sabbath on which Jesus made the clay and opened his eyes. ¹⁵ Again, therefore, the Pharisees asked him how he received his sight. But he said to them, "He put clay upon my eyes, and I washed, and I see."

¹⁶ Therefore some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner work these signs?" And there was a division among them. ¹⁷ Again therefore they said to the blind man, "What dost thou say of him who opened thy eyes?" But he said, "He is a prophet."

¹⁸ The Jews therefore did not believe of him that he had been blind and had got his sight, until they called the parents of the one who had gained his sight, ¹⁹ and questioned them, saying, "Is this your son, of whom you say that he was born blind? How then does he now see?" ²⁰ His parents answered them and said, "We know that this is our son, and that

^e Jn 11, 8; 12, 35.—^f Mk 7, 33; 8, 23.—^g Jn 7, 13.—^h Jn 9, 2, 22.—ⁱ Mt 13, 13-15.—^j Mt 23, 20.

^{9, 27:} And you have heard: the Greek text reads, "and you heard not." The sense is the same in the context: You heard but did not heed.

^{9, 32:} Not from the beginning of the world: a Semitic idiom conveying an emphatic "never."

he was born blind; ²¹ but how he now sees we do not know, or who opened his eyes we ourselves do not know. Ask him; he is of age, let him speak for himself." ²² These things^k his parents said because they feared the Jews. For already the Jews had agreed that if anyone were to confess him to be the Christ, he should be put out of the synagogue. ²³ This is why his parents said, "He is of age; question him."

²⁴ They therefore called a second time the man who had been blind, and said to him, "Give glory to God! We ourselves know that this man is a sinner." ²⁵ He therefore said, "Whether he is a sinner, I do not know. One thing I do know, that whereas I was blind, now I see." ²⁶ They therefore said to him, "What did he do to thee? How did he open thy eyes?" ²⁷ He answered them, "I have told you already, and you have heard. Why would you hear again? Would you also become his disciples?" ²⁸ They heaped abuse on him therefore, and^l said, "Thou art his disciple, but we are disciples of Moses. ²⁹ We know that God spoke to Moses; but as for this man, we do not know where he is from." ³⁰ In answer the man said to them, "Why, herein is the marvel, that you do not know where he is from, and yet he opened my eyes. ³¹ Now we know that God does not hear sinners; but if anyone is a worshipper of God, and does his will, him he hears. ³² Not from the beginning of the world^m has it been heard that anyone opened the eyes of a man born blind. ³³ If this man were not from God, he could do nothing." ³⁴ They answered and said to him, "Thou wast altogether born in sins, and dost thou teach us?" And they turned him out.

³⁵ Jesus heard that they had turned him out, and when he had found him, said to him, "Dost thou believe in the Son of God?" ³⁶ He answered and said, "Who is he, Lord, that I may believe in him?" ³⁷ And Jesus said to him, "Thou hast both seen him, and he it is who speaks with thee." ³⁸ And he said, "I believe, Lord." And falling down, he worshipped him.

³⁹ And Jesus said, "For judgment have I come into this world, that they who do not see may see, and they who see may become blind." ⁴⁰ And some of the Pharisees who were with him heard this, and they said to him, "Are we also

blind?" ⁴¹ Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

CHAPTER 10.

The Good Shepherd. ¹ "Amen, amen, I say to you, he who enters not by the door into the sheepfold, but climbs up another way, is a thief and a robber. ² But he who enters by the door is shepherd of the sheep. ³ To this man the gatekeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them forth. ⁴ And when he has let out his own sheep, he goes before them; and the sheep follow him because they know his voice. ⁵ But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers."

⁶ This parable Jesus spoke to them, but they did not understand what he was saying to them.

⁷ Again, therefore, Jesus said to them, "Amen, amen, I say to you, I am the door of the sheep. ⁸ All whoever have come* are thieves and robbers; but the sheep have not heard them. ⁹ I am the door. If anyone enter by me he shall be safe,* and shall go in and out, and shall find pastures. ¹⁰ The* thief comes only to steal, and slay, and destroy. I came that they may have life, and have it more abundantly.

¹¹ "I am the good shepherd. The good shepherd lays down his life for his sheep. ¹² But the hireling, who is not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. And the wolf snatches and scatters the sheep; ¹³ but the hireling flees because he is a hireling, and has no concern for the sheep.

¹⁴ "I am the good shepherd, and I know mine and mine know me, ¹⁵ even as the Father knows me and I know the Father; and I lay down my life for my sheep. ¹⁶ And other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold* and one shepherd. ¹⁷ For this reason the Father loves me, because I lay down my life that I may take it up again. ¹⁸ No one takes it from me, but I lay it down of myself. I have the power* to lay it down, and I have the power to take it up again. Such is the com-

mand I have received from my Father."

¹⁹ Again* there arose a division among the Jews because of these words. ²⁰ Many of them were saying, "He has a devil and is mad. Why do you listen to him?" ²¹ Others were saying, "These are not the words of one who has a devil. Can a devil open the eyes of the blind?"

At the Feast of the Dedication. ²² Now there took place at Jerusalem the feast of the Dedication; and it was winter. ²³ And Jesus was walking in the temple, in Solomon's portico.* ²⁴ The Jews therefore gathered round him, and said to him, "How long dost thou keep us in suspense?* If thou art the Christ, tell us openly."

²⁵ Jesus answered them, "I tell you and you do not believe. The works that I do in the name of my Father, these bear witness concerning me. ²⁶ But you do not believe because you are not of my sheep. ²⁷ My sheep hear my voice, and I know them and they follow me. ²⁸ And I give them everlasting life; and they shall never perish, neither shall anyone snatch them out of my hand. ²⁹ What my Father has given me is greater than all,* and no one is able to snatch anything out of the hand of my Father. ³⁰ I and the Father are one."

³¹ The Jews therefore took up stones to stone him. ³² Jesus answered them, "Many good works have I shown you from my Father. For which of these works do you stone me?" ³³ The Jews answered him, "Not for a good work do we stone thee, but for blasphemy, and because thou, being a man, makest thyself God."

³⁴ Jesus answered them, "Is it not written in your Law, I said you are

¹ Jn 10, 8, 127; Ez 34, 1-11; Ez 34, 23; 37, 24, 25; Ps 113, 26; 115, 11; 119, 191; Jn 7, 20, 43; 8, 48; 9, 1; Mt 4, 54, 55; Acts 3, 11; 5, 12; Jn 10, 38; 5, 38; 20, 27; Jn 8, 47; 1, 28; Dt 32, 39; Jn 8, 19; 12, 45; 14, 9; 17, 11, 22; Jn 8, 59; Jn 5, 18; 19, 7; Jn 12, 34; 16, 26.

¹⁰, 8: The Greek text reads, "all who have come before me." This can refer to pretenders, e.g., Judas the Galilean, or to the Scribes and Pharisees, who taught largely their own doctrine.

¹⁰, 9: Shall be safe: i.e., shall go about in safety.

¹⁰, 16: One fold: The Greek text has "one flock." This is a better reading, although the sense remains the same: the union of Jew and Gentile in Christ's Church.

¹⁰, 23: Solomon's portico: a covered walk along the eastern side of the court which surrounded the temple.

¹⁰, 24: Literally: "How long dost thou take away our soul?" i.e., leave us in uncertainty, suspense.

¹⁰, 29: What is greater than all: this gift may have been Christ's power, the work of redemption, or the flock itself. Generally, however, it is understood to be Christ's divine nature. It is taken in this sense by the Lateran Council.

gods?* ³⁵ If he called them gods to whom the word of God was addressed (and the Scripture cannot be broken), ³⁶ do you say of him whom the Father has made holy and sent into the world, "Thou blasphemest," because I said, "I am the Son of God?" ³⁷ If I do not perform the works of my Father, do not believe me. ³⁸ But if I do perform them, and if you are not willing to believe me, believe the works, that you may know and believe that the Father is in me and I in the Father.

³⁹ They sought therefore to seize him; and he went forth out of their hands.

Jesus in Perea. ⁴⁰ And again he went away beyond the Jordan, to the place where John was at first baptizing; and there he stayed. ⁴¹ And many came to him; and they were saying, "John indeed worked no sign. ⁴² All things, however, that John said of this man were true." And many believed in him.

CHAPTER 11.

The Raising of Lazarus. ¹ Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. ² Now it was Mary who anointed the Lord with ointment, and wiped his feet dry with her hair, whose brother Lazarus was sick. ³ The sisters therefore sent to him, saying, "Lord, behold, he whom thou lovest is sick."

⁴ But when Jesus heard this, he said to them, "This sickness is not unto death, but for the glory of God, that through it the Son of God may be glorified." ⁵ Now Jesus loved Martha and her sister Mary, and Lazarus. ⁶ So when he heard that he was sick, he remained two more days in the same place. ⁷ Then afterwards he said to his disciples, "Let us go again into Judea."

⁸ The disciples said to him, "Rabbi, just now the Jews were seeking to stone thee; and dost thou go there again?" ⁹

¹ Jn 5, 18; Jn 10, 14, 15, 16, 17, 21, 23; Jn 1, 28; Lk 10, 20; Jn 12, 3; Jn 8, 59; 10, 31; Jn 12, 39; 1 Jn 2, 10; 1 Jn 14, 5; 20, 24; 21, 2; Jn 5, 29; Jn 6, 70.

¹⁰, 34ff: Cf Ps 81 (82), 6. The judges who administered the Law were called gods, because they represented God. If they, merely men, and so often unfaithful to their duties, as in Ps 81 (82), could enjoy this title, how much more right to it has He who was made holy, i.e., especially set aside for God's work!

¹¹, 9f: The Jewish day was from sunrise to sunset, and was divided into twelve hours. This brief parable conveys the thought that in the divine plan Christ was safe until the hour appointed for His Passion.

Jesus answered, "Are there not twelve hours in the day? If a man walks in the day, he does not stumble, because he sees the light of this world. ¹⁰ But if he walks in the night, he stumbles, because the light is not in him."

¹¹ These things he spoke, and after this he said to them, "Lazarus, our friend, sleeps. But I go that I may wake him from sleep." ¹² His disciples therefore said, "Lord, if he sleeps, he will be safe." ¹³ Now Jesus had spoken of his death, but they thought he was speaking of the repose of sleep. ¹⁴ So then Jesus said to them plainly, "Lazarus is dead; ¹⁵ and I rejoice on your account that I was not there, that you may believe. But let us go to him." ¹⁶ Thomas, who is called the Twin, said therefore to his fellow-disciples, "Let us also go, that we may die with him."

¹⁷ Jesus therefore came and found him already four days in the tomb. ¹⁸ Now Bethany was close to Jerusalem, some fifteen stadia distant. ¹⁹ And many of the Jews had come to Martha and Mary, to comfort them on account of their brother. ²⁰ When, therefore, Martha heard that Jesus was coming, she went to meet him. But Mary remained at home.

²¹ Martha therefore said to Jesus, "Lord, if thou hadst been here my brother would not have died. ²² But even now I know that whatever thou shalt ask of God, God will give it to thee."

²³ Jesus said to her, "Thy brother shall rise." ²⁴ Martha said to him, "I know that he will rise at the resurrection, on the last day." ²⁵ Jesus said to her, "I am the resurrection and the life; he who believes in me, even if he die, shall live; ²⁶ and whoever lives and believes in me, shall never die. Dost thou believe this?" ²⁷ She said to him, "Yes, Lord, I believe that thou art the Christ, the Son of God, who hast come into the world."

²⁸ And when she had said this, she went away and quietly called Mary her sister, saying, "The Master is here and calls thee." ²⁹ As soon as she heard this, she rose quickly and came to him, ³⁰ for Jesus had not yet come into the village, but was still at the place where Martha had met him.

³¹ When, therefore, the Jews, who were with her in the house and were comforting her, saw Mary rise up quickly and

go out, they followed her, saying, "She is going to the tomb to weep there."

³² When, therefore, Mary came where Jesus was, and saw him, she fell at his feet, and said to him, "Lord, if thou hadst been here, my brother would not have died." ³³ When, therefore, Jesus saw her weeping, and the Jews who had come with her weeping, he groaned in spirit and was troubled, ³⁴ and said, "Where have you laid him?" They said to him, "Lord, come and see." ³⁵ And Jesus wept. ³⁶ The Jews therefore said, "See how he loved him." ³⁷ But some of them said, "Could not he who opened the eyes of the blind, have caused that this man should not die?"

³⁸ Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone was laid against it. ³⁹ Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to him, "Lord, by this time he is already decayed, for he is dead four days." ⁴⁰ Jesus said to her, "Have I not told thee that if thou believest thou shalt behold the glory of God?" ⁴¹ They therefore removed the stone. And Jesus, raising his eyes, said, "Father, I give thee thanks that thou hast heard me. ⁴² Yet I knew that thou always hearest me; but because of the people who stand round, I spoke, that they may believe that thou hast sent me." ⁴³ When he had said this, he cried out with a loud voice, "Lazarus, come forth!" ⁴⁴ And at once he who had been dead came forth, bound feet and hands with bandages, and his face was tied up with a cloth. Jesus said to them, "Unbind him, and let him go."

The Council. ⁴⁵ Many therefore of the Jews who had come to Mary, and had seen what he did, believed in him. ⁴⁶ But some of them went away to the Pharisees, and told them the things that Jesus had done.

⁴⁷ The chief priests and the Pharisees therefore gathered together a council, and said, "What are we doing?" for this man is working many signs. ⁴⁸ If we let him alone as he is, all will believe in him, and the Romans will come and take away both our place and our nation."

⁴⁹ But one of them, Caiphas, ^a being high priest that year, said to them, "You know nothing at all; ⁵⁰ nor do you reflect that it is expedient for us that one man

die for the people, instead of the whole nation perishing." ⁵¹ This, however, he said not of himself; but being high priest* that year, he prophesied that Jesus was to die for the nation; ⁵² and not only for the nation, but that he might gather into one ⁱ the children of God who were scattered abroad. ⁵³ So from that day forth their plan was to put him to death.

Jesus in Ephrem. ⁵⁴ Jesus therefore no longer went about openly among the Jews, but withdrew to the district near the desert, to a town called Ephrem;* and there he stayed with his disciples.

⁵⁵ Now the Passover ^m of the Jews was at hand; and many from the country went up to Jerusalem before the Passover, in order to purify themselves. ⁵⁶ And they were looking for Jesus. And as they stood in the temple they were saying to one another, "What do you think, that he is not coming to the feast?" But the chief priests and Pharisees had given orders that, if anyone knew where he was, he should report it, so that they might seize him.

CHAPTER 12.

The Anointing at Bethany. ¹ Jesus ^a therefore, six days before the Passover, came to Bethany where Lazarus, whom Jesus had raised to life, ^a had died. ² And they made him a supper there; and Martha served, while Lazarus was one of those reclining at table with him.

³ Mary therefore took a pound of ointment, genuine nard of great value, and anointed ^p the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odor of the ointment.

⁴ Then one of his disciples, Judas Iscariot, he who was about to betray him, said, ⁵ "Why was this ointment not sold for three hundred denarii, and given to the poor?" ⁶ Now he said this, not that he

¹ Lk 19, 41;—Jn 12, 30;—8 Jn 18, 12f; Lk 3, 2;—1 Sif; Jn 10, 15f;—m Jn 2, 13; 5, 1; 6, 4; 18, 28;—c 1-11; Mt 26, 6-13; Mk 14, 3-9;—f Jn 11, 1; Lk 10, 38f;—p Jn 11, 2.

^{11, 33}: Groaned in spirit and was troubled: the Greek term signifies a deep emotion, like anger or indignation, controlled with a great effort. Cf v 38.

^{11, 47}: What are we doing? a rhetorical way of saying that they were doing nothing.

^{11, 48}: Our place and our nation: i.e., the temple of Jerusalem, and the Jewish people.

^{11, 51}: Although Caiphas saw only the present, temporal significance of his words, he was led to make the statement by God who intended the higher sense. It was not necessary that Caiphas realize the prophetic character of his counsel.

^{11, 54}: Ephrem: a village in the northeast corner of Judea, some five miles east of Bethel.

cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it. ⁷ Jesus therefore said, "Let her be—that she may keep* it for the day of my burial. ⁸ For the poor you have always with you, but you do not always have me."

⁹ Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, whom he had raised from the dead. ¹⁰ But the chief priests planned to put Lazarus to death also. ¹¹ For on his account many of the Jews began to leave them and to believe in Jesus.

Triumphal Entry into Jerusalem. ¹² Now ^a the next day, the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³ took the branches of palms* and went forth to meet him. And they cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the king of Israel!"

¹⁴ And Jesus found a young ass, and sat upon it, as it is written, ¹⁵ "Fear not, daughter of Sion; behold, thy king comes, sitting upon the colt of an ass."

¹⁶ These things ⁱ his disciples did not at first understand. But when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him.

¹⁷ The crowd therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. ¹⁸ And the reason why the crowd also went to meet him was that they heard that he had worked this sign. ¹⁹ The Pharisees therefore said among themselves, "Do you see that we avail nothing?" Behold, the entire world has gone after him!"

¹²⁻¹⁹: Mt 21, 1-11; Mk 11, 1-11; Lk 19, 29-45;—p Ps 117 (118), 25;—a 14f; 2a 9, 9;—c Jn 2, 22;—o Jn 1, 43f;—p Jn 1, 45;—m Jn 14, 19;—c Jn 14, 21; 17, 24;—p Jn 11, 42;—p Jn 14, 30; 16, 11;—a Jn 3, 14; 5, 28;—b Psa 88 (89), 3; 109 (110), 4; 1a 9, 7; Dn 7, 14;—c Jn 8, 12; 9, 4f.

^{12, 7}: . . . that she may keep: the sentence is elliptical. Various suggestions have been made for its completion. "She did not sell it that she may keep it . . ." The sense seems to be: "this is not a prodigal expenditure of the precious ointment, but an anointing in preparation for my burial."

^{12, 13}: Branches of palms were usually brought up from Jericho for use as decorations during the feast.

^{12, 17f}: From the words they were chanting, it was evident that the people recognized Christ as the Messiah.

^{12, 19}: Can be read with more force: "You see that we avail nothing . . ."

^{12, 23f}: These words were not addressed to the Gentiles.

^{12, 27}: Troubled: this emotion is human fear and sadness, occasioned by the impending Passion. St. Thomas calls this scene a brief anticipation of the Agony in the Garden.

Last Words of Jesus to the People. ²⁰

Now there were certain Gentiles among those who had gone up to worship on the feast. ²¹ These ^a therefore approached Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus." ²² Philip ^a came and told Andrew; again, Andrew and Philip spoke to Jesus.

²³ But Jesus answered them, ^a "The hour has come for the Son of Man to be glorified. ²⁴ Amen, amen, I say to you, unless the grain of wheat falls into the ground and dies, ²⁵ it remains alone. But if it dies, it brings forth much fruit. He who loves his life, loses it; and he who hates his life in this world, keeps it unto life everlasting. ²⁶ If ^a anyone serves me, let him follow me; and where I am there also shall my servant be. If anyone serves me, my Father will honor him."

²⁷ "Now my soul is troubled.* And what shall I say? Father, save me from this hour! No, this is why I came to this hour. ²⁸ Father, glorify thy name!" There came therefore a voice from heaven, "I have both glorified it, and I will glorify it again." ²⁹ Then the crowd which was standing round and had heard, said that it had thundered. Others said, "An angel has spoken to him." ³⁰ Jesus answered and said, ^a "Not for me did this voice come, but for you."

³¹ "Now ^a is the judgment of the world; now will the prince of the world be cast out. ³² And I, ^a if I be lifted up from the earth, will draw all things to myself." ³³ Now he said this signifying by what death he was to die. ³⁴ The crowd answered him, ^a "We have heard from the Law that the Christ abides forever. And how canst thou say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

³⁵ Jesus therefore said to them, ^a "Yet a little while the light is among you. Walk while you have the light, that darkness may not overtake you. He who walks in the darkness does not know where he goes. ³⁶ While you have the light, believe in the light, that you may become sons of light."

These things Jesus spoke, and he went away and hid himself from them.

Incredulity. ³⁷ Now though he had worked so many signs in their presence, they did not believe in him; ³⁸ that the word which the prophet Isaias spoke

might be fulfilled, ⁴ Lord, who has believed our report, and to whom has the arm of the Lord been revealed? ³⁹ This is why they could not believe,* because Isaiah said again, ⁴⁰ He ^a has blinded their eyes, and hardened their hearts; lest they see with their eyes, and understand with their mind, and be converted, and I heal them. ⁴¹ Isaiah ¹ said these things when he saw his glory and spoke of him.

⁴² And yet, ^a even among the rulers, many believed in him; but because of the Pharisees they did not acknowledge it, lest they should be put out of the synagogue. ⁴³ For ^b they loved the glory of men* more than the glory of God.

⁴⁴ But Jesus cried out, and said, ⁱ "He who believes in me, believes not in me but in him who sent me. ⁴⁵ And ⁱ he who sees me, sees him who sent me. ⁴⁶ I have come a light into the world, that whoever believes in me may not remain in the darkness. ⁴⁷ And ^a if anyone hears my words, and does not keep them, it is not I who judge him; for I have not come to judge the world, but to save the world. ⁴⁸ He ¹ who rejects me, and does not accept my words, has one to condemn him. The word that I have spoken will condemn him on the last day. ⁴⁹ For ^m I have not spoken on my own authority, but he who sent me, the Father, has commanded me what I should say, and what I should declare. ⁵⁰ And ⁿ I know that his commandment is everlasting life. The things, therefore, that I speak, I speak as the Father has bidden me."

II: THE PASSION, DEATH AND RESURRECTION

1. The Last Supper

CHAPTER 13.

The Washing of the Feet. ¹ Before ^a the feast of the Passover, Jesus, knowing that the hour had come for him to pass out of this world to the Father, having loved his own who were in the world, loved them to the end.

² And during the supper,* ^{(the devil} having already put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, ³ knowing ^p that the Father had given all things into his hands, and that he had come forth from God and was going to God, ⁴ rose from the supper and laid aside his garments, and taking a towel girded himself. ⁵ Then

he poured water into the basin and began to wash the feet of the disciples, and to dry them with the towel with which he was girded.

⁶ He came, then, to Simon Peter. And Peter said to him, "Lord, dost thou wash my feet?" ⁷ Jesus answered and said to him, "What I do thou knowest not now; but thou shalt know hereafter." ⁸ Peter said to him, "Thou shalt never wash my feet!" Jesus answered him, "If I do not wash thee, thou shalt have no part with me." ⁹ Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!" ¹⁰ Jesus said to him, "He ^a who has bathed needs only to wash,* and he is clean all over. And you are clean, but not all." ¹¹ For ^r he knew who it was that would betray him. This is why he said, "You are not all clean."

¹² Now after he had washed their feet and put on his garments, when he had reclined again, he said to them, "Do you know what I have done to you? ¹³ You ¹ call me Master and Lord, and you say well, for so I am. ¹⁴ If, therefore, I the Lord and Master have washed your feet, you also ought to wash the feet of one another. ¹⁵ For I have given you an example, that as I have done to you, so you also should do. ¹⁶ Amen, amen, ¹ I say to you, no servant is greater than his master, nor is one who ^{is} sent greater than he who sent him. ¹⁷ If you know these things, blessed shall you be if you do them. ¹⁸ I do not speak of you all. I know whom I have chosen; but that the Scripture may be fulfilled, ^a He who eats bread with me has lifted up his heel against me. ¹⁹ I tell you now ^a before it comes to pass, that when it has come to pass you may believe that I am he. ²⁰ Amen, amen, ^u I say to you, he who re-

¹ In 58, 1; Rom 10, 16;—in 6, 97; Mt 13, 147;—in 6, 108;—in 9, 22;—in 13, 44;—in 13, 20; 14, 1;—in 14, 9;—in 14, 17; 16, 15;—in 14, 31; 15, 10;—in 14, 26; 28;—in 1-2; Jn 7, 36; 8, 20; 12, 1; 6, 71; 17, 12;—in 13, 35; 17, 12; 11, 27;—in 15, 5;—in 16, 45; 21, 1;—in 23, 8, 10;—in 24, 24;—in Ps 40 (41), 10;—in 8, 24; 14, 29;—in Mt 10, 40.

^{12, 39:} They could not believe: faith is a gift of God which often cannot be received because of an obstacle which man puts in its way. The obstacle here is their obstinacy. Isaiah had foretold this. Cf Is 6, 9f.

^{12, 43:} Cf Jn 5, 44. They preferred rather the approval of man than to render due glory to God.

^{13, 2:} During the supper; or, "When the supper was finished." Both readings are well attested, but the context shows that the meal was at least resumed. Cf vv 12, 16.

^{13, 10:} Needs only to wash: the words "his feet" are added here in some MSS. If we retain them, the sense is: He who has bathed, on returning home needs only to wash the dust from his feet. Or it might also mean that the liturgical and social requirements are satisfied with this partial bathing.

ceives (anyone I send; receives me); and he who receives me, receives him who sent me."

The Betrayer. ²¹ When Jesus had said these things he was troubled* in spirit, and said solemnly, ^a "Amen, amen, I say to you, one of you will betray me." ²² The disciples therefore looked at one another, uncertain of whom he was speaking.

²³ Now one of his disciples,⁷ he whom Jesus loved, was reclining at Jesus' bosom.* ²⁴ Simon Peter therefore beckoned to him, and said to him, "Who is it of whom he speaks?" ²⁵ He therefore, leaning back upon the bosom of Jesus, said to him, "Lord, who is it?" ²⁶ Jesus answered, "It is he for whom I shall dip the bread, and give it to him." And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. ²⁷ And after the morsel, Satan entered into him.* And Jesus said to him, ^a "What thou dost, do quickly." ²⁸ But none of those at the table understood why he said this to him. ²⁹ For some thought that because Judas held the purse, Jesus had said to him, "Buy the things we need for the feast"; or that ^a he should give something to the poor. ³⁰ When, therefore, he had received the morsel, he went out quickly. Now it was night. ³¹

The New Commandment. ³¹ When, therefore, he had gone out, Jesus said, "Now is the Son of Man glorified," and God is glorified in him. ³² If ^a God is glorified in him, God will also glorify him in himself, and will glorify him at once.

³³ "Little children, yet a little while I am with you. ^a You will seek me, and, as I said to the Jews, 'Where I go you cannot come,' so to you also I say it now. ³⁴ A ^a new commandment I give you, that you love one another: that as I have

¹ 21-30: Mt 26, 21-25; Mk 14, 18-21; Lk 22, 21-23; Jn 11, 3; 12, 27;—in 16, 26; 20, 2; 21, 7, 20;—in 14, 22, 3;—in 12, 51;—in 17, 1-3;—in 7, 33; 8, 21;—in 15, 12f, 17;—in 16, 38; Mt 26, 31-35; Mk 14, 27-31; Lk 22, 31-34; Jn 7, 34; 21, 18f;—in 18, 27;—in 14, 27;—in 16, 8, 19; 12, 45;—in 8, 20; 12, 43;—in 15, 18, 7, 16; 16, 29f.

^{13, 21:} Troubled: sadness at seeing one of the chosen disciples ready to commit this enormity.

^{13, 23:} At Jesus' bosom: John reclined at the right of Jesus. He thus had only to lean back and his head rested on our Lord's breast. This fact is often mentioned as evidence that John was "the beloved disciple."

^{13, 27:} Satan entered into him: Judas now gave himself entirely into the power of Satan (St. Thomas). It probably marks a definite decision on the part of Judas to carry out the betrayal of his Master at once.

^{14, 7:} If you had known: the meaning is rather encouragement than censure. Their present imperfect knowledge will later be elevated to a better understanding.

loved you, you also love one another. ³⁵ By this will all men know that you are my disciples, if you have love for one another."

Peter's Denials Predicted. ³⁶ Simon Peter said to him, "Lord, where art thou going?" Jesus answered, "Where I am going ^a thou canst not follow me now, but thou shalt follow later." ³⁷ Peter said to him, "Why can I not follow thee now? I will lay down my life for thee." ³⁸ Jesus answered him, "Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock will not crow ¹ before thou dost deny me thrice."

CHAPTER 14.

A Word of Comfort. ¹ "Let not your heart be ^a troubled. You believe in God, believe also in me. ² In my Father's house there are many mansions. Were it not so, I should have told you, because I go to prepare a place for you. ³ And if I go and prepare a place for you, I am coming again, and I will take you to myself; that where I am, there you also may be. ⁴ And where I go you know, and the way you know."

⁵ Thomas said to him, "Lord, we do not know where thou art going, and how can we know the way?" ⁶ Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father but through me. ⁷ If you had known me, ^a you would also have known my Father. And henceforth you do know him, and you have seen him."

⁸ Philip said to him, "Lord, show us the Father and it is enough for us." ⁹ Jesus said to him, ^a "Have I been so long a time with you, and you have not known me? Philip, he who sees me sees also the Father. How canst thou say, 'Show us the Father'? ¹⁰ Dost thou not believe that I am in the Father and the Father in me? The words that I speak to you I speak not on my own authority. But the Father dwelling in me, it is he who does the works. ¹¹ Do you believe that I am in the Father and the Father in me? ¹² Otherwise believe because of the works ¹ themselves. Amen, amen, I say to you, he who believes in me, the works that I do he also shall do, and greater than these he shall do, because I am going to the Father. ¹³ And whatever you ask in my name, ⁱ that I will do, in order that the

Father may be glorified in the Son. ¹⁴ If you ask me anything in my name, I will do it.

¹⁵ "If ^a you love me, keep my commandments. ¹⁶ And I will ask the Father and he will give you another Advocate* to dwell¹ with you forever, ¹⁷ the Spirit of truth^m whom the world cannot receive, because it neither sees him nor knows him. But you shall know him, because he will dwell with you, and be in you.

¹⁸ "I will not leave you orphans; I will come to you. ¹⁹ Yet a little while and the world no longer sees me. But you see me,* for I live and you shall live. ²⁰ In ^a that day you will know that I am in my Father, and you in me, and I in you. ²¹ He who has my commandments and keeps them, he it is who loves me. But he who loves me will be loved by my Father, and I will love him and manifest myself to him."

²² Judas, not the Iscariot, said to him, "Lord, how is it that thou art about to manifest thyself to us, and not to the world?" ²³ Jesus answered and said to him, "If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him. ²⁴ He who does not love me does not keep my words. And the word that you have heard is not mine, but the Father's who sent me.

²⁵ "These things I have spoken to you while yet dwelling with you. ²⁶ But the Advocate, the ^a Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you.

²⁷ "Peace I leave with you, my peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, or be afraid. ²⁸ You have heard me say to you, 'I go away and I am coming to you.' If you loved me, you would indeed rejoice that I am going to the Father, for the Father is greater than I. ²⁹ And now ^a I have told you before it comes to pass, that when it has come to pass you may believe. ³⁰ I will no longer speak much with you, for the prince of the world^e is coming, and in me he has nothing.* ³¹ But he comes that the world may know that I love the Father, and that I do as the Father has commanded me. Arise, let us go from here."

CHAPTER 15.

Union with Christ. ¹ "I am the true vine, and my Father is the vine-dresser. ² Every branch in me that bears no fruit he will take away; and every branch that bears fruit he will cleanse, that it may bear more fruit. ³ You are already clean because of the word that I have spoken to you. ⁴ Abide in me, and I in you. As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in me. ⁵ I am the vine, you are the branches.* He who abides in me, and I in him, he bears much fruit; for without me you can do nothing. ⁶ If anyone does not abide in me, he shall be cast outside as the branch and wither; and they shall gather them up and cast them into the fire,⁷ and they shall burn. ⁷ If you abide in me, and if my words abide in you, ask whatever you will¹ and it shall be done to you. ⁸ In this is my Father glorified, that you may bear very much fruit, and become my disciples. ⁹ As the Father has loved me, I also have loved you.* Abide in my love. ¹⁰ If you keep my commandments you will abide in my love, ^a as I also have kept my Father's commandments, and abide in his love. ¹¹ These things I have spoken to you that my joy may be in you, and that your joy may be made full.

¹² "This is my commandment, that you love one another as I have loved you. ¹³ Greater love than this no one has, that one lay down his life for his friends. ¹⁴ You are my friends if you do the things I command you. ¹⁵ No longer do I call you servants, because the servant does not know what his master does. But I have called you friends, because all things that I have heard from my Father I have made known to you. ¹⁶ You have not chosen me, ^a but I have chosen you, and have appointed you that you should go

¹ k Jn 15, 16;—l Jn 14, 26; 15, 26; 16, 7;—m Jn 16, 13;—n Jn 15, 4; 7; 17, 21; 22;—o Jn 16, 13;—p Jn 13, 19; 16, 4;—q Jn 12, 31;—r 2 Cor 3, 5;—s Mt 3, 16;—t Jn 13, 19; 14, 13;—u Jn 17, 23;—v Jn 8, 29; 14, 15;—w Jn 6, 71; 13, 18.

^{14, 16}: Advocate: or Paraclete. The latter is a Greek term which is better rendered into English by Advocate or Intercessor. Cf 1 Jn 2, 1. The function of the One thus designated is protection, assistance, defense. The thought of Consoler is not wanting from the context (St. Thomas, St. Jerome, St. Augustine).

^{14, 19}: But you see me: i.e., the world will not see me, but you will see me.

^{14, 30f}: In me he has nothing: i.e., he has no claim on me or power over me. The success of the powers of darkness in the death of Christ was only apparent. This was permitted to show Christ's perfect correspondence with the will of the Father. On this rested His triumph over sin and death.

and bear fruit, and that your fruit should remain; that whatever you ask the Father in my name he may give you. ¹⁷ These things I command you, that you may love one another.

The World's Hatred. ¹⁸ "If the world hates you, know that it has hated me before you. ¹⁹ If you were of the world,⁷ the world would love what is its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hates you. ²⁰ Remember the word that I have spoken to you: ^a No servant is greater than his master. If they have persecuted me, they will persecute you also; if they have kept my word, they will keep yours also. ²¹ But all these things they will do to you for my name's sake,^a because they do not know him who sent me. ²² If I had not come and spoken to them, they would have no sin. But now they have no excuse* for their sin. ²³ He ^a who hates me hates my Father also. ²⁴ If I had not done among them works such as no one else has done, they would have no sin. But now they have seen,^c and have hated* both me and my Father; ²⁵ but that the word written in their Law may be fulfilled, ^d They have hated me without cause.

²⁶ "But ^a when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me. ²⁷ And you also bear witness,^f because from the beginning you are with me."

CHAPTER 16.

Persecution Predicted. ¹ "These things I have spoken to you that you may not be scandalized. ² They ^a will expel you from the synagogues. Yes, the hour is coming for everyone who kills you to think that he is offering worship to God. ³ And these things they will do because they

¹ x Jn 7, 7;—y Jn 4, 5;—z Jn 13, 16;—a Jn 16, 5; Mt 3, 11; Acts 5, 41; 1 Pt 4, 13;—b Jn 5, 23; 1 Jn 2, 23;—c Jn 3, 21; 31; 9, 32;—d Ps 34 (35), 19; 68 (69), 5;—e Jn 14, 26;—f Lk 24, 48; 1, 2; Acts 1, 8;—g Jn 9, 22; 12, 42;—h Jn 13, 19; 14, 29;—i Jn 14, 16, 26f;—j Jn 14, 26;—k Jn 17, 10.

^{15, 22}: Cf Jn 12, 30. Christ had made a special effort to prove His mission to the Jews. They were guilty in a special way when they refused this favor.

^{15, 24f}: The sentence is elliptical. Their hatred was permitted that the prophecy might be fulfilled.

^{16, 5}: Cf Jn 12, 36; 14, 5, 28. The question had already been asked, but not under the present circumstances. Christ sought to evoke the thought of His return to the Father as consolation in their sadness over His departure.

^{16, 8}: Condit: bring conviction relative to these truths. Cf Jn 3, 20, where the term is rendered "expose."

have not known the Father nor me. ⁴ But ^b these things I have spoken to you, that when the time for them has come you may remember that I told you. These things, however, I did not tell you from the beginning, because I was with you.

The Role of the Advocate. ⁵ "And now I am going ^a to him who sent me, and no one of you asks me, 'Where art thou going?' ⁶ But because I have spoken to you these things, sorrow has filled your heart. ⁷ But I speak the truth to you; it is expedient for you that I depart. For if I do not go, the Advocate¹ will not come to you; but if I go, I will send him to you. ⁸ And when he has come he will convict* the world of sin, and of justice, and of judgment: ⁹ of sin, because they do not believe in me; ¹⁰ of justice, because I go to the Father, and you will see me no more; ¹¹ and of judgment, because the prince of this world has already been judged.

¹² "Many things yet I have to say to you, but you cannot bear them now. ¹³ But when he, the Spirit of truth,^f has come, he will teach you all the truth. For he will not speak on his own authority, but whatever he will hear he will speak, and the things that are to come he will declare to you. ¹⁴ He will glorify me, because he will receive of what is mine and declare it to you. ¹⁵ All things that the Father has are mine.^g That is why I have said that he will receive of what is mine, and will declare it to you. ¹⁶ A little while and you shall see me no longer; and again a little while and you shall see me, because I go to the Father."

¹⁷ Some of his disciples therefore said to one another, "What is this he says to us, 'A little while and you shall not see me, and again a little while and you shall see me'; and, 'I go to the Father'?" ¹⁸ They kept saying therefore, "What is this 'little while' of which he speaks? We do not know what he is saying."

¹⁹ But Jesus knew that they wanted to ask him, and he said to them, "You inquire about this among yourselves because I said, 'A little while and you shall not see me, and again a little while and you shall see me.' ²⁰ Amen, amen, I say to you, that you shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. ²¹ A woman about to give

birth¹ has sorrow, because her hour has come. But when she has brought forth the child, she no longer remembers the anguish for her joy that a man is born into the world.²² And you therefore have sorrow now; but I will see you again, and your heart shall rejoice; and your joy no one shall take from you.²³ And in that day you shall ask me nothing. Amen, amen, I say to you, if you ask the Father anything in my name, he will give it to you.²⁴ Hitherto you have not asked anything in (my) name. Ask, and you shall receive, that your joy may be full.

²⁵ "These things I have spoken to you in parables. The hour is coming when I will no longer speak to you in parables, but will speak to you plainly of the Father.²⁶ In that day you shall ask in my name; and I do not say to you that I will ask the Father for you, for the Father himself loves you because you have loved me, and have believed that I came forth from God.²⁸ I came forth from the Father and have come into the world. Again I leave the world and go to the Father."

²⁹ His disciples said to him, "Behold, now thou speakest plainly, and utterest no parable.³⁰ Now we know that thou knowest all things, and dost not need that anyone should question thee. For this reason we believe that thou camest forth from God."

³¹ Jesus answered them, "Do you now believe? ³² Behold, the hour is coming, and has already come, for you to be scattered, each one to his own house, and to leave me alone. But I am not alone, because the Father is with me.³³ These things I have spoken to you that in me you may have peace.³⁴ In the world you will have affliction. But take courage, I have overcome the world."

CHAPTER 17.

Christ's Priestly Prayer for Unity. ¹ These things Jesus spoke; and raising his eyes to heaven, he said, "Father, the hour has come! Glorify thy Son, that thy Son may glorify thee, ² even as thou hast given him power over all flesh, in order that to all thou hast given him he may give everlasting life.³ Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ.⁴ I have glorified thee

on earth; I have accomplished the work that thou hast given me to do.⁵ And now do thou, Father, glorify me (with) thyself, with the glory that I had with thee before the world existed.

⁶ "I have manifested thy name to the men whom thou hast given me out of the world. They were thine, and thou hast given them to me, and they have kept thy word.⁷ Now they have learnt that whatever thou hast given me is from thee;⁸ because the words that thou hast given me I have given to them. And they have received them, and have known of a truth that I came forth from thee, and they have believed that thou didst send me.

⁹ "I pray for them; not for the world do I pray, but for those whom thou hast given me, because they are thine;¹⁰ and all things that are mine are thine, and thine are mine; and I am glorified in them.¹¹ And I am no longer in the world, but these are in the world, and I am coming to thee. Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are.¹² While I was with them, I kept them in thy name. Those whom thou hast given me (I guarded) and not one of them perished except the son of perdition, in order that the Scripture might be fulfilled.¹³ But now I am coming to thee; and these things I speak in the world, in order that they may have my joy made full in themselves.¹⁴ I have given them thy word; and the world has hated them, because they are not of the world, even as I am not of the world.¹⁵ I do not pray that thou take them out of the world, but that thou keep them from evil.¹⁶ They are not of the world, even as I am not of the world.¹⁷ Sanctify them in the truth. Thy word is truth.¹⁸ Even as thou hast sent me into the world,¹⁹ so I also have

¹ In 26, 17.—in Jn 14, 124, 20.—in Jn 2, 244.—in 2a 13, 7; Mt 26, 31.—in Jn 14, 27.—in Jn 11, 41; 13, 31.—in Jn 3, 35; Mt 11, 27; 26, 18.—in Jn 17, 2, 6; 18, 29.—in Jn 16, 15.—in Jn 18, 9; 2 Thes 2, 3; Pas 40 (41), 10; 108 (109), 8.—in Jn 20, 21.

16, 25: Parables: the parable or proverb, in Hebrew called *Maashal*, was a simile used to illustrate higher truths. There was some obscurity in all parables. For the present Christ's words were above the understanding of the Apostles.

16, 30f: For this reason: now that our Lord speaks more plainly, they understand better, and also believe. But He hastens to warn them that their faith is to be put to further test.

17, 2: Christ glorifies the Father by faithfully accomplishing His mission. But He also glorifies Him in another way: by raising man to a state in which he also can glorify God both here and in heaven. To this end the Father has given power over all men to the Son, to open for them a way to eternal life.

sent them into the world.¹⁹ And for them I sanctify myself,* that they also may be sanctified in truth.

²⁰ "Yet not for these only do I pray, but for those also who through their word are to believe in me,²¹ that all may be one, even as thou, Father, in me and I in thee; * that they also may be one in us, that the world may believe that thou hast sent me.²² And the glory,* that thou hast given me, I have given to them, that they may be one, even as we are one:²³ I in them and thou in me; that they may be perfected in unity, and that the world may know that thou hast sent me, and that thou hast loved them even as thou hast loved me.

²⁴ "Father, I will that where I am, they also whom thou hast given me may be with me; * in order that they may behold my glory, which thou hast given me, because thou hast loved me before the creation of the world.²⁵ Just Father, the world has not known thee, but I have known thee, and these have known that thou hast sent me.²⁶ And I have made known to them thy name, and will make it known, in order that the love with which thou hast loved me may be in them, and I in them."

2. The Passion and Death of Jesus

CHAPTER 18.

Jesus Arrested. ¹ After saying these things, Jesus went forth with his disciples beyond the torrent of Cedron, where there was a garden into which he and his disciples entered.² Now Judas, who betrayed him, also knew the place, since Jesus had often met there together with his disciples.³ Judas, then, taking

in Jn 14, 10f. 20.—in Jn 12, 20; 14, 3.—in 1-11: Mt 26, 47-50; Mk 14, 43-52; Lk 22, 47-53.—in 2 Kgs 15, 23.—in Jn 13, 17; 18, 26.—in Jn 17, 12.—in 12-27: Mt 26, 57-75; Mk 14, 53-72; Lk 22, 54-62.—in Jn 11, 49f.—in Jn 20, 31; Acts 3, 1.—in Jn 7, 26; Mt 10, 27.

17, 19: Sanctify myself: by offering Himself as a victim to be immolated. That they also may be sanctified: that they also may be set aside for God's work. In truth: i.e., "in contrast to all human purpose"; or for that truth which is to be the object of their mission, as it is of Christ's.

17, 22: Glory: cf. Jn 1, 12, 14. What Christ conferred upon His disciples was something of the divine nature, a further aspect of the principle of unity.

18, 3: The cohort: a military division of some 500 to 600 men. The term was also used for any part of the cohort stationed in Jerusalem during the feasts.

18, 13: Annas had been high priest and, although deposed, still wielded great influence. He was deeply interested in this affair. It is conjectured that he occupied the same residence as Caiaphas. The inquisition described in vv 19-24, and the denial of Peter, are to be associated with the trial conducted by Caiaphas.

the cohort,* and attendants from the chief priests and Pharisees, came there with lanterns, and torches, and weapons.

⁴ Jesus therefore knowing all that was to come upon him,* went forth and said to them, "Whom do you seek?"⁵ They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Now Judas, who betrayed him, was also standing with them.⁶ When, therefore, he said to them, "I am he," they drew back and fell to the ground.⁷ So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth."⁸ Jesus answered, "I have told you that I am he. If, therefore, you seek me, let these go their way."⁹ That the word which he said might be fulfilled, ¹⁰ "Of those whom thou hast given me, I have not lost one."

¹¹ Simon Peter therefore, having a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the servant's name was Malchus.¹² Jesus therefore said to Peter, "Put up thy sword into the scabbard. Shall I not drink the cup that the Father has given me?"

Peter's Denial. ¹³ The cohort therefore and the tribune and the attendants of the Jews seized Jesus and bound him.¹⁴ And they brought him to Annas first,* for he was the father-in-law of Caiaphas, who was the high priest that year.¹⁵ Now it was Caiaphas* who had given the counsel to the Jews that it was expedient that one man should die for the people.

¹⁶ But Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest.¹⁷ But Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out and spoke to the portress, and brought Peter in.

¹⁸ The maid, who was portress, said therefore to Peter, "Art thou also one of this man's disciples?" He said, "I am not."¹⁹ Now the servants and attendants were standing at a coal fire and warming themselves, for it was cold. And Peter also was with them, standing and warming himself.

²⁰ The high priest therefore questioned Jesus concerning his disciples, and concerning his teaching.²¹ Jesus answered him, "I have spoken openly to the world;

I have always taught in the synagogue and in the temple, where all the Jews gather, and in secret I have said nothing. ²¹ Why dost thou question me? Question those who have heard what I spoke to them; behold, these know what I have said."

²² Now when he had said these things, one of the attendants who was standing by struck Jesus a blow, saying, "Is that the way thou dost answer the high priest?" ²³ Jesus answered him, "If I have spoken ill, bear witness to the evil; but if well, why dost thou strike me?"

²⁴ And Annas* sent him bound to Caiaphas, the high priest.

²⁵ But Simon Peter was standing and warming himself. They therefore said to him, "Art thou also one of his disciples?" He denied it, and said, "I am not." ²⁶ One of the servants of the high priest, a relative of him whose ear Peter had cut off, said, "Did I not see thee in the garden with him?" ²⁷ Again, therefore, Peter denied it; and at that moment a cock crowed.

Jesus before Pilate. ²⁸ They therefore led Jesus from Caiaphas to the praetorium. Now it was early morning, and they themselves did not enter the praetorium, that they might not be defiled, but might eat the passover.

²⁹ Pilate therefore went outside to them, and said, "What accusation do you bring against this man?" ³⁰ They said to him in answer, "If he were not a criminal we should not have handed him over to thee." ³¹ Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews, then, said to him, "It is not lawful for us to put anyone to death." ³² This was in fulfilment of what Jesus had said, indicating the manner of his death.

³³ Pilate therefore again entered into the praetorium, and he summoned Jesus, and said to him, "Art thou the king of the Jews?" ³⁴ Jesus answered, "Dost thou say this of thyself, or have others told thee of me?" ³⁵ Pilate answered, "Am I a Jew? Thy own people and the chief priests have delivered thee to me. What hast thou done?" ³⁶ Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my followers would have fought that I might not be delivered to the Jews. But, as it is, my

kingdom is not from here." ³⁷ Pilate therefore said to him, "Thou art then a king?" Jesus answered, "Thou sayest it; I am a king. This is why I was born, and why I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice." ³⁸ Pilate said to him, "What is truth?"

And when he had said this, he went outside to the Jews again, and said to them, "I find no guilt in him. ³⁹ But you have a custom that I should release someone to you at the Passover. Do you wish, therefore, that I release to you the king of the Jews?" ⁴⁰ They all therefore cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

CHAPTER 19.

The Scourging and Crowning. ¹ Pilate, then, took Jesus and had him scourged. ² And the soldiers, plaiting a crown of thorns, put it upon his head, and arrayed him in a purple cloak. ³ And they kept coming to him and saying, "Hail, King of the Jews!" and striking him.

⁴ Pilate therefore again went outside and said to them, "Behold, I bring him out to you, that you may know that I find no guilt in him." ⁵ Jesus therefore came forth, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" ⁶ When, therefore, the chief priests and the attendants saw him, they cried out, saying, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." ⁷ The Jews answered him, "We have a Law, and according to that Law he must die, because he has made himself Son of God."

⁸ Now when Pilate heard this statement, he feared the more. ⁹ And he again went back into the praetorium, and said to Jesus, "Where art thou from?" But Jesus gave him no answer. ¹⁰ Pilate therefore said to him, "Dost thou not speak to me? Dost thou not know that I have power to crucify thee, and that I have power to release thee?" ¹¹ Jesus answered,

¹² "Thou wouldst have no power at all over me were it not given thee from above. Therefore, he who betrayed me to thee has the greater sin."*

¹³ And from then on Pilate was looking for a way to release him. But the Jews cried out, saying, "If thou release this man, thou art no friend of Caesar; for everyone who makes himself king sets himself against Caesar."

¹⁴ Pilate therefore, when he heard these words, brought Jesus outside, and sat down on the judgment-seat,* at a place called Lithostrotos, but in Hebrew, Gabbatha. ¹⁵ Now it was the Preparation Day* for the Passover, about the sixth hour. And he said to the Jews, "Behold, your king!" ¹⁶ But they cried out, "Away with him! Away with him! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar."

¹⁷ Then he handed him over to them to be crucified. And so they took Jesus and led him away.

The Crucifixion. ¹⁸ And bearing the cross for himself,* he went forth to the place called the Skull, in Hebrew, Golgotha, ¹⁹ where they crucified him, and with him two others, one on each side and Jesus in the center.

²⁰ And Pilate also wrote an inscription

²¹ And Pilate also wrote an inscription

²² "Jesus of Nazareth, the King of the Jews." ²³ Many of the Jews therefore read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Greek and in Latin. ²⁴ The chief priests of the Jews said therefore to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, I am the King of the Jews.'" ²⁵ Pilate answered, "What I have written, I have written."

²⁶ The soldiers therefore, when they had crucified him, took his garments and made of them four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven in one piece from the top. ²⁷ They therefore said to one another, "Let us not tear it, but let us cast lots for it, to see whose it shall be." That the Scripture might be fulfilled which says, "They divided my garments among them; and for my vesture they cast lots." These things therefore the soldiers did.

The Death of Jesus. ²⁸ Now there were standing by the cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Mary Magdalene. ²⁹ When Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he said to his mother, "Woman, behold, thy son." ³⁰ Then he said to the disciple, "Behold, thy mother." And from that hour the disciple took her into his home.

³¹ After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst." ³² Now there was standing there a vessel full of common wine; and having put a sponge soaked with the wine on a stalk of hyssop, they put it to his mouth. ³³ Therefore, when Jesus had taken the wine, he said, "It is consummated!" And bowing his head, he gave up his spirit.

The Burial. ³⁴ The Jews therefore, since it was the Preparation Day, in order that the bodies might not remain upon the cross* on the Sabbath (for that Sabbath was a solemn day), besought Pilate that their legs might be broken,* and that they might be taken away. ³⁵ The soldiers therefore came and broke the legs of the first, and of the other, who had been crucified with him. ³⁶ But when they came to Jesus, and saw that he was already dead, they did not break his legs; ³⁷ but one of the soldiers opened his side* with

³⁸ a spear, and there came out blood and water. ³⁹ And he who saw this has written, that the signs might be known by you, that the faith of you might be increased by these things. ⁴⁰ And these things that I have written, that you may know that the resurrection of Jesus is true, and that he is the Son of God.

⁴¹ And many of the Jews believed on him when he said this.

⁴² And the Jews did not believe on him, that the Scripture might be fulfilled, which says, "They did not believe on him who sent me." ⁴³ And this saying, which I have written, that you may know that the resurrection of Jesus is true, and that he is the Son of God.

⁴⁴ And many of the Jews believed on him when he said this.

⁴⁵ And the Jews did not believe on him, that the Scripture might be fulfilled, which says, "They did not believe on him who sent me." ⁴⁶ And this saying, which I have written, that you may know that the resurrection of Jesus is true, and that he is the Son of God.

⁴⁷ And many of the Jews believed on him when he said this.

⁴⁸ And the Jews did not believe on him, that the Scripture might be fulfilled, which says, "They did not believe on him who sent me." ⁴⁹ And this saying, which I have written, that you may know that the resurrection of Jesus is true, and that he is the Son of God.

⁵⁰ And many of the Jews believed on him when he said this.

a lance, and immediately there came out blood and water.

³⁵ And he who saw it has borne witness,^b and his witness is true; and he knows that he tells the truth, that you also may believe. ³⁶ For these things came to pass that the Scripture might be fulfilled, *Not a bone of him shall you break.* ³⁷ And again another Scripture says, *They shall look upon him whom they have pierced.*

³⁸ Now after these things Joseph of Arimathea, because he was a disciple of Jesus (although for fear of the Jews a secret one), besought Pilate that he might take away the body of Jesus. And Pilate gave permission. He came, therefore, and took away the body of Jesus. ³⁹ And there also came Nicodemus (who at first had come to Jesus by night), bringing a mixture of myrrh and aloes,* in weight about a hundred pounds. ⁴⁰ They therefore took the body of Jesus and wrapped it in linen cloths with the spices, after the Jewish manner of preparing for burial. ⁴¹ Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. ⁴² There, accordingly, because of the Preparation Day of the Jews, for the tomb was close at hand, they laid Jesus.

3. The Resurrection of Jesus

CHAPTER 20.

Mary Magdalene. ¹ Now on the first day of the week, Mary Magdalene came early to the tomb, while it was still dark, and she saw the stone taken away from the tomb. ² She ran therefore and came to Simon Peter, and to the other disciple whom Jesus loved,^b and said to them, "They have taken the Lord from the tomb, and we do not know where they have laid him."

³ Peter therefore went out, and the other disciple, and they went to the tomb. ⁴ The two were running together, and the other disciple ran on before, faster than Peter, and came first to the tomb. ⁵ And stooping down he saw the linen cloths lying there, yet he did not enter. ⁶ Simon Peter therefore came following him, and he went into the tomb, and saw the linen cloths lying there, and the handkerchief which had been about his head, not lying with the linen cloths, but folded in a

place by itself. ⁸ Then the other disciple also went in, who had come first to the tomb. And he saw and believed; ⁹ for as yet they did not understand the Scripture, that he must rise from the dead. ¹⁰ The disciples therefore went away again to their home.

¹¹ But Mary was standing outside weeping at the tomb. So, as she wept, she stooped down and looked into the tomb, ¹² and saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been laid. ¹³ They said to her, "Woman, why art thou weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him."

¹⁴ When she had said this she turned round and beheld Jesus standing there,^c and she did not know that it was Jesus. ¹⁵ Jesus said to her, "Woman, why art thou weeping? Whom dost thou seek?" She, thinking that he was the gardener, said to him, "Sir, if thou hast removed him, tell me where thou hast laid him and I will take him away."

¹⁶ Jesus said to her, "Mary!" Turning, she said to him, "Rabboni!" (that is to say, Master). ¹⁷ Jesus said to her, "Do not touch me,* for I have not yet ascended to my Father, but go to my brethren* and say to them, 'I ascend to my Father and your Father, to my God and your God.'"

¹⁸ Mary Magdalene came, and announced to the disciples, "I have seen the Lord, and these things he said to me."

The Disciples. ¹⁹ When it was late that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came and stood in the midst and said to them, *(Peace be to you!)* ²⁰ And when he had said this, he showed them his hands and his side. The disciples therefore rejoiced at the sight of the Lord.

^a 1 Jn 5, 6;—b 1 Jn 1, 1-3; Jn 20, 31; 21, 24;—c Ex 12, 46; Num 9, 12; Ps 33 (34), 21;—d Za 12, 10; Ap 1, 7;—e 38-42; Mt 27, 57-61; Mk 15, 42-47; Lk 23, 50-55;—f Jn 3, 17;—g 1-18; Mt 28, 1-10; Mk 16, 1-8; Lk 24, 1-11; Jn 19, 25; 11, 39-43; Jn 12, 23;—h Jn 19, 40;—i Acts 2, 28; 1 Cor 15, 4-8; Jn 20, 2;—j Jn 21, 4;—k Jn 1, 38;—l Heb 2, 11;—m 19-23; Mk 16, 14; Lk 24, 36-43; Jn 20, 26; 7, 13.

^{19, 39} Myrrh and aloes: the first is an odorous resin, the other a scented wood. They were employed as ingredients in the ointment. A hundred pounds: about 70 pounds in our system of weights.

^{20, 17} Do not touch me: in her joy Mary had cast herself at Christ's feet, embracing them in her reverent affection. But he tells her not to delay thus, "but go, tell my brethren," etc. The reference to the Ascension is parenthetical.

²¹ He therefore said to them again, *(Peace be to you!)* As the Father has sent me,^b I also send you." ²² When he had said this, he breathed upon them, and said to them, "Receive the Holy Spirit; ²³ whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

Thomas. ²⁴ Now Thomas,^c one of the Twelve, called the Twin, was not with them when Jesus came. ²⁵ The other disciples therefore said to him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side,^d I will not believe."

²⁶ And after eight days, his disciples were again inside, and Thomas with them. Jesus came, the doors being closed, and stood in their midst, and said, *(Peace be to you!)* ²⁷ Then he said to Thomas, "Bring here thy finger, and see my hands; and bring here thy hand, and put it into my side; and be not unbelieving, but believing." ²⁸ Thomas answered and said to him, "My Lord and my God!" ²⁹ Jesus said to him, "Because thou hast seen me, thou hast believed. Blessed are they who have not seen, and yet have believed."

The Evangelist's Epilogue. ³⁰ Many other signs^e also Jesus worked in the sight of his disciples, which are not written in this book. ³¹ But these are written^f that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

CHAPTER 21.

The Manifestation in Galilee. ¹ After these things, Jesus manifested himself^g again at the sea of Tiberias. Now he manifested himself in this way. ² There were together Simon Peter and Thomas, called the Twin, and Nathanael, from Cana in Galilee, and the sons of Zebedee, and two others of his disciples. ³ Simon Peter said to them, "I am going fishing." They said to him, "We also are going with thee." And they went out and got

¹ Jn 12, 18;—g Jn 11, 16; 14, 5;—h Jn 19, 34;—i Jn 21, 25;—j 1 Jn 5, 13;—k Jn 20, 19, 26;—l Jn 1, 49; 2, 1;—m 1 Kgs 19, 24; Is 20, 2.

^{21, 7} Tunic: a garment worn over another garment. The Greek term was used of a tradesman's apron. Stripped: i.e., divested of this outer garment.

^{21, 12} The Greek text, and some MSS of the Vulgate, read: "And none of the disciples." The sense is not altered, since only the disciples are here in question.

into the boat. And that night they caught nothing. ⁴ But when day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. ⁵ Then Jesus said to them, "Young men, have you any fish?" They answered him, "No." ⁶ He said to them, "Cast the net to the right of the boat and you will find them." They cast therefore, and now they were unable to draw it up for the great number of fishes. ⁷ The disciple whom Jesus loved said therefore to Peter, "It is the Lord." Simon Peter therefore, hearing that it was the Lord, girt his tunic* about him, for he was stripped,^h and threw himself into the sea. ⁸ But the other disciples came with the boat (for they were not far from land, only about two hundred cubits off) dragging the net full of fishes.

⁹ When, therefore, they had landed, they saw a fire ready, and a fish laid upon it, and bread. ¹⁰ Jesus said to them, "Bring here some of the fishes that you caught just now." ¹¹ Simon Peter went aboard and hauled the net onto the land full of large fishes, one hundred and fifty-three in number. And though there were so many, the net was not torn. ¹² Jesus said to them, "Come and breakfast." And none of those recliningⁱ dared ask him, "Who art thou?" knowing that it was the Lord. ¹³ And Jesus came and took the bread, and gave it to them, and likewise the fish. ¹⁴ This is now the third time that Jesus appeared to the disciples after he had risen from the dead.

The Primacy of Peter. ¹⁵ When, therefore, they had breakfasted, Jesus said to Simon Peter, "Simon, son of John, dost thou love me more than these do?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." ¹⁶ He said to him a second time, "Simon, son of John, dost thou love me?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." ¹⁷ A third time he said to him, "Simon, son of John, dost thou love me?" Peter was grieved because he said to him for the third time, "Dost thou love me?" And he said to him, "Lord, thou knowest all things, thou knowest that I love thee." He said to him, "Feed my sheep."

¹⁸ "Amen, amen, I say to thee, when thou wast young thou didst gird thyself

and walk where thou wouldst. But when thou art old thou wilt stretch forth thy hands, and another will gird thee, and lead thee where thou wouldst not." ¹⁹ Now ^a this he said to signify by what manner of death he should glorify God. And having spoken thus, he said to him, "Follow me."

²⁰ Turning round, Peter saw following them the disciple whom Jesus loved,⁷ the one who, at the supper, had leaned back upon his breast and said, "Lord, who is it that will betray thee?" ²¹ Peter there-

^a Jn 13, 36.—^b Jn 13, 23.—^c Jn 15, 27; 19, 35.—^d Jn 20, 30.

^{21, 24:} And we know: the plural is probably St. John speaking for himself and the Christian community. In Jn 1, 14, 16 he also associates others with himself. It is not the editorial "we." Some think that it is the elders of Ephesus attesting the veracity of the Gospel, but this is less likely.

THE ACTS OF THE APOSTLES

This book was written about 63 A. D. by St. Luke, the author of the third Gospel. It ends with the statement that St. Paul preached in Rome for two years while still under arrest. St. Luke had been with him on the voyage from Palestine to Rome, since the account of this voyage is given in the first person plural, and he was still with him, as is clear from the Epistle to Philemon, when the Apostle was confident of soon being released. From this final statement it appears that the book dates from the close of the two years' imprisonment (63 A.D.), but before St. Paul's acquittal.

Beginning with our Lord's farewell instructions to the Apostles just before His Ascension, it first narrates the chief events in the history of the infant Church up to about the year 42, when St. Peter definitely departed from Palestine. A feature of the latter part of this period was the new policy of preaching the Gospel to the Gentiles. From this point the Acts traces the spread of the Church, principally through the missionary journeys of St. Paul, and closes with a short account of his labors in Rome. In this way it covers a period of about thirty-five years from the Ascension to the second year of St. Paul's imprisonment. Keeping to the main course of events as showing the growth of the Church, it is silent about the internal development of the churches after their establishment; many of these internal details are recorded in the Epistles of St. Paul, but without in any way contradicting the general facts given by St. Luke.

The Acts is a necessary and beautiful supplement to the history of the Gospels, describing with great accuracy and literary charm the fulfillment of our Lord's promise to send the Holy Spirit to sanctify and guide His Church, and so it has aptly been called the Gospel of the Holy Spirit.

Prelude

CHAPTER 1.

The Ascension. ¹ In the former* book, O Theophilus, I spoke of all that Jesus did and taught from the beginning ² until the day on which he was taken up, after he

fore, seeing him, said to Jesus, "Lord, and what of this man?" ²² Jesus said to him, "If I wish him to remain until I come, what is it to thee? Do thou follow me." ²³ This saying therefore went abroad among the brethren, that that disciple was not to die. But Jesus had not said to him, "He is not to die"; but rather, "If I wish him to remain until I come, what is it to thee?"

Second Epilogue. ²⁴ This is the disciple who bears witness² concerning these things, and who has written these things, and we know* that his witness is true. ²⁵ There are, however, ^a many other things that Jesus did; but if every one of these should be written, not even the world itself, I think, could hold the books that would have to be written. Amen.

proofs,* during forty days appearing to them and speaking of the kingdom of God. ⁴ And while eating* with them,* he charged them not to depart from Jerusalem, but to wait for the promise of the Father, "of which you have heard," said he, "by my mouth; ⁵ for John indeed baptized with water, but you shall be baptized* with the Holy Spirit not many days hence."

⁶ They* therefore who had come together began to ask him, saying, "Lord, wilt thou at this time restore the kingdom to Israel?"

⁷ But he said to them, "It is not for you to know the times or dates which the Father* has fixed by his own authority; ⁸ but ^b you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth."

⁹ And when he had said this, he was lifted up before their eyes, and a cloud took him out of their sight. ¹⁰ And while they were gazing up to heaven as he went, behold, two men* stood by them in white garments, ¹¹ and said to them, "Men of Galilee, why do you stand looking up to heaven? This Jesus who has been taken

^a Lk 24, 40; Jn 14, 20; Mt 3, 11; Mk 1, 8; Lk 3, 16; Jn 1, 26.—^b Acts 2, 2; Lk 24, 48.—^c Ps 40 (41), 10; Jn 13, 18.—^d Ps 68 (69), 20; 108 (109), 8.

^{1, 3:} Proof: the apparitions of our Lord, together with His words and actions, which served to establish the reality of His Resurrection. Speaking: in Greek, "speaking the things concerning the kingdom of God"; these instructions were a direct preparation for their work in establishing and guiding the Church.

^{1, 4:} Eating: in some MSS and translations, "being assembled together." Promise: the Holy Spirit who had been promised to them.

^{1, 5:} You shall be baptized: not the sacrament of Baptism, which they had already undoubtedly received, but the fuller outpouring of the Holy Spirit on Pentecost.

^{1, 8:} They: the persons of v 4; after eating with them, our Lord led them towards the place of the Ascension on Mount Olivet (Lk 24, 50). Restore: they are thinking only of the external splendor and power of the ancient political kingdom, according to some Catholic writers. But it is altogether likely that the Apostles at this time had a more spiritual view of the kingdom, though this view was still imperfect.

^{1, 7:} The answer indicates that the kingdom they had asked about was that of which He was the King.

^{1, 10:} Two men: angels in human form.

^{1, 11:} In the same way: on the clouds.

^{1, 12:} Sabbath day's journey: about two-thirds of a mile.

^{1, 13:} The relationship of James and Alpheus, and of Jude and James, is not indicated in the text.

^{1, 14:} Brethren: relatives, probably cousins.

^{1, 18f:} May be a parenthesis inserted in the speech by St. Luke; the explanation of the word "Haceldama" would not have been necessary for St. Peter's hearers. Judas hanged himself (Mt 27, 5) and then fell to the ground when the rope or branch broke. Being hanged: in Greek, "having fallen forward"; or perhaps, "having swollen up."

up from you into heaven, shall come in the same way* as you have seen him going up to heaven."

¹² Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.* ¹³ And when they had entered the city, they mounted to the upper room where were staying Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus,* and Simon the Zealot, and Jude the brother of James. ¹⁴ All these with one mind continued steadfastly in prayer with the women and Mary, the mother of Jesus, and with his brethren.*

Matthias Chosen. ¹⁵ In those days Peter stood up in the midst of the brethren (now the number of persons met together was about a hundred and twenty), and he said, ¹⁶ "Brethren, the Scripture must be fulfilled ^c which the Holy Spirit declared before by the mouth of David concerning Judas, who was the guide of those who arrested Jesus; ¹⁷ inasmuch as he had been numbered among us and was allotted his share in this ministry. ¹⁸ And he indeed bought a field with the price of his iniquity and, being hanged,* burst asunder in the midst, and all his bowels gushed out. ¹⁹ And it became known to all the residents of Jerusalem, so that the field came to be called in their language Haceldama, that is, the Field of Blood. ²⁰ For it is written in the book of Psalms, ^d 'Let their habitation become desolate and let there be none to dwell in it. And, His ministry let another take.'

²¹ "Therefore, of these men who have been in our company all the time that the Lord Jesus moved among us, ²² from John's baptism until the day that he was taken up from us, of these one must become a witness with us of his resurrection."

²³ And they put forward two: Joseph, called Barsabbas, who was surnamed Justus, and Matthias. ²⁴ And they prayed and said, "Thou, Lord, who knowest the hearts of all, show which of these two thou hast chosen ²⁵ to take the place in this ministry and apostleship from which Judas fell away to go to his own place."

²⁶ And they drew lots between them, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

1: THE CHURCH IN PALESTINE AND SYRIA

1. Growth of the Church in Jerusalem

CHAPTER 2.

Descent of the Holy Spirit. ¹ And when the days of Pentecost were drawing to a close, they were all together in one place. ² And suddenly there came a sound from heaven, as of a violent wind blowing, and it filled the whole house where they were sitting. ³ And there appeared to them parted tongues* as of fire, which settled upon each of them. ⁴ And they were all filled with the Holy Spirit and began to speak in foreign tongues,* even as the Holy Spirit prompted them to speak.

⁵ Now there were staying at Jerusalem devout Jews from every nation under heaven. ⁶ And when this sound* was heard, the multitude gathered and were bewildered in mind, because each heard them speaking in his own language. ⁷ But they were all amazed and marvelled, saying, "Behold, are not all these that are speaking Galileans?" ⁸ And how have we heard each his own language in which he was born? ⁹ Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and visitors from Rome, ¹¹ Jews also and proselytes, Cretans and Arabians, we have heard them speaking in our own languages of the wonderful works of God."

¹² And all were amazed and perplexed, saying to one another, "What does this mean?" ¹³ But others said in mockery, "They are full of new wine."

Peter's Discourse. ¹⁴ But Peter, standing up with the Eleven, lifted up his voice and spoke out to them: "Men of Judea and all you who dwell in Jerusalem, let this be known to you, and give ear to my words. ¹⁵ These men are not drunk, as you suppose, for it is only the third hour* of the day. ¹⁶ But this is what was spoken through the prophet Joel: ¹⁷ 'And it shall come to pass in the last days, says the Lord, that I will pour forth of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. ¹⁸ And moreover upon my servants and upon my hand-

maids in those days will I pour forth of my spirit, and they shall prophesy.' ¹⁹ And I will show wonders in the heavens above and signs on the earth beneath, blood and fire and vapor of smoke. ²⁰ The sun shall be turned into darkness, and the moon into blood, before the day of the Lord comes, the great and manifest day. ²¹ And it shall come to pass that whoever calls upon the name of the Lord, shall be saved."

²² "Men of Israel, hear these words. Jesus of Nazareth was a man approved by God among you by miracles and wonders and signs, which God did through him in the midst of you, as you yourselves know. ²³ Him, when delivered up by the settled purpose and foreknowledge of God, you have crucified* and slain by the hands of wicked men. ²⁴ But God has raised him up, having loosed the sorrows of hell,* because it was not possible that he should be held fast by it. ²⁵ For David says with reference to him, ²⁶ 'I saw the Lord before me always, because he is at my right hand, lest I be moved.' ²⁷ This is why my heart has made merry and my tongue has rejoiced; moreover my flesh also will rest in hope, ²⁸ because thou wilt not abandon my soul to hell, neither wilt thou let thy Holy One undergo decay. ²⁹ Thou hast made known to me the ways of life; thou wilt fill me with joy in thy presence."

³⁰ "Brethren, let me say to you freely of the patriarch David¹ that he both died and was buried, and his tomb is with us to this very day. ³¹ Therefore, since he was a prophet and knew that God² had

¹ Acts 1, 8; 11, 16; 15, 8; 17, 9; 18, 4; 21, 28; Rom 10, 13; 15, 16; 16, 4; 17, 3; 18, 10; 19, 13; 20, 11.

² 1, 1: Days; in Greek, "day"; the feast of Pentecost was celebrated on the last day of the period of fifty days after the Passover. The feast began at sunset of what we call the previous day.

³ 2, 3: Parted tongues; in Greek, "tongues distributing themselves," as from a central source.

⁴ 2, 4: Foreign tongues; languages unknown to the speakers. Literally, "different tongues," i.e., different from their own speech.

⁵ 2, 6: Sound; that of v. 2, "as of a violent wind." Language; in Greek, "in his own dialect."

⁶ 2, 11: Works of God; they uttered exclamations of joyful praise, not words of instruction.

⁷ 2, 15: Third hour; nine in the morning, since the hours were counted from sunrise at about six.

⁸ 2, 23: Crucified; according to the Greek and most Latin MSS, affligentes, "fastening to (the cross)." The affligentes ("afflicting") of our Clementine Latin Bible appears to be a corruption of affligentes, attested not only by the original text but by good Latin texts.

⁹ 2, 24: Hell; limbo, where the souls of the just awaited the redemption; in Greek, "death." In both readings the thought is of all that makes death grievous, beginning with the state of separation of soul and body.

sworn to him with an oath that of the fruit of his loins one should sit upon his throne,* ³¹ he, foreseeing it, spoke of the resurrection of the Christ. ³² For neither was he abandoned to hell, nor did his flesh undergo decay. ³³ This Jesus God has raised up, and we are all witnesses of it. ³⁴ Therefore, exalted* by the right hand of God, and receiving from the Father the promise of the Holy Spirit, he has poured forth this Spirit which you see and hear. ³⁵ For David did not ascend into heaven, but he says himself, ³⁶ 'The Lord said to my Lord: Sit thou at my right hand, until I make thy enemies thy footstool.'

³⁷ "Therefore, let all the house of Israel know most assuredly that God has made* both Lord and Christ, this Jesus whom you crucified."

The Result. ³⁸ Now on hearing this they were pierced to the heart and said to Peter and the rest of the apostles, "Brethren, what shall we do?"

³⁹ But Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. ⁴⁰ For to you is the promise and to your children and to all who are far off,* even to all whom the Lord our God calls to himself."

⁴¹ And with very many other words he

¹ Acts 13, 35; Ps 135 (136), 18.—1 Ps 109 (110), 1.

² 33: Exalted: at the Ascension, when the sacred humanity received its full glorification in heaven. Promise: the Holy Spirit as promised. As man Christ, now in heavenly glory, receives the fulfillment of the promise concerning the sending of the Holy Spirit. Christ sends the Holy Spirit and this effusion of the Spirit brought about what was heard and seen.

³ 36: Made: manifestly proved the divinity of our Lord and His office as Messiah. By the Resurrection and Ascension Jesus enters on the perfect glory belonging to Him and is proved to be the Son of God and the Messiah (Christ).

⁴ 39: Far off: the Gentiles; the Church is universal.

⁵ 42: Communion, etc.; in Greek, "in the fellowship" (the Church as a distinct society). "In the breaking of bread" (the Eucharist). In the prayers: certain prayers said in common or already taught them by the Apostles; a liturgy was developing.

⁶ 44: In common: all were ready to help the needy and, as occasion demanded, they even sold their possessions to do so; this spirit of fraternal charity is widely different from modern Communism.

⁷ 46: The temple: there was to be no sudden break with the past, but the disciples had their own sacrifice, the Eucharist, in their houses where they also took their evening meal beforehand, as our Lord did at the institution of the Eucharist. Some take "breaking bread" in the sense of an ordinary meal, and not, as in v. 42, in the sense of the Eucharist.

⁸ 47: Day by day, etc., literally, "increased daily together those who were being saved"; in Greek, "added the saved day by day together," i.e., daily joined new converts to the community of Christians.

⁹ 1, 1: Ninth hour: about three in the afternoon, the time of the evening sacrifice.

¹⁰ 2: Beautiful: probably the gate from the Court of the Gentiles to the Court of the Women.

bore witness, and exhorted them, saying, "Save yourselves from this perverse generation."

⁴¹ Now they who received his word were baptized, and there were added that day about three thousand souls.

Favor of the Early Church. ⁴² And they continued steadfastly in the teaching of the apostles and in the communion* of the breaking of the bread and in the prayers. ⁴³ And fear came upon every soul; many wonders also and signs were done by means of the apostles in Jerusalem, and great fear came upon all. ⁴⁴ And all who believed were together and held all things in common,* ⁴⁵ and would sell their possessions and goods and distribute them among all according as anyone had need. ⁴⁶ And continuing daily with one accord in the temple,* and breaking bread in their houses, they took their food with gladness and simplicity of heart, ⁴⁷ praising God and being in favor with all the people. And day by day* the Lord added to their company such as were to be saved.

CHAPTER 3.

A Lame Beggar. ¹ Now Peter and John were going up into the temple at the ninth hour* of prayer. ² And a certain man who had been lame from his mother's womb, was being carried by, whom they laid daily at the gate of the temple called the Beautiful,* that he might ask alms of those going into the temple. ³ And he, seeing Peter and John about to go into the temple, asked for an alms. ⁴ But Peter, gazing upon him with John, said, "Look at us." ⁵ And he looked at them earnestly, hoping to receive something from them. ⁶ But Peter said, "Silver and gold I have none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, arise and walk."

⁷ And taking him by the right hand, he raised him up, and immediately his feet and ankles became strong. ⁸ And leaping up, he stood and began to walk, and went with them into the temple, walking and leaping and praising God. ⁹ And all the people saw him walking and praising God. ¹⁰ And they recognized him as the man who used to sit for alms at the Beautiful Gate of the temple, and they were filled with wonder and amaze-

ment at what had happened to him.

¹¹ Now as he clung to Peter and John, all the people ran to them in the portico called Solomon's,* greatly wondering.

Peter's Discourse. ¹² But when Peter saw it, he said to the people: "Men of Israel, why do you marvel at this, or why do you stare at us, as though by any power or holiness* of our own we had made this man walk? ¹³ The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers, has glorified his Son* Jesus, whom you indeed delivered up and disowned before the face of Pilate, when he had decided that he should be released. ¹⁴ But you disowned the Holy and Just One, and asked that a murderer should be granted to you; ¹⁵ but the author of life you killed, whom God has raised up from the dead; whereof we are witnesses. ¹⁶ And it is his name, by means of faith in his name,* that has made strong this man whom you behold and recognize; moreover it is the faith that comes through Jesus that has given him the perfect health you all see.

¹⁷ "And now, brethren, I know that you acted in ignorance, as did also your rulers. ¹⁸ But in this way God fulfilled what he had announced beforehand by the mouth of all the prophets,* namely, that his Christ should suffer. ¹⁹ Repent therefore and be converted, that your sins may be blotted out ²⁰ in order that,* when the times of refreshment shall come from the presence of the Lord, he may send him who has been preached to you, Jesus Christ. ²¹ For heaven indeed must receive him until the times of the restoration of all things of which God has spoken by the mouth of his holy prophets who have been from of old. ²² For Moses said, "The Lord your God shall raise up to you a prophet from among your brethren, as he raised up me;* to him you shall hearken in all things that he shall speak to you. ²³ And it shall be that every soul that will not hearken to that prophet, shall be destroyed from among the people. ²⁴ And all the prophets who have spoken, from Samuel onwards, have also announced these days. ²⁵ You are the children of the prophets and of the covenant that God made with your fathers, saying to Abraham, "And in thy offspring shall all the families of the earth be blessed. ²⁶ To you first God,

raising up his Son,* has sent him to bless you, that everyone may turn from his wickedness.

CHAPTER 4.

Arrest and Release of Peter and John. ¹ Now while they were speaking to the people, the priests and the officer* of the temple and the Sadducees came upon them, ² being grieved because they were teaching the people and proclaiming in the case of Jesus the resurrection from the dead. ³ And they set hands upon them and placed them in custody till the next day; for it was already evening. ⁴ But many of those who had heard the word believed, and the number of the men came to be five thousand.

⁵ Now it came to pass on the morrow that their rulers and elders and Scribes were gathered together in Jerusalem ⁶ with Annas,* the high priest, and Caiaphas and John and Alexander and as many as belonged to the high priestly family. ⁷ And setting them in the midst, they began to inquire, "By what authority or in what name have you done this?"

⁸ Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, ⁹ if we are on trial today about a good work done to a cripple, as to how this man has been cured, ¹⁰ be it known to all of you and to all the people of Israel that in the name of Jesus Christ of Nazareth, whom you crucified, whom God has raised from the dead, even in

¹¹ Mt 27, 20; Mk 15, 11; Lk 23, 18; Jn 18, 40.—¹² Gt 18, 15.—¹³ Gt 12, 3.

¹¹, 11: Solomon's: the colonnade running along the eastern side of the temple.

¹², 12: Holiness: the Clementine Vulgate reads "ability."

¹³, 13: Son: the Greek word may mean either "son" or "servant"; "servant" is probably intended here because of the reference in v 18 to the "suffering servant" of Is 53, i.e., the Messiah.

¹⁴, 14: Faith in Christ (in the name of Christ) is the true explanation of the miracle.

¹⁵, 15: All the prophets: the prophets as a group. The suffering is most fully described in Ps 22 (22) and in Is 53.

¹⁶, 16: In order that, etc.: in Greek, "in order that times of refreshment may come from the presence of the Lord and he may send the Christ appointed beforehand for you, Jesus." The times of refreshment are the same as the times of the restoration in the next verse. Cf 2 Pt 3, 11-13.

¹⁷, 17: As he raised up me, or "like me": both Christ and Moses were mediators between God and man; on the superiority of Christ to Moses as mediator see Heb 3, 1-6. Some Vulgate MSS read: "brethren, you shall hear him as you hear me."

¹⁸, 18: Son; cf note on Acts 3, 13.

¹⁹, 19: The officer: a priest, next in dignity to the high priest, who had general charge of the temple. Most of the priests were Sadducees, one of whose doctrines was a denial of the resurrection of the dead.

²⁰, 20: Annas, though deposed by the Romans in favor of his son-in-law Caiaphas, was still head of the high-priestly family and was probably looked upon by the Jews as the true high priest since, according to the Law, the office was held for life.

this name does he stand here before you, sound. ¹¹ This is ¹² The stone that was rejected by you, the builders, which has become the corner stone. ¹² Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved."

¹³ Now seeing the boldness of Peter and John, and finding that they were uneducated and ordinary* men, they began to marvel, and to recognize them as having been with Jesus. ¹⁴ And seeing the man who had been cured standing with them, they could say nothing in reply. ¹⁵ So they ordered them to withdraw from the council chamber; and they conferred together, ¹⁶ saying, "What shall we do with these men? For that indeed an evident miracle has been done by them is manifest to all the inhabitants of Jerusalem, and we cannot deny it. ¹⁷ But lest it spread further among the people, let us warn them to speak no more about this name to any man." ¹⁸ And summoning them, they charged them not to speak or to teach at all in the name of Jesus.

¹⁹ But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you rather than to God, decide for yourselves. ²⁰ For we cannot but speak of what we have seen and heard." ²¹ But they, after threatening them, let them go, not finding any way of punishing them, because of the people; for all were glorifying* what had come to pass. ²² For the man upon whom this miraculous cure had been done was more than forty years old.

Thanksgiving. ²³ Now after their dismissal, they came to their companions and reported all that the chief priests and the elders had said to them. ²⁴ But they, when they heard it, lifted up their voice with one accord to God and said, "Lord,

¹ Ps 117 (118), 22; Is 28, 16; Mt 21, 42; Mk 12, 10; Lk 20, 17; Rom 9, 33; 1 Pt 2, 7.—² Ps 2, 1.

¹³, 13: Uneducated and ordinary: not trained in the rabbinical traditions, and having no authority to teach.

¹⁴, 14: Glorifying, etc.: in Greek, "glorifying God on account of what had come to pass." In Latin, literally, "glorifying what had been done in that which had come to pass."

²³, 23: In common: as in Acts 2, 44, while they still held private property, all were ready to use it for those in want, and the more fervent went to the extent of selling their possessions in whole or in part and turning over the proceeds to a fund for the poor. That this latter practice was not obligatory or general, even in Jerusalem, is clear from the special mention of Barnabas in v 36, and from Acts 5, 4, where Ananias is reminded that he need not have sold his land, and that, if he did, he need not have given the money to the Apostles.

it is thou who didst make heaven and earth and the sea and all that is in them, ²⁵ who didst say by the Holy Spirit through the mouth of our father David, thy servant, "Why did the Gentiles rage and the peoples plan vain things? ²⁶ The kings of the earth stood up, and the rulers assembled together against the Lord and against his Christ. ²⁷ For of a truth there assembled together in this city against thy holy servant Jesus, whom thou hast anointed, Herod and Pontius Pilate with the Gentiles and the peoples of Israel, ²⁸ to do what thy hand and thy counsel decreed to be done. ²⁹ And now, Lord, take note of their threats, and grant to thy servants to speak thy word with all boldness, ³⁰ while thou stretchest forth thy hand to cures and signs and wonders to be wrought by the name of thy holy servant Jesus."

³¹ And when they had prayed, the place where they had assembled was shaken, and they were all filled with the Holy Spirit, and spoke the word of God with boldness.

Manner of Life of Christians. ³² Now the multitude of the believers were of one heart and one soul, and not one of them said that anything he possessed was his own, but they had all things in common.* ³³ And with great power the apostles gave testimony to the resurrection of Jesus Christ our Lord; and great grace was in them all. ³⁴ Nor was there anyone among them in want. For those who owned lands or houses would sell them and bring the price of what they sold ³⁵ and lay it at the feet of the apostles, and distribution was made to each, according as any one had need. ³⁶ Now Joseph, who by the apostles was surnamed Barnabas (which is translated Son of Consolation), a Levite and a native of Cyprus, ³⁷ sold the field that he had, and brought the price and laid it at the feet of the apostles.

CHAPTER 5.

Ananias and Sapphira. ¹ A man named Ananias, with Sapphira his wife, sold a piece of land ² and by fraud kept back part of the price of the land, with the connivance of his wife, and bringing a part only, laid it at the feet of the apostles. ³ But Peter said, "Ananias, why has Satan tempted thy heart, that thou shouldst lie

to the Holy Spirit and by fraud keep back part of the price of the land? ⁴ While it yet remained, did it not remain thine; and after it was sold, was not the money at thy disposal? Why hast thou conceived this thing in thy heart? Thou has not lied to men, but to God." ⁵ And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard of it. ⁶ And the young men got up and removed him* and, carrying him out, buried him.

⁷ About three hours later his wife, not knowing what had happened, came in. ⁸ And Peter said to her, "Tell me, did you sell the land for so much?" And she said, "Yes, for so much." ⁹ And Peter said to her, "Why have you agreed to tempt the Spirit of the Lord? Behold the feet of those who have buried thy husband are at the door, and they will carry thee out." ¹⁰ And she fell down immediately at his feet and expired. And the young men, coming in, found her dead, and carrying her out they buried her beside her husband. ¹¹ And great fear came upon the whole church and upon all who heard of this.

Miracles. ¹² Now by the hands of the apostles many signs and wonders were done among the people. And with one accord they all would meet in Solomon's portico; ¹³ but of the rest,* no one dared to associate with them, yet the people made much of them. ¹⁴ And the multitude of men and women who believed in the Lord increased still more, ¹⁵ so that they carried the sick into the streets and laid them on beds and pallets that, when Peter passed, his shadow at least might fall on some of them. ¹⁶ And there came also multitudes from the towns near Jerusalem, bringing the sick and those troubled with unclean spirits, and they were all cured.

Arrest of the Apostles. ¹⁷ But the high priest rose up, and all those who were with him (that is the party of the Sadducees), and being filled with jealousy ¹⁸ seized the apostles and put them in the public prison. ¹⁹ But during the night an angel of the Lord opened the doors of the prison and led them out, and said, ²⁰ "Go, stand and speak in the temple to the people all the words of this life." ²¹ And when they heard this, they went

into the temple about daybreak and began to teach.

But the chief priest and his party came and they called together the Sanhedrin and all the elders of the children of Israel, and sent to the prison to have them brought. ²² But when the officers came and, opening the prison,* did not find them there, they returned and reported, ²³ saying, "The prison indeed we found securely locked, and the guards standing before the doors, but on opening it we found no one inside." ²⁴ Now when the officer of the temple and the chief priests heard these words, they were much perplexed concerning them as to what might come of this. ²⁵ But someone came and told them, "Behold, the men whom you put in prison are standing in the temple and teaching the people." ²⁶ Then the captain went off with the officers and brought them without violence, for they feared the people lest they should be stoned.

²⁷ And having brought them, they set them before the Sanhedrin. And the high priest questioned them, ²⁸ saying, "We strictly charged you not to teach in this name, and behold, you have filled Jerusalem with your teaching, and want to bring this man's blood upon us."

²⁹ But Peter and the apostles answered and said, "We must obey God rather than men. ³⁰ The God of our fathers raised Jesus, whom you put to death, hanging him on a tree. ³¹ Him God exalted with his right hand to be Prince* and Savior, to grant repentance to Israel and forgiveness of sins. ³² And we are witnesses of these things, and so is the Holy Spirit, whom God has given to all who obey him."

³³ But they, when they heard this, were cut to the heart and wanted to slay them.

³⁴ But there stood up one in the Sanhedrin, a Pharisee named Gamaliel, a teacher of the Law respected by all the people, and he ordered that the men be put outside for a little while. ³⁵ And he said to them, "Men of Israel, take care what you are about to do to these men."

^{5, 6:} Removed him: the Greek reads, "wrapped him up."
^{5, 13:} The rest, the people: refer to the same persons, i.e., those not converted. They were afraid of the Jewish authorities.

^{5, 22:} And, opening, etc.: in Greek, "they did not find them in the prison and, returning, they reported, saying."
^{5, 31:} Prince: in Greek, "Author"; Christ is the Author or Founder of salvation.

³⁶ For some time ago there rose up Theodas, claiming to be somebody, and a number of men, about four hundred, joined him; but he was slain, and all his followers were dispersed and he was brought to nothing. ³⁷ After him rose up Judas the Galilean in the days of the census and drew some people after him; he too perished, and all his followers were scattered abroad. ³⁸ So now I say to you, keep away from these men and let them alone. For if this plan or work is of men, it will be overthrown; ³⁹ but if it is of God, you will not be able to overthrow it. Else perhaps you may find yourselves fighting even against God."

And they agreed with him, ⁴⁰ and, calling in the apostles and having them scourged, they charged them not to speak in the name of Jesus, and then let them go. ⁴¹ So they departed from the presence of the Sanhedrin, rejoicing that they had been counted worthy to suffer disgrace for the name of Jesus. ⁴² And they did not for a single day cease teaching and preaching in the temple and from house to house the good news of Jesus as the Christ.

CHAPTER 6.

The Deacons. ¹ Now in those days, as the number of the disciples was increasing, there arose a murmuring among the Hellenists* against the Hebrews that their widows were being neglected in the daily ministration. ² So the Twelve called together the multitude of the disciples and said, "It is not desirable that we should forsake the word of God and serve at tables. ³ Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, that we may put them in charge of this work. ⁴ But we will devote ourselves to prayer and to the ministry of the word." ⁵ And the plan met the approval of the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a proselyte from Antioch. ⁶ These they set before the apostles, and after they had prayed they laid their hands upon them. ⁷ And the word of the Lord continued

^{1, 6a 12, 1-4} 6a 15, 3.
^{6, 1:} Hellenists: Jews from outside Palestine who spoke Greek. The Latin uses one term for the Greek terms Hellenistae and Hellenes; the latter were Gentiles.
^{6, 10:} Who spoke: in Greek, "with which he spoke."

to spread, and the number of the disciples increased rapidly in Jerusalem; a large number also of the priests accepted the faith.

Stephen's Arrest. ⁸ Now Stephen, full of grace and power, was working great wonders and signs among the people. ⁹ But there arose some from the synagogue which is called that of the Freedmen, and of the Cyrenians and of the Alexandrians and of those from Cilicia and the province of Asia, disputing with Stephen. ¹⁰ And they were not able to withstand the wisdom and the Spirit who spoke.* ¹¹ Then they bribed men to say they had heard him speaking blasphemous words against Moses and against God.

¹² And they stirred up the people and the elders and the Scribes, and, running together, they seized him and brought him to the Sanhedrin. ¹³ And they brought forward false witnesses to say, "This man never ceases speaking words against the Holy Place and the Law; ¹⁴ for we have heard him say that this Jesus of Nazareth will destroy this place and will change the traditions which Moses handed down to us." ¹⁵ Then all who sat in the Sanhedrin, gazing upon him, saw his face as though it were the face of an angel.

CHAPTER 7.

Stephen's Discourse: the Patriarchs.

¹ And the high priest said, "Are these things so?"

² Then he said, "Brethren and fathers, hear. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he settled in Haran, ³ and said to him, 'Go forth from thy country and from thy kindred, and come into the land that I will show thee.' ⁴ Then he went forth from the land of the Chaldeans and settled in Haran. From there, after the death of his father, God removed him into this land where you now dwell. ⁵ And he gave him no property in it, not even a foot of land, but he promised 'to give it for a possession to him and to his offspring after him,' when as yet he had no son. ⁶ And God said, 'His offspring shall sojourn in a strange country, and they shall enslave and oppress them four hundred years. ⁷ And the nation to which they have been in bondage, I will judge, said God, and afterwards

they shall go forth and shall worship me in this place.⁸ And he gave him the covenant of circumcision, and so he begot Isaac and circumcised him on the eighth day; and Isaac begot Jacob, and Jacob the twelve patriarchs.

Joseph. ⁹ "Out of jealousy the patriarchs sold Joseph into Egypt, but God was with him¹⁰ and rescued him from all his tribulations,¹¹ and gave him favor and wisdom in the sight of Pharaoh king of Egypt, and he made him governor over Egypt and over all his household.¹² Now there came a famine over all Egypt and Canaan, and great tribulation, and our fathers found no food.¹³ But when Jacob heard that there was grain in Egypt, he sent our fathers there a first time,¹⁴ and on their second visit Joseph was recognized by his brothers, and his family became known to Pharaoh.¹⁵ And Joseph sent for his father Jacob and all his kindred, seventy-five souls in all.¹⁶ And Jacob went down to Egypt, and he and our fathers died¹⁷ and were taken to Sichem and laid in the tomb which Abraham bought for a sum of silver from the sons of Hemor, the son of Sichem."

Moses. ¹⁷ "Now when the time of the promise drew near that God had made to Abraham,¹⁸ the people increased and multiplied in Egypt¹⁹ till another king arose in Egypt who knew nothing of Joseph.²⁰ He dealt craftily with our race and oppressed our fathers by forcing them to expose their infants so that they might not live.²¹ At this time Moses was born, and he was acceptable to God; he was nourished three months in his father's house,²² and when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son.²³ And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and in his deeds.²⁴ And when he was forty years old, it occurred to him to visit his brethren, the children of Israel.²⁵ And when he had seen one of them being imposed upon, he defended him and, striking down the Egyptian, he avenged him who was being ill-treated.²⁶ Now, he thought that the brethren understood that by his hand God was giving them deliverance; but they did not understand.²⁷ The next day he came across them fighting and he tried to reconcile them in peace, say-

ing, 'Men, you are brethren; why do you injure each other?'²⁸ But the man who was wronging his neighbor thrust him aside, saying, 'Who has appointed thee ruler and judge over us?'²⁹ Dost thou mean to kill me as thou didst the Egyptian yesterday?"³⁰ At those words Moses fled, and lived for a time in the land of Madian, where he begot two sons.

³¹ "When forty years had passed, there appeared to him in the desert of Mount Sinai an angel in a flame of fire in a bush.³² But when Moses saw it, he marvelled at the sight; but as he drew near to look, there came the voice of the Lord, saying, 'I am the God of thy fathers, the God of Abraham, the God of Isaac and the God of Jacob.' And Moses trembled and did not dare to look.³³ Then the Lord said to him, 'Remove the sandals from thy feet, for the place where thou art standing is holy ground.³⁴ I have seen all the oppression of my people in Egypt, and I have heard their groaning, and I have come down to deliver them. And now come, I will send thee to Egypt.'

³⁵ "This Moses whom they disowned, saying, 'Who has made thee ruler and judge?'—him God sent to be ruler and redeemer, with the help of the angel who appeared to him in the bush.³⁶ This is he who led them out, working wonders and signs in the land of Egypt and in the Red Sea and in the desert, forty years.³⁷ This is the Moses who said to the children of Israel, 'God will raise up to you a prophet from among your brethren, as he raised up me; to him shall you hearken.'³⁸ This is he who was in the assembly in the wilderness with the angel who spoke to him on Mount Sinai, and with our fathers, and he received the words of life to give to us.³⁹ But our fathers would not obey him, but thrust him aside and in their hearts turned back to Egypt,⁴⁰ saying to Aaron, 'Make us gods to go before us. As for this Moses who brought us out of the land of Egypt, we do not know what has become of him.'⁴¹ And they made a calf in those days and of-

¹ Gn 12, 10; 26, 2-4; 28, 21-26; 32, 32; 35, 22.—a. Gn 37, 28.—b. Gn 41, 37.—c. Gn 42, 2.—d. Gn 45, 3.—e. Gn 46, 5; 49, 32.—f. Gn 23, 16; 50, 13; Jos 24, 32.—g. Ex 1, 7.—h. Ex 2, 2; Heb 11, 23.—i. Ex 2, 12.—j. Ex 2, 13.—k. Ex 3, 2.—l. Ex 7, 14; 16, 1.—m. Dt 18, 15.—n. Ex 19, 3.—o. Ex 32, 1.
⁷ 18: Son of Sichem: in Greek, "in Sichem."
⁷ 37: As he raised up me: or, "like me." Some Vulgate codices read: "... your own brethren: him shall you hear as you hear me."

fered sacrifice to the idol and rejoiced in the works of their own hands.⁴² But God turned and gave them up to serve the host of heaven, even as it is written in the book of the Prophets: 'Did you offer victims and sacrifices to me for forty years in the desert, O house of Israel? Why, you took up with you the tabernacle of Moloch and the star of your god Rempham, images that you made to worship. And I will carry you away beyond Babylon.'

The Temple. ⁴⁴ "Our fathers had in the desert the tent of the testimony, as God arranged when he told Moses to make it according to the model that he had seen.⁴⁵ This tent also our fathers inherited, and they brought it here with them when under Josue they took possession of the territory of the Gentiles that God drove out before our fathers; and it remained down to the time of David.⁴⁶ He found favor before God and asked that he might find a dwelling place for the God of Jacob.⁴⁷ But Solomon built him a house.⁴⁸ Yet not in houses made by hands does the Most High dwell, even as the prophet says, 'The heaven is my throne, and the earth a footstool for my feet. What house will you build me, says the Lord, or what shall be the place of my resting?'⁴⁹ Did not my hand make all this?

Conclusion. ⁵¹ "Stiff-necked and uncircumcised in heart and ear, you always oppose the Holy Spirit; as your fathers did, so you do also.⁵² Which of the prophets have not your fathers persecuted? And they killed those who foretold the coming of the Just One, of whom you have now been the betrayers and murderers,⁵³ you who received the Law as an ordinance of angels and did not keep it."

Stephen's Martyrdom. ⁵⁴ Now as they heard these things, they were cut to the heart and gnashed their teeth at him.

¹ Am 5, 25.—a. Ex 25, 40.—b. Jos 3, 14; Heb 8, 9.—c. 1 Kgs 18, 15; Ps 131 (132), 5.—d. 3 Kgs 6, 1; 1 Par 17, 12.—e. Acts 17, 24.—f. Is 66, 1.

⁷ 44: The preceding part refutes the charge of having spoken against Moses; Stephen now takes up the charge of having spoken against the temple.

⁷ 49: He fell asleep: he died.

⁸ 5: Philip: one of the seven deacons named in Acts 6, 5.

⁸ 7: Unclean spirits, etc.: in both Latin and Greek the possessed persons are the subject of the verb "went out." The literal translation of the Greek is, "For many of those having unclean spirits, crying with a loud voice, went out."

⁸ 12: As he preached: in Greek, "preaching of the kingdom of God and of the name of Jesus Christ."

⁵⁵ But he, being full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God;⁵⁶ and he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God."⁵⁷ But they cried out with a loud voice and stopped their ears and rushed upon him all together.⁵⁸ And they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul.⁵⁹ And while they were stoning Stephen he prayed and said, "Lord Jesus, receive my spirit."⁶⁰ And falling on his knees, he cried out with a loud voice, saying, "Lord, do not lay this sin against them." And with these words he fell asleep.* And Saul approved of his death.

CHAPTER 8.

Persecution. ¹ Now there broke out on that day a great persecution against the Church in Jerusalem, and all except the apostles were scattered abroad throughout the land of Judea and Samaria.² And devout men took care of Stephen's burial and made great lamentation over him.³ But Saul was harassing the Church; entering house after house, and dragging out men and women, he committed them to prison.

2. The Church in Judea and Samaria

Samaria. ⁴ Now those who were scattered abroad went about preaching the word.⁵ And Philip* went down to the city of Samaria and preached the Christ to them.⁶ And the crowds with one accord gave heed to what was said by Philip, listening to him and seeing the miracles that he worked.⁷ For unclean spirits,* crying with a loud voice, went out of many possessed persons, and many paralytics and cripples were cured.⁸ So there was great joy in that city.

⁹ Now a man named Simon had previously been practising sorcery in that city and astounding the people of Samaria, claiming to be someone great;¹⁰ and all from least to greatest listened to him, saying, "This man is the power of God, which is called great."¹¹ And they gave heed to him because for a long time he had bewitched them with his sorceries.¹² But when they believed Philip as he preached* the kingdom of God and the name of Jesus Christ, they were baptized,

both men and women.¹³ And Simon also himself believed, and after his baptism attached himself to Philip; and at sight of the signs and exceedingly great miracles being wrought, he was amazed.

¹⁴ Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John.¹⁵ On their arrival they prayed for them, that they might receive the Holy Spirit;¹⁶ for as yet he had not come upon any of them, but they had only been baptized in the name of the Lord Jesus.¹⁷ Then they laid their hands on them and they received the Holy Spirit.¹⁸ But when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands he offered them money,¹⁹ saying, "Give me also this power, so that anyone on whom I lay my hands may receive the Holy Spirit."

But Peter said to him,²⁰ "Thy money go to destruction with thee,* because thou hast thought that the gift of God could be purchased with money.²¹ Thou hast no part or lot in this matter; for thy heart is not right before God.²² Repent therefore of this wickedness of thine and pray to God, that perhaps this thought of thy heart may be forgiven thee;²³ for I see thou art in the gall of bitterness and in the bond of iniquity."²⁴ But Simon answered, "Do you pray for me to the Lord, that nothing of what you have said may happen to me."

²⁵ So they, after bearing witness and preaching the gospel of the Lord, returned to Jerusalem, and preached the gospel to many Samaritan villages.

An Ethiopian. ²⁶ But an angel of the Lord spoke to Philip, saying, "Arise and go south to the road that goes down from Jerusalem to Gaza." (This road is desert.)²⁷ And he arose and went. And behold, an Ethiopian, a eunuch, a minister of queen Candace of Ethiopia,* who was in charge of all her treasures, had come to Jerusalem to worship²⁸ and was returning, sitting in his carriage and reading the prophet Isaiah.²⁹ And the Spirit said to Philip, "Go near and keep close to this carriage."³⁰ And Philip, running up, heard him reading the prophet Isaiah, and he said, "Dost thou then understand what thou art reading?"³¹ But he said, "Why, how can I, unless someone shows

me?" And he asked Philip to get up and sit with him.

³² Now the passage of Scripture which he was reading was this: *"He was led like a sheep to slaughter; and just as a lamb dumb before its shearer, so did he not open his mouth."*³³ In humiliation his judgment was denied him; who shall declare his generation? for his life is taken from the earth.³⁴ And the eunuch answered Philip and said, "I pray thee, of whom is the prophet saying this? Of himself or of someone else?"

³⁵ Then Philip opened his mouth and, beginning from this Scripture, preached Jesus to him.³⁶ And as they went along the road, they came to some water; and the eunuch said, "See, here is water; what is there to prevent my being baptized?"³⁷ [*And Philip said, "If thou dost believe with all thy heart, thou mayest." And he answered, and said, "I believe Jesus Christ to be the Son of God."]³⁸ And he ordered the carriage to stop; and both Philip and the eunuch went down into the water, and he baptized him.³⁹ But when they came up out of the water, the Spirit of the Lord took Philip away, and the eunuch saw him no more, but he went on his way rejoicing.⁴⁰ But Philip was found* in Azotus, and passing through he preached the gospel to all the cities till he came to Caesarea.

CHAPTER 9.

The Vision of Saul. ¹ But Saul,* still breathing threats of slaughter against the disciples of the Lord, went to the high priest² and asked him for letters to the synagogues at Damascus, that if he found any men or women belonging to this Way,* he might bring them in bonds to Jerusalem.³ And as he went on his journey, it came to pass that he drew

* 1s 53, 7.—Gal 1, 13.—Aeth 22, 6; 1 Cor 15, 8; 2 Cor 12, 2.

8, 15: Holy Spirit: they had received the Holy Spirit in Baptism, but not in the fullness with which He is imparted in Confirmation. Being only a deacon, Philip could not administer Confirmation.

8, 20f: Peter shows his horror of the sin in order to lead Simon to repentance.

8, 26: Is desert: i.e., an uncultivated region, "the desert route." The words in parentheses may also have been spoken by the angel.

8, 27: This description leaves us in doubt as to whether he was a Gentile or a Jew.

8, 37: Omitted in the best Greek and Vulgate MSS, and by other authorities.

8, 40: Was found: or, "found himself."

9, 2: This Way: in Greek, "the Way," used for Christianity.

near to Damascus, when suddenly a light from heaven shone round about him;⁴ and falling to the ground, he heard a voice saying to him, "Saul, Saul, why dost thou persecute me?"⁵ And he said, "Who art thou, Lord?" And he said, "I am Jesus, whom thou art persecuting. [It is hard for thee to kick against the goad."⁶ And he, trembling and amazed, said, "Lord, what wilt thou have me do?" And the Lord said to him, "Arise and go into the city, and it will be told thee what thou must do."⁷ Now the men who journeyed with him stood speechless, hearing indeed the voice, but seeing no one.⁸ And Saul arose from the ground, but when his eyes were opened, he could see nothing. And leading him by the hand, they brought him into Damascus.⁹ And for three days he could not see, and he neither ate nor drank.

Saul's Baptism. ¹⁰ Now there was in Damascus a certain disciple named Ananias, and the Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord."¹¹ And the Lord said to him, "Arise and go to the street called Straight and ask at the house of Judas for a man of Tarsus named Saul. For behold, he is praying."¹² (*And he saw a man named Ananias come in and lay his hands upon him that he might recover his sight.)¹³ But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to thy saints* in Jerusalem.¹⁴ And here too he has authority from the high priests to arrest all who invoke thy name."¹⁵ But the Lord said to him, "Go, for this man is a chosen vessel to me, to carry my name among nations and kings and the children of Israel.¹⁶ For I will show him how much he must suffer for my name."

¹⁷ So Ananias departed and entered the house, and laying his hands upon him, he said, "Brother Saul, the Lord has sent me—Jesus, who appeared to thee on thy journey—that thou mayest recover thy sight and be filled with the Holy Spirit."¹⁸ And straightway there fell from his eyes something like scales, and he recovered

12 Cor 11, 32.

9, 5f: It is hard . . . said to him: these words are not in the Greek nor in the best Latin MSS. The addition doubtless comes in part from Acts 22, 10 and 26, 14.

9, 12: This parenthesis describes a vision which St. Paul had while our Lord was speaking to Ananias.

9, 13: Saints: those separated from other men and united to Christ. They are sanctified by the presence in Him of the Holy Spirit.

ered his sight, and arose, and was baptized.¹⁹ And after taking some food, he regained his strength.

Saul's Zeal. Now for some days he joined the disciples in Damascus,²⁰ and straightway in the synagogues he began to preach that Jesus is the Son of God.²¹ And all who heard him were amazed and said, "Is not this he who used to make havoc in Jerusalem of those who called upon this name, and who has come here for the purpose of taking them in bonds to the chief priests?"

²² But Saul grew all the stronger and confounded the Jews who were living in Damascus, proving that this is the Christ.

²³ But as time passed on the Jews made a plot to kill him.²⁴ But their plot became known to Saul.²⁵ They were even guarding the gates both day and night in order to kill him; but his disciples took him by night and let him down over the wall, lowering him in a basket.

²⁶ Now on his arrival at Jerusalem he tried to join the disciples, and they were all afraid of him, not believing that he was a disciple.²⁷ But Barnabas took him and brought him to the apostles, and he told them how on his journey he had seen the Lord, that the Lord had spoken to him, and how in Damascus he had acted boldly in the name of Jesus.²⁸ And he moved freely among them in Jerusalem, acting boldly in the name of the Lord;²⁹ he also spoke and disputed with the Hellenists; but they sought to kill him.³⁰ When the brethren got to know this, they took him down to Caesarea and sent him away to Tarsus.

Peter Visits the Churches. ³¹ Now throughout all Judea and Galilee and Samaria the Church was in peace and was being built up, walking in fear of the Lord, and it was filled with the consolation of the Holy Spirit.³² And it came to pass that Peter, while visiting all the saints, came to those living at Lydda.³³ And he found there a certain man named Aeneas who had kept his bed eight years, being a paralytic.³⁴ And Peter said to him, "Aeneas, Jesus Christ heals thee; get up and make thy bed." And straightway he got up.³⁵ And all who lived at Lydda and in Sharon saw him, and they turned to the Lord.

³⁶ Now at Joppa there was a certain disciple named Tabitha (which is trans-

lated Dorcas*); this woman had devoted herself to good works and acts of charity.³⁷ But it happened that at this time she fell ill and died; and they washed her, and laid her in an upper room.³⁸ And as Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him with the request, "Come on to us without delay."³⁹ And Peter arose and went with them, and on his arrival they took him to the upper room. And all the widows stood about him weeping and showing him the tunics and cloaks which Dorcas used to make for them.⁴⁰ But Peter, putting them all out, knelt down and prayed; and turning to the body, he said, "Tabitha, arise." And she opened her eyes and, seeing Peter, she sat up.⁴¹ Then Peter gave her his hand and raised her up; and calling the saints and the widows, he gave her back to them alive.⁴² And it became known all over Joppa, and many believed in the Lord.⁴³ And it came to pass that he stayed some time in Joppa at the house of one Simon, a tanner.

3. Spread of the Church to the Gentiles

CHAPTER 10.

Cornelius: the Visions. ¹ Now there was in Caesarea a man named Cornelius, a centurion of the cohort called Italian; ² he was devout and God-fearing,* as was all his household, giving much alms to the people and praying to God continually. ³ About the ninth hour of the day he saw distinctly in a vision an angel of God come in to him and say to him, "Cornelius." ⁴ And he, gazing at him in terror, said, "What is it, Lord?" And he said to him, "Thy prayers and thy alms have gone up* and been remembered in the sight of God. ⁵ And now send men to Joppa and fetch one Simon, surnamed Peter; ⁶ he is lodging with Simon, a tanner who has a house by the seaside." ⁷ When the angel who was speaking to him had departed, he called two of his servants, and a God-fearing soldier from among his personal attendants, ⁸ and after telling them the whole story sent them to Joppa.

⁹ Now the next day, while they were still on their journey and were just drawing near to the city, Peter went up to the roof to pray, about the sixth hour; ¹⁰ but he got very hungry, and wanted

something to eat. But while they were getting it ready, he fell into an ecstasy, ¹¹ and saw heaven standing open and a certain vessel coming down like a great sheet, let down by the four corners from heaven to the earth; ¹² and in it were all the four-footed beasts and creeping things of the earth, and birds of the air. ¹³ And there came a voice to him, "Arise, Peter, kill and eat." ¹⁴ But Peter said, "Far be it from me, Lord, for never did I eat anything common or unclean." ¹⁵ And there came a voice a second time to him, "What God has cleansed, do not thou call common." ¹⁶ Now this happened three times, and straightway the vessel was taken up into heaven.

¹⁷ Now while Peter was still wondering as to what the vision he had had might mean, behold, the men sent by Cornelius stood at the door, inquiring for Simon's house; ¹⁸ and they called out to ask whether Simon, surnamed Peter, was staying there. ¹⁹ But while Peter was pondering over the vision, the Spirit said to him, "Behold, three men are looking for thee. ²⁰ Arise, therefore, go down and depart with them without any hesitation, for I have sent them." ²¹ So Peter went down to the men and said, "Behold, I am the man you are asking for; what is the reason for your coming?" ²² And they said, "Cornelius, a centurion, a just and God-fearing man, to whom the whole nation of the Jews bears witness, has been directed by a holy angel to fetch thee to his house and to hear words from thee." ²³ So he invited them in and entertained them.

Peter Meets Cornelius. ²⁴ And the next day he arose and started off with them, and certain of the brethren from Joppa accompanied him. The following day he reached Caesarea. Now Cornelius was waiting for them, having invited in his relatives and his intimate friends. ²⁵ And as Peter entered, Cornelius met him and, falling at his feet, made obeisance to him. ²⁶ But Peter raised him up, saying, "Get up, I myself also am a man." ²⁷ And

9, 38: Dorcas: means "gazelle."
10, 2: God-fearing: worshipping the true God of the Jews, but without adopting the full burden of the Mosaic Law.
10, 4: Gone up: . . . God: gone up to please God, like the smoke of the sacrifice, which was called a "memorial" (Lv 2, 9).
10, 6: "He will tell thee what to do" is added in the Clementine Vulgate.
10, 15: The distinction made by the Mosaic Law between clean and unclean food is no longer to hold good.

as he talked with him, he went in and found many assembled, ²⁸ and he said to them, "You know it is not permissible for a Jew to associate with a foreigner or to visit him; but God has shown me that I should not call any man common or unclean; ²⁹ therefore I came without hesitation when I was sent for. I ask, therefore, why you have sent for me."

³⁰ And Cornelius said, "Three days ago,* at this very hour, I was praying in my house at the ninth hour, and behold, a man stood before me in shining garments, and said, ³¹ 'Cornelius, thy prayer has been heard and thy alms have been remembered in the sight of God. ³² Send therefore to Joppa and call Simon, surnamed Peter; he is lodging in the house of Simon, a tanner, by the sea.' ³³ Immediately therefore I sent to thee, and thou hast very kindly come. Now, therefore, we are all present in thy sight* to hear whatever has been commanded thee by the Lord."

Peter's Discourse. ³⁴ But Peter began, and said, "Now I really understand* that God is not a respecter of persons, ³⁵ but in every nation he who fears him and does what is right is acceptable to him. ³⁶ He sent his word to the children of Israel, preaching peace through Jesus Christ (who is Lord of all). ³⁷ You know what took place throughout Judea: *for he began in Galilee after the baptism preached by John: ³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power, and he went about doing good and healing all who were in the power of the devil; for God was with him. ³⁹ And we are witnesses of all that he did in the country of the Jews and in Jerusalem; and yet they killed him, hanging him on a tree. ⁴⁰ But God raised him on the third day and caused him to be plainly seen, ⁴¹ not by all the people, but by witnesses designated beforehand by God, that is, by us, who ate and drank with him after he had risen from the dead. ⁴² And he charged us to preach to the people and to testify that he it is who has been appointed by God to be judge of the living and of the dead.

9, 38: 10, 17; 2 Par 10, 7; Jb 34, 19; Wis 6, 8; Sir 35, 12; Rom 2, 11; Gal 2, 8; Eph 6, 9; Col 3, 25; 1 Pt 1, 17; 1 Lk 4, 14.—Jer 31, 34; Mt 7, 18.
10, 30: Three days ago: literally, "this is now the fourth day."
10, 33: In thy sight: in Greek, "in the sight of God."
10, 40: In tongues: as on Pentecost in chapter 2.

⁴³ To him* all the prophets bear witness, that through his name all who believe in him may receive forgiveness of sins."

The Baptism. ⁴⁴ While Peter was still speaking these words, the Holy Spirit came upon all who were listening to his message. ⁴⁵ And the faithful of the circumcision, who had come with Peter, were amazed, because on the Gentiles also the grace of the Holy Spirit had been poured forth; ⁴⁶ for they heard them speaking in tongues* and magnifying God. ⁴⁷ Then Peter answered, "Can anyone refuse the water to baptize these, seeing that they have received the Holy Spirit just as we did?" ⁴⁸ And he ordered them to be baptized in the name of Jesus Christ. Then they besought him to stay on there a few days.

CHAPTER 11.

Explanation at Jerusalem. ¹ Now the apostles and the brethren all over Judea heard that the Gentiles also had received the word of God. ² But when Peter went up to Jerusalem, they of the circumcision found fault with him, ³ saying, "Why didst thou visit men uncircumcized and eat with them?"

⁴ Then Peter began to explain the matter to them in order, saying, ⁵ "I was praying in the city of Joppa and while in ecstasy I had a vision, a certain vessel coming down something like a great sheet, let down from heaven by its four corners, and it came right down to me. ⁶ And gazing upon it, I began to observe, and I saw the four-footed creatures of the earth, and the wild beasts and the creeping things, and the birds of the air. ⁷ And I also heard a voice saying to me, 'Arise, Peter, kill and eat.' ⁸ And I said, 'By no means, Lord, for nothing common or unclean has ever entered my mouth.' ⁹ But the voice answered a second time, 'What God has cleansed, do not thou call common.' ¹⁰ This happened three times, and then it was all drawn up back into heaven. ¹¹ And behold, immediately three men came to the house where I was, having been sent from Caesarea to me; ¹² and the Spirit bade me not to hesitate to go with them. And these six brethren also went with me, and we entered the man's house. ¹³ And he told us how he had seen the angel in his house stand and say to him, 'Send

to Joppa and fetch Simon, surnamed Peter; ¹⁴ he will speak to thee words by which thou shalt be saved, thou and all thy household." ¹⁵ But when I began to speak, the Holy Spirit fell upon them, just as it did upon us at the beginning. ¹⁶ And I remembered the word of the Lord, how he had said, "John indeed baptized with water, but you shall be baptized with the Holy Spirit." ¹⁷ Therefore, if God gave to them the same grace as he gave to us who believed in the Lord Jesus Christ, who was I that I should be able to interfere with God?" ¹⁸ On hearing this they held their peace, and glorified God, saying, "Therefore to the Gentiles also God has given repentance unto life."

The Converts at Antioch. ¹⁹ Now those who had been dispersed by the persecution that had broken out over Stephen, went all the way to Phoenicia and Cyprus and Antioch, speaking the word to none except to Jews only. ²⁰ But some of them were Cyprians and Cyrenians, who on reaching Antioch began to speak to the Greeks* also, preaching the Lord Jesus. ²¹ And the hand of the Lord was with them, and a great number believed and turned to the Lord. ²² And news concerning them came to the ears of the church in Jerusalem, and they sent Barnabas as far as Antioch. ²³ Now when he came and saw the grace of God, he rejoiced and exhorted them all to continue in the Lord with steadfast heart; ²⁴ for he was a good man and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. ²⁵ And he went forth to Tarsus to look for Saul, and on finding him he brought him to Antioch. ²⁶ And for a whole year they took part in the meetings of the church and taught a great multitude. And it was in Antioch that the disciples were first called "Christians."

²⁷ Now in those days some prophets from Jerusalem came down to Antioch, and one of them named Agabus got up and revealed through the Spirit that there would be a great famine all over the world. The famine occurred in the reign of Claudius.* ²⁹ So the disciples, each according to his means, determined to send relief to the brethren dwelling in Judea. ³⁰ And this they did, sending it to

the presbyters* by the hands of Barnabas and Saul.

Conclusion: Persecution of the Church by Herod Agrippa

CHAPTER 12.

Peter in Prison. ¹ Now at this time* Herod the king set hands on certain members of the Church to persecute them. ² He killed James the brother of John with the sword, ³ and seeing that it pleased the Jews, he proceeded to arrest Peter also, during the days of the Unleavened Bread.* ⁴ After arresting him he cast him into prison, committing the custody of him to four guards of soldiers, four in each guard, intending to bring him forth to the people after the Passover. ⁵ So Peter was being kept in the prison; but prayer was being made to God for him by the Church without ceasing.

His Deliverance. ⁶ Now when Herod was about to bring him forth, that same night Peter was sleeping between two soldiers, bound with two chains, and outside the door sentries guarded the prison. ⁷ And behold, an angel of the Lord stood beside him, and a light shone in the room; and he struck Peter on the side and woke him, saying, "Get up quickly." The chains dropped from his hands. ⁸ And the angel said to him, "Gird thyself and put on thy sandals." And he did so; and he said to him, "Wrap thy cloak about thee and follow me."

⁹ And he followed him out, without knowing that what was being done by the angel was real, for he thought he was having a vision. ¹⁰ They passed through the first and second guard and came to the iron gate that leads into the city; and this opened to them of its own accord. And they went out, and passed on through one street, and straightway the angel left him. ¹¹ Then Peter

* Acts 1, 5; 19, 4; Mt 5, 11.

^{11, 20:} To the Greeks: having heard of the conversion of Cornelius and his household. Though many Greek MSS read "Hellenists" here, the context shows that Gentiles are meant, for the Jews referred to in v 19 were Hellenists, i.e., Jews living outside Palestine.

^{11, 28:} Claudius: Roman emperor 41-54 A. D.

^{11, 30:} Presbyters: literally, "elders." This is the term from which our "priest" is derived. But here and in the rest of Acts, and in many of the Epistles, it designates the priests who held office as rulers of the early Church. "Presbyter" also distinguishes these priests from the Jewish "elders."

^{12, 1:} At this time: in Greek, "about that time." Herod: Herod Agrippa I, who ruled over Judea from 41 A. D. till his death in 44 A. D.

^{12, 3:} Days of the Unleavened Bread: the seven days following the paschal supper.

came to himself, and he said, "Now I know for certain that the Lord has sent his angel and rescued me from the power of Herod and from all that the Jewish people were expecting."

¹² When he realized his situation, he went to the house of Mary, the mother of John who was surnamed Mark, where many had gathered together and were praying. ¹³ When he knocked at the outer door, a maid named Rhoda came to answer it. ¹⁴ And as soon as she recognized Peter's voice, in her joy she did not open the gate, but ran in and announced that Peter was standing before the gate. ¹⁵ But they said to her, "Thou art mad." But she insisted that it was so. Then they said, "It is his angel." ¹⁶ But Peter continued knocking; and when they opened, they saw him and were amazed. ¹⁷ But he motioned to them with his hand to be quiet, and related how the Lord had brought him out of the prison. And he said, "Tell this to James* and to the brethren." And he departed, and went to another place.

Herod Punished. ¹⁸ Now when morning came, there was no little stir among the soldiers as to what had become of Peter. ¹⁹ When Herod had searched for him and had not found him, he examined the guards and ordered them to be put to death; then he went down from Judea to Caesarea and stayed there.

²⁰ Now he was very angry with the Tyrians and Sidonians; but they came to him in a body and, having won over Blastus, the king's chamberlain, they asked for peace, because their country depended on him for its food supply.

* Acts 11, 28.

^{12, 15:} Angel: guardian angel.

^{12, 17:} James: called "the brother of the Lord," i.e., one of his near relatives, and also "James the Less." Another place: undoubtedly outside Herod's jurisdiction.

^{13, 1:} Simon: or Simeon. Herod: Herod Agrippa, who beheaded John the Baptist and mocked our Lord during the Passion.

In the Greek, Barnabas, Simon and Lucius are grouped together; Manahen and Saul are in a second group. The former are perhaps the prophets, the latter the teachers.

^{13, 2:} Ministering: in some form of public worship, probably the Mass. From the Greek word used here comes our "liturgy."

^{13, 3:} Laid their hands upon them: consecrating them as bishops, or (more probably) giving them merely a special blessing for the new work.

^{13, 5:} John: St. Mark.

^{13, 6:} Bar-Jesus: a patronymic, "Bar" meaning "son of" as in Barnabas. "Jesus" is another form of "Josue." His proper name was "Elymas," meaning "sorcerer" or "magician." Cf v 8.

^{13, 9:} Saul: a Jewish name. He may have adopted the Roman name "Paul" either at this time or earlier, for use among the Gentiles.

²¹ So a day was fixed and on it Herod, arrayed in kingly apparel, sat in the judgment-seat and began to address them. ²² And the people shouted, "It is the voice of a god, and not of a man." ²³ But immediately an angel of the Lord struck him down, because he had not given the honor to God; and he was eaten by worms, and died.

²⁴ But the word of the Lord continued to grow and spread. ²⁵ Now Barnabas and Saul, when they had fulfilled their mission,* returned from Jerusalem, taking with them John, who was surnamed Mark.

II: THE CHURCH IN ASIA MINOR AND EUROPE THE MISSIONARY JOURNEYS OF ST. PAUL

1. First Missionary Journey

CHAPTER 13.

Antioch. ¹ Now in the church at Antioch there were prophets and teachers, among whom were Barnabas and Simon,* called Niger, and Lucius of Cyrene, and Manahen the foster-brother of Herod the tetrarch, and Saul. ² And as they were ministering* to the Lord and fasting, the Holy Spirit said, "Set apart for me Saul and Barnabas unto the work to which I have called them." ³ Then having fasted and prayed and laid their hands upon them,* they let them go.

Cyprus. ⁴ So they, sent forth by the Holy Spirit, went to Seleucia and from there sailed to Cyprus. ⁵ On their arrival at Salamis they began to preach the word of God in the synagogues of the Jews; and they had also John* as assistant. ⁶ They went, passing through the whole island as far as Paphos, and there they came across a Jewish magician and false prophet named Bar-Jesus,* ⁷ who was attached to the proconsul Sergius Paulus, a man of discernment. He sent for Barnabas and Saul, and sought to hear the word of God; ⁸ but Elymas, the sorcerer (for so his name is translated), opposed them, trying to turn away the proconsul from the faith. ⁹ But Saul* (also called Paul), filled with the Holy Spirit, gazed at him ¹⁰ and said, "O full of all guile and of all deceit, son of the devil, enemy of all justice, wilt thou not cease to make crooked the straight ways of the Lord? ¹¹ And now, behold, the hand of the Lord is upon thee, and thou shalt be

blind, not seeing the sun for a time." And instantly there fell upon him a mist of darkness, and he groped about for someone to lead him by the hand.¹² Then the proconsul, seeing what had happened, believed^a and was astonished at the Lord's teaching.

Antioch in Pisidia. ¹³ Putting to sea from Paphos, Paul and his companions came to Perge in Pamphylia; but John left them and returned to Jerusalem.¹⁴ But they passed through Perge^b and reached the Pisidian Antioch; and entering the synagogue on the Sabbath, they sat down.¹⁵ After the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Brethren, if you have any word of exhortation for the people, speak."

Paul's Discourse. ¹⁶ Then Paul arose, and motioning with his hand for silence, said, "Israelites and you who fear God, hearken.¹⁷ The God of the people of Israel^c chose our fathers and exalted the people when they were sojourners in the land of Egypt, and with uplifted arm led them forth out of it.¹⁸ And^d for a period of forty years he bore with their ways^e in the desert, and after destroying seven nations in the land of Canaan, he divided their land among them by lot.²⁰ After about four hundred and fifty years, after that he gave them judges, until the time of Samuel the prophet.²¹ Then they demanded^f a king, and God gave them Saul, the son of Cis, a man of the tribe of Benjamin, for forty years.²² And removing him, he raised up David to be their king, and to him he bore witness and said, 'I have found David, the son of Jesse, a man after my heart, who will do all that I desire.'²³ From his offspring, God^g according to promise brought to Israel a Savior, Jesus;²⁴ John having first preached^h before his coming a baptism of repentance to all the people of Israel.²⁵ And when John was coming to the end of his career, he would say, 'I am not he whom you suppose me to be; but behold, there comes one after me, the sandals of whose feet I am not worthy to loose.'²⁶ Brethren, children of the race of Abraham, and all among you who fear God, to you the word of this salvation has been sent.²⁷ For the inhabitants of Jerusalem and its rulers, not knowing him and the

utterances of the prophets which are read every Sabbath, fulfilled them by sentencing him;²⁸ and though they found no ground for putting him to death,ⁱ they asked of Pilate permission to kill him.²⁹ And when they had carried out all that had been written concerning him, they took him down from the tree and laid him in a tomb.³⁰ But^j God raised him from the dead on the third day; and he was seen during many days by those^k who had come up with him from Galilee to Jerusalem; and they are now witnesses for him to the people.

³² So we now bring you the good news that the promise made to our fathers, God has fulfilled to our children, in raising up Jesus, as also it is written in the second Psalm, *'Thou art my son, this day have I begotten thee.'*³⁴ And to show that he has raised him up from the dead, never again to return to decay, he has said thus, *'I will give you the holy and sure promises of David.'*³⁵ Because he says also in another Psalm, *'Thou wilt not let thy Holy One undergo decay.'*

³⁶ For David, after he had in his own generation served God's purposes, fell asleepⁿ and was laid among his fathers and did undergo decay;³⁷ but he whom God raised to life did not undergo it.³⁸ Be it known therefore to you, brethren, that through him forgiveness of sins is proclaimed to you,³⁹ and in him everyone who believes is acquitted of all the things of which you could not be acquitted by the Law of Moses.⁴⁰ Beware, therefore, that what is said in the Prophets may not prove true of you,⁴¹ *'Behold, you despisers, then wonder and perish, because I work a work in your days, a work which you will not believe, if anyone relates it to you.'*

⁴² Now as they were going out, the people asked to have all this said to them

^a E¹ 1; 13; 21f.—^b Ex 16, 3.—^c Jn 14, 2.—^d Jn 3, 9.—^e 3 Kgs 6, 31; 9, 18; 10, 1.—^f 1 Kgs 16, 32; Ps 90 (89), 21.—^g 1 Pt 1, 1.—^h Mt 3, 1; Mk 1, 4; Lk 3, 3.—ⁱ Mt 3, 11; Mk 1, 7; Jn 1, 26.—^j Mt 27, 20, 23; Mk 15, 13; Lk 23, 21, 23; Jn 19, 15.—^k Mt 28; Mk 16; Lk 24; Jn 20.—^l Ps 2, 7.—^m 1 Pt 1, 5.—ⁿ Ps 135 (136), 10.—^o 3 Kgs 2, 10.—^p Mt 1, 5.

^{13, 12:} Believed: became a Christian in all likelihood. It is not probable that St. Luke would use the word "believed" of mere intellectual assent not followed by baptism; on the other hand, he speaks at times of those who believe and are certainly baptized, without mentioning the latter fact.

^{13, 14:} Passed through Perge: in Greek, "passed through from Perge."

^{13, 18:} Bore with their ways: the Greek may also give the meaning, "bore them like a nurse" or "fed them."

on the following Sabbath.⁴³ And after the synagogue had broken up, many of the Jews and the worshipping converts went away with Paul and Barnabas, and they talked with them and urged them to hold fast to the grace of God.⁴⁴ And the next Sabbath almost the whole city gathered to hear the word of the Lord.⁴⁵ But on seeing the crowds, the Jews were filled with jealousy and contradicted what was said by Paul, and blasphemed.⁴⁶ Then Paul and Barnabas spoke out plainly: "It was necessary that the word of God should be spoken to you first, but since you reject it and judge yourselves unworthy of eternal life, behold, we now turn to the Gentiles."⁴⁷ For so the Lord has commanded us, *'I have set thee for a light to the Gentiles, to be a means of salvation to the very ends of the earth.'*

⁴⁸ On hearing this the Gentiles were delighted, and glorified the word of the Lord, and all who were destined for eternal life believed.⁴⁹ And the word of the Lord spread throughout the whole country.⁵⁰ But the Jews incited the worshipping women of rank and the chief men of the city, and stirred up a persecution against Paul and Barnabas and drove them from their district.⁵¹ But they shook off^q the dust of their feet in protest against them and went to Iconium.⁵² And the disciples continued to be filled with joy and with the Holy Spirit.

CHAPTER 14.

Iconium. ¹ Now it came to pass at Iconium that they went in the same way into the synagogue of the Jews and so spoke that a great multitude of Jews and of Greeks believed.² But the unbelieving Jews stirred up and poisoned the minds of the Gentiles against the brethren.³ They stayed a long time, therefore, acting fearlessly in the Lord, who gave testimony to the word of his grace by permitting signs and wonders to be done by their hands.⁴ But the people of the city were divided, some siding with the Jews and some with the apostles.⁵ But when there was a movement on the part of the Gentiles and of the

¹ Jn 40, 6.—² Mt 10, 14; Mk 6, 11; Lk 9, 5.—³ Ps 145 (146), 5; Ap 14, 7.

^{14, 12:} Of the Jupiter, etc.: of the temple of Jupiter which stood just outside the city walls. To the gateways: of the temple or of the city.

Jews with their rulers to insult and stone them,⁶ hearing of it, they escaped to the Lycaonian cities, Lystra and Derbe, and the whole country round about, and there they went on preaching the gospel.

Lystra. ⁷ And in Lystra a certain man used to sit whose feet were crippled. He had been lame from his very birth, and had never been able to walk.⁸ He listened to Paul as he spoke; when Paul, gazing at him and seeing that he had faith to be cured,⁹ said with a loud voice, "Stand upright on thy feet." And he sprang up and began to walk.

¹⁰ Then the crowds, seeing what Paul had done, lifted up their voice saying in the Lycaonian language, "The gods have come down to us in the likeness of men."

¹¹ And they called Barnabas Jupiter, and Paul Mercury, because he was the chief speaker.¹² And the priest of the Jupiter^r that stood at the entrance to the city brought oxen and garlands to the gateways, and with the people would have offered sacrifice.¹³ But on hearing of this, the apostles Barnabas and Paul rushed into the crowd, tearing their clothes,¹⁴ and shouting, "Men, why are you doing this? We also are mortals, human beings like you, bringing to you the good news that you should turn from these vain things to the living God^s who made heaven and earth and the sea and all things that are in them.¹⁵ In the generations that are past he let all the nations follow their own ways;¹⁶ and yet he did not leave himself without testimony, bestowing blessings, giving rains from heaven and fruitful seasons, filling your hearts with food and gladness."¹⁷ And even with these words they could hardly restrain the crowds from offering sacrifice to them.

¹⁸ But some Jews arrived from Antioch and Iconium; and after winning over the crowds, they stoned Paul and dragged him outside the city, thinking that he was dead.¹⁹ But the disciples gathered round him and he got up and re-entered the city.

Derbe; the Return. The next day he set out with Barnabas for Derbe.²⁰ After preaching the gospel to that city and teaching many, they returned to Lystra and Iconium and Antioch,²¹ reassuring the disciples and exhorting them to continue in the faith, and reminding them

that through many tribulations we must enter the kingdom of God.²² And when they had appointed presbyters for them in each church, with prayer and fasting, they commended them to the Lord in whom they had believed.²³ Crossing Pisidia, they came to Pamphylia,²⁴ and after speaking the word of the Lord in Perge they went down to Attalia,²⁵ and from there they sailed back to Antioch, where they had first been entrusted to the grace of God for the work which they had now finished.²⁶ On their arrival they called the church together and reported all that God had done with them, and how he had opened to the Gentiles a door of faith.²⁷ And they stayed no little time with the disciples.

CHAPTER 15.

Dissension at Antioch. ¹ But some came down from Judea and began to teach the brethren, saying, "Unless you be circumcised² after the manner of Moses, you cannot be saved."³ And when no little objection was made against them by Paul and Barnabas, they decided that Paul and Barnabas and certain others of them⁴ should go up to the apostles and presbyters at Jerusalem about this question.⁵ So they, sent on their way by the church, passed through Phoenicia and Samaria, relating the conversion of the Gentiles, and they caused great rejoicing among all the brethren.⁶ On arriving at Jerusalem they were welcomed by the church and the apostles and the presbyters, and they proclaimed all that God had done with them.⁷ But some of the Pharisees' sect, who had accepted the faith, got up and said, "They must be circumcised and also told to observe the Law of Moses."

Peter's Decision. ⁸ So the apostles and the presbyters had a meeting to look into this matter.⁹ And after a long debate, Peter got up and said to them, "Brethren, you know that in early days God made choice among us, that through my mouth the Gentiles should hear the word of the gospel and believe,¹⁰ and God, who knows the heart, bore witness by giving them the Holy Spirit just as he did to us;¹¹ and he made no distinction between us and them, but cleansed their hearts by faith.¹² Why then do you now try to test God by putting on the neck of the disciples a yoke which neither our

fathers nor we have been able to bear?¹³ But we believe that we are saved through the grace of the Lord Jesus, just as they are."

¹⁴ Then the whole meeting quieted down and listened while Barnabas and Paul told of the great signs and wonders that God had done among the Gentiles through them.

Advice from James. ¹⁵ After these had finished speaking, James made this answer, saying, "Brethren, listen to me. Simon has told how God first visited the Gentiles to take from among them a people to bear his name.¹⁶ And with this the words of the prophets agree, as it is written, *'After these things I will return and will rebuild the tabernacle of David which has fallen down, and the ruins thereof I will rebuild, and I will set it up; that the rest of mankind may seek after the Lord, and all the nations upon whom my name is invoked, says the Lord, who does these things.'*¹⁷ To the Lord was his own work known from the beginning of the world.¹⁸ Therefore my judgment is not to disquiet those who from among the Gentiles are turning to the Lord;¹⁹ but to send them written instructions to abstain from anything that has been contaminated by idols and from immorality²⁰ and from anything strangled and from blood.²¹ For Moses for generations past has had his preachers in every city in the synagogues, where he is read aloud every Sabbath."²²

The Decision. ²³ Then the apostles and the presbyters with the whole church decided to select representatives and to send them to Antioch with Paul and Barnabas. These were Judas, surnamed Barsabbas, and Silas, leading men among the brethren.²⁴ They were bearers of the following letter:

"The brethren who are apostles and presbyters send greeting to the brethren of Gentile origin in Antioch and Syria

^{15, 2:} Certain others of them: another reading gives, "some of the other side," as it is in the Clementine Vulgate.
^{15, 10:} Which neither . . . to bear? St. Peter refers to the Law as interpreted by the rabbis who had added countless restrictions.

^{15, 20:} Idolatry and immorality were so widespread among the pagans that a special warning was felt necessary for the new converts.

^{15, 21:} The Jews of the Dispersion, well instructed in the Mosaic Law, would find it hard to associate with those who did not observe it strictly on these points at least.

and Cilicia.²⁴ As we have heard that some of our number have disturbed you with their teaching, unsettling your minds, persons to whom we had given no instruction,²⁵ we have decided, being assembled together, to select representatives and send them to you with our beloved Barnabas and Paul:²⁶ men who have pledged their lives for the name of our Lord Jesus Christ.²⁷ We have therefore sent Judas and Silas, who themselves also by word of mouth will give you the same message.²⁸ For the Holy Spirit and we have decided to lay no further burden upon you but this indispensable one,²⁹ that you abstain from things sacrificed to idols and from blood and from what is strangled and from immorality; keep yourselves from these things, and you will get on well. Farewell."

³⁰ So the delegates went down to Antioch and, gathering the community together, they delivered the letter.³¹ And they, having read it, were delighted with the encouragement it gave them.³² As Judas and Silas were themselves prophets, they exhorted the brethren with many words and strengthened them.³³ After spending some time there, they were let go by the brethren with a greeting to those who had sent them.³⁴ [Silas however decided to stay there, and so Judas departed alone for Jerusalem.]³⁵ But Paul and Barnabas stayed on in Antioch, teaching and preaching the word of the Lord, with many others.

2. Second Missionary Journey

Paul and Barnabas Separate. ³⁶ Now some time after Paul said to Barnabas, "Let us return and visit the brethren in all the cities where we have preached the word of the Lord, to see how they are doing."³⁷ But Barnabas wanted to take with them John also, who was surnamed Mark.³⁸ But Paul asked that he, inasmuch as he had deserted them in Pam-

^{15, 34:} Not in the Greek, or in the best codices of the Vulgate.

^{15, 41:} And commanded . . . presbyters: not in the Greek, or in many good codices of the Vulgate.

^{16, 6:} In the Greek, the prohibition is before the journey through Phrygia and Galatia: "they passed through Phrygia and the Galatian country, after having been forbidden"; etc.

^{16, 7:} To Mysia: in Greek, "over against Mysia"; they were travelling north towards Bithynia, with Mysia to the west of them.

^{16, 10:} We: St. Luke is now accompanying the Apostle.

^{16, 12:} The principal city, etc.: variously translated according to different Greek readings, "the foremost city of a district of Macedonia," "the first city of the district of Macedonia," "the first city of this part of Macedonia."

phylia instead of going on with them to their work, should not again be taken along.³⁹ And a sharp contention sprang up so that they separated from each other, and Barnabas took Mark and sailed for Cyprus.⁴⁰ But Paul chose Silas and set out, the brethren commending him to the grace of the Lord;⁴¹ and he travelled through Syria and Cilicia, and strengthened the churches [and commanded them to keep the precepts of the apostles and presbyters].

CHAPTER 16.

Timothy. ¹ And he reached Derbe and Lystra. And behold, a certain disciple was there named Timothy, son of a believing Jewess, but of a Gentile father.² And he was highly thought of by the brethren in Lystra and Iconium.³ This man, Paul wished to go forth with him, and he took and circumcised him on account of the Jews who were in those parts, for they all knew that his father was a Gentile.⁴ And as they passed through the cities, they delivered to the brethren for their observance the decisions arrived at by the apostles and presbyters in Jerusalem.⁵ So the churches grew stronger and stronger in the faith and increased in numbers daily.

Departure for Macedonia. ⁶ Passing through Phrygia and the Galatian country, they were forbidden by the Holy Spirit to speak the word in the province of Asia.⁷ And when they came to Mysia,⁸ they tried to get into Bithynia, but the Spirit of Jesus did not permit them;⁹ so passing by Mysia, they went down to Troas.¹⁰ And Paul had a vision one night; a Macedonian was standing, appealing to him and saying, "Come over into Macedonia and help us."¹¹ As soon as he had the vision, straightway we¹² made efforts to set out for Macedonia, being sure that God had called us to preach the gospel to them.

Preaching at Philippi. ¹³ So sailing from Troas, we ran a straight course to Samothrace, and the next day to Neapolis,¹⁴ and thence to Philippi, the principal city* of a part of Macedonia, a Roman colony. We stayed some days in this city;¹⁵ and on the Sabbath we went outside the gate to the bank of the river, where there seemed to be a place of prayer. And we sat down and spoke to the women who had gathered there.¹⁶ And a certain

woman named Lydia, a seller of purple from the city of Thyatira, who worshipped God, was listening; and the Lord touched her heart to give heed to what was being said by Paul. ¹⁵ And when she and her household had been baptized, she appealed to us and said, "If you have judged me to be a believer in the Lord, come into my house and stay there." And she insisted upon our coming.

A Possessed Girl. ¹⁶ Now it came to pass as we were going to the place of prayer that a girl met us who possessed a divining spirit* and brought her masters much profit by soothsaying. ¹⁷ She followed Paul and ourselves and kept crying out, saying, "These men are servants of the most high God and they proclaim to you a way of salvation." ¹⁸ This she did for many days; until Paul, being very much grieved, turned and said to the spirit, "I order thee in the name of Jesus Christ to go out of her." And it went out that very moment.

Arrest of Paul and Silas. ¹⁹ But on seeing that their hope of profit was gone, her masters seized Paul and Silas and dragged them into the market place to the rulers; ²⁰ and bringing them to the magistrates, they said, "These men are making a great disturbance in our city; they are Jews, ²¹ and are advocating practices which it is against the law for us to adopt or observe, since we are Romans." ²² And the people joined in the attack against them; and the magistrates tore off their clothes and ordered them to be beaten with rods; ²³ and after inflicting many lashes upon them they cast them into prison, charging the jailer to keep them safely. ²⁴ On receiving such orders, he cast them into the inner prison and fastened their feet in the stocks.

²⁵ But at midnight Paul and Silas were praying, singing the praises of God, and the prisoners were listening to them; ²⁶ and suddenly there was such a great earthquake that the foundations of the prison were shaken. And at once all the doors flew open, and everyone's chains were unfastened. ²⁷ And the jailer, roused out of sleep and seeing that the doors of the prison were open, drew his sword and was about to kill himself, thinking that the prisoners had escaped. ²⁸ But Paul cried with a loud voice, saying, "Do

thyself no harm, for we are all here."

²⁹ Then calling for a light, he ran in and trembling for fear fell down before Paul and Silas; ³⁰ and bringing them out, he said, "Sirs, what must I do to be saved?" ³¹ And they said, "Believe in the Lord Jesus, and thou shalt be saved, and thy household." ³² And they spoke the word of the Lord to him and to all who were in his household. ³³ And he took them at that very hour of the night and washed their wounds; and he and all his family were baptized immediately. ³⁴ And taking them into his house, he set food before them, and rejoiced with all his household over his faith in God.

Freedom. ³⁵ But when day came, the magistrates sent the lictors with the instructions, "Let these men go." ³⁶ And the jailer reported these words to Paul: "The magistrates have sent word that you are to be released; now therefore come forth and go in peace." ³⁷ But Paul said to them, "They have beaten us publicly and without trial, although we are Romans, and have cast us into prison; and now are they going to put us out secretly? By no means, but let them come themselves ³⁸ and take us out." The lictors reported these words to the magistrates, and on hearing that they were Romans they were alarmed ³⁹ and came and appealed to them; and taking them out, besought them to leave the city. ⁴⁰ And leaving the prison they went to Lydia's house, and after seeing the brethren and encouraging them, they departed.

CHAPTER 17.

Thessalonica. ¹ Now after passing through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. ² And Paul, as was his custom, went in to them and for three Sabbaths reasoned with them from the Scriptures; ³ explaining and showing that the Christ had to suffer and rise from the dead, and that this is the Christ, even Jesus, whom I preach to you. ⁴ And some of them believed and joined Paul and Silas, along with a large number of the worshipping Greeks and of the Gentiles, and not a few women of rank. ⁵ But the Jews, moved with jealousy, took certain base loafers, and forming a mob,

^{16, 18:} In Greek mythology Apollo destroyed Python, a serpent that was giving forth oracles at Delphi; the priestess of Apollo kept up this practice of divining in his shrine there.

set the city in an uproar. They attacked Jason's house and sought to bring them out to the people; ⁶ but not finding them, they dragged Jason and certain brethren before the magistrates of the city, shouting, "These men who are setting the *world in an uproar have come here too, ⁷ and Jason has taken them in; and they are all acting contrary to the decrees of Caesar, saying that there is another king, Jesus." ⁸ And they stirred up the people and the magistrates of the city who heard this; ⁹ and they accepted bail from Jason and the rest and then let them go.

Beroea. ¹⁰ But the brethren straightway sent Paul and Silas away by night to Beroea, and on their arrival there they went into the synagogue of the Jews. ¹¹ Now these were of a nobler character than those of Thessalonica and they received the word with great eagerness, studying the Scriptures every day to see whether these things were so. ¹² Many of them became believers, and so did no small number of prominent Gentiles, women and men. ¹³ But when the Jews of Thessalonica found out that in Beroea too the word of God had been preached by Paul, they came there also to stir up and excite the multitude. ¹⁴ Then straightway the brethren sent forth Paul to go as far as the sea, while Silas and Timothy remained there. ¹⁵ But those who escorted Paul took him as far as Athens, and receiving instructions from him to Silas and Timothy to rejoin him as soon as possible, they set out.

Athens. ¹⁶ Now while Paul was waiting for them at Athens, he was exasperated to see how the city was wholly given to idolatry. ¹⁷ He had discussions therefore in the synagogue with the Jews and those who worshipped God, and in the market place every day with those who were there. ¹⁸ And some of the Epicurean and Stoic philosophers debated with him; and some said, "What is this babbler trying

* Acts 2: 40; Gen 1: 1.

^{17, 8:} World: in Greek and in many Latin MSS; in the Clementine Vulgate, "city."

^{17, 10:} Areopagus: the hill of Ares (Mars), where the council called the "Areopagus" held its meetings.

^{17, 21:} Now: not so much mere "news" as novel theories and opinions.

^{17, 22:} Idolatrous: honoring a multitude of gods. There seems to be a touch of sarcasm in this.

^{17, 23:} Unknown God: any god whom they might otherwise have neglected. St. Paul takes the expression and applies it to the true God whom in fact they did not know.

^{17, 24:} (Now: not then) is not confined to.

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to say?" But others, "He seems to be a herald of strange gods," because he proclaimed to them Jesus and the resurrection. ¹⁹ And they took him and brought him to the Areopagus,* saying, "May we know just what is this new doctrine which thou teachest? ²⁰ For thou bringest some strange things to our ears; we wish therefore to know what these things mean." ²¹ (Now all the Athenians and the visitors there from abroad used to spend all their leisure telling or listening to something new*).

Paul's Discourse. ²² Then Paul stood up in the midst of the Areopagus, and said, "Men of Athens, I see that in every respect you are extremely religious.* ²³ For as I was going about and observing objects of your worship, I found also an altar with this inscription: 'To the Unknown God.*' What therefore you worship in ignorance, that I proclaim to you. ²⁴ God, ²⁵ who made the world and all that is in it, since he is Lord of heaven and earth, does not dwell* in temples built by hands; ²⁶ neither is he served by human hands as though he were in need of anything, since it is he who gives to all men life and breath and all things. ²⁷ And from one man he has created the whole human race and made them live all over the face of the earth, determining their appointed times and the boundaries of their lands; ²⁸ that they should seek God, and perhaps grope after him and find him, though he is not far from any one of us. ²⁹ For in him we live and move and have our being, as indeed some of your own poets have said, *For we are also his offspring.* ³⁰ If therefore we are the offspring of God, we ought not to imagine that the Divinity is like to gold or silver or stone, to an image graven by human art and thought. ³¹ The times of this ignorance God has, it is true, overlooked, but now he calls upon all men, everywhere to repent; ³² inasmuch as he has fixed a day on which he will judge the world with justice by a Man whom he has appointed, and whom he has guaranteed to all by raising him from the dead."

³² Now when they heard of a resurrection of the dead, some began to sneer, but others said, "We will hear thee again on this matter." ³³ So Paul went forth from among them. ³⁴ Certain persons

however joined him and became believers; among them were Dionysius the Areopagite and a woman named Damaris, and others with them.

CHAPTER 18.

Corinth. ¹After this he departed from Athens and came to Corinth. ²And there he found a certain Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul visited them ³and, as he was of the same trade, he stayed with them and he set to work; for they were tent-makers by trade. ⁴And he would preach in the synagogue every Sabbath, [bringing in the name of the Lord Jesus*] and try to convince Jews and Greeks. ⁵But when Silas and Timothy came from Macedonia, Paul was wholly occupied with the word, emphatically assuring the Jews that Jesus is the Christ. ⁶But as they contradicted him and blasphemed, he shook his garments in protest and said to them, "Your blood be upon your own heads; I am innocent of it. Henceforth I will go to the Gentiles." ⁷And he departed from there, and went into the house of a man named Titus Justus, a worshipper of God; his house adjoined the synagogue. ⁸But Crispus, the president of the synagogue, believed in the Lord and so did all his household, and many of the Corinthians heard Paul, and believed, and were baptized. ⁹And one night the Lord said to Paul in a vision, "Do not fear, but speak and do not keep silence; ¹⁰because I am with thee, and no one shall attack thee or injure thee, for I have many people in this city." ¹¹So he settled there a year and six months, teaching the word of God among them.

Gallio. ¹²But when Gallio was proconsul of Achaia, the Jews made a concerted attack upon Paul and took him before the tribunal, ¹³saying, "This fellow is persuading men to worship God contrary to the Law." ¹⁴But as Paul was about to open his mouth, Gallio said to the Jews, "If there were some question of misdemeanor or serious crime, O Jews, I should with reason bear with you. ¹⁵But if these are questions of doctrine and of titles and of your Law, look to it yourselves; I have no wish to decide such matters." ¹⁶And he drove them

from the tribunal. ¹⁷Then they all seized Sosthenes, the president of the synagogue, and beat him in front of the tribunal; but Gallio paid no attention to it.

Return to Antioch. ¹⁸But Paul, after staying there some time longer, took leave of the brethren and sailed for Syria with Priscilla and Aquila; at Cenchrae* he had his head shaved,^a because of a vow he had made. ¹⁹He arrived at Ephesus and there he left them; but he himself entered the synagogue and had a discussion with the Jews. ²⁰But when they besought him to stay some time longer, he did not consent, ²¹but bade them farewell, saying, "I will come back to you, God willing." He put to sea from Ephesus, ²²and landing at Caesarea, he went up to Jerusalem to pay his respects to the church* and then went down to Antioch.

3. Third Missionary Journey

Return to Ephesus. ²³After spending some time there he departed, and travelled through the Galatian country and Phrygia in turn, strengthening all the disciples.

²⁴Now a certain Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, and mighty in the Scriptures. ²⁵He had been instructed in the Way of the Lord, and being fervent in spirit, used to speak and teach carefully whatever had to do with Jesus, though he knew of John's baptism only. ²⁶This man therefore began to speak confidently in the synagogue, and on hearing him Priscilla and Aquila took him home and expounded the Way of God to him more precisely. ²⁷And as he wanted to go to Achaia, the brethren encouraged him and wrote to the disciples to welcome him. On his arrival there he was of great service to those who had believed,* ²⁸for he vigorously refuted the Jews in public and showed from the Scriptures that Jesus is the Christ.

^a Acts 21, 24; Nm 6, 18.

^{18, 4:} Bringing in . . . Jesus: not in the Greek, and lacking in some Vulgate codices.

^{18, 18:} At Cenchrae . . . made: Cenchrae was the eastern part of Corinth. St. Paul had taken a Nazirite vow (cf Nm 6, 1-21) which bound him to abstain from the fruit of the vine and to let his hair grow during the period of the vow. Perhaps this period covered the time of his stay in Corinth and was now over; the sacrifices for the ending of the vow could be offered only in Jerusalem (cf Acts 21, 24).

^{18, 22:} The church: at Jerusalem.

^{18, 27:} Believed: the Greek adds "by the grace," i.e., by his learning and eloquence.

CHAPTER 19.

¹Now it was while Apollos was in Corinth that Paul, after passing through the upper districts, came to Ephesus and found certain disciples; ²and he said to them, "Did you receive the Holy Spirit when you became believers?" But they said to him, "We have not even heard that there is a Holy Spirit." ³And he said, "How then were you baptized?" They said, "With John's baptism." ⁴Then Paul said, "John baptized the people with a baptism of repentance, telling them to believe in him who was to come after him, that is, in Jesus." ⁵On hearing this they were baptized in the name of the Lord Jesus; ⁶and when Paul laid his hands on them, the Holy Spirit came upon them, and they began to speak in tongues and to prophesy. ⁷There were about twelve men in all.

⁸Now for three months he used to go to the synagogue and speak confidently, holding discussions and trying to persuade them about the kingdom of God. ⁹But when some were obstinate and refused to believe, speaking evil of the Way before the community, he left them and withdrew his disciples from them, and held daily discussions in the school of one Tyrannus. ¹⁰Now this went on for two years, so that all who lived in the province of Asia, both Jews and Gentiles, heard the word of the Lord. ¹¹And God worked more than the usual miracles by the hand of Paul; ¹²so that even handkerchiefs and aprons were carried from his body to the sick, and the diseases left them and the evil spirits went out.

¹³But certain of the itinerant Jews, exorcists, also attempted to invoke the name of the Lord Jesus over those who had evil spirits in them, saying, "I adjure you by the Jesus whom Paul preaches." ¹⁴And a certain Sceva, a Jewish high priest,* had seven sons who were doing this. ¹⁵But the evil spirit answered and said to them, "Jesus I acknowledge, and

¹ Acts 1, 5; 11, 16; Mt 3, 11.

^{19, 14:} Jewish high priest: must mean here, of a high-priestly family.

^{19, 16:} Them both: perhaps only two of the seven were actively engaged on this occasion. It is not unlikely, however, that the word here translated "both" may have meant "all" in the Greek of St. Luke's time.

^{19, 19:} Their books: containing magical formulae.

^{19, 29:} Theatre: the large open-air assembly place.

^{19, 31:} Asiarchs: officers in charge of the religious feasts and of certain other matters in the province of Asia.

Paul I know, but who are you?" ¹⁶And the man in whom the evil spirit was sprang at them and overpowered them both* with such violence that they fled from that house tattered and bruised.

¹⁷And this became known to all the Jews and Gentiles living in Ephesus, and fear fell on them all, and the name of the Lord Jesus came to be held in high honor. ¹⁸And many of those who believed kept coming, and openly confessed their practices. ¹⁹And many who had practiced magical arts collected their books* and burnt them publicly; and they reckoned up the prices of them, and found the sum to be fifty thousand pieces of silver. ²⁰Thus mightily did the word of the Lord spread and prevail.

²¹After all this, Paul resolved in the Spirit to pass through Macedonia and Achaia and to go to Jerusalem, saying, "After I have been there, I must also see Rome." ²²So he sent two of his assistants, Timothy and Erastus, to Macedonia, while he himself stayed on for a while in the province of Asia.

²³Now at that time there arose no small commotion about the Way. ²⁴For a silversmith named Demetrius, by making silver shrines of Diana, brought no small gain to the craftsmen; ²⁵and these he got together, along with workmen of like occupation, and said, "Men, you know that our wealth comes from this trade; ²⁶and you see and hear that not only at Ephesus, but almost over the whole province of Asia, this man Paul has persuaded and turned away numbers of people, saying, 'Gods made by human hands are not gods at all.' ²⁷And there is danger, not only that this business of ours will be discredited, but also that the temple of the great Diana will be regarded as nothing, and even the magnificence of her whom all Asia and the world worship will be on the decline." ²⁸On hearing this they were filled with wrath and cried out, saying, "Great is Diana of the Ephesians."

²⁹And the city was filled with confusion, and they rushed by a common impulse into the theatre,* dragging along the Macedonians Gaius and Aristarchus, Paul's fellow-travellers. ³⁰But when Paul wanted to go before the people, the disciples would not let him; ³¹and some of the Asiarchs* who were friends of his,

sent to him and begged him not to venture into the theatre.³² Meanwhile, some were shouting one thing and some another; for the assembly was in confusion, and most of them did not know why they had gathered together.³³ Then some of the crowd called upon Alexander, as the Jews were pushing him forward; and Alexander, motioning with his hand for silence, wanted to give an explanation to the people.³⁴ But as soon as they saw that he was a Jew, they all with one voice for about two hours shouted, "Great is Diana of the Ephesians."

³⁵ But when the town clerk* had quieted the crowd, he said, "Men of Ephesus, what man indeed is there who does not know that the city of the Ephesians is a worshipper of the great Diana and of Jupiter's offspring?"³⁶ Since therefore this is undeniable, you ought to be calm and do nothing rash.³⁷ For you have brought these men here who are neither guilty of sacrilege nor blasphemers of your goddess.³⁸ Therefore, if Demetrius and the craftsmen with him have a complaint against anyone, court days are kept and there are proconsuls; let them take action against one another.³⁹ And if you require anything further, it shall be settled in the lawful assembly.⁴⁰ For we are even in danger of being accused* of riot over today's uproar, since there is no culprit whom we can hold liable for this disorderly gathering." And with these words he dismissed the assembly.

CHAPTER 20.

Macedonia and Greece. ¹ Now when the tumult had ceased, Paul sent for the disciples and encouraged them; then he took leave of them and started for Macedonia.² After travelling through those parts and giving them much encouragement, he came to Greece.³ When he had spent three months there and was about to sail for Syria, a plot was laid against him by the Jews; so he resolved to return through Macedonia.⁴ And there accompanied him Sopater of Beroea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timothy; and of the province of Asia, Tychicus and Trophimus.⁵ These, having gone in advance, waited for us at Troas; ⁶ but we ourselves sailed from Philippi after the days of the Unleavened Bread, and five days later joined

them at Troas, and there we stayed seven days.

Troas. ⁷ And on the first day of the week,* when we had met for the breaking of bread, Paul addressed them, as he was to leave the next morning, and he prolonged his address until midnight.⁸ Now there were many lamps in the upper room where we had assembled.⁹ And a young man named Eutychus, who was sitting at the window, was overcome with drowsiness and, as Paul addressed them at great length, he went fast asleep and fell down from the third story to the ground and was picked up dead.¹⁰ Paul went down to him and laid himself upon him, and embracing him, said, "Do not be alarmed, life is still in him."¹¹ Then he went up and broke bread and ate, and having spoken to them a good while, even till daybreak, he departed.¹² And they took away the boy alive and were not a little comforted.

¹³ But we went on board the ship and sailed for Assos, intending to take Paul on board there. That was the arrangement he had made, as he intended to travel there by land.¹⁴ So when he met us at Assos, we took him on board and came to Mitylene.¹⁵ Sailing from there, we arrived on the following day off Chios; the next day we made Samos, and the day after we reached Miletus.¹⁶ For Paul had decided to sail past Ephesus, lest he should be delayed in the province of Asia; for he was hastening to be in Jerusalem, if it were possible for him, by the day of Pentecost.

Discourse at Miletus. ¹⁷ From Miletus, however, he sent to Ephesus for the presbyters of the church;¹⁸ and when they had come to him and were assembled,* he said to them:

"You know in what manner I have lived with you all the time since the first day that I came into the province of Asia,¹⁹ serving the Lord with all humility and with tears and in trials that befell me because of the plots of the Jews;

^{19, 35:} Town clerk: the chief local official. Jupiter's offspring: in Greek, literally, "the thing fallen from heaven," probably referring to the crude statue of the goddess which was supposed to have fallen from the sky.

^{19, 40:} Accused: by the Roman authorities. The Greek text reads, "there being not a single reason that we shall be able to give for this gathering."

^{20, 7:} The first day of the week: Sunday had replaced the Sabbath (Saturday) as the day of worship. Breaking of bread: the Holy Eucharist, celebrated in the evening.

^{20, 10:} And were assembled: not in the Greek.

²⁰ how I have kept back nothing that was for your good, but have declared it to you and taught you in public and from house to house,²¹ urging Jews and Gentiles to turn to God in repentance and to believe in our Lord Jesus Christ.*²² And now, behold, I am going to Jerusalem, compelled by the Spirit, not knowing what will happen to me there;²³ except that in every city the Holy Spirit warns me, saying that imprisonment and persecution are awaiting me.²⁴ But I fear none of these,* nor do I count my life more precious than myself, if only I may accomplish my course and the ministry that I have received from the Lord Jesus, to bear witness to the gospel of the grace of God.

²⁵ "And now, behold, I know that you all, among whom I went about preaching the kingdom of God, will see my face no longer.*²⁶ Therefore I call you to witness this day that I am innocent of the blood of all;²⁷ for I have not shrunk from declaring to you the whole counsel of God.²⁸ Take heed to yourselves and to the whole flock in which the Holy Spirit has placed you as bishops, to rule the Church of God, which he has purchased with his own blood.²⁹ I know that after my departure fierce wolves will get in among you, and will not spare the flock.³⁰ And from among your own selves men will rise speaking perverse things, to draw away the disciples after them.³¹ Watch, therefore, and remember that for three years night and day I did not cease with tears to admonish every one of you.

³² "And now I commend you to God and to the word of his grace, who is able to build up and to give the inheritance among all the sanctified.³³ I have coveted no one's silver or gold or apparel.³⁴ You yourselves know* that these hands of mine have provided for my needs and those of my companions.³⁵ In all things I have shown you that by so toiling you ought to help the weak and remember

* 1 Cor 4, 12; 2 Thes 2, 8; -d Acts 6, 3.

^{20, 21:} Christ: not in the Greek.

^{20, 24:} But I fear none of these: not in the Greek. Nor do I count, etc.; in Greek, "But I do not hold my life in any account as being dear to me."

^{20, 25:} It seems probable from 1 Tm 1, 3 and 2 Tm 4, 20 that St. Paul did visit Ephesus again. His anticipation may not have been stated as a certainty. Even if it were, the fact of his having made the statement is beyond question.

^{21, 4:} Told: a warning about the danger ahead; having learnt this through the Holy Spirit, they naturally entreated St. Paul not to proceed; cf v 12.

^{21, 8:} Seven: cf chapters 6 and 8.

the word of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive.'"

³⁶ Having said this, he knelt down and prayed with them all.³⁷ And there was much weeping among them all and they fell on Paul's neck and kissed him,³⁸ being grieved most of all at his saying that they would no longer see his face. And they escorted him to the ship.

CHAPTER 21.

Tyre. ¹ And when we had parted from them and had set sail, we made a straight course and came to Cos, and the next day to Rhodes, and from there to Patara.² There we found a ship crossing over to Phoenicia, and we went on board and set sail.³ After sighting Cyprus and leaving it to the left, we sailed for Syria and landed at Tyre, for there the ship was to unload her cargo.⁴ Having looked up the disciples, we stayed there seven days. And they told* Paul through the Spirit not to go to Jerusalem.⁵ But when our time was up we left there and went on, and all of them with their wives and children escorted us till we were out of the city; and we knelt down on the shore and prayed.⁶ And having said farewell to one another, we went on board the ship and they returned home.

Ptolemais and Caesarea. ⁷ After completing the voyage from Tyre, we landed at Ptolemais where we greeted the brethren and spent a day with them.⁸ The next day we departed and came to Caesarea, where ⁹ we went to the house of Philip the evangelist, who was one of the seven,* and stayed with him.¹⁰ He had four daughters, virgins, who had the gift of prophecy.¹¹ And while we were staying on there for some days, there came down from Judea a certain prophet named Agabus.¹² Coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, "Thus says the Holy Spirit: The man whose girdle this is, the Jews will bind like this at Jerusalem, and they will deliver him into the hands of the Gentiles."¹³ On hearing this, we ourselves and the people there begged him not to go to Jerusalem.¹⁴ Then Paul answered and said, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound but even to die at Jerusalem for the name of the Lord Jesus."¹⁵ And when we could not

persuade him, we acquiesced and said, "The Lord's will be done." ¹⁵ After this we made our preparations and went our way to Jerusalem. ¹⁶ And some of the disciples from Caesarea went with us, taking with them Mnason, a Cypriot, an early disciple, whose guests we were to be.

4. Imprisonment in Palestine

Jerusalem. ¹⁷ On our arrival at Jerusalem the brethren gave us a hearty welcome. ¹⁸ On the next day Paul went with us to James,* and all the presbyters came in. ¹⁹ After greeting them, he related in detail what God had done among the Gentiles through his ministry.

²⁰ They praised God when they heard it and they said to him, "Thou seest, brother, how many thousands of believers there are among the Jews, all of them zealous upholders of the Law. ²¹ Now, they have heard about thee that thou dost teach the Jews who live among the Gentiles to depart from Moses, telling them they should not circumcise their children nor observe the customs. ²² What then? The multitude is sure to assemble, for they will hear that thou hast come. ²³ So do what we tell thee. We have four men who are under a vow; ²⁴ take them and sanctify thyself along with them, and pay for them that they may shave their heads; and all will know that what they have heard of thee is false, but that thou thyself also observest the Law. ²⁵ But as for the Gentile believers, we ourselves have written our decision that they abstain from idol offerings and from blood and from what is strangled and from immorality."

²⁶ Then Paul took the men, and the next day after being purified along with them he entered the temple and announced the completion of the days of purification, when the sacrifice would be offered for each of them.

Paul's Arrest. ²⁷ But when the seven days were almost over, the Jews from the province of Asia, seeing him in the temple, stirred up all the people and seized him, shouting. ²⁸ "Men of Israel, help. This is the man who teaches all men everywhere against the people and the Law and this place, and moreover he has brought Gentiles also into the temple and has desecrated this holy place." ²⁹ For they had seen Trophimus the Ephesian in

the city with him and they supposed that Paul had taken him into the temple. ³⁰ And the whole city was thrown into confusion, and the people ran together, and seizing Paul, they proceeded to drag him out of the temple; whereupon the doors were immediately shut.

³¹ They were trying to kill him, when news reached the tribune of the cohort that all Jerusalem was in a tumult. ³² And he, immediately taking soldiers and centurions, ran down to them; and when they saw the tribune and the soldiers, they stopped beating Paul. ³³ Then the tribune came up and seized him and ordered him to be bound with two chains, and inquired who he was and what he had been doing. ³⁴ Some in the crowd shouted one thing, and some another, and as he could not learn anything certain on account of the tumult, he ordered him to be taken into the barracks. ³⁵ And when he came to the steps, he was actually being carried by the soldiers owing to the violence of the crowd; ³⁶ for the mass of the people followed, shouting, "Away with him!"

³⁷ And as Paul was about to be taken into the barracks, he said to the tribune, "May I say something to thee?" He said, "Dost thou know Greek? ³⁸ Art not thou the Egyptian who recently stirred up to sedition and led out into the desert the four thousand assassins?" ³⁹ But Paul said to him, "I am a Jew from Tarsus in Cilicia, a citizen of no insignificant city. But I beg thee, give me leave to speak to the people."

Discourse to the People. ⁴⁰ He gave him leave, and Paul, standing on the steps, motioned with his hand to the people and when they had become quiet he addressed them in Hebrew,* saying:

CHAPTER 22.

¹ "Brethren and fathers, listen to what I have to say to you in my defense."

² And when they heard him speak to them in Hebrew, they became even more quiet.

³ And he said: "I am a Jew, and I was born at Tarsus in Cilicia, but was brought up here in this city, a pupil of Gamaliel,

⁴ Acts 18, 18; Nm 6, 18.—⁵ Acts 15, 20, 29.

^{21, 18:} James: the same as in Acts 12, 17 and 15, 13.
^{21, 38:} Assassins: an organization whose members carried daggers under their cloaks to stab their enemies.
^{21, 40:} Hebrew: i.e., Aramaic, the language of the Jews at that time.

and instructed according to the strict acceptance of the Law of our fathers. I was zealous for the Law* just as all of you are today. ⁴ And I persecuted this Way* even to the death,* binding and committing to prisons both men and women, ⁵ as the high priest can bear me witness, and all the elders.⁶ In fact I received letters from them to the brethren in Damascus, and I was on my way to arrest those who were there and bring them back to Jerusalem for punishment.

⁶ "And it came to pass that, as I was on my way and approaching Damascus, suddenly about noon there shone round about me a great light from heaven; ⁷ and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why dost thou persecute me?' ⁸ And I answered, 'Who art thou, Lord?' And he said to me, 'I am Jesus of Nazareth, whom thou art persecuting.' ⁹ And my companions saw indeed the light, but they did not hear the voice of him who was speaking to me. ¹⁰ And I said, 'What shall I do, Lord?' And the Lord said to me, 'Get up and go into Damascus, and there thou shalt be told of all that thou art destined to do.' ¹¹ And as I could not see because of the dazzling light, my companions had to lead me by the hand, and so I reached Damascus.

¹² "Now one Ananias, an observer of the Law, respected by all the Jews who lived there, ¹³ came to me and, standing beside me, said to me, 'Brother Saul, regain thy sight.' And instantly I looked at* him. ¹⁴ And he said, 'The God of our fathers has appointed thee beforehand to learn his will and to see the Just One and to hear a voice from his mouth; ¹⁵ for thou shalt be his witness before all men of what thou hast seen and heard. ¹⁶ And now why dost thou delay? Get up and be baptized and wash away thy sins, calling on his name.'

¹⁷ "And it came to pass that, when I had returned to Jerusalem and was praying in the temple, I was in an ecstasy ¹⁸ and saw him as he said to me, 'Make

⁴ Acts 8, 3.—⁵ Acts 9, 2.—⁶ Acts 8, 3.—⁷ Acts 7, 58.

^{22, 3:} Zealous for the Law: in Greek, "zealous for God."

^{22, 4:} Way: the Christian manner of life.

^{22, 13:} Looked at: the Greek verb may have this meaning, but it may also mean "to recover one's sight." In the second sentence it may include both meanings. "I recovered my sight and looked up at him."

^{23, 2:} Ananias: high priest 47-59 A. D.

haste and go quickly out of Jerusalem, for they will not receive thy testimony concerning me.' ¹⁹ And I said, 'Lord, they themselves know that I used to imprison and beat in one synagogue after another those who believed in thee; ²⁰ and when the blood of Stephen, thy witness, was shed, I was standing by and approved it, and took charge of the garments of those who killed him.' ²¹ And he said to me, 'Go, for to the Gentiles far away I will send thee.'

Paul's Citizenship. ²² Now, till he said this they were listening to him, but then they lifted up their voice and shouted, "Away from the earth with such a one! for it is not right that he should live." ²³ And as they were shouting and throwing off their garments and casting dust into the air, ²⁴ the tribune ordered him to be taken into the barracks and to be scourged and tortured that he might find out why they shouted so against him.

²⁵ But when they had bound him with the straps, Paul said to the centurion who was standing by, "Is it legal for you to scourge a Roman, and that without a trial?" ²⁶ When the centurion heard this, he went to the tribune and reported, saying, "What art thou about to do? This man is a Roman citizen." ²⁷ Then the tribune came and said to him, "Tell me, art thou a Roman?" And he said, "Yes." ²⁸ And the tribune answered, "I obtained this citizenship at a great price." And Paul said, "But I am a citizen by birth." ²⁹ At once therefore those who had been going to torture him left him; and the tribune himself was alarmed to find that Paul was a Roman citizen, and that he had bound him.

The Sanhedrin. ³⁰ The next day, as he wished to find out the real reason why he was accused by the Jews, he loosed him and ordered the priests and all the Sanhedrin to assemble; and taking Paul forth, he placed him in front of them.

CHAPTER 23.

¹ Then Paul, looking steadily at the Sanhedrin, said, "Brethren, I have conducted myself before God with a perfectly good conscience up to this day." ² But the high priest Ananias* ordered those who were standing by him to strike him on the mouth. ³ Then Paul said to him, "God will strike thee, thou whiter-

washed wall.* Dost thou sit there to try me by the Law, and in violation of the Law order me to be struck?"⁴ But the bystanders said, "Dost thou insult God's high priest?"⁵ And Paul said, "I did not know, brethren, that he was the high priest; for it is written, **Thou shalt not speak evil of a ruler of thy people.*"

⁶ Then Paul, knowing that part of them were Sadducees and part of them Pharisees, cried out in the Sanhedrin, "Brethren, I am a Pharisee, the son of Pharisees; it is about the hope* and the resurrection of the dead that I am on trial."⁷ And when he said that, there arose a dispute between the Pharisees and the Sadducees, and the multitude was divided.⁸ For the Sadducees^m say that there is no resurrection, and that there are no angels or spirits, whereas the Pharisees believe in both.*⁹ So there was a great uproar, and some of the Pharisees* got up and began to insist, saying, "We find no evil in this man; what if a spirit has really spoken to him, or an angel?"¹⁰ And as the dispute was becoming violent, the tribune, fearing lest Paul should be torn to pieces by them, ordered the soldiers to come down and take him by force from among them and bring him into the barracks.¹¹ But on the following night the Lord stood by him and said, "Be steadfast; for just as thou hast borne witness to me in Jerusalem, bear witness in Rome also."

A Conspiracy.¹² Now when day broke, some Jews assembled and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.¹³ There were more than forty that had made this conspiracy;¹⁴ and they went to the chief priests and the elders and said, "We have bound ourselves under a great curse to taste nothing until we have killed Paul.¹⁵ Now therefore do you, with the Sanhedrin, suggest to the tribune that he bring him to you as though you mean to look into his case more carefully; but we are ready to kill him before he gets here."

¹⁶ Now the son of Paul's sister heard of the ambush, and he came and entered the barracks and told Paul.¹⁷ Paul called one of the centurions to him and said, "Take this young man to the tribune, for he has something to report to him."¹⁸ So he took him and brought him to the

tribune and said, "The prisoner Paul called me and asked me to bring this young man to thee, for he has something to say to thee."¹⁹ So the tribune took him by the hand, and going aside with him, asked him, "What is it that thou hast to tell me?"²⁰ And he said, "The Jews have agreed to ask thee to bring Paul to the Sanhedrin tomorrow, on the plea that they intend to have a more thorough investigation made into his case.²¹ But do not believe them; for more than forty of them are lying in wait for him, having bound themselves under a curse not to eat or drink until they have killed him; and they are now ready, only waiting for thy promise."

To Caesarea.²² The tribune therefore let the young man go, charging him not to divulge to anyone that he had given him this information.²³ Then he called two centurions and said to them, "Get ready by the third hour of the night two hundred soldiers to go as far as Caesarea, and seventy cavalry and two hundred spearmen;²⁴ and provide beasts to mount Paul and take him in safety to Felix the governor."²⁵ [For he was afraid that the Jews might seize him by force and kill him, and he himself should afterwards be slandered, as though he intended to receive money.]

²⁶ And he wrote a letter in these terms: "Claudius Lysias to His Excellency Felix the governor, greeting.²⁷ Whereas this man had been seized by the Jews and was on the point of being killed by them, I came on them with the troops and rescued him, having learnt that he was a Roman.²⁸ And wishing to know what charge they had preferred against him, I took him down into their Sanhedrin.²⁹ I found him accused about questions of their Law, but not of any crime deserving of death or imprisonment.³⁰ And when I was told of an ambush which they had prepared for him, I sent him to thee, directing his accusers also to state the case before thee. Farewell."

^{23, 3:} Whitewashed wall: with a thin coating of white hiding its ugliness; or perhaps in the sense of "the white sepulchres" of Mt 23, 27.

^{23, 6:} The hope: for the coming of the Messiah.

^{23, 8:} Both: the Pharisees believed both in a resurrection and in the existence of spiritual beings.

^{23, 9:} Some of the Pharisees: in Greek "some of the Scribes of the party of the Pharisees."

^{23, 25:} Not in the Greek, and given in only a few Vulgate codices.

³¹ So the soldiers, in accordance with their instructions, took Paul and conducted him by night to Antipatris;³² and the next day they returned to the barracks, leaving the cavalry to go on with him.³³ When they reached Caesarea, they delivered the letter to the governor and also handed Paul over to him.³⁴ On reading it he asked from what province he was; and learning that he was from Cilicia,³⁵ "I will hear thee," he said, "when thy accusers have come." And he ordered him to be kept in Herod's palace.

CHAPTER 24.

The Accusation.¹ Now five days later the high priest Ananias came down with some of the elders and one Tertullus, an attorney; and they presented their case against Paul before the governor.² When Paul had been summoned, Tertullus began to accuse him, saying:

"Whereas we live in much peace through thee, and whereas many reforms are in progress by thy foresight,³ we always and everywhere receive thee, most excellent Felix, with all thankfulness.⁴ But not to detain thee too long, I entreat thee to be kind enough to grant us a brief hearing.⁵ We have found this man a pest, and a promoter of seditions among all the Jews throughout the world, and a ringleader of the sedition of the Nazarene sect.⁶ He even tried to desecrate the temple, but we caught him [and wished to judge him according to our Law.⁷ But Lysias, the tribune, came upon us and with great violence took him away out of our hands,⁸ ordering his accusers to come to thee]. By examining him thyself, thou wilt be able to discover all these things we charge him with."⁹ And the Jews also supported the charge, saying that this was so.

The Defense.¹⁰ Then when the governor nodded to him to speak, Paul answered, "As I know that for many years thou hast been a judge for this nation, I shall answer for myself with good courage.¹¹ For thou canst take as certain that it is not more than twelve days since I

¹ Acts 21, 26.—o Acts 23, 6.

^{24, 9:} Sedition of the: not in the Greek.

^{24, 6m:} And wished: to come to thee: neither in the Greek nor in the more notable Vulgate codices.

^{24, 15:} A hope: the resurrection.

^{24, 16:} In this: in this expectation and all that it implies for the conduct of life.

^{24, 17:} And fulfill vows: not in the Greek. The sacrifices would be those required at the expiration of his Nazirite vow.

went up to worship in Jerusalem;¹² and neither in the temple did they find me disputing with anyone or creating a disturbance among the people, nor in the synagogues,¹³ nor about the city; neither can they prove to thee the charges that they now make against me.¹⁴ But this I admit to thee, that according to the Way, which they call a sect, so I serve the God of my fathers; believing all things that are written in the Law and the Prophets,¹⁵ having a hope* in God which these men themselves also look for, that there is to be a resurrection of the just and unjust;¹⁶ and in this* I too strive always to have a clear conscience before God and before men.

¹⁷ "Now after several years I came to bring alms to my nation and to offer sacrifice and fulfill vows;*¹⁸ in which *they found me engaged in the temple, after having been purified, with no crowd or disturbance at all.¹⁹ But there were some Jews from the province of Asia, who ought to have been here before thee and to have presented their charges, if they had any, against me;²⁰ or else let these men themselves say what they found wrong in me when I stood before the Sanhedrin,²¹ unless it be for the one thing I shouted out as I stood among them, *It is about the resurrection of the dead that I am being judged by you this day."

The Prisoner.²² Felix, however, having precise information about the Way, adjourned the trial, saying, "When Lysias the tribune comes down, I will decide your case."²³ And he instructed the centurion to keep Paul in custody but to allow him some liberty, and not to prevent any of his friends from looking after him.

²⁴ Now some days later, Felix came with his wife Drusilla, who was a Jewess, and sent for Paul and heard what he had to say about the faith in Christ Jesus.²⁵ But as he talked of justice and chastity and the judgment to come, Felix became alarmed and answered, "For the present go thy way; but when I get an opportunity, I will send for thee."²⁶ At the same time he was hoping that money would be given him by Paul, and for this reason he would send for him often and talk with him.²⁷ But after two years Felix was succeeded by Porcius Festus; and as

he wanted to ingratiate himself with the Jews, Felix left Paul in prison.

CHAPTER 25.

Festus. ¹ Festus accordingly entered his province, and three days afterwards he went up from Caesarea to Jerusalem. ² And the chief priests and Jewish leaders presented their charges against Paul, and begged him, ³ asking it as a favor against Paul, that he would have him fetched to Jerusalem. Meanwhile they were laying an ambush to kill him on the way. ⁴ But Festus answered that Paul was being kept in custody at Caesarea and that he himself would be going there shortly. ⁵ "Let, therefore, your influential men go down with me," he said, "and if there is anything wrong with the man, let them present charges against him."

⁶ After staying among them not more than eight or ten days, he went down to Caesarea, and the next day he took his seat on the tribunal and ordered Paul brought in. ⁷ And when he was fetched, the Jews who had come down from Jerusalem surrounded him and brought many serious charges against him, which they were unable to prove. ⁸ Paul said in his own defense, "Neither against the Law of the Jews nor against the temple nor against Caesar have I committed any offense." ⁹ But Festus, wishing to do the Jews a favor, answered Paul and said, "Art thou willing to go up to Jerusalem and be tried there before me on these charges?"

¹⁰ But Paul said, "I am standing at the tribunal of Caesar; there I ought to be tried. To Jews I have done no wrong, as thou thyself very well knowest. ¹¹ For if I have done any wrong or committed a crime deserving of death, I do not refuse to die. But if there is no ground to their charges against me, no one can give me up to them; I appeal to Caesar." ¹² Then Festus, after conferring with the council, answered, "Thou hast appealed to Caesar; to Caesar thou shalt go."

Agrippa. ¹³ And after an interval of some days, King Agrippa* and Bernice came to Caesarea to pay their respects to Festus. ¹⁴ And as they were staying there several days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix, ¹⁵ and when I was at Jerusalem, the chief priests

and elders of the Jews presented their case against him, and asked for his conviction. ¹⁶ But I told them that Romans are not accustomed to give any man up before the accused has met his accusers face to face and has been given a chance to defend himself against the charges. ¹⁷ Therefore, when they had assembled here, I lost no time, but on the following day took my seat on the tribunal and ordered the man to be brought in. ¹⁸ But when his accusers got up, they did not charge him with any of the crimes that I had expected. ¹⁹ But they had against him certain questions about their own religion and about a certain Jesus, who had died, but who Paul affirmed was alive. ²⁰ Being at a loss as to how to investigate such matters, I asked him if he was willing to go to Jerusalem and be tried on these charges there. ²¹ But when Paul entered an appeal to have his case reserved for the decision of Augustus,* I ordered him kept in custody till I could send him to Caesar." ²² And Agrippa said to Festus, "I myself also could have wished to hear the man." "Tomorrow," said he, "thou shalt hear him."

²³ So the next day Agrippa and Bernice came with great pomp and entered the audience hall with the tribunes and principal men of the city, and by order of Festus Paul was brought in. ²⁴ And Festus said, "King Agrippa and all men here present with us, you see this man about whom the whole multitude of the Jews pleaded with me at Jerusalem and here, insisting and crying out that he ought not to live any longer. ²⁵ But I, for my part, found that he had done nothing deserving of death. But as he himself made the appeal, I decided to send him to Augustus. ²⁶ Still I have nothing definite to write to my lord about him. So I have brought him forth before you, and especially before thee, King Agrippa, that after an examination of him has been made I may have something to put in writing. ²⁷ For it seems to me unreasonable to send a prisoner without stating the charges against him."

^{25, 11:} Appeal to Caesar: when a Roman citizen under trial appealed to the emperor, the case passed out of the jurisdiction of all other magistrates.

^{25, 13:} Agrippa: Herod Agrippa II, son of the Herod mentioned in Acts 12, 19.

^{25, 21:} Augustus: a title used for the emperors from the time of Augustus himself, who reigned from 27 B. C. to 14 A. D.

CHAPTER 26.

Paul's Discourse. ¹ Then Agrippa said to Paul, "Thou art permitted to speak for thyself." Then Paul stretched forth his hand, and began his defense.

² "I think myself fortunate, King Agrippa, that I am to defend myself today before thee against all the accusations of the Jews, ³ especially as thou art well acquainted with all the Jewish customs and controversies; I beg thee therefore to listen to me with patience.

⁴ "My life, then, from my youth up, the early part of which was spent among my own nation and at Jerusalem; all the Jews know; ⁵ for they have long known me, if only they are willing to give evidence, that according to the strictest sect of our religion I lived a Pharisee. ⁶ And now for the hope in the promise made by God to our fathers I am standing trial; ⁷ to which promise our twelve tribes hope to attain as they worship night and day; and it is about this hope, O king, that I am accused by the Jews. ⁸ Why is it deemed incredible with you if God does raise the dead?"

⁹ "And I then thought it my duty to do many things contrary to the name of Jesus of Nazareth. ¹⁰ And this I did in Jerusalem; and many of the saints I shut up in prison, having received authority from the chief priests to do so; and when they were put to death, I cast my vote against them; ¹¹ and oftentimes in all the synagogues I punished them and tried to force them to blaspheme; and in my extreme rage against them I even pursued them to foreign cities.

¹² "But while I was journeying on this business to Damascus* with authority and permission from the chief priests, ¹³ at midday, O king, I saw on the way a light from heaven brighter than the sunshine round about me and my companions. ¹⁴ We all fell to the ground, and I heard a voice saying to me in Hebrew, 'Saul, Saul, why dost thou persecute me? It is hard* for thee to kick against the goad.' ¹⁵ And I said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus,

* Acts 9, 3.—Acts 9, 2.—Acts 13, 14.—Acts 21, 31.

^{26, 14:} It is hard, etc.: a proverb; oxen were driven by goads, and kicking only made the goading more painful. The grace of God was prodding St. Paul in a similar way.

^{26, 28:} Agrippa speaks ironically. The Greek can also mean, "In a short time thou believest thou hast made me a Christian"; or, "Thou thinkest it a small matter to make me a Christian."

whom thou art persecuting. ¹⁶ But rise and stand upon thy feet; for I have appeared to thee for this purpose, to appoint thee to be a minister and a witness to what thou hast seen, and to the visions thou shalt have of me; ¹⁷ delivering thee from the people and from the nations, to whom I am now sending thee, ¹⁸ to open their eyes that they may turn from darkness to light and from the dominion of Satan to God; that they may receive forgiveness of sins and an inheritance among those sanctified by faith in me."

¹⁹ "Therefore, King Agrippa, I was not disobedient to the heavenly vision; ²⁰ but first* to the people of Damascus and Jerusalem, and then all over Judea and to the Gentiles, I set about declaring that they should repent and turn to God, doing works befitting their repentance. ²¹ This is why the Jews seized me in the temple* and tried to kill me. ²² But aided to this day by the help of God, I stand here to testify to both high and low, saying nothing beyond what the Prophets and Moses said would come to pass: ²³ that the Christ was to suffer, that he first by his resurrection from the dead was to proclaim light to the people and to the Gentiles."

The Result. ²⁴ While he was saying this in his defense, Festus said with a loud voice, "Paul, thou art mad; thy great learning is driving thee to madness." ²⁵ "I am not mad, excellent Festus," said Paul, "but I speak words of sober truth. ²⁶ For the king knows about these things and to him also I speak without hesitation. For I am sure that none of these things escaped him; for none of them happened in a corner. ²⁷ Dost thou believe the prophets, King Agrippa? I know that thou dost." ²⁸ But Agrippa said to Paul, "In a short while thou wouldst persuade me to become a Christian." ²⁹ And Paul answered, "I would to God that, whether it be long or short, not only thou but also all who hear me today might become such as I am, except for these chains." ³⁰ Then the king arose and the governor and Bernice, and those who had sat with them; ³¹ and after withdrawing they kept talking the matter over together, saying, "This man has done nothing to deserve death or imprisonment." ³² And Agrippa said to Festus,

"This man might have been set at liberty, if he had not appealed to Caesar."

5. Imprisonment in Rome

CHAPTER 27.

Departure for Rome. ¹ Now when it was decided that he should sail* for Italy, and that Paul, with the other prisoners, should be turned over to a centurion named Julius, of the Augustan cohort, ² we went on board a ship of Adramythium which was bound for the ports of the province of Asia, and set sail; Aristarchus, a Macedonian from Thessalonica, being one of our party.

³ The next day we reached Sidon and Julius treated Paul kindly, allowing him to go to his friends and receive attention. ⁴ And putting to sea from there, we passed under the lee of Cyprus, as the winds were against us, ⁵ and sailing over the sea that lies off Cilicia and Pamphylia, we reached Myra* in Lycia. ⁶ There the centurion found a ship of Alexandria bound for Italy and put us on board her.

⁷ For many days we made slow progress and had difficulty in arriving off Cnidus. Then as the wind kept us from going on, we sailed under the lee of Crete off Salmone, ⁸ and coasting along it with difficulty we came to a place called Fair Havens, near the town of Thalsassa.*

⁹ But as much time had been spent the navigation was now unsafe, for the Fast* was already over. Paul began to admonish them, ¹⁰ saying to them, "Men, I see that this voyage is threatening to bring disaster and heavy loss, not only to the cargo and the ship, but to our lives also."

¹¹ But the centurion gave more heed to the pilot and the captain than to what Paul had to say; ¹² and as the harbor was unsuitable for wintering in, the majority favored sailing from there to try whether they could get to Phoenix, a harbor in Crete facing southwest and northwest, to winter there. ¹³ So when a light south wind sprang up, thinking they had secured their object, they weighed anchor* and ran close along the coast of Crete.

A Storm. ¹⁴ But not long afterwards a violent wind called Euroquilo* burst against it; ¹⁵ and when the ship was caught in it and could not face the wind, we gave way and were driven along.

¹⁶ We ran under the lee of a small island called Cauda, where we managed with difficulty to secure the boat; ¹⁷ after hoisting it on board, they used supports to undergird the ship, and as they were afraid of being driven on the Syrtis quicksands, they lowered the mainsail and so were driven along. ¹⁸ As we were being tossed about by the violence of the storm, the next day they threw some of the cargo overboard; ¹⁹ and on the third day with their own hands they threw the ship's gear overboard. ²⁰ As neither sun nor stars were visible for many days and no small storm was raging, all hope of our being saved was in consequence given up.

²¹ Then, when they had eaten nothing for a long time, Paul got up in the midst of them and said, "Men, you should indeed have listened to me and not have sailed from Crete, thus sparing yourselves this disaster and loss. ²² And now I beg you to be of good cheer, for there will be no loss of life among you, but only of the ship. ²³ For last night an angel of the God I belong to and serve, stood by me, ²⁴ saying, 'Do not be afraid, Paul; thou must stand before Caesar; and behold, God has granted thee all who are sailing with thee.' ²⁵ So, men, be of good cheer; for I have faith in God that it will be as it has been told me. ²⁶ But we are to reach a certain island."

Shipwreck. ²⁷ It was the fourteenth night, and we were sailing in the Adria, when about midnight the sailors began to suspect that they were drawing near to some land. ²⁸ On taking soundings, they found twenty fathoms, and a little further on they found fifteen; ²⁹ then fearing that we might go on the rocks, they dropped four anchors from the stern and longed for daylight. ³⁰ But as the sailors were trying to escape from the ship and had lowered the boat into the sea, pretending that they were going to cast anchors from the bow, ³¹ Paul said to the centurion and the soldiers, "Unless these men remain in the ship, you cannot be saved."

³² Then the soldiers cut away the ropes of the boat and let her drift off.

³³ And when it began to grow light, Paul begged them all to take food, saying, "This is the fourteenth day that you have been constantly on the watch and fasting, without taking anything to eat. ³⁴ So I beg you to take some food for your safety; for not a hair from the head of any one of you shall perish." ³⁵ With these words he took bread and gave thanks to God before them all and broke it and began to eat. ³⁶ Then all became more cheerful and took food themselves. ³⁷ Now, we were in all two hundred and seventy-six souls on board. ³⁸ And after eating their fill, they proceeded to lighten the ship by throwing the wheat into the sea.

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³⁹ When day broke they could not make out the land; but they noticed a bay with a beach, and they proposed to run the ship ashore there if they could. ⁴⁰ So they slipped the anchors and committed themselves to the sea,* at the same time unlash the fastenings of the rudders; and hoisting the foresail to the breeze, they made for the beach. ⁴¹ But we struck a place open to two seas, and they ran the ship aground. The prow stuck fast and remained immovable, but the stern began to break up under the violence of the sea. ⁴² Now the soldiers planned to kill the prisoners lest any of them should swim ashore and escape, ⁴³ but the centurion, wishing to save Paul, put a stop to their plan. He ordered those who could swim to jump overboard first and get to land, ⁴⁴ and they brought the rest in, some on planks and others on various pieces from the ship. And so it came to pass that all got safely to land.

CHAPTER 28.

Malta. ¹ After our escape we learned that the island was called Malta. ² And the natives showed us no little kindness, for they kindled a fire and refreshed us all because of the rain that had set in, and the cold. ³ Now Paul gathered a bundle of sticks and laid them on the fire,

when a viper came out because of the heat and fastened on his hand. ⁴ When the natives saw the creature hanging from his hand, they said to one another, "Surely this man is a murderer, for though he has escaped the sea, Justice* does not let him live." ⁵ But he shook off the creature into the fire and suffered no harm. ⁶ Now they were expecting that he would swell up and suddenly fall down and die; but after waiting a long time and seeing no harm come to him, they changed their minds and said that he was a god.

⁷ Now in the vicinity there were estates belonging to the head man of the island, whose name was Publius, and he received us and entertained us hospitably for three days. ⁸ And it happened that the father of Publius was laid up with fever and dysentery; but Paul went in, and after praying and laying his hands on him, he healed him. ⁹ After this all the sick on the island came and were cured; ¹⁰ and they honored us with many marks of honor, and when we sailed, they provided us with such things as we needed.

To Rome. ¹¹ We set sail after three months in an Alexandrian ship with the Twins* on her figurehead, which had wintered at the island. ¹² We put in at Syracuse, and stayed there three days. ¹³ Then, following the coast, we reached Rhegium; and one day later a south wind sprang up, and on the second day we arrived at Puteoli, ¹⁴ where we found brethren and were entreated to stay with them seven days; and so we came to Rome. ¹⁵ And the brethren there, having had news of us, came as far as the Market of Appius and the Three Taverns; and when Paul saw them, he gave thanks to God and took courage. ¹⁶ On our arrival at Rome, Paul was given permission to live by himself with a soldier to guard him.

At Rome. ¹⁷ Three days later he called together the leading Jews, and when they had assembled he said to them, "Brethren, although I have done nothing against the people or against the customs of our fathers, yet I was handed over to the Romans as a prisoner from Jerusalem. ¹⁸ After an examination they were ready to release me, since I was innocent of any crime that deserved death; ¹⁹ but as the Jews objected, I was

²⁰ And when it began to grow light, Paul begged them all to take food, saying, "This is the fourteenth day that you have been constantly on the watch and fasting, without taking anything to eat. ²¹ So I beg you to take some food for your safety; for not a hair from the head of any one of you shall perish." ²² With these words he took bread and gave thanks to God before them all and broke it and began to eat. ²³ Then all became more cheerful and took food themselves. ²⁴ Now, we were in all two hundred and seventy-six souls on board. ²⁵ And after eating their fill, they proceeded to lighten the ship by throwing the wheat into the sea.

²⁶ When day broke they could not make out the land; but they noticed a bay with a beach, and they proposed to run the ship ashore there if they could. ²⁷ So they slipped the anchors and committed themselves to the sea,* at the same time unlash the fastenings of the rudders; and hoisting the foresail to the breeze, they made for the beach. ²⁸ But we struck a place open to two seas, and they ran the ship aground. The prow stuck fast and remained immovable, but the stern began to break up under the violence of the sea. ²⁹ Now the soldiers planned to kill the prisoners lest any of them should swim ashore and escape, ³⁰ but the centurion, wishing to save Paul, put a stop to their plan. He ordered those who could swim to jump overboard first and get to land, ³¹ and they brought the rest in, some on planks and others on various pieces from the ship. And so it came to pass that all got safely to land.

³² Then the soldiers cut away the ropes of the boat and let her drift off. ³³ And when it began to grow light, Paul begged them all to take food, saying, "This is the fourteenth day that you have been constantly on the watch and fasting, without taking anything to eat. ³⁴ So I beg you to take some food for your safety; for not a hair from the head of any one of you shall perish." ³⁵ With these words he took bread and gave thanks to God before them all and broke it and began to eat. ³⁶ Then all became more cheerful and took food themselves. ³⁷ Now, we were in all two hundred and seventy-six souls on board. ³⁸ And after eating their fill, they proceeded to lighten the ship by throwing the wheat into the sea.

¹ 2 Cor 11, 28.

²⁷, 1: He should sail; in Greek, "we should sail."

²⁷, 5: Myra; the Vulgate reads "Lystra."

²⁷, 8: Thalsassa; in Greek, "Lassa."

²⁷, 9: The Fast: of the Day of Atonement, about September 15. Navigation was considered dangerous after the middle of September.

²⁷, 13: Weighed anchor; in Latin, "loosed from Asson," the Greek noun being taken as a proper name.

²⁷, 14: Euroquilo: a "northeaster."

²⁷, 40: The Greek reads, "So they slipped the anchors and left them in the sea." This fits the context better.

²⁸, 4: Justice; or Vengeance, as pursuing criminals, was a familiar goddess among Greeks and Romans, and the natives here speak of it as a goddess.

²⁸, 11: The Twins: on its prow the ship carried the images of Castor and Pollux, the patrons of sailors.

forced to appeal to Caesar—not that I had any charge to bring against my nation. This, then, is why I asked to see you and speak with you.²⁰ For it is because of the hope of Israel that I am wearing this chain.”²¹ But they said to him, “We ourselves have received no letters about thee from Judea, and none of the brethren, upon arrival, has reported or spoken any evil of thee.”²² But we want to hear from thee what thy views are; for as regards this sect, we know that everywhere it is spoken against.”

²³ So they fixed a day, and very many came to him at his lodging; and to them he explained the matter, bearing witness to the kingdom of God and trying from morning till evening to convince them concerning Jesus from the Law of Moses and from the Prophets.²⁴ And some believed what was said; and some disbelieved;²⁵ and as they could not agree among themselves, they began to depart, when Paul added this one word: “Well did the Holy Spirit speak through Isaiah

the prophet to our* fathers,²⁶ saying, “Go to this people and say: With the ear you will hear and will not understand; and seeing you will see and will not perceive.”²⁷ For the heart of this people has been hardened, and with their ears they have been hard of hearing, and their eyes they have closed; lest perhaps they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them.”²⁸ Be it known to you therefore that this salvation of God has been sent to the Gentiles, and they will listen to it.”²⁹ [*When he had said this, the Jews departed, having much argument among themselves.]

³⁰ And for two full years he remained in his own hired lodging; and he welcomed all who came to him,³¹ preaching the kingdom of God and teaching about the Lord Jesus Christ with all boldness and unhindered. Amen.

²⁰ Isa 6, 9; Mt 13, 14; Mk 4, 12; Lk 8, 10; Jn 12, 40; Rom 11, 8.

²⁶, ²⁵: Our; in Greek “your.”
²⁸, ²⁹: Not in the Greek, and in only a few codices of the Vulgate.

THE LIFE AND EPISTLES OF ST. PAUL THE APOSTLE

St. Paul was born at Tarsus, Cilicia, of Jewish parents who were descended from the tribe of Benjamin (Acts 9, 11; 21, 39; 22, 3). He was a Roman citizen from birth (Acts 22, 27f). As he was “a young man” at the stoning of St. Stephen (Acts 7, 58) and calls himself “an old man” when writing to Philemon (v 9), about the year 63, we may conclude that he was born around the beginning of the Christian era.

In his youth Paul acquired a threefold education. First, he learned the Greek language in his Tarsian environment, as is evident from his later skill in writing his Epistles. Secondly, his father probably initiated him into his own trade, which was that of tent-making, and thus Paul during his apostolic labors was able to defray the cost of his food and lodging by the work of his own hands (Acts 18, 3; 1 Cor 4, 12; 1 Thes 2, 9; 2 Thes 3, 8). Thirdly, in his father's house at Tarsus his education was strongly Pharisaic (Acts 23, 6). To complete his schooling Paul was sent to Jerusalem, where he sat at the feet of the learned Gamaliel and was educated in the strict observance of the ancestral Law (Acts 22, 3). Here he also acquired a good knowledge of exegesis and was trained in the practice of disputation. As a convinced and zealous Pharisee he returned to Tarsus before the public life of Christ opened in Palestine, for he never refers to personal acquaintance with Christ during the Savior's mortal life.

Some time after the death of our Lord Paul returned to Palestine. His profound conviction and emotional character made his zeal develop into a religious fanaticism against the infant Church. He took part in the stoning of the first martyr, St. Stephen, and in the fierce persecution of the Christians that followed.

Entrusted with a formal mission from the high priest, he departed for Damascus to arrest the Christians there and bring them bound to Jerusalem. As he was nearing Damascus, about noon, a light from heaven suddenly blazed round him. Jesus with His glorified

body appeared to him and addressed him, turning him away from his apparently successful career. An immediate transformation was wrought in the soul of Paul. He was suddenly converted to the Christian faith and arose an Apostle (Acts 9, 3-19; 22, 6-16; 26, 12-18).

He remained some days in Damascus after his Baptism (Acts 9, 10-19), and then went to Arabia (Gal 1, 17), possibly for a year or two, to prepare himself for his future missionary activity. Having returned to Damascus, he stayed there for a time, preaching in the synagogues, that Jesus is the Christ, the Son of God. For this he incurred the hatred of the Jews, and had to flee from the city (Acts 9, 23-25; 2 Cor 11, 32f). He then went to Jerusalem to see Peter (Gal 1, 18), to pay his homage to the head of the Church. Later he went back to his native Tarsus (Acts 9, 30) and began to evangelize his own province (Gal 1, 21) until called by Barnabas to Antioch (Acts 11, 25). After one year, on the occasion of a famine, both Barnabas and Paul were sent with alms to the poor Christian community at Jerusalem (Acts 11, 27-30). Having fulfilled their mission, they returned to Antioch (Acts 12, 25).

Soon after this Paul and Barnabas made the first missionary journey (44/45-49/50 A.D.), visiting the island of Cyprus, then Pamphylia, Pisidia and Lycaonia, all in Asia Minor, and establishing churches at Pisidian Antioch, Iconium, Lystra and Derbe (Acts 13-14).

After the Apostolic Council of Jerusalem Paul, accompanied by Silas and later also by Timothy and Luke, made his second missionary journey (50-52/53 A.D.), first revisiting the churches previously established by him in Asia Minor and then passing through Galatia (Acts 16, 6). At Troas a vision of a Macedonian was had by Paul, which impressed him as a call from God to evangelize Macedonia. He accordingly sailed for Europe, and preached the Gospel in Philippi, Thessalonica, Berea, Athens and Corinth. Then he returned to Antioch by way of Ephesus and Jerusalem (Acts 15, 36-18, 22).

On his third missionary journey (53/54-58 A.D.) Paul visited nearly the same regions as on the second, but made Ephesus, where he remained nearly three years, the center of his missionary activity. He laid plans also for another missionary journey, intending to leave Jerusalem for Rome and Spain. But persecutions by the Jews hindered him from accomplishing his purpose. After two years of imprisonment at Caesarea he finally reached Rome, where he was kept another two years in chains (Acts 18, 23-28, 31).

The Acts of the Apostles gives us no further information on the life of the Apostle. We gather, however, from the Pastoral Epistles and from tradition that at the end of the two years St. Paul was released from his Roman imprisonment, and then travelled to Spain (Rom 15, 24, 28), later to the East again, and then back to Rome, where he was imprisoned a second time, and in the year 67 was beheaded.

St. Paul's untiring interest in and paternal affection for the various churches established by him have given us fourteen canonical Epistles. It is, however, quite certain that he wrote other letters which are no longer extant.

These Epistles are not arranged in our Bible according to chronological order. In the first place are given the Epistles addressed to communities, according to the relative dignity of the church receiving the Epistle, and the length of the subject-matter; in the second place we have those addressed to individuals; and finally, the Epistle to the Hebrews.

All of the Epistles were written in Greek. Though St. Paul on occasion could speak that language with grace, he did not strive after literary elegance in his compositions. Because of the pressure of his work and cares, he usually dictated his Epistles and wrote the final salutation with his own hand (Rom 16, 22; 1 Cor 16, 21; Gal 6, 11; 2 Thes 3, 17). At times his thoughts are so overflowing and forceful that the rules of grammar and style are neglected. As a consequence, a mode of expression or an entire sentence is now and then difficult or obscure for us (2 Pt 3, 16).

And yet, in spite of these grammatical faults and irregularities of style, no one can read the Epistles of St. Paul without being amazed at his natural eloquence. St. Jerome remarks that the words of Apostle Paul seem to him like peals of thunder. His mental acumen and depth of feeling impart to his language loftiness, amazing power and beauty.

THE EPISTLE OF ST. PAUL THE APOSTLE TO THE ROMANS

St. Paul's Epistle to the Romans is given the position of honor at the head of all the New Testament Epistles. It was written at Corinth during the winter 57-58 A.D., at the close of St. Paul's third missionary journey, prior to his voyage to Jerusalem, where at the instigation of his bitter Jewish adversaries he was to be arrested and afterwards held prisoner for several years. This date for the composition of the Epistle is arrived at by comparing the circumstances and persons to which it alludes with those at Corinth during St. Paul's sojourn there at the close of his third missionary journey.

St. Paul during this period of his missionary activity had rather thoroughly covered the territory in the eastern world, and was looking for new fields to evangelize in the West. He purposed, accordingly, after visiting Jerusalem, to journey to Spain, stopping en route at Rome. In this letter he wished to inform the Romans of his intended visit and to set before them the fruits of his meditations on the great religious question of the day, justification by faith and the relation of this new system of salvation to the Mosaic religion. Although he had previously dealt briefly with the question in the Epistle to the Galatians, St. Paul had not thus far had the opportunity of fully developing in writing his doctrine on this point. But now wishing to introduce himself to the Romans, he seized the opportunity of setting forth a lengthy statement and defense of his doctrine, not only for the Romans but also for the various Christian communities throughout the world.

Introduction CHAPTER 1.

Greeting. ¹ Paul, the servant of Jesus Christ, called to be an apostle, set apart for the gospel* of God, ² which he had promised beforehand through his prophets in the holy Scriptures, ³ concerning his Son who was born to him according to the flesh of the offspring of David; ⁴ who was foreordained* Son of God by an act of power in keeping with the holiness of his spirit, by resurrection from the dead, Jesus Christ our Lord, ⁵ through whom we have received the grace of apostleship to bring about obedience to faith among all the nations for his name's sake; ⁶ among whom are you also called to be Jesus Christ's—⁷ to all God's beloved who are in Rome, called to be saints; grace be to you and peace from God our Father and from the Lord Jesus Christ.

Commendation and Desire to Visit Them. ⁸ First I give thanks to my God through Jesus Christ for all of you, because your faith is proclaimed all over the world. ⁹ For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, ¹⁰ always imploring in my prayers that somehow I may at last by God's will come to you after a safe journey. ¹¹ For

I long to see you that I may impart some spiritual grace unto you to strengthen you, ¹² that is, that among you I may be comforted together with you by that faith which is common to us both, yours and mine.

Why He Wishes to Visit Them. ¹³ Now I would not, brethren, have you ignorant, that I have often intended to come to see you (and have been hindered until now) that I may produce some results among you also, as well as among the rest of the Gentiles. ¹⁴ To Greeks and to foreigners, to learned and unlearned, I am debtor; ¹⁵ so, for my part, I am ready to preach the gospel to you also who are at Rome.

Theme of the Epistle. ¹⁶ For I am not ashamed of the gospel, for it is the power of God unto salvation to everyone who believes, to Jew first and then to Greek.

1, 16: In v 2 and 9, "gospel" means the work of evangelizing or preaching the gospel. In v 16 it means the whole economy of salvation in Christ, doctrine and sacramental system included.

1, 4: Foreordained: in the Greek, "constituted" or "manifested." Jesus Christ was from all eternity the real Son of God according to His divine nature. When He became man, the glory of this nature was hidden away from men in the human nature which He had assumed. "He emptied himself" of that divine glory, in the words of St. Paul (Phil 2, 7). But from the moment of His Resurrection the process of His glorification in His human nature was begun, and culminated in His Ascension into heaven, where at the right hand of God the Father He was constituted (manifested) Son of God in power in that very human nature in which, during His sojourn on earth, He had appeared to men weak and lowly. Jesus Christ our Lord: these words are in apposition with his Son, at the beginning of v 3.

¹⁷ For in it the justice of God* is revealed, from faith unto faith, as it is written, ¹⁸ He who is just lives by faith.

I: DOCTRINAL

THE GOSPEL: THE POWER OF GOD FOR THE SALVATION OF ALL WHO BELIEVE

1. Humanity Without Christ

The Pagans Adore Idols. ¹⁸ For the wrath of God is revealed from heaven against all ungodliness and wickedness of those men who in wickedness hold back the truth of God, ¹⁹ seeing that what may be known about God is manifest to them. For God has manifested it to them. ²⁰ For since the creation of the world his invisible attributes are clearly seen—his everlasting power also and divinity—being understood through the things that are made. And so they are without excuse, ²¹ seeing that, although they knew God, they did not glorify him as God or give thanks, but became vain in their reasonings, and their senseless minds have been darkened. ²² For while professing to be wise, they have become fools, ²³ and they have changed the glory of the incorruptible God⁶ for an image made like to corruptible man and to birds and four-footed beasts and creeping things.

Punishment of Idolaters. ²⁴ Therefore God has given them up* in the lustful desires of their heart⁷ to uncleanness, so that they dishonor their own bodies among themselves—²⁵ they who exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator who is blessed forever, amen.

²⁶ For this cause God has given them up to shameful lusts; for their women have exchanged the natural use for that which is against nature, ²⁷ and in like manner the men also, having abandoned the natural use of the woman, have burned in their lusts one towards another,

a. Heb 2, 4; Gal 3, 11; Heb 10, 38.—b. Ps 105 (106), 20.—c. Gal 5, 19; Eph 4, 19; etc.

1, 17: The justice of God: the real, intrinsic holiness and justice that God imparts to man, transforming him from a sinner into a son of God by adoption, and an heir to heaven.

1, 24: God has given them up: as St. Thomas Aquinas says, not by impelling them to evil, but by deserting them. He justly withdrew His grace from them in punishment of their idolatry, and being thus abandoned by God, men followed the bent of fallen nature, and fell into the degradation of unnatural vice.

1, 29: Immorality: not in the Greek.
1, 30: Hateful to God: in the Greek, rather "hating God."
1, 31: Without fidelity: wanting in most Greek MSS.

men with men doing shameful things and receiving in themselves the fitting recompense of their perversity. ²⁸ And as they have resolved against possessing the knowledge of God, God has given them up to a reprobate sense, so that they do what is not fitting, ²⁹ being filled with all iniquity, malice, immorality,* avarice, wickedness; being full of envy, murder, contention, deceit, malignity; being whisperers, ³⁰ detractors, hateful to God,* irreverent, proud, haughty, plotters of evil; disobedient to parents, ³¹ foolish, dissolute, without affection, without fidelity,* without mercy. ³² Although they have known the ordinance of God, they have not understood that those who practise such things are deserving of death. And not only do they do these things, but they applaud others doing them.

CHAPTER 2.

All Will Be Rewarded or Punished.

¹ Wherefore, thou art inexcusable, O man, whoever thou art who judgest. For wherein thou judgest another, thou dost condemn thyself. For thou who judgest dost the same things thyself. ² And we know that the judgment of God is according to truth against those who do such things. ³ But dost thou think, O man who judgest those who do such things and dost the same thyself, that thou wilt escape the judgment of God? ⁴ Or dost thou despise the riches of his goodness and patience and long-suffering? Dost thou not know that the goodness of God is meant to lead thee to repentance? ⁵ But according to thy hardness and unrepentant heart, thou dost treasure up to thyself wrath on the day of wrath and of the revelation of the just judgment of God, ⁶ who will render to every man according to his works. ⁷ Life eternal indeed he will give to those who by patience in good works seek glory and honor and immortality; ⁸ but wrath and indignation to those who are contentious, and who do not submit to the truth but assent to iniquity. ⁹ Tribulation and anguish shall be visited upon the soul of every man who works evil; of Jew first and then of Greek. ¹⁰ But glory and honor and peace shall be awarded to everyone who does good, to Jew first and then to Greek. ¹¹ Because with God there is no respect of persons.

Gentiles To Be Judged by the Natural Law. ¹² For whoever have sinned without the Law,* will perish without the Law; and whoever have sinned under the Law, will be judged by the Law. ¹³ For it is not they who hear the Law that are just in the sight of God; but it is they who follow the Law that will be justified. ¹⁴ When the Gentiles who have no law do by nature what the Law prescribes, these having no law are a law unto themselves. ¹⁵ They show the work of the Law written in their hearts. Their conscience bears witness to them, even when conflicting thoughts accuse or defend them. ¹⁶ This will take place on the day when, according to my gospel, God will judge the hidden secrets of men through Jesus Christ.

The Jews Transgress the Law. ¹⁷ But if thou art called "Jew," and dost rely upon the Law, and dost glory in God, ¹⁸ and dost know his will, and dost approve the better things, being informed by the Law, ¹⁹ thou art confident* that thou art a guide to the blind, a light to those who are in darkness, ²⁰ an instructor of the unwise, a teacher of children, having in the Law the pattern of knowledge and of truth. ²¹ Thou therefore who teachest another, dost thou not teach thyself? Thou who preachest that men should not steal, dost thou steal? ²² Thou who sayest that men should not commit adultery, dost thou commit adultery? Thou who dost abominate idols, dost thou commit sacrilege? ²³ Thou who dost glory in the Law, dost thou dishonor God by transgressing the Law? ²⁴ For "the name of God," as it is written, is blasphemed through you among the Gentiles.

True Circumcision. ²⁵ Circumcision, indeed, profits if thou keep the Law; but if thou be a transgressor of the Law, thy circumcision has become uncircumcision. ²⁶ Therefore if the uncircumcised keep the precepts of the Law, will not his uncircumcision be reckoned as circumcision? ²⁷ And he who is by nature uncircumcised, if he fulfill the Law, will judge thee who with the letter and circumcision art a transgressor of the Law. ²⁸ For he is not a Jew who is so outwardly; nor is that circumcision which is so outwardly in the flesh; ²⁹ but he is a Jew who is so inwardly, and circumcision is a matter of the heart* in the spirit, not

in the letter. His praise is not from men but from God.

CHAPTER 3.

Objections Answered. ¹ What advantage then remains to the Jew, or what is the use of circumcision? ² Much in every respect. First, indeed, because the oracles of God were entrusted to them. ³ For what if some of them have not believed? Will their unbelief make void the fidelity of God? By no means! ⁴ For God is true,* and every man is a liar, as it is written, ⁵ *That thou mayest be justified in thy words, and mayest be victorious when thou art judged.* ⁶ But if our wickedness shows forth the justice of God, what shall we say? Is God unjust who inflicts punishment? (I speak after a purely human manner.) ⁷ By no means! Otherwise, how is God to judge the world? ⁸ But if through my lie the truth of God has abounded unto his glory, why am I also still judged as a sinner? ⁹ And why should we not, as some calumniously accuse us of teaching, do evil that good may come from it? The condemnation of such is just.

The Scriptures Attest Universal Sin. ⁹ What then? Are we better off than they? Not at all. For we have argued that Jews and Greeks are all under sin, ¹⁰ as it is written, ¹¹ *There is not one just man; there is none who understands; there is none who seeks after God. All have gone astray together; they have become worthless. There is none who does good, no, not even one. Their throat is an open sepulchre; with their tongues they have dealt deceitfully. The venom of asps is beneath their lips; their mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their ways. And the path of peace they have not known.*

¹² Mt 7, 21.—e Is 52, 5; Ez 38, 20.—f Ps 115 (116), 11; 50 (51), 4.—g 10-12: Ps 13 (14), 1-3; 52 (53), 2-4.—h Ps 5, 11; 139 (140), 4.—i Ps 9 (10), 7.—j 10-12: Is 59, 7; Prov 1, 18.

^{2, 12:} In this verse, as in the whole passage, the Mosaic Law is probably meant.

^{2, 19:} Thou are confident: the Latin text, by omitting "and" of the Greek text before this clause, makes it an apodosis, whereas in the Greek there is a series of suppositions without an apodosis, and the sentence remains uncompleted.

^{2, 22:} Commit sacrilege: a literal translation of the Vulgate; the corresponding Greek word is generally rendered "pillage temples."

^{2, 29:} Circumcision of the heart means the sprouting of vices and evil tendencies from the heart.

^{3, 4:} For God is true: the Greek has, "let God be true." Every man is a liar: in comparison with God who is Truth itself, every man is essentially unreliable, and may at any time intentionally or unintentionally fall into error.

¹⁸ There is no fear of God* before their eyes.

This Concerns the Jews. ¹⁹ Now we know that whatever the Law says, it is speaking to those who are under the Law; in order that every mouth may be shut, and the whole world may be made subject to God. ²⁰ For by the works of the Law no human being shall be justified* before him, for through law comes the recognition of sin.

2. Salvation through Faith in Christ

Justice Comes through Faith in Christ. ²¹ But now the justice of God* has been made manifest independently of the Law, being attested by the Law and the Prophets; ²² the justice of God through faith in Jesus Christ upon all* who believe. For there is no distinction, ²³ as all have sinned and have need of the glory of God. ²⁴ They are justified freely by his grace through the redemption which is in Christ Jesus, ²⁵ whom God has set forth as a propitiation by his blood through faith, to manifest his justice, ²⁶ God in his patience remitting* former sins; to manifest his justice at the present time, so that he himself is just, and makes just him who has faith in Jesus.

Justification Excludes Boasting. ²⁷ Where then is thy boasting? It is excluded. By what law? Of works? No, but by the law of faith. ²⁸ For we reckon that a

* Ps 35 (36), 2.—i Gn 15, 6.—m 27: Ps 31 (32), 11.—n Gn 17, 10.

^{3, 20:} It does not follow from St. Paul's statement that no man is justified by the works of the Law, that good works are not necessary for salvation. The justification of which St. Paul here speaks is the infusion of sanctifying grace which alone renders a person supernaturally pleasing in the sight of God. This cannot be obtained either by the observance of the Law or by any other work of unregenerate man.

^{3, 21:} The justice of God through faith is not that holiness whereby God is just, but that grace which He imparts to the soul to make it really, intrinsically pleasing and holy in His sight. The necessary condition for obtaining the infusion of this divine gift is faith, not a bare speculative faith, but a practical faith which through the love of God effects the observance of the commandments and the performance of other good works.

^{3, 22:} Upon all: the Greek has, "unto all."

^{3, 26:} Remitting: the Greek has, "his passing over."

^{4, 3:} We should distinguish between justification and salvation. We cannot be saved without good works, and accordingly St. Paul repeatedly insists on the necessity of avoiding sin and doing good. But justification, that is, the infusion of sanctifying grace, cannot be merited by us; it is an entirely gratuitous gift of God.

^{4, 5:} Credited to him as justice: when God, who is infinite truth, credits something to man, it is equivalent to saying that He imparts it really to man; for there is no make-believe with God. The Clementine Vulgate adds: "According to the plan of God's grace."

^{4, 7f:} Forgiven, covered, not credit: varying expressions, all indicative of the same idea, namely, that the guilt of sins is really removed from the soul by God.

^{4, 9:} Held good: only: not in the Greek.

man is justified by faith independently of the works of the Law. ²⁹ Is God the God of the Jews only, and not of the Gentiles also? Indeed of the Gentiles also. ³⁰ For there is but one God who will justify the circumcised by faith, and the uncircumcised through the same faith. ³¹ Do we therefore through faith destroy the Law? By no means! Rather we establish the Law.

CHAPTER 4.

Abraham Justified by Faith. ¹ What then shall we say that Abraham, our father according to the flesh, acquired? ² For if Abraham was justified by works, he has reason to boast, but not before God. ³ For what does the Scripture say? ⁴ "Abraham believed God and it was credited to him as justice." ⁵ Now to him who works, the reward is not credited as a favor but as something due. ⁶ But to him who does not work, but believes in him who justifies the impious, his faith is credited to him as justice.* ⁷ Thus David declares the blessedness of the man to whom God credits justice without works: ⁸ *Blessed are they whose iniquities are forgiven,* and whose sins are covered; blessed is the man to whom the Lord will not credit sin.*

Justified before Circumcision. ⁹ Does this blessedness hold good,* then, only for the circumcised, or also for the uncircumcised? For we say that unto Abraham faith was credited as justice. ¹⁰ How then was it credited? When he was in the state of circumcision or in that of uncircumcision? Not in circumcision but in uncircumcision. ¹¹ And he received the sign of circumcision* as the seal of the justice of faith which he had while uncircumcised, in order that he may be the father of all who, while uncircumcised, believed, that to them also it may be credited as justice; ¹² and the father of the circumcised, not of those merely who are circumcised, but also of those who follow in the steps of the faith that was our father Abraham's while yet uncircumcised.

Not Justified by the Works of the Law. ¹³ For not through the Law but through the justice of faith was the promise made to Abraham and to his posterity that he should be heir of the world. ¹⁴ For if they who are of the Law are heirs, faith is made empty, the promise is made void.

¹⁵ For the Law works wrath;* for where there is no law, neither is there transgression. ¹⁶ Therefore the promise was the outcome of faith, that it might be a favor, in order that it might be secure for all the offspring, not only for those who are of the Law, but also for those who are of the faith of Abraham, who is the father of us all; ¹⁷ as it is written, *"I have appointed thee the father of many nations."* He is our father in the sight of God, whom he believed, who gives life to the dead and calls things that are not as though they were.

The Strength of His Faith. ¹⁸ Abraham hoping against hope believed, so that he became the father of many nations, according to what was said, *"So shall thy offspring be."* ¹⁹ And without weakening in faith, he considered his own deadened body (for he was almost a hundred years old) and the deadened womb of Sara; ²⁰ and yet in view of the promise of God, he did not waver through unbelief but was strengthened in faith, giving glory to God, ²¹ being fully aware that whatever God has promised he is able also to perform. ²² Therefore it was credited to him as justice.

The Model of Our Faith. ²³ Now not for his sake only was it written that "It was credited to him," ²⁴ but for the sake of us also, to whom it will be credited if we believe in him who raised Jesus our Lord from the dead, ²⁵ who was delivered up for our sins, and rose again for our justification.

3. The Superabundance of this Justification

CHAPTER 5.

Christ's Death Assures Us Hope and Peace. ¹ Having been justified therefore by faith, let us have peace with God through our Lord Jesus Christ, ² through whom we also have access by faith unto that grace in which we stand, and exult in the hope of the glory of the sons* of God. ³ And not only this, but we exult in tribulations also, knowing that tribulation works out endurance, ⁴ and endurance tried virtue, and tried virtue hope. ⁵ And hope* does not disappoint, because the charity of God is poured forth in our hearts by the Holy Spirit who has been given to us. ⁶ For why did Christ,* at the set time, die for the wicked when as yet we were weak? ⁷ For scarcely in be-

half of a just man does one die; yet perhaps one might bring himself to die for a good man. ⁸ But God commends* his charity towards us, because when as yet we were sinners, ⁹ Christ died for us.

Christ's Death Assures Our Salvation. Much more now that we are justified by his blood, shall we be saved through him from the wrath. ¹⁰ For if when we were enemies we were reconciled to God by the death of his Son, much more, having been reconciled, shall we be saved by his life. ¹¹ And not this only, but we exult also in God through our Lord Jesus Christ, through whom we have now received reconciliation.

In Adam All Have Sinned. ¹² Therefore as through one man* sin entered into the world and through sin death, and thus death has passed unto all men because all have sinned—¹³ for until the Law sin was in the world, but sin is not imputed when there is no law;* ¹⁴ yet death reigned from Adam until Moses even over those who did not sin after the likeness of the transgression of Adam, who is a figure of him who was to come.

Grace and Life Superabound through Christ. ¹⁵ But not like the offense is the gift. For if by the offense of the one the many died, much more has the grace of God, and the gift in the grace of the one man Jesus Christ, abounded unto the many. ¹⁶ Nor is the gift as it was in the case of one man's sin, for the judgment was from one man unto condemnation, but grace is from many offenses unto justification. ¹⁷ For if by reason of the

* Gn 17, 5.—p Gn 15, 5.—q Is 53, 6, 12; 1 Cor 15, 45; 1 Pt 1, 3.—r Ps 22 (23), 6.

4, 15: The Law works wrath; a law simply indicates the line of conduct to be followed. It does not impart the strength of will to fulfill its precepts. Of itself then it becomes an occasion of wrath, in that if its precepts are violated, the lawgiver is provoked to anger and inflicts punishment on the transgressor.

5, 2: Of the sons: not in the Greek.

5, 6: The Greek text reads: "For yet Christ, when as yet we were weak, at the set time died for the wicked."

5, 8: Commends: the Greek has "proves."

5, 12: Through one man: Adam, the moral head of the human race. The sin of which St. Paul speaks is original sin. All have sinned: general statements such as this are to be understood with their obvious exceptions, and also with exceptions that can be established from other sources of revealed truth. Thus, obviously, Jesus Christ is an exception to this general statement. The Church, the official interpreter of the Scriptures, teaches us also that in view of the future merits of Christ, His Blessed Mother was preserved from original sin.

5, 13: Sin is not imputed when there is no law; there was sin against the law of nature during the period between Adam and Moses, but the sins committed before the Law were not imputed as a cause of death, when the condition was not expressed. Yet all, even infants, underwent death. It must be then because all mankind shared some way in the sin of Adam.

one man's offense death reigned through the one man, much more will they who receive the abundance of the grace and of the gift of justice reign in life through the one Jesus Christ. ¹⁸ Therefore as from the offense of the one man the result was unto condemnation to all men, so from the justice of the one the result is unto justification of life to all men. ¹⁹ For ¹ just as by the disobedience of the one man the many were constituted sinners, so also by the obedience of the one the many will be constituted just.

Purpose of the Law. ²⁰ Now the Law intervened that the offense might abound. But where the offense has abounded, grace has abounded yet more; ²¹ so that as sin has reigned unto death, so also grace may reign by justice unto life everlasting through Jesus Christ our Lord.

4. Justification and the Christian Life

CHAPTER 6.

Christians Dead to Sin. ¹ What then shall we say? Shall we continue in sin that grace may abound? ² By no means! For how shall we who are dead to sin still live in it? ³ Do you not know that all we who have been baptized into Christ Jesus* have been baptized into his death? ⁴ For we were buried with him by means of Baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life. ⁵ For if we have been united with him in the likeness of his death, we shall be so in the likeness of his resurrection also. ⁶ For we know that our old self has been crucified with him, in order that the body of sin* may be destroyed, that we may no longer be slaves to sin; ⁷ for he who is dead is acquitted of sin. ⁸ But if we have died

* Phil 2 8.—1 Gal 3, 27; Col 2, 12.—u Col 3, 5.—v Jn 8, 34.—w 1 Cor 7, 39.

6, 3: St. Paul alludes to the manner in which Baptism was ordinarily conferred in the primitive Church, by immersion. The descent into the water is suggestive of the descent of the body into the grave, and the ascent is suggestive of the resurrection to a new life. St. Paul obviously sees more than a mere symbol in the rite of Baptism. As a result of it we are incorporated into Christ's mystical body and live a new life.

6, 6: The body of sin: some, with St. John Chrysostom, take this expression to indicate sin in general, and others understand it of the body inasmuch as it is subject to concupiscence and is the instrument of sin. As such it is destroyed, i.e., reduced to impotence, so that we are no longer slaves to its evil inclinations.

6, 17: Into which you have been delivered: i.e., "in which you have been instructed."

7, 2: The Greek reads: "The married woman is bound by the law to her living husband."

with Christ, we believe that we shall also live together with Christ; ⁹ for we know that Christ, having risen from the dead, dies now no more, death shall no longer have dominion over him. ¹⁰ For the death that he died, he died to sin once for all, but the life that he lives, he lives unto God. ¹¹ Thus do you consider yourselves also as dead to sin, but alive to God in Christ Jesus.

The Reign of Sin. ¹² Therefore do not let sin reign in your mortal body so that you obey its lusts. ¹³ And do not yield ^a your members to sin as weapons of iniquity, but present yourselves to God as those who have come to life from the dead and your members as weapons of justice for God; ¹⁴ for sin shall not have dominion over you, since you are not under the Law but under grace.

Slavery to Sin. ¹⁵ What then? Are we to sin because we are not under the Law but under grace? By no means! ¹⁶ Do you not know ^a that to whom you offer yourselves as slaves for obedience, to him whom you obey you are the slaves, whether to sin unto death or to obedience unto justice? ¹⁷ But thanks be to God that you who were the slaves of sin have now obeyed from the heart that form of doctrine into which you have been delivered,* ¹⁸ and having been set free from sin, you have become the slaves of justice. ¹⁹ I speak in a human way because of the weakness of your flesh; for as you yielded your members as slaves of uncleanness and iniquity unto iniquity, so now yield your members as slaves of justice unto sanctification. ²⁰ For when you were the slaves of sin, you were free as regards justice. ²¹ But what fruit had you then from those things of which you are now ashamed? For the end of these things is death. ²² But now set free from sin and become slaves to God, you have your fruit unto sanctification, and as your end, life everlasting. ²³ For the wages of sin is death, but the gift of God is life everlasting in Christ Jesus our Lord.

CHAPTER 7.

Christians Freed from the Law. ¹ Do you not know, brethren (for I speak to those who know law), that the Law has dominion over a man as long as he lives? ² For ^a the married woman is bound by the Law while her husband is alive;* ³

but if her husband die, she is set free from the law of the husband. ³ Therefore while her husband is alive, she will be called an adulteress if she be with another man; but if her husband dies, she is set free from the law of the husband, so that she is not an adulteress if she has been with another man. ⁴ Therefore, my brethren, you also, through the body of Christ, have been made to die* to the Law, so as to belong to another who has risen from the dead, in order that we may bring forth fruit unto God. ⁵ For when we were in the flesh* the sinful passions, which were aroused by the Law, were at work in our members so that they brought forth fruit unto death. ⁶ But now we have been set free from the Law, having died to that by which we were held down, so that we may serve in a new spirit and not according to the outworn letter.

The Law the Occasion of Sin. ⁷ What shall we say then? Is the Law sin? By no means! Yet I did not know sin save through the Law.* For I had not known lust unless the Law had said, "Thou shalt not lust." ⁸ But sin, having thus found an occasion, worked in me by means of the commandment all manner of lust, for without the Law sin was dead.* ⁹ Once upon a time I was living without law, but when the commandment came, sin revived, ¹⁰ and I died, and the commandment that was unto life was discovered in my case to be unto death. ¹¹ For sin, having taken occasion from the commandment, deceived me, and through it killed me. ¹² So that the Law indeed is holy and the commandment holy and just and good.

Sin the Cause of Death. ¹³ Did then that which is good become death to me? By no means! But sin, that it might be manifest as sin, worked death for me through that which is good, in order that sin by reason of the commandment might become immeasurably sinful. ¹⁴ For we know that the Law is spiritual but I am carnal, sold into the power of sin. ¹⁵ For I do not understand what I do, for it is not what I wish that I do,* but what I hate, that I do. ¹⁶ But if I do what I do not wish, I admit that the Law is good. ¹⁷ Now therefore it is no longer I who do it, but the sin that dwells in me. ¹⁸ For I know that in me, that is, in my flesh,

no good dwells, because to wish is within my power, but I do not find the strength to accomplish what is good. ¹⁹ For I do not the good that I wish, but the evil that I do not wish, that I perform. ²⁰ Now if I do what I do not wish, it is no longer I who do it, but the sin that dwells in me. ²¹ Therefore, when I wish to do good I discover this law, namely, that evil is at hand for me. ²² For I am delighted with the law of God according to the inner man, ²³ but I see another law in my members, warring against the law of my mind and making me prisoner to the law of sin that is in my members.

Deliverance Due to the Grace of God. ²⁴ Unhappy man that I am! Who will deliver me from the body of this death? ²⁵ The grace of God through Jesus Christ our Lord.* Therefore I myself with my mind serve the law of God, but with my flesh the law of sin.

CHAPTER 8.

The Faithful Need Fear No Condemnation. ¹ There is therefore now no condemnation for those who are in Christ Jesus, who do not walk according to the flesh.* ² For the law of the Spirit of the life in Christ Jesus has delivered me* from the law of sin and of death. ³ For what was impossible to the Law, in that it was weak because of the flesh, God has made good. By sending his Son in the likeness of sinful flesh as a sin-offering,

* Ex 20, 17; Dt 5, 21.

7, 3: Of the husband: not in the Greek.

7, 4: St. Paul lays down the general principle that death severs the marriage bond. The Christian has died mystically by reason of his union through Baptism with Jesus Christ. But since the death was only mystical and not real, the Christian still lives and can enter a new union with Christ, and produce spiritual fruit. St. Thomas Aquinas says: "It is evident that through the death by which we die with Christ, the obligation of the Old Law ceases."

7, 5: When we were in the flesh: deprived of the grace of God which comes from union with Christ through Baptism. The sinful passions: i.e., evil inclinations which incite to sin. These evil inclinations were aroused by the Law. Prohibition whets desires.

7, 7: I did not know sin save through the Law: St. John Chrysostom says that St. Paul here means that a thorough and complete knowledge of sin comes only through law.

7, 8: Without the Law sin was dead: i.e., sin was comparatively weak. The restraint which prohibitive laws put on liberty stirred it up to rebellion, and thus in law sin found a powerful ally.

7, 15: Here St. Paul vividly depicts the inner struggle which goes on in all human beings between the lower, sensual nature, and the higher aspirations of the soul. He concludes by saying that the higher aspirations gain victory through the grace of God merited for mankind by Jesus Christ.

7, 25: The Greek here reads: "Thanks be to God through our Lord Jesus Christ."

8, 1: Who do not walk according to the flesh: not in the Greek.

8, 2: Me: the Greek has "thee."

he has condemned sin in the flesh, ⁴ in order that the requirements of the Law might be fulfilled in us, who walk not according to the flesh but according to the spirit.

The Flesh and the Spirit. ⁵ Now ⁷ they who are according to the flesh mind the things of the flesh, but they who are according to the spirit mind the things of the spirit. ⁶ For the inclination of the flesh is death, but the inclination of the spirit, life and peace. ⁷ For the wisdom of the flesh is hostile to God, for it is not subject to the law of God, nor can it be. ⁸ And they who are carnal cannot please God.

⁹ You, however, are not carnal but spiritual, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Christ. ¹⁰ But if Christ is in you, the body, it is true, is dead by reason of sin, but the spirit is life by reason of justification. ¹¹ But if the Spirit of him who raised Jesus from the dead dwells in you, then he who raised Jesus Christ from the dead will also bring to life your mortal bodies because of his Spirit who dwells in you.

A Solemn Warning. ¹² Therefore, brethren, we are debtors, not to the flesh, that we should live according to the flesh, ¹³ for if you live according to the flesh you will die; but if by the spirit you put to death the deeds of the flesh, you will live.

The Faithful Sons of God. ¹⁴ For whoever are led by the Spirit of God, they are the sons of God. ¹⁵ Now ² you have not received a spirit of bondage so as to be again in fear, but you have received a spirit of adoption as sons, by virtue of which we cry, "Abba! Father!" ¹⁶ The

* Acts 15, 10; Heb 9, 15. — 2 Tm 1, 7; Gal 4, 5.

8, 16: The testimony of the Spirit does not give us absolute assurance of our eternal salvation, and such is not the idea St. Paul intended to convey, for elsewhere he counsels us to "work out our salvation in fear and trembling" (Phil 2, 12); and he warns us, "He who thinks himself to stand must take heed lest he fall" (1 Cor 10, 12). Gives testimony to our spirit: the Greek has, "Gives testimony with our spirit."

8, 18-23: St. Paul in this passage, in a mystical, poetical conception, thinks of the whole world as groaning in subjection to vanity, that is, to corruption, change and death, as a result of man's fall, and yearning to share in the glorification of the sons of God at the end of time. St. Peter tells us that there "will be a new heaven and a new earth" (2 Pt 3, 13). St. John in vision "saw a new heaven and a new earth" (Ap 21, 1).

8, 28: The Greek text reads: "... he (God) makes all things work together unto the good ..."

8, 29: The glorification here spoken of is that of grace. Cf Rom 3, 23; Eph 1, 6; 3, 16. So says St. John Chrysostom.

Spirit himself gives testimony* to our spirit that we are sons of God. ¹⁷ But if we are sons, we are heirs also: heirs indeed of God and joint heirs with Christ, provided, however, we suffer with him that we may also be glorified with him.

Yearning of All Creation. ¹⁸ For I reckon that the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us.* ¹⁹ For the eager longing of creation awaits the revelation of the sons of God. ²⁰ For creation was made subject to vanity—not by its own will but by reason of him who made it subject—in hope, ²¹ because creation itself also will be delivered from its slavery to corruption into the freedom of the glory of the sons of God. ²² For we know that all creation groans and travails in pain until now.

Yearning of Human Beings. ²³ And not only it, but we ourselves also who have the first-fruits of the Spirit—we ourselves groan within ourselves, waiting for the adoption as sons, the redemption of our body. ²⁴ For in hope were we saved. But hope that is seen is not hope. For how can a man hope for what he sees? ²⁵ But if we hope for what we do not see, we wait for it with patience.

The Holy Spirit Aids Us. ²⁶ But in like manner the Spirit also helps our weakness. For we do not know what we should pray for as we ought, but the Spirit himself pleads for us with unutterable groanings. ²⁷ And he who searches the hearts knows what the Spirit desires, that he pleads for the saints according to God.

God's Designs. ²⁸ Now we know that for those who love God all things work together unto good,* for those who, according to his purpose, are saints through his call. ²⁹ For "those whom he has foreknown he has also predestined to become conformed to the image of his Son, that he should be the firstborn among many brethren. ³⁰ And those whom he has predestined, them he has also called; and those whom he has called, them he has also justified, and those whom he has justified, them he has also glorified.

Unshakable Hope in God. ³¹ What then shall we say to these things? If God is for us, who is against us? ³² He who has not spared even his own Son but has delivered him for us all, how can he fail

to grant us also all things with him?³³ Who shall make accusation against the elect of God? It is God who justifies!³⁴ Who shall condemn? It is Christ Jesus who died; yes, and rose again, he who is at the right hand of God, who also intercedes for us!

Indomitable Love of Christ. ³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? ³⁶ Even as it is written, *For thy sake we are put to death all the day long, We are regarded as sheep for the slaughter.* ³⁷ But in all these things we overcome because of him who has loved us. ³⁸ For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ³⁹ nor height, nor depth, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

5. The Problem of the Rejection of Israel CHAPTER 9.

Paul Grieves for the Jews. ¹ I speak the truth in Christ, I do not lie, my conscience bearing me witness in the Holy Spirit, ² that I have great sadness and continuous sorrow in my heart. ³ For I could wish to be anathema myself from Christ* for the sake of my brethren who are my kinsmen according to the flesh; ⁴ who are Israelites, who have the adoption as sons, and the glory and the covenants and the legislation and the worship and the promises; ⁵ who have the fathers, and from whom is the Christ according to the flesh, who is, over all things, God blessed forever, amen.

God's Election Depends on His Free Choice. ⁶ It is not that the word of God has failed. For they are not all Israelites* who are sprung from Israel; ⁷ nor because they are the descendants of Abraham, are they all his children; but ⁸ *Through Isaac shall thy posterity bear thy name.* ⁹ That is to say, they are not sons of God who are the children of the flesh, but it is the children of promise who are reckoned as posterity. ¹⁰ For this is a word of promise: *"About this time I will come and Sara shall have a son."* ¹¹ And not she only; ¹² but also Rebecca, who conceived* by one man, Isaac our father; ¹³ for before the children had yet

been born, or had done aught of good or evil, in order that the selective purpose of God might stand, ¹² depending not on deeds, but on him who calls, it was said to her, *"The elder shall serve the younger";* ¹³ as it is written, *"Jacob I have loved,* but Esau I have hated."*

God Is Not Unjust. ¹⁴ What then shall we say? Is there injustice with God? By no means! ¹⁵ For he says to Moses, *"I will have mercy on whom I have mercy, and I will show pity to whom I will show pity."* ¹⁶ So then there is question not of him who wills* nor of him who runs, but of God showing mercy. ¹⁷ For the Scripture says to Pharaoh, *"For this very purpose* I have raised thee up that I may show in thee my power, and that my name may be proclaimed in all the earth."* ¹⁸ Therefore ¹⁹ he has mercy on whom he will, and whom he will he hardens.*

His Power and Glory. ¹⁹ Thou sayest* to me: Why then does he still find fault? For who resists his will? ²⁰ O man, who art thou to reply to God? Does the object moulded say* to him who moulded it: Why hast thou made me thus? ²¹ Or ²² is

a 33: Is 50, 49; Ps 43 (44), 23; c 6n 21, 12; d 6n 18, 16; e 10-12; 4n 25, 22; f Mat 1:2; g Ex 33, 18; h Ex 9, 16; i Ex 7, 2; j 20: Is 29, 16; 45, 9; Jer 18, 6; Wis 15, 7; 2 Tm 2, 20.

9, 3: Anathema . . . from Christ: i.e., to be eternally separated from Christ. So great was St. Paul's longing for the salvation of his own kinsmen that he would make any possible sacrifice to that end, even to the extent of being separated from Christ, if it were permissible to entertain such a desire. That these words are merely an emphatic way of declaring his great devotion to his people and that they are not to be taken literally is evident from what St. Paul has said above, 8, 38.

9, 6-12: St. Paul here teaches that the true Israelite is not merely the one who is physically descended from Abraham, but the one who has been the recipient of the divine promises, which God lavishes on whom He will, independently of personal merit.

9, 10: The Clementine Vulgate reads: "Who conceived at once."

9, 13: The hatred towards Esau here attributed to God may be explained in the sense of "loving less," in accord with a common Hebrew idiom.

9, 14: The question here under consideration is the call to the faith, and not predestination to glory. The efficacious call to the faith is a pure gratuity on God's part; man cannot merit it. No one deserves it for "all have sinned and have need of the glory of God." Cf Rom 3, 23.

9, 16: Not of him who wills: the primary and ultimate factor in man's destiny is the activity of God's grace, which of course does not exclude man's cooperation.

9, 17: For this very purpose: It is not to be understood that God's primary and express purpose in creating Pharaoh was to make a sinner out of him. But God raised him up to rule the Egyptian people, and, foreseeing that Pharaoh would abuse grace and fall into sin, God decreed to use Pharaoh according to his demerits for the further manifestation of His own divine attributes and for the realization of the designs of His all-wise providence.

9, 18: He hardens: i.e., by withdrawing divine grace in punishment of demerits.

9, 19: Thou sayest: the Greek has, "Thou wilt say."

9, 20: Does . . . say: the Greek has "Will . . . say."

not the potter master of his clay,* to make from the same mass one vessel for honorable, another for ignoble use? ²² But what if God, wishing to show his wrath and to make known his power, endured with much patience vessels of wrath, ready for destruction, ²³ that he might show the riches of his glory upon vessels of mercy, which he has prepared unto glory—²⁴ even us whom he has called not only from among the Jews but also from among the Gentiles?

Witness of the Old Testament. ²⁵ As he says in Osee, *"A people not mine I will call my people, and an unbeloved, beloved,* and her who had not obtained mercy, one who has obtained mercy."* ²⁶ And ²⁷ it shall be in the place where it was said to them: you are not my people; there they shall be called sons of the living God. ²⁸ And Isaias cries out concerning Israel, *Though the number of the children of Israel are as the sands of the sea, the remnant shall be saved.* ²⁹ For the Lord fulfills ³⁰ his word speedily in justice, because a speedy word will the Lord accomplish on earth. ³¹ And as Isaias foretold, *"Unless the Lord of Hosts had left us a posterity, we should have become as Sodom and should have been like Gomorrah."*

Jews' Refusal to Believe. ³⁰ What then shall we say? That the Gentiles who were not pursuing justice have secured justice, but a justice that is from faith; ³¹ but Israel, by pursuing a law of justice, has not attained to the law of justice.

a Os 2, 24; i Os 1, 10; ii 27: Is 10, 22; n Is 1, 9; o Is 28, 16; i Pt 2, 6; p Lv 18, 5; Ex 20, 11; Gal 3, 12; q Is 52, 9; 56, 12; r Is 28, 16; s Je 2, 32; Acts 2, 21; t Is 52, 7; u Is 53, 1.

9, 21: St. John Chrysostom says, "St. Paul here so speaks not by way of denying free will but to show to what extent we are to submit to God. For we should be no more ready to demand reasons from God than the clay vessel" (Hom 16 on Romans).

9, 25: And an unbeloved, beloved: wanting in most Vulgate codices though present in the Greek and the Clementine Vulgate. To this the Vulgate added from Os 2, 25 the clause: "And her who had not . . ."

10, 3: Justice of God: the holiness which God imparts to the soul through Christ and the Church. The Jews rejected this and sought to acquire holiness rather through the prescriptions of the Mosaic Law.

10, 5-13: St. Paul here seeks to establish the ease with which this justice of the Christian dispensation may be acquired, in contrast to the system which prevailed under the Mosaic dispensation. According to this latter, one had to observe the Law—not as easy thing as St. Paul has shown above in chapter 7. In the Christian dispensation there is no need of attempting the impossible, like ascending into heaven to bring Christ down, or descending into the abyss to bring Him up from the dead. Christ has already come and has arisen from the dead.

10, 15: Who preach the gospel of peace: wanting in the Greek text.

³² And why? Because they sought it not from faith, but as it were from works. For they stumbled at the stumbling stone, ³³ as it is written, *"Behold I lay in Sion a stumbling-stone and rock of scandal: and whoever believes in him shall not be disappointed."*

CHAPTER 10.

Ignorance of the Justice of God. ¹ Brethren, my heart's desire and my prayer to God is in their behalf unto their salvation. ² For I bear them witness that they have zeal for God, but not according to knowledge; ³ for, ignorant of the justice of God* and seeking to establish their own, they have not submitted to the justice of God. ⁴ For Christ is the consummation of the Law unto justice for everyone who believes.

This Justice Comes through Faith. ⁵ For Moses wrote that the man who does that justice which is of the Law ⁶ shall live by it.* ⁶ But the justice that is of faith says, ⁷ "Do not say in thy heart: Who shall ascend into heaven?" (that is, to bring down Christ); ⁸ "or, Who shall descend into the abyss?" (that is, to bring up Christ from the dead). ⁹ But what does it say? "The word is near thee, in thy mouth and in thy heart" (that is, the word of faith, which we preach). ¹⁰ For if thou confess with thy mouth that Jesus is the Lord, and believe in thy heart that God has raised him from the dead, thou shalt be saved. ¹¹ For with the heart a man believes unto justice, and with the mouth profession of faith is made unto salvation. ¹² For the Scripture says, ¹³ "Whoever believes in him shall not be disappointed." ¹⁴ For there is no distinction between Jew and Greek, for there is the same Lord of all, rich towards all who call upon him. ¹⁵ For ¹⁶ whoever calls upon the name of the Lord shall be saved.*

Refusal to Believe the Gospel. ¹⁴ How then are they to call upon him in whom they have not believed? But how are they to believe him whom they have not heard? And how are they to hear, if no one preaches? ¹⁵ And how are men to preach unless they be sent? As it is written, ¹⁶ *"How beautiful are the feet of those who preach the gospel of peace; of those who bring glad tidings of good things!"* ¹⁷ But all did not obey the gospel. For Isaias says, ¹⁸ *"Lord, who has believed our*

report? ¹⁷ Faith then depends on hearing, and hearing on the word of Christ. ¹⁸ But I say: Have they not heard? Yes, indeed, ¹⁹ *Their voice has gone forth into all the earth, and their words unto the ends of the world.* ²⁰ But I say: Has not Israel known? First of all, Moses says, ²¹ *I will provoke you to jealousy of those who are not a nation; I will stir you to anger against a senseless nation.* ²² Then Isaiah dares to say, *I was found by those who did not seek me; I appeared openly to those who made no inquiry of me.* ²³ But to Israel he says, *All the day long I stretched out my hand to a people unbelieving and contradicting.*

CHAPTER 11.

A Remnant of the Jews Will Be Saved.

¹ I say then: Has God cast off his people? By no means! For I also am an Israelite of the posterity of Abraham, of the tribe of Benjamin. ² God has not cast off his people whom he foreknew. ³ Or do you not know what the Scripture says in the account of Elias, how he lodges complaint with God against Israel? ⁴ *Lord, they have slain thy prophets, they have razed thy altars; and I only am left,* and they are seeking my life.* ⁵ But what does the divine answer say to him? ⁶ *I have left for myself seven thousand men, who have not bowed their knees to Baal.* ⁷ Even so, then, at the present time there is a remnant left, selected out of grace. ⁸ And if out of grace, then not in virtue of works; otherwise grace is no longer grace.

Witness of the Scriptures. ⁹ What then? What Israel was seeking after, that it has not obtained; but the chosen have obtained it, and the rest have been blinded, ¹⁰ as it is written, *God has given them* a spirit of stupor until this present day, eyes that they may not see, and ears that they may not hear.* ¹¹ And David says, *Let their table become a snare and a trap and a stumbling-block and a recompense unto them; let their eyes be darkened that they may not see, and let them bow their backs always.*

Israel's Fall, the Gentiles' Salvation.

¹² I say then: have they so stumbled as to fall? By no means! But by their offense salvation has come to the Gentiles,^a that they may be jealous* of them. ¹³ Now if their offense is the riches of the world,

and their decline the riches of the Gentiles, how much more their full number!

The Gentiles Must Be Humble. ¹⁴ For I say to you Gentiles: As long, indeed, as I am an apostle of the Gentiles, I will honor my ministry, ¹⁵ in the hope that I may provoke to jealousy those who are my flesh, and may save some of them. ¹⁶ For if the rejection of them is the reconciliation of the world, what will the reception of them be but life from the dead? ¹⁷ Now if the first handful of the dough is holy, so also is the lump of dough; and if the root is holy, so also are the branches. ¹⁸ But if some of the branches have been broken off, and if thou, being a wild olive, art grafted in their place, and hast become a partaker of the stem and fatness of the olive tree, ¹⁹ do not boast against the branches. But if thou dost boast, still it is not thou that supportest the stem, but the stem thee. ²⁰ Thou wilt say, then, "Branches were broken off that I might be grafted in." ²¹ True, but they were broken off because of unbelief, whereas thou by faith standest. Be not high-minded, but fear. ²² For if God has not spared the natural branches, perhaps he may not spare thee either. ²³ See, then, the goodness and the severity of God: his severity towards those who have fallen, but the goodness of God towards thee if thou abidest in his goodness; otherwise thou also wilt be cut off.

Israel Can Yet Be Saved. ²⁴ And they also, if they do not continue in unbelief, will be grafted in; for God is able to graft them back. ²⁵ For if thou hast been cut off from the wild olive tree which is natural to thee, and contrary to nature, hast been grafted into the cultivated olive tree, how much more shall these, the natural branches, be grafted into their own olive tree!

^a Ps 118 (119), 5.—^b Dt 32, 21.—^c 2 Cor 16, 65, 17.—^d 11: 1 Kgs 12, 22.—^e 3 Kgs 18, 18.—^f 3 Kgs 18, 18.—^g 11: 29, 10; Dt 29, 4; Mt 13, 14.—^h 9: Ps 68 (69), 23.—ⁱ Dt 32, 21.

^{11, 3:} Just as in the time of Elias there was a small remnant who persevered in their fidelity to God, so likewise when St. Paul wrote this Epistle, although the Jewish nation as a whole had refused to believe, there were not a few converts to Christianity. St. Paul insists, however, that the call to the faith was due to the free choice of God, and not to the merit of their works.

^{11, 8:} God has given them, etc.: i.e., by permitting them, in punishment of their pride and hypocrisy, to be blinded to the truth of the Christian revelation.

^{11, 11:} Jealous: must be understood here in a good sense.

Israel's Final Conversion. ²⁶ For I would not, brethren, have you ignorant of this mystery, ²⁷ lest you should be wise in your own conceits, that a partial blindness only has befallen Israel, until the full number of the Gentiles should enter, ²⁸ and thus all Israel should be saved, as it is written, ²⁹ *There will come out of Sion the deliverer and he will turn away impiety from Jacob;* ³⁰ and this is my covenant with them, when I shall take away ³¹ their sins. ³² In view of the gospel, they are enemies for your sake; but in view of the divine choice, they are most dear for the sake of the fathers. ³³ For the gifts and the call of God are without repentance.*

Ultimate Triumph of God's Mercy. ³⁴ For as you also at one time did not believe God, but now have obtained mercy by reason of their unbelief,* ³⁵ so they too have not now believed by reason of the mercy shown you, that they too may obtain mercy.* ³⁶ For God has shut up all in unbelief,* that he may have mercy upon all.

God's Ways Unsearchable. ³⁷ Oh, the depth of the riches of the wisdom and of the knowledge of God! How incom-

^a Prv 3, 7.—^b 28: 1s 59, 20f.—^c Is 27, 9.—^d 34f: 1s 40, 13; 2b 41, 3; Wis 9, 13.—^e Am 5, 13.—^f Prv 3, 7.

^{11, 29:} The gifts and the call of God are without repentance: this statement must be understood, in the light of the context, of the gifts mentioned in Rom 9, 4, especially of the gift of being the chosen people. The Jews remain the people of God's predilection and will eventually be converted and saved.

^{11, 30:} Believe . . . unbelief: in the Greek, "obeyed . . . disobedience."

^{11, 31:} The Greek reads: "So also now they have not obeyed by occasion of your (obtaining) mercy in order that they may later obtain mercy."

^{11, 32:} Unbelief: the Greek has "disobedience."

^{12, 1:} As a sacrifice: we should daily put to death or mortify the lusts of the flesh and wholly dedicate our bodies to the divine service in accord with the requirements of the Christian laws of right living. Spiritual service: worship such as the nature of God and the nature of man require, which consists in the submission of one's body and its inclinations to the law of God.

^{12, 3:} Each must take as a rule of his estimation of himself, and as his role in the Church, the measure of the faith he has received. Faith: seems here to mean the charismatic gifts granted to the believer.

^{12, 6:} Prophecy: a supernatural gift in virtue of which the recipient is given an insight into the hidden truths beyond the power of human reason. This gift is to be exercised according to the proportion of faith, that is, as says St. Thomas, "not in vain, but that the faith may be confirmed by it; not against the faith."

^{12, 7:} Ministry: a general term which includes various functions such as teaching, the distribution of alms, etc.

^{12, 8:} Exhorts: distinct from teaching; this term designates probably the function of comforting and consoling the afflicted. He who gives: refers to one who gives alms. He who shows mercy: indicates the individual who feels real sympathy for the poor and afflicted and personally ministers to their needs.

prehensible are his judgments and how unsearchable his ways! ³⁸ For ³⁹ *Who has known the mind of the Lord, or who has been his counsellor?* ⁴⁰ Or who has first given to him, that recompense should be made him? ⁴¹ For from him and through him and unto him are all things. To him be the glory forever, amen.

II: MORAL

The Duties of Christians

CHAPTER 12.

Conclusion of the Foregoing. ¹ I exhort you therefore, brethren, by the mercy of God, to present your bodies as a sacrifice,* living, holy, pleasing to God—your spiritual service. ² And be not conformed to this world, but be transformed in the newness of your mind, that you may discern what is the good and acceptable and perfect will of God.

Humility and Concord. ³ By the grace that has been given to me, I say to each one among you: let no one rate himself more than he ought,* but let him rate himself according to moderation, and according as God has apportioned to each one the measure of faith. ⁴ For just as in one body we have many members, yet all the members have not the same function, ⁵ so we, the many, are one body in Christ, but severally members one of another. ⁶ But we have gifts differing according to the grace that has been given us, such as prophecy* to be used according to the proportion of faith; ⁷ or ministry,* in ministering; or he who teaches, in teaching; ⁸ he who exhorts,* in exhorting; he who gives, in simplicity; he who presides, with carefulness; he who shows mercy, with cheerfulness.

Fraternal Charity. ⁹ Let love be without pretense. Hate ¹⁰ what is evil, hold to what is good. ¹¹ Love one another with fraternal charity, anticipating one another with honor. ¹² Be not slothful in zeal; be fervent in spirit, serving the Lord, ¹³ rejoicing in hope. Be patient in tribulation, persevering in prayer. ¹⁴ Share the needs of the saints, practising hospitality. ¹⁵ Bless those who persecute you; bless and do not curse. ¹⁶ Rejoice with those who rejoice; weep with those who weep. ¹⁷ Be of one mind towards one another. Do not set your mind on high things but condescend to the lowly. ¹⁸ Be not wise in your own conceits. ¹⁹ To no man render evil for evil, but provide good things

⁴ not only in the sight of God, but* also in the sight of all men. ¹⁸ If it be possible, as far as in you lies, be at peace with all men. ¹⁹ Do not avenge yourselves,¹ beloved, but give place to the wrath, for it is written, *Vengeance is mine; I will repay, says the Lord.* ²⁰ But *if thy enemy is hungry, give him food; if he is thirsty, give him drink; for by so doing thou wilt heap coals of fire upon his head.* ²¹ Be not overcome by evil, but overcome evil with good.

CHAPTER 13.

Obedience. ¹ Let *everyone be subject to the higher authorities, for there exists no authority except from God, and those who exist have been appointed by God. ² Therefore he who resists the authority resists the ordinance of God; and they that resist bring on themselves condemnation. ³ For rulers are a terror not to the good work but to the evil. Dost thou wish, then, not to fear the authority? Do what is good and thou wilt have praise from it. ⁴ For it is God's minister to thee for good. But if thou dost what is evil, fear, for not without reason does it carry the sword. For it is God's minister, an avenger to execute wrath on him who does evil. ⁵ Wherefore you must needs be subject, not only because of the wrath, but also for conscience' sake. ⁶ For this is also why you pay tribute, for they are the ministers of God, serving unto this very end. ⁷ Render *to all men whatever is their due; tribute to whom tribute is due; taxes to whom taxes are due; fear to whom fear is due; honor to whom honor is due.

Charity a Social Duty. ⁸ Owe no man anything except to love one another; for he who loves his neighbor has fulfilled the Law. ⁹ For *Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not covet; and if there is any other commandment, it is summed up in this saying, Thou shalt love thy neighbor as thyself.* ¹⁰ Love does no evil to a neighbor. Love therefore is the fulfillment of the Law.

The Spirit of Christ. ¹¹ And this do, understanding the time, for it is now the hour for us to rise from sleep, because now our salvation is nearer than when we came to believe. ¹² The night is far advanced; the day is at hand. Let us

therefore lay aside the works of darkness, and put on the armor of light. ¹³ Let us walk becomingly as in the day, not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. ¹⁴ But *put on the Lord Jesus Christ, and as for the flesh, take no thought for its lusts.

CHAPTER 14.

Mutual Forbearance. ¹ But him who is weak in faith,* receive, without disputes about opinions. ² For one believes that he may eat all things; but he who is weak, let him eat vegetables. ³ Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. ⁴ Who art thou to judge another's servant? To his own lord he stands or falls; but he will stand, for God is able to make him stand. ⁵ For one esteems one day above another; another esteems every day alike. Let everyone be convinced in his own mind. ⁶ He who regards the day, regards it for the Lord; and he who eats, eats for the Lord, for he gives thanks to God. And he who does not eat, abstains for the Lord, and gives thanks to God. ⁷ For none of us lives to himself, and none dies to himself; ⁸ for if we live, we live to the Lord, or if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. ⁹ For to this end Christ died and rose again, that he might be Lord both of the dead and of the living. ¹⁰ But thou, why dost thou judge thy brother? Or thou, why dost thou despise thy brother? For we shall all stand at the judgment-seat of God; ¹¹ for it is written, *As I live, says the Lord, to me every knee shall bend, and every tongue shall give praise to God.*

¹ k. Prv 3, 4.—1 Dt 32, 35.—m. Prv 25, 21f.—n. Wis 6, 4.—o. Mt 22, 21.—p. Ex 20, 12-17; Dt 5, 17-21; Lv 19, 18; Gal 3, 14.—q. Gal 5, 16; 1 Pt 2, 11.—r. Is 45, 23f.; Phil 2, 10.

^{12, 17:} Not only in the sight of God, but . . . : not in the Greek.

^{12, 20:} Heap coals of fire upon his head: i.e., overwhelm one's enemy with kindness. The coals of fire seem to mean shame and remorse. The purpose of the Christian is to bring his enemy to repentance and better conduct. The same obscure figure occurs in Prv 25, 22.

^{13, 9:} The Clementine Vulgate, following a few codices, adds, "Thou shalt not bear false witness."

^{14, 1:} Weak in faith: those who had an erroneous conscience concerning the implications of the Christian teaching, especially concerning certain foods. The strong in faith are those who are better instructed and understand that no food is of itself unclean and forbidden. St. Paul in this chapter exhorts the strong to bear with and refrain from scandalizing the weak, and the weak to refrain from condemning the strong. Judgment is to be left to the Lord, before whose tribunal all men must appear.

Charity and Peace. ¹² Therefore every one of us will render an account for himself to God. ¹³ Therefore let us no longer judge one another, but rather judge this, that you should not put a stumbling-block or a hindrance in your brother's way. ¹⁴ I know and am confident in the Lord Jesus that nothing is of itself unclean; but to him who regards anything as unclean, to him it is unclean. ¹⁵ If, then, thy brother is grieved because of thy food, no longer dost thou walk according to charity. Do not with thy food destroy him for whom Christ died. ¹⁶ Let not, then, our good* be reviled. ¹⁷ For the kingdom of God does not consist in food and drink, but in justice and peace and joy in the Holy Spirit; ¹⁸ for he who in this way serves Christ pleases God and is approved by men. ¹⁹ Let us, then, follow after the things that make for peace, and let us safeguard the things that make for mutual edification. ²⁰ Do not for the sake of food *destroy the work of God! All things indeed are clean; but a thing is evil for the man who eats through scandal.* ²¹ It is good not to eat meat and not to drink wine, nor to do anything by which thy brother is offended or scandalized or weakened. ²² Thou hast faith.* Keep it to thyself before God. Blessed is he who does not condemn himself by what he approves. ²³ But he who hesitates, if he eats, is condemned, because it is not from faith; for all that is not from faith is sin.

CHAPTER 15.

Self-Denial and Patience. ¹ Now we, the strong, ought to bear the infirmities of the weak, and not to please ourselves. ² Let every one of you* please his neighbor by doing good, for his edification; ³ for Christ did not please himself, but as it is written, *The reproaches of those who reproach thee have fallen upon me.*

¹ 20f: 1 Cor 8, 11-13; 10, 28f.—1 Pt 4, 6 (59), 10.—u. Ps 118, 50; 2 Kgs 22, 30.—v. Ps 116 (117), 1.—w. Is 53, 10.

^{14, 16:} Our good: the Greek says more probably "your good," i.e., what is good or right in itself in your actions.

^{14, 20:} The sense seems to be: "A man who, by eating, gives scandal." Others understand: "Who eats under the influence of scandal."

^{14, 22f:} Faith: here means conscience enlightened by faith.

^{15, 2:} Every one of you: the Greek has, "every one of us."

^{15, 12:} He who shall arise: the Greek has, "he who arises."

^{15, 16:} Minister: sanctifying the gospel of God; St. Paul here uses the metaphorical language of sacrifice. The text here probably means: performing priestly functions by means of the gospel. This priestly ministrations results in the oblation of the Gentiles, which is acceptable to God because it has been sanctified by the Holy Spirit, who dwells in the faithful.

⁴ For whatever things have been written have been written for our instruction, that through the patience and the consolation afforded by the Scriptures we may have hope. ⁵ May then the God of patience and of comfort grant you to be of one mind towards one another according to Jesus Christ; ⁶ that, one in spirit, you may with one mouth glorify the God and Father of our Lord Jesus Christ.

Mercy. ⁷ Wherefore receive one another, even as Christ has received you to the honor of God. ⁸ For I say that Christ Jesus has been a minister of the circumcision in order to show God's fidelity in confirming the promises made to our fathers, ⁹ but that the Gentiles glorify God because of his mercy, as it is written, *Therefore will I praise thee among the Gentiles, and will sing to thy name.* ¹⁰ And again he says, *Rejoice, you Gentiles, with his people.* ¹¹ And again, *Praise the Lord, all you Gentiles; and sing his praises, all you peoples.* ¹² And again Isaiah says, *There shall be the root of Jesse, and he who shall arise* to rule the Gentiles. . . in him the Gentiles shall hope.* ¹³ Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the power of the Holy Spirit.

Conclusion

Personal Explanations and Greetings

Apostle of the Gentiles. ¹⁴ Now I for my part, my brethren, am convinced with regard to you that you yourselves are full of love, filled with all knowledge, so that you are able to admonish one another. ¹⁵ But I have written to you rather boldly here and there, brethren—as it were to refresh your memory—because of the grace that has been given me by God, ¹⁶ that I should be a minister of Christ Jesus to the Gentiles; sanctifying the gospel of God,* that the offering up of the Gentiles may become acceptable, being sanctified by the Holy Spirit. ¹⁷ I have therefore this boast in Christ Jesus as regards the work of God. ¹⁸ For I do not make bold to mention anything but what Christ has wrought through me to bring about the obedience of the Gentiles, by word and deed, ¹⁹ with mighty signs and wonders, by the power of the Holy Spirit, so that from Jerusalem round about as far as Illyricum I

have completed the evangelization of Christ.²⁰ But I have not preached this gospel where Christ has already been named, lest I might build on another man's foundation; but even as it is written, ²¹ *They who have not been told of him shall see, and they who have not heard shall understand.*

St. Paul's Plans. ²² This is why I was hindered these many times from coming to you.* ²³ But now, having no more work in these parts, and having had for many years a great desire to come to you, ²⁴ when I set out for Spain I hope to see you as I pass through (and by you to be sped on my way there), having first enjoyed being with you for a while. ²⁵ Now, however, I will set out for Jerusalem to minister to the saints. ²⁶ For Macedonia and Achaia have thought it well to make a contribution for the poor among the saints at Jerusalem. ²⁷ So it has pleased them, and their debtors they are. For if the Gentiles have shared in their spiritual blessings, they should also minister to them in material things. ²⁸ Therefore, when I have completed this, and have delivered to them the proceeds, I will set out by way of you for Spain. ²⁹ And I know that when I come to you, I shall come with the fullness of Christ's blessing.

Request for Prayers. ³⁰ Now I exhort you, brethren, through our Lord Jesus Christ, and through the charity of the Spirit, that you help me by your prayers to God for me, ³¹ that I may be delivered from the unbelievers in Judea, and that the offering of my service may be acceptable to the saints in Jerusalem; ³² that I may come to you in joy, by the will of God, and may be refreshed with you. ³³ Now the God of peace be with you all. Amen.

CHAPTER 16.

Commendation of Phoebe. ¹ But I commend to you Phoebe, our sister, who is in the ministry of the church at Cenchrae, ² that you may receive her in the Lord as becomes saints, and that you may assist her in whatever business she may have need of you. For she too has assisted many, including myself.

Greetings to Individuals. ³ Greet Prisca and Aquila, my helpers in Christ Jesus, ⁴ who for my life have risked their own

necks. To them not only I give thanks but also all the churches of the Gentiles. ⁵ Greet also the church that is in their house. Greet my beloved Epaphroditus, who is the first-fruits of Asia to Christ. ⁶ Greet Mary who has labored much among you. ⁷ Greet Andronicus and Junias, my kinsmen and my fellow-prisoners, who are distinguished among the apostles, who also were in Christ before me. ⁸ Greet Ampliatus, beloved to me in the Lord. ⁹ Greet Urbanus, our helper in Christ, and my beloved Stachys. ¹⁰ Greet Apelles, approved in Christ. ¹¹ Greet the members of Aristobulus' household. Greet Herodion, my kinsman. Greet the members of Narcissus' household who are in the Lord. ¹² Greet Tryphaena and Tryphosa who labor in the Lord. Greet the beloved Persis who has labored much in the Lord. ¹³ Greet Rufus, the elect in the Lord, and her who is his mother and mine. ¹⁴ Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermes, and the brethren who are with them. ¹⁵ Greet Philologus and Julia, Nereus and his sister, and Olympias, and all the saints who are with them. ¹⁶ Greet one another with a holy kiss. All the churches of Christ greet you.

Warning to Troublemakers. ¹⁷ Now I exhort you, brethren, that you watch those who cause dissensions and scandals contrary to the doctrine that you have learned, and avoid them. ¹⁸ For such do not serve Christ our Lord but their own belly, and by smooth words and flattery deceive the hearts of the simple. ¹⁹ For your submission to the faith has been published everywhere. I rejoice therefore over you. Yet I would have you wise as to what is good, and guileless as to what is evil. ²⁰ But the God of peace will speedily crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

Greetings from Corinth. ²¹ Timothy, my fellow-laborer, greets you, and Lucius, and Jason, and Sosipater, my kinsmen. ²² I, Tertius, who have written this epistle, greet you in the Lord. ²³ Gaius, my host, and the host of the whole church, greets you, Erastus, the city treasurer, and Quartus, our brother, greet you. ²⁴

^{15, 22:} The Clementine Vulgate adds: "and I have been hindered till now," probably taken from Rom 1, 13. The Greek has nothing that corresponds to it.

[*May the grace of our Lord Jesus Christ be with you all, amen.]

Doxology. ²⁵ Now to him who is able to strengthen you in accordance with my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept in silence from

eternal ages, ²⁶ which is manifested now through the writings of the prophets according to the precept of the eternal God, and made known to all the Gentiles to bring about obedience to faith—²⁷ to the only wise God, through Jesus Christ, be honor forever and ever. Amen.

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

Corinth was a Roman colony built upon the remains of an old Greek city. At the time of the Apostles it was materially prosperous and morally corrupt.

On his second missionary journey, Paul preached about two years in Corinth, first to the Jews in the synagogue and then to the Gentiles in the house of Titus Justus (Acts 18, 1-18). After his disappointment in the use of a philosophical approach to Christianity at Athens (Acts 17, 15ff), Paul used at Corinth a simpler presentation of his doctrine. According to the divine promise (Acts 18, 9f), he made many converts, but suffered much from the hostility of the Jews. He left for Ephesus some time after Gallio became proconsul of Achaia, i.e., about 52 A.D.

It is quite probable that St. Paul wrote an Epistle to the Corinthians prior to the two that we now possess (1 Cor 5, 9). The Epistle called St. Paul's First to the Corinthians was occasioned by the visit to Ephesus of members of the Corinthian church (1 Cor 1, 11; 16, 12, 17). St. Paul, who had meanwhile returned to Antioch and undertaken his third missionary journey, learned from these messengers of certain disorders in the church at Corinth. Questions were also proposed by the neophytes to their spiritual father for solution. To correct those disorders and to answer these questions, St. Paul wrote this masterly Epistle.

From 1 Cor 16, 5-8 it is clear that the letter was written at Ephesus some time before Pentecost, probably in the beginning of the year 57 A.D.

Introduction

CHAPTER 1.

Greeting. ¹ Paul, called by the will of God to be an apostle of Jesus Christ, and Sothenes* our brother, ² to the church of God at Corinth, to you who have been sanctified in Christ Jesus and called to be saints with all who call upon the name of our Lord Jesus Christ in every place—their Lord as well as ours. ³ Grace be to you and peace from God our Father and the Lord Jesus Christ.

The Gifts of God. ⁴ I give thanks to my God always concerning you for the grace

^a 2 Cor 8, 7, 9.—b Lk 17, 30; 2 The 1, 7; 1 Tim 2, 13.—c 1 The 5, 23.—d 1 Jn 1, 3.—e Phil 2, 2; 3, 16.

^{16, 24:} Not found in the best codices of the Vulgate.

^{1, 1:} Probably the Sothenes of Acts 18, 17.

^{1, 10f:} These divisions were neither heretical nor schismatic but petty cliques based on particular but unsolicited attachment to one or other of the Apostles and preachers. This was detrimental to perfect Christian unity.

of God* which was given you in Christ Jesus, ⁵ because in everything you have been enriched in him, in all utterance and in all knowledge; ⁶ even as the witness to the Christ has been made so firm in you, ⁷ that you lack no grace, while awaiting the appearance* of our Lord Jesus Christ, ⁸ who will also keep you secure unto the end,† unimpeachable in the day of the coming of our Lord Jesus Christ. ⁹ God is trustworthy, by him you have been called into fellowship* with his Son, Jesus Christ our Lord.

I: PARTY SPIRIT

Nature of the Division. ¹⁰ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all say the same thing; and that there be no dissensions* among you, but that you be perfectly united in one mind* and in one

judgment. ¹¹ For I have been informed about you, my brethren, by those of the house of Chloe, that there are strifes among you. ¹² Now this is what I mean: each of you says, I am of Paul, or I am of Apollos,* or I am of Cephas, or I am of Christ. ¹³ Has Christ been divided up? Was Paul crucified for you? Or were you baptized in the name of Paul? ¹⁴ I thank God that I baptized none of you but Crispus and Gaius, ¹⁵ lest anyone should say that you were baptized in my name. ¹⁶ I baptized also the household of Stephanas; I am not aware of having baptized anyone else.

Salvation Not by Wisdom of Words. ¹⁷ For Christ did not send me to baptize,* but to preach the gospel, ¹⁸ not with wisdom of words, lest the cross of Christ be made void. ¹⁹ For the doctrine of the cross is foolishness to those who perish, but to those who are saved, that is, to us, it is the power of God. ²⁰ For it is written, ²¹ I will destroy the wisdom of the wise, and the prudent I will reject. ²² Where ²³ is the "wise man"? Where is the scribe? Where is the disputant of this world? Has not God turned to foolishness the "wisdom" of this world? ²⁴ For ²⁵ since, in God's wisdom, the world did not come to know God by "wisdom,"* it pleased God, by the foolishness of our preaching, to save those who believe. ²⁶ For ²⁷ the Jews ask for signs,* and the Greeks look for "wisdom"; ²⁸ but we, for our part, preach a crucified Christ—to the Jews indeed a stumbling-block and to the Gentiles foolishness, ²⁹ but ³⁰ to those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God. ³¹ For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Their Case an Example. ²⁶ For consider your own call,* brethren; that there were not many wise according to the flesh, not many mighty, not many noble. ²⁷ But ²⁸ the foolish things of the world has God chosen to put to shame the "wise," and the weak things of the world has God chosen to put to shame the strong, ²⁹ and the base things of the world and the despised has God chosen, and the things that are not, to bring to naught the things that are; ³⁰ lest any flesh should pride itself before him. ³¹ From him ³² you are

in Christ Jesus, who has become for us God-given wisdom, and justice, and sanctification, and redemption; ³³ so that, just as it is written, ³⁴ "Let him who takes pride, take pride in the Lord."

CHAPTER 2.

Paul's Method of Preaching. ¹ And I, brethren, when I came to you, ² did not come with pretentious speech or wisdom, announcing unto you the witness to Christ.* ³ For I determined not to know anything among you, except Jesus Christ ⁴ and him crucified. ⁵ And ⁶ I was with you in weakness and in fear and in much trembling. ⁷ And my speech and my preaching were not in the persuasive words of wisdom,* but in the demonstration of the Spirit ⁸ and of power, ⁹ that your faith might rest, not on the wisdom of men, but on the power of God.

True Wisdom. ⁶ Wisdom, however, we speak among those who are mature,* yet not a wisdom of this world nor of the rulers of this world, who are passing away. ⁷ But we speak the wisdom of God,* mysterious, hidden,* which God foreordained before the world unto our glory, ⁸ a wisdom which none of the rulers of this world* has known;* for had they known it, they would never have crucified the Lord of glory. ⁹ But, as it is written, ¹⁰ Eye has not seen or ear heard,

¹ Acts 18, 8; 19, 29; Rom 16, 25.—² 1 Cor 16, 15, 17.—³ 1 Cor 2, 4; 2 Cor 10, 10.—⁴ 1 Cor 2, 14; Rom 1, 16.—⁵ Is 29, 14.—⁶ Is 29, 12; 33, 18.—⁷ Mt 11, 25; Lk 8, 12.—⁸ Mt 12, 38; 16, 1; Jn 4, 48; Acts 17, 18, 32.—⁹ 1 Cor 1, 18; Col 2, 3.—¹⁰ Ps 8, 2.—¹¹ 2 Cor 5, 21; Jn 17, 19.—¹² Jer 5, 23.—¹³ 1 Cor 1, 17.—¹⁴ Gal 6, 14.—¹⁵ Acts 18, 1-18; 2 Cor 10, 1.—¹⁶ 1 Thes 1, 5.—¹⁷ Rom 16, 25.—¹⁸ Col 1, 26.

¹, 12: Apollos: friend and fellow-worker of St. Paul (cf 1 Cor 3, 4-8; 16, 12), eloquently evangelized Corinth after Paul had prepared the way (Acts 18, 24-28). Cephas: Aramaic name ("Rock") of Peter; it is not necessarily implied that Peter labored in Corinth. I am of Christ: Some consider this as the slogan of a fourth party, a reaction to attachment to a particular man. Others take the words as the cry of St. Paul, a slogan suggested to all.

¹, 17: Not . . . to baptize: as his principal office. Like Christ (Jn 4, 2) and Peter (Acts 10, 48), Paul usually left the baptismal rite to others. Wisdom of words: eloquence.

¹, 21: Wisdom, foolishness: from the Greek viewpoint.

¹, 22: Signs: i.e., miracles.

¹, 26: Your own call: yourselves at the time of your call.

², 1: Witness to Christ: the Greek has "witness to God." The gospel is the witness of God to Christ and of Christ to God.

², 1ff: Cf note on wisdom of words, 1 Cor 1, 17.

², 6: Those who are mature: i.e., sufficiently prepared to receive it. The rulers of this world: interpreted as intellectual and political leaders among men, or as devils. The two interpretations can be harmonized. The devil is called the ruler of this world by Christ in Jn 12, 31; 14, 30; 16, 11.

², 7: Mysterious, hidden: cf Col 1, 25-27; the mystery of redemption, hidden from eternity, revealed in Christ.

², 8: Rulers of this world: cf v 6. Christ was put to death by intellectual and political leaders, not without diabolical influence. Effecting Christ's death was unwise for men because unjust, unwise for the devil because it ruined his power. Lord of glory: a title given to God.

nor has it entered into the heart of man, what things God has prepared for those who love him.* ¹⁰ But to us God has revealed them through his Spirit.* For the Spirit searches all things, even the deep things of God. ¹¹ For who among men knows the things of a man* save the spirit of the man which is in him? Even so, the things of God no one knows but the Spirit of God. ¹² Now we have received not the spirit of the world, but the spirit that is from God, that we may know the things that have been given us by God. ¹³ These ¹⁴ things we also speak, not in words taught by human wisdom, but in the learning of the Spirit, combining spiritual with spiritual.* ¹⁵ But the sensual man does not perceive the things that are of the ¹⁶ Spirit of God, for it is foolishness to him and he cannot understand, because it is examined spiritually. ¹⁷ But the spiritual man judges all things, and he himself is judged by no man.* ¹⁸ For ¹⁹ "who has known the mind of the Lord, that he might instruct him?" But we have the mind of Christ.

CHAPTER 3.

They Cannot Receive Full Doctrine. ¹ And I, brethren, could not speak to you as to spiritual men but only as carnal, as to little ones in Christ. ² I fed ³ you with milk,* not with solid food, for you were not yet ready for it. Nor are you now ready for it, for you are still carnal. ⁴ For since there are jealousy and strife among

¹ Mt 13, 11; Jn 14, 26; 16, 13.—² 1 Cor 1, 4.—³ 1 Cor 2, 4.—⁴ Rom 11, 34; Wis 9, 13; Is 40, 13.—⁵ Heb 5, 12; Jn 16, 12.—⁶ 1 Cor 1, 10ff.—⁷ 1 Cor 1, 12.—⁸ Acts 18, 4, 8, 11; 18, 24, 27.—⁹ 1 Eph 2, 26.—¹⁰ 1 Pt 2, 4-6.—¹¹ 1 Cor 4, 5; 1 Cor 6, 19; 2 Cor 6, 16; Eph 2, 21.—¹² Jb 5, 13.—¹³ Ps 93 (94), 11.—¹⁴ 2 Cor 4, 5, 15.

², 9: A free citation of Is 64, 4. Possessed already through grace, but completely in heaven.

², 11: The things of a man: i.e., the thoughts that pass through a man's mind.

², 12: Combining spiritual with spiritual: may mean explaining spiritual subjects to spiritual men, or using spiritual instruction for spiritual subjects, or judging spiritual things according to spiritual standards.

², 15: The spiritual man can judge things both of nature and of the spirit, but the spirituality of a spiritual man cannot be judged by a merely natural man, who does not possess the spirit.

², 2: Milk: elementary doctrine. Solid food: more advanced teaching.

², 8: Are one: equal fellow-workers in the service of God.

², 13: The day of the Lord: the day of judgment. Most Greek MSS have only "the day."

², 15: Love his reward: he will lose the special reward of preaching but will be saved if his conscience is otherwise clear. The teaching of this verse implies the teaching of Christian tradition on purgatory. If the venial offenses of preachers are punished on the last day, similarly other venial sins will be punished after the particular judgment.

², 21: Pride in men: because of some connection with a talented teacher or apostle.

you,* are you not carnal, and walking as mere men? ⁴ For whenever one says, "I am of Paul," but another, "I am of Apollos," ⁵ are you not mere men?

The Office of God's Ministers. ⁵ What then is Apollos? What indeed is Paul? They are the servants of him whom you have believed—servants according as God has given to each to serve. ⁶ I have ⁷ planted, Apollos watered, but God has given the growth. ⁸ So then neither he who plants is anything, nor he who waters, but God who gives the growth. ⁹ Now he who plants and he who waters are one,* yet each will receive his own reward according to his labor. ¹⁰ For we are God's helpers, you are God's tillage, ¹¹ God's building.

Their Responsibility and Reward. ¹⁰ According to the grace of God which has been given to me, as a wise builder, I laid the foundation, and another builds thereon. But let everyone take care how he builds thereon. ¹¹ For other foundation no one can lay, but that which has been laid, which is Christ Jesus. ¹² But if ¹³ anyone builds upon this foundation, gold, silver, precious stones, wood, hay, straw—¹⁴ the work of each will be made manifest, for the day of the Lord* will declare it, since the day is to be revealed ¹⁵ in fire. The fire will assay the quality of everyone's work: ¹⁶ if his work abides which he has built thereon, he will receive reward; ¹⁷ if his work burns he will lose his reward,* but himself will be saved, yet so as through fire.

¹⁶ Do you not know ¹⁷ that you are the temple of God and that the Spirit of God dwells in you? ¹⁸ If anyone destroys the temple of God, him will God destroy; for holy is the temple of God, and this temple you are.

Pride Not to Be Taken in Man. ¹⁸ Let no one deceive himself. If any one of you thinks himself wise in this world, let him become a fool, that he may come to be wise. ¹⁹ For the wisdom of this world is foolishness with God. For it is written, ²⁰ "I will catch the wise in their craftiness." ²¹ And again, ²² "The Lord knows the thoughts of the wise, that they are empty." ²³ Therefore let no one take pride in men.* ²⁴ For all things are yours, whether Paul, or Apollos, or Cephas; or the world, or life, or death; or things present, or things to come—all are yours,

²³and you are Christ's, and Christ is God's.

CHAPTER 4.

Ministers of Gospel Judged by Christ.

¹Let a man so account us, ^aas servants of Christ and stewards of the mysteries^a of God. ²Now ^ahere it is required in stewards that a man be found trustworthy.

³But with me it is a very small matter to be judged by you or by man's tribunal. Nay I do not even judge my own self.

⁴For I have nothing on my conscience, yet I am not thereby justified; ^abut he who judges me is the Lord. ⁵Therefore, pass no judgment before the time, until the Lord comes, who will both bring to light the things hidden in darkness and make manifest the counsels of hearts; ^band then everyone will have his praise from God.

Corinthians Contrasted with Apostles.

⁶Now, brethren, I have applied these things to myself and Apollos by way of illustration for your sakes, that in our case you may learn not to be puffed up ^aone against the other over a third party, transgressing what is written. ⁷For who singles thee out? Or what hast thou that thou hast not received? And if thou hast received it, why dost thou boast as if thou hadst not received it? ⁸You are already filled! You are already made rich! ^aWithout us you reign! And would that you did reign, that we too might reign with you! ⁹For I think God has set forth us the apostles last of all, ^aas men doomed to death, seeing that we have been made a spectacle to the world, and to angels, and to men. ¹⁰We ^aare fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are honored, but we are without honor!

¹¹To this very hour we hunger and thirst, ^aand we are naked and buffeted, and have no fixed abode. ¹²And ^awe toil, working with our own hands. We are reviled and we bless, we are persecuted and we bear with it, ¹³we are maligned and we entreat, we have become as the refuse of this world, the offscouring of all, even until now!

¹⁴I write these things not to put you to shame, but to admonish you as my dearest children. ¹⁵For although ^ayou have ten thousand tutors^a in Christ, yet you have not many fathers. For in Christ

Jesus, through the gospel, did I beget you. ¹⁶Therefore, I beg you, ^abe imitators of me, as I am of Christ. ¹⁷For this very reason ^aI have sent to you Timothy, who is my dearest son and faithful in the Lord. He will remind you of my ways, which are in Christ Jesus, even as I teach everywhere in every church.

¹⁸Now some are puffed up, as if I were not coming to you. ¹⁹But ^aI shall come to you shortly, if the Lord is willing, and I shall learn the power of those who are puffed up, not the promises. ²⁰For the kingdom of God ^ais not in word, but in power. ²¹What is your wish? Shall I come to you with a rod, or in love and in the spirit of meekness?

II: MORAL DISORDERS

1. The Incestuous Man

CHAPTER 5.

Action To Be Taken. ¹It is actually reported ^bthat there is immorality^a among you, and such immorality as is not found even among the Gentiles, that a man should have his father's wife. ²And you are puffed up, and have not rather mourned so that he who has done this deed might be put away from your midst.

³I indeed, ^aabsent in body but present in spirit, have already, as though present, passed judgment^a ^ain the name of our Lord Jesus Christ on the one who has so acted—you and my spirit gathered together with the power ^aof our Lord Jesus—⁵to deliver^a such a one over to Satan for the destruction of the flesh, that his spirit may be saved in the day of our Lord Jesus Christ. ⁶Your boasting

¹⁰ 11: 1, 7.—^a Mt 24, 25.—^b Ps 142 (143). 2: Sir 7, 5; Prov 21, 2.—^c 1 Cor 3, 13.—^d Rom 12, 3.—^e Ap 3, 17, 21.—^f Rom 8, 36; Heb 10, 33.—^g 2 Cor 13, 9.—^h 2 Cor 11, 23, 27.—ⁱ Acts 18, 3; 20, 34; 1 The 2, 9.—^j Gal 4, 19.—^k 1 Cor 11, 1.—^l Acts 19, 22; Phil 2, 20.—^m Acts 18, 21.—ⁿ 1 Cor 2, 4; 1 The 1, 5.—^o Lv 18, 7; Dt 22, 30.—^p Col 2, 6.—^q Mt 16, 18; 18, 18.—^r 2 Cor 13, 10; 1 Tm 1, 20.

⁴ 1: Mysteries: includes doctrines and rites the excellence of which is God's secret, surpassing human understanding.

⁴ 6: What is written: may refer to transgressing what Paul has just written concerning the causes of dissension, or the teaching of the Old Testament in such passages as those quoted in 1 Cor 1, 19, 31; 3, 19f.

⁴ 8-13: Paul ironically contrasts the self-satisfaction of the Corinthians with the humble condition of the Apostles, still in the midst of sufferings.

⁴ 15: The tutor, i.e., "pedagogue," the slave, often not much loved, who accompanied the youth to and from his real teacher.

⁵ 1: Immorality: literally "fornication"; the word used generally of impurity, including unnatural vice.

⁵ 3ff: St. Paul indicates to the Corinthian church the action they should already have taken. To deliver such a one over to Satan: implies a) excommunication, b) trials, even physical, without the normal aids of the Church against Satan. The destruction of the flesh: the destruction of sinful tendencies.

is unseemly. Do you not know that a little leaven ferments^a the whole lump? ⁷Purge out the old leaven, that you may be a new dough, as you really are without leaven. For Christ, our passover, has been sacrificed. ⁸Therefore let us keep festival, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Punishment by Excommunication. ⁹I wrote to you in the letter not to associate with the immoral ^a—¹⁰not meaning, of course, the immoral of this world, or the covetous, or the greedy, or idolaters; otherwise you would have to leave the world. ¹¹But now I write to you not to associate ^bwith one who is called a brother, if he is immoral, or covetous, or an idolater, or evil-tongued, or a drunkard, or greedy; with such a one not even to take food. ¹²For what have I to do with judging those outside? Is it not those inside whom you judge? ¹³For those outside God will judge. ⁱ"Expel the wicked man from your midst."

2. Lawsuits before Pagans

CHAPTER 6.

Public Litigation. ¹Dare any of you, having a matter against another, bring your case to be judged before the unjust and not before the saints? ²Do you not know that the saints will judgeⁱ the world? ^aAnd if the world will be judged by you, are you unworthy to judge the smallest matters? ³Do you not know that we shall judge angels? How much more worldly things! ⁴If, therefore, you have

¹ Ex 12, 21; 19, 7; 34, 53, 7; 1 Pt 1, 19.—² 2 The 3, 14.—³ Mt 18, 17; 2 The 3, 6; 2 Jn 10.—⁴ 1 Cor 13, 5; Dt 22, 24.—⁵ 1 Jn 2, 22; Ap 3, 21.—⁶ Mt 5, 39.—⁷ Gal 3, 19f; Eph 5, 5.—⁸ Mt 11, 3; 3-7.—⁹ 1 Cor 10, 23.—¹⁰ 1 The 4, 3ff.—¹¹ 2 Cor 4, 14.—¹² Ga 2, 24.—¹³ Eph 5, 30; 2 Cor 2, 17.—¹⁴ 1 Cor 3, 16.—¹⁵ 1 Cor 7, 23; Phil 1, 20.

⁵ 8-8: Fermentation was considered as a kind of corruption. Therefore leaven was removed from Jewish houses for the observance of the Passover to symbolize removal of sin, the corruption of the soul. Cf Ex 12, 15ff. The comparison was probably suggested to St. Paul by the nearness of Easter, which replaced the Passover among Christians.

⁶ 2: The elect will adopt the sentence of Christ their head and pronounce sentence with Him. Cf Wis 3, 8; Jude 6.

⁶ 4: Cf Mt 11, 11 for the advantage of even the least in the kingdom of heaven. This verse is spoken sarcastically; Paul's real advice, to pick those especially fitted, is implied in v 5.

⁶ 12: A proverbial way of saying that not all lawful things are expedient. It was applied by the Christians especially to the new freedom from the ritual of the Mosaic Law, and erroneously by some even to the natural law formulated in the Mosaic code. Cf note on Acts 15, 29.

⁶ 20: The Greek text has, "Glorify God, therefore, in your body."

cases about worldly matters to be judged, appoint those who are rated as nothing in the Church to judge. ⁵To shame you I say it. Can it be that there is not one wise man among you competent to settle a case in his brother's matter? ⁶But brother goes to law with brother and that before unbelievers.

⁷Nay, ^ato begin with, it is altogether a defect in you that you have lawsuits one with another. Why not rather suffer wrong? Why not rather be defrauded? ⁸But you yourselves do wrong and defraud, and that to your brethren. ⁹Or do you not know ⁱthat the unjust will not possess the kingdom of God? Do not err; neither fornicators, nor idolaters, nor adulterers, ¹⁰nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor the evil-tongued, nor the greedy will possess the kingdom of God. ¹¹And ^asuch were some of you, but you have been washed, you have been sanctified, you have been justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

3. The Evil of Immorality

Sacredness of the Body. ¹²All things are lawful for me, ^abut not all things are expedient. ^aAll things are lawful for me, but I will not be brought under the power of anyone. ¹³Food for the belly and the belly for food, but God will destroy both the one and the other. Now the body is not for ^aimmorality, but for the Lord, and the Lord for the body. ¹⁴Now ^aGod has raised up the Lord and will also raise us up by his power. ¹⁵Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? By no means! ¹⁶Or do you not know that he who cleaves to a harlot, becomes one body with her? ^a"For the two," it says, "shall be one flesh." ¹⁷But he who cleaves to the Lord is one spirit ^awith him. ¹⁸Flee immorality. Every sin that a man commits is outside the body, but the immoral man sins against his own body. ¹⁹Or do you not know ^athat your members are the temple of the Holy Spirit, who is in you, whom you have from God, and that you are not your own? ²⁰For ^ayou have been bought at a great price. Glorify God and bear him in your body. ^a

III: ANSWERS TO QUESTIONS

1. Marriage and Celibacy

CHAPTER 7.

Advice to the Married. ¹ Now concerning the things whereof you wrote to me: It is good for man not to touch woman. ² Yet, for fear of fornication, let each man have his own wife, and let each woman have her own husband. ³ Let the husband render to the wife her due, and likewise the wife to the husband. ⁴ The wife has not authority over her body, but the husband; the husband likewise has not authority over his body, but the wife. ⁵ Do not deprive each other, except perhaps by consent, for a time, that you may give yourselves to prayer; and return together again lest Satan tempt you because you lack self-control. ⁶ But this I say by way of concession, not by way of commandment. ⁷ For I would that you all were as I am myself; but each one has his own gift from God,* one in this way, and another in that.

Advice to the Unmarried. ⁸ But I say to the unmarried and to widows, it is good for them if they so remain, even as I. ⁹ But if they do not have self-control, let them marry,* for it is better to marry than to burn. ¹⁰ But to those who are married, not I, but the Lord commands that a wife is not to depart ¹¹ from her husband, ¹² and if she departs, that she is to remain unmarried or be reconciled to her husband. And let not a husband put away his wife.

Obligation of the Believing Spouse. ¹³ To the others I say, not the Lord:* If any brother has an unbelieving wife and she consents to live with him, let him not put her away. ¹⁴ And if any woman has an unbelieving husband and he consents to live with her, let her not put away her husband. ¹⁵ For ¹⁶ the unbelieving husband is sanctified* by the believing wife, and the unbelieving wife is sanctified by the believing husband; otherwise your children would be unclean, but, as it is, they are holy. ¹⁷ But ¹⁸ if the unbeliever departs, let him depart. For a brother or sister is not under bondage in such cases, but God has called us to peace. ¹⁹ For how dost thou know, O wife, whether thou wilt save thy husband? Or how dost thou know, O husband, whether thou wilt save thy wife?

No Change to Be Sought. ²⁰ Only, as the Lord has allotted to each, as when God has called each, so let him walk—and so I teach in all the churches. ²¹ Was one called having been circumcised? Let him not become uncircumcised. Was one called being uncircumcised? Let him not be circumcised. ²² Circumcision ²³ does not matter, and uncircumcision does not matter; but the keeping of the commandments of God is what matters. ²⁴ Let every man remain in the calling in which he was called. ²⁵ Wast thou a slave when called? Let it not trouble thee. But if thou canst become free,* make use of it rather. ²⁶ For ²⁷ a slave who has been called in the Lord, is a freedman of the Lord; just as a freeman who has been called is a slave of Christ. ²⁸ You ²⁹ have been bought with a price; do not become the slaves of men. ³⁰ Brethren, in the state in which he was when called, let every man remain with God.

The State of Virginity. ³¹ Now concerning virgins ³² I have no commandment of the Lord, yet I give an opinion, as one having obtained mercy from the Lord to be trustworthy. ³³ I think, then, that this is good on account ³⁴ of the present distress*—that it is good for a man to remain as he is. ³⁵ Art thou bound to a wife? Do not seek to be freed. Art thou freed from a wife? Do not seek a wife. ³⁶ But if thou takest a wife, thou hast not sinned. And if a virgin marries, she has not sinned. Yet such will have tribulation of the flesh.* But I spare you that.

³⁷ But this I say, brethren,* the time is short;* it remains that those who have wives be as if they had none; ³⁸ and those who weep, as though not weeping; and those who rejoice, as though not rejoicing; and those who buy, as though not possessing; ³⁹ and those who use this

¹ Mt 19, 12.—² 1 Ym 5, 14.—³ 1 Cor 7, 12, 20, 40; Mt 5, 32.—⁴ Rom 11, 16.—⁵ Gal 5, 6.—⁶ 1 Cor 2, 25.—⁷ Eph 6, 6; Phlm 16.—⁸ 1 Cor 6, 20; 1 Pt 1, 16.—⁹ 1 Cor 7, 10, 40.—¹⁰ 1 Cor 10, 11.—¹¹ Lk 21, 23.—¹² Rom 13, 11.

¹³ 12: Not the Lord: not the express teaching of Christ during His earthly life, but a law made by the Apostles on the authority of Christ. It is known as the "Pauline privilege."

¹⁴ 14: Sanctified: an external sacredness deriving from membership in the Church of Christ or from close contact with it, as in marriage with a Christian.

¹⁵ 15: It is not clear whether St. Paul advises the slave to take or to leave an opportunity to be freed.

¹⁶ 16: The present distress: the persecution of Christians, the possible end of the world, as well as the general worries and troubles of this life.

¹⁷ 17: The time is short: i.e., for meriting in this life before the coming of Christ, whether in the particular or in the general judgment.

world, as though not using it, for this world as we see it is passing away. ³² I would have you free from care. He who is unmarried is concerned about the things of the Lord, how he may please God. ³³ Whereas ³⁴ he who is married is concerned about the things of the world, how he may please his wife; and he is divided. ³⁵ And the unmarried woman, and the virgin, thinks about the things of the Lord, that she may be holy in body and in spirit. Whereas she who is married thinks about the things of the world, how she may please her husband. ³⁶ Now ³⁷ this I say for your benefit, not to hold you in check, but to promote what is proper, and to make it possible for you to pray to the Lord without distraction.

Duty of Father to Virgin Daughter. ³⁸ But if any man thinks that he incurs disgrace with regard to his virgin, since she is over age, and that it ought so to be done, let him do what he will; he does not sin if she should marry.* ³⁹ But he who stands firm in his heart, being under no constraint, but is free to carry out his own will, and has decided to keep his virgin—he does well. ⁴⁰ Therefore both: he who gives his virgin in marriage does well, and he who does not give her does better.

Widows. ⁴¹ A woman ⁴² is bound as long as her husband is alive, but if her husband dies, she is free. Let her marry whom she pleases, only let it be in the Lord.* ⁴³ But she will be more blessed, in my judgment, if she remains as she is. And I think that I also have the spirit of God.

¹ Lk 14, 20.—² Lk 10, 39, 42.—³ 1 Rom 7, 2.—⁴ Acts 15, 28.—⁵ Gal 6, 5.—⁶ Gal 4, 9.—⁷ 1 Cor 10, 19; Dt 6, 4.—⁸ Jn 10, 34.—⁹ Mal 2, 10; Jn 1, 2; Col 1, 16.—¹⁰ 1 Cor 10, 28; Rom 14, 14, 23.—¹¹ Rom 14, 17.—¹² Rom 14, 20.—¹³ Rom 14, 15.—¹⁴ Rom 14, 21.—¹⁵ Acts 13, 2; 20, 17; 9, 3; 18, 9.

¹⁶ 16: Marriage was settled chiefly by the father, but not without consideration for the feelings and choice of the daughter. Being under no constraint: implies an obligation towards his daughter.

¹⁷ 17: In the Lord: i.e., in the body of Christ, the Church. This can be taken as a general counsel to marriage within the Church.

¹⁸ 18: Idol-conscious: the Greek text has two readings: "habit of the idol" and "consciousness or conscience of the idol." By habit, some are accustomed to regard an idol as a reality. The eating food sacrificed to gods still entices them and would be heathen worship. Hence, the example of one who sees no wrong in it would encourage them to do what they think wrong. By habit they are idol-conscious.

¹⁹ 19: "Has knowledge": i.e., a false or overconfident knowledge. Idol place: includes not only the pagan temple, but also the surrounding gardens and buildings where sacrificed meats were served.

2. Idol Offerings

CHAPTER 8.

General Principles. ¹ Now concerning things sacrificed to idols, ² we know that we all have knowledge. Knowledge puffs up, but charity edifies. ³ If anyone thinks that he knows anything,* he has not yet known as he ought to know. ⁴ But if anyone loves God,* the same is known by him. ⁵ Now as for food sacrificed to idols, we know that there is no such thing as an idol in the world,* and that there is no God but one. ⁶ For even if there are what are called gods,* whether in heaven or on earth (for indeed there are many gods, and many lords), ⁷ yet for us there is only one God,* the Father from whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

Practical Rules. ⁸ But such knowledge is not in everyone. Some, still idol-conscious,* eat idol offerings ⁹ as such, and their conscience, being weak, is defiled. ¹⁰ Now food ¹¹ does not commend us to God. For neither shall we suffer any loss if we do not eat, nor if we do eat shall we have any advantage. ¹² Still, take care lest perhaps this right of yours become a stumbling-block* to the weak. ¹³ For if a man sees one who "has knowledge"* reclining at table in an idol place, will not his conscience, weak as it is, be emboldened to eat idol offerings? ¹⁴ And ¹⁵ through thy "knowledge" the weak one will perish, the brother for whom Christ died. ¹⁶ Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ. ¹⁷ Therefore, ¹⁸ if food scandalizes my brother, I will eat flesh no more forever, lest I scandalize my brother.

3. Paul's Rights as an Apostle

CHAPTER 9.

His Claim of Rights. ¹ Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my work* in the Lord? ² And if to others I am not an apostle, yet to you I am. For you are the seal set upon my apostleship in the Lord. ³ My defense against those who question me is this: ⁴ Have we not a right to eat and to drink? ⁵ Have we not

a right to take about with us a woman,* a sister, as do the other apostles, and the brethren of the Lord, and Cephas? ⁶ Or is it only Barnabas and I who have not the right to do this? ⁷ What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Who feeds the flock, and does not eat of the milk of the flock? ⁸ Do I speak these things on human authority? Or does not the Law also say these things? ⁹ For it is written in the Law of Moses, "Thou shalt not muzzle the ox that treads out the grain." Is it for the oxen that God has care? ¹⁰ Or does he say this simply for our sakes? These things were written for us. For he who plows "should plow in hope, and he who threshes, in hope of partaking of the fruits. ¹¹ If we have sown for you spiritual things, is it a great matter if we reap from you carnal things? ¹² If others share in this right over you, why not we rather? But we have not used this right,⁷ but we bear all things, lest we offer hindrance to the gospel of Christ. ¹³ Do you not know ² that they who minister in the temple eat what comes from the temple, and that they who serve the altar, have their share with the altar? ¹⁴ So also the Lord directed that those who preach the gospel should have their living⁴ from the gospel.

Reason for Not Using Rights. ¹⁵ But ¹⁶ I for my part have used none of these rights. Neither do I write these things that so it should be done in my case. For it were better for me to die than that anyone should make void my boast.* ¹⁶ For even if I preach the gospel, I have therein no ground for boasting, since I am under constraint. For woe to me if I do not preach the gospel! ¹⁷ If "I do this willingly, I have a reward. But if unwillingly, it is a stewardship that has been entrusted to me. ¹⁸ What then is my reward? That preaching the gospel, I deliver the gospel without charge, so as not to abuse my right in the gospel.

Paul is All to All. ¹⁹ For, free though I was as to all, unto all I have made myself a slave that I might gain the more converts. ²⁰ And ²¹ I have become to the Jews a Jew that I might gain the Jews; ²² to those under the Law,⁴ as one under the Law (though not myself under the Law), that I might gain those under the Law; to those without the Law, as one without

the Law (though I am not without the law of God, but am under the law of Christ); that I might gain those without the Law. ²³ To ¹ the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.* ²⁴ I do all things for the sake of the gospel, that I may be made partaker thereof.

He Makes Sure His Reward. ²⁴ Do you not know ² that those who run in a race, all indeed run, but one receives the prize? So run as to obtain it. ²⁵ And ³ everyone in a contest abstains from all things—and they indeed to receive a perishable crown, but we an imperishable. ²⁶ I, therefore, so run as not without a purpose; I so fight as not beating the air; ²⁷ but I chastise my body and bring it into subjection,¹ lest perhaps after preaching to others I myself should be rejected.

4. Against Overconfidence

CHAPTER 10.

Warning from Old Testament. ¹ For I would not have you ignorant, brethren, that our fathers were all ¹ under the cloud, and all passed through the sea, ² and all were baptized in Moses, in the cloud and in the sea. ³ And all ate the same spiritual food,⁴ and all drank the same spiritual drink* (for they drank from the spiritual rock which followed them, and the rock was Christ). ⁵ Yet

¹ 1 Tim 5, 18.—² 2 Tim 2, 6.—³ Rom 15, 27.—⁴ 2 Cor 11, 3; 1 Thes 2, 6.—⁵ Nm 18, 8, 31; Dt 18, 18.—⁶ Lk 10, 7; Gal 6, 6.—⁷ Acts 18, 3.—⁸ Eph 3, 2, 7.—⁹ Acts 16, 3; 21, 20-26.—¹⁰ Gal 2, 5.—¹¹ 2 Cor 11, 29; Rom 11, 14.—¹² Gal 2, 2; 2 Tim 4, 7.—¹³ 2 Tim 2, 5.—¹⁴ Rom 8, 13; 13, 14.—¹⁵ Ex 13, 21; 14, 19-22.

¹⁶ 5: Woman: the Greek text has "a sister woman." There is no question of a right to marry. The Apostles had that right, but there is no evidence that many of them used it. Paul here is defending his right to support from the Church, not only for himself, but also for a "sister" who would attend to his needs. Brethren of the Lord: cf Mk 6, 3; Acts 1, 13.

¹⁷ 6: Right to do this: the Greek text reads "right not to labor."

¹⁸ 9: Cf Dt 25, 4. The meaning of St. Paul is, "if God has such care for oxen, how much more for man."

¹⁹ 15: The end of the verse in the Greek text reads, "It is better for me to die than—no one shall make void my boast."

²⁰ 16-18: Paul is not unwilling to preach the Gospel. He is referring to the fact that he did not become an apostle of his own initiative, but that he received his commission while opposing the Church. The miraculous call, as it were, leaves him no choice. Realizing that the grace of the apostolate outweighs his great efforts, he voluntarily forgoes rights so as to increase his reward.

²¹ 22: The end of the verse in the Greek text reads, "I have become all things to all men, that at all costs I may save some."

²² 31: Spiritual food, spiritual drink: so called because of the miraculous nature of the manna and the water from the rock. Cf Ex 16, 15, 35; 17, 6; Nm 20, 11. Spiritual rock . . . Christ, pre-existing as God, protected the Jews, and produced this food and drink, which were types of sacraments that He would later institute.

with most of them God was not well pleased, ⁸ for "they were laid low in the desert."

⁹ Now these things came to pass as examples to us,* that we should not lust after evil things even as they lusted. ⁷ And do not become idolaters, even as some of them were, as it is written, "The people sat down to eat and drink, and rose up to play." ⁸ Neither let us commit fornication, ¹ even as some of them committed fornication, and there fell in one day twenty-three thousand. ⁹ Neither ¹⁰ let us tempt Christ, as some of them tempted, and perished by the serpents. ¹⁰ Neither ¹¹ murmur, as some of them murmured, and perished at the hands of the destroyer. ¹¹ Now ¹² all these things happened to them as a type, and they were written for our correction,* upon whom the final age of the world has come.

Application. ¹² Therefore let him who thinks he stands take heed lest he fall. ¹³ May no temptation take hold of you but such as man is equal to.* God is faithful and will not permit you to be tempted beyond your strength, but with the temptation will also give you a way out that you may be able to bear it.

5. Discussion of Idol Offerings Resumed

The Table of the Lord. ¹⁴ Therefore, beloved, flee from the worship of idols. ¹⁵ I am speaking as to men of sense, ¹⁶ I judge for yourselves what I say. ¹⁶ The cup of blessing that we bless, is it not the sharing of the blood of Christ? ¹⁷ And the bread that we break, is it not the partaking of the body of the Lord? ¹⁷ Because

¹⁴ Nm 14, 16.—¹⁵ Nm 25, 1-9.—¹⁶ Nm 21, 36.—¹⁷ Nm 14, 2, 36.—¹⁸ 1 Pt 4, 7.—¹⁹ 1 Jn 5, 21.—²⁰ Mt 26, 27; Acts 2, 42.—²¹ 1 Cor 12, 27; Rom 12, 5.—²² Lv 7, 6, 15.—²³ Dt 32, 17.—²⁴ Dt 32, 21; 6, 12.—²⁵ 1 Cor 10, 33; Rom 15, 2.—²⁶ Ps 23 (24). 1.—²⁷ 1 Tim 4, 23; Rom 14, 6.—²⁸ Col 3, 17.—²⁹ Rom 14, 13.—³⁰ 1 Cor 9, 20ff; 10, 24.—³¹ 1 Cor 4, 16; Phil 3, 17.

¹⁰ 6: As examples to us: being saved through the waters was a type of Baptism, eating manna and drinking miraculous water were types of the Eucharist. Cf note on verse 11.

¹¹ 7: Eat . . . play: refers to the eating of victims offered to idols, and to idolatrous dancing. Cf Ex 32, 6, 19.

¹² 11: Type . . . for our correction: those who received the various types of Baptism and the Eucharist were not secure from punishment and loss, neither are we who receive the realities.

¹³ 13: The Greek text reads: "No temptation has taken hold of you but such as is human." i.e., not beyond human resistance. Our text expresses a wish.

¹⁴ 18-21: To partake of the sacrifice among the Jews was a means of union with God. The eating of things sacrificed to false gods, to devils (Dt 32, 17), by analogy implied union with them. This was not belittling one who had been united to Christ in the Eucharist.

¹⁵ 2: Hold fast my precepts: the Greek text has "keep the traditions."

the bread is one, we though many, are one body,⁷ all of us who partake of the one bread. ¹⁸ Behold Israel according to the flesh, ¹⁹ are not they who eat of the sacrifices* partakers of the altar? ¹⁹ What then do I say? That what is sacrificed to idols is anything, or that an idol is anything? ²⁰ No; but I say that what the Gentiles sacrifice, ¹ "they sacrifice to devils and not to God"; and I would not have you become associates of devils. ²¹ You cannot drink the cup of the Lord and the cup of devils; you cannot be partakers of the table of the Lord and of the table of devils. ²² Or are we provoking ² the Lord to jealousy? Are we stronger than he?

Practical Directions. All things are lawful, but not all things are expedient. ²³ All things are lawful, but not all things edify. ²⁴ Let ²⁵ no one seek his own interests, but those of his neighbor. ²⁵ Anything that is sold in the market, eat, asking no question for conscience' sake. ²⁶ "The earth is the Lord's, and the fullness thereof." ²⁷ If one of the unbelievers invites you, and you wish to go, eat whatever is set before you, and ask no question for conscience' sake. ²⁸ But if someone says "This has been sacrificed to idols," do not eat of it, for the sake of him who told you and for conscience' sake—²⁹ I mean the other's conscience, not thine. For why should my liberty be called to judgment by another's conscience? ³⁰ If I partake with thanksgiving,* why am I ill spoken of for that for which I give thanks?

Give No Offense. ³¹ Therefore,² whether you eat or drink, or do anything else, do all for the glory of God. ³² Do not be a stumbling-block ² to Jews and Greeks and to the church of God, ³³ even as I myself in all things please all ⁴ men, not seeking what is profitable to myself but to the many, that they may be saved.

CHAPTER 11.

¹ Be imitators⁶ of me as I am of Christ.

IV: RELIGIOUS GATHERINGS

1. The Headdress of Women

Rules for Men and Women. ² Now I praise you, brethren, because in all things you are mindful of me and hold fast my precepts* as I gave them to you. ³ But I

would have you know^c that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.^a ⁴ Every man praying or prophesying^d with his head covered, disgraces his head. ⁵ But every woman praying or prophesying with her head uncovered disgraces her head, for it is the same as if she were shaven. ⁶ For if a woman is not covered, let her be shaven. But if it is a disgrace for a woman to have her hair cut off or her head shaved, let her cover her head. ⁷ A man indeed ought not to cover his head, because he is the image and glory of God. But woman is the glory of man. ⁸ For man is not from woman, but woman from man. ⁹ For man was not created for woman, but woman for man. ¹⁰ This is why the woman ought to have a sign of authority over her head, because of the angels.

¹¹ Yet neither is man independent of woman, nor woman independent of man in the Lord. ¹² For as the woman is from the man, so also is the man through the woman, but all things are from God. ¹³ Judge for yourselves: does it become a woman to pray to God uncovered? ¹⁴ Does not nature itself teach you that for a man to wear his hair long is degrading; ¹⁵ but for a woman to wear her hair long is a glory to her? Because her hair has been given her as a covering. ¹⁶ But if anyone is disposed to be contentious—we have no such custom,^a neither have the churches of God.

2. The Eucharist

An Abuse. ¹⁷ But in giving this charge,^a I do not commend you in that you meet not for the better but for the worse. ¹⁸ For first of all I hear that when you meet in church^a there are divisions among you, and in part I believe it. ¹⁹ For there must be factions,^a so that those who are approved may be made manifest^b among you. ²⁰ So then when you meet together, it is no longer possible to eat the Lord's Supper. ²¹ For at the meal, each one takes first his own supper,^a and one is hungry, and another drinks overmuch. ²² Have you not houses for your eating and drinking? Or do you despise the church of God and put to shame the needy? What am I to say to you? Am I to commend you? In this I do not commend you.

Institution of the Eucharist. ²³ For I myself have received from the Lord (what I also delivered to you); that the Lord Jesus, on the night in which he was betrayed, took bread, ²⁴ and giving thanks broke, and said, "This is my body which shall be given up for you; do this in remembrance of me." ²⁵ In like manner also the cup, after he had supped, saying, "This cup is the new covenant^a in my blood; do this as often as you drink it, in remembrance of me." ²⁶ For as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until he comes." ²⁷ Therefore whoever eats this bread or drinks the cup of the Lord unworthily, will be guilty of the body and the blood of the Lord. ²⁸ But let a man prove himself, and so let him eat of that bread and drink of the cup; ²⁹ for he who eats and drinks unworthily, without distinguishing the body, eats and drinks judgment to himself. ³⁰ This is why many among you are infirm and weak,^a and many^m sleep. ³¹ But if we judged ourselves, we should not thus be judged. ³² But when we are judged, we are being chastised^a by the Lord that we may not be condemned with this world. ³³ Wherefore, my brethren, when you come together to eat, wait for one another. ³⁴ If anyone is hungry, let him

^a Eph 4, 15; 5, 23; Gn 3, 16;—d 1 Cor 12, 10; 14, 1;—e Gn 1, 27; 5, 1;—f 1 Cor 11, 22;—g 1 Cor 1, 10-12; 3, 3;—h 1 Jn 2, 19; 01 13, 3;—i Jas 2, 58;—j 1 Cor 15, 3; Mt 26, 28ff; Mk 14, 22ff; Lk 22, 19ff;—k Heb 6, 6; 10, 26;—l 2 Cor 13, 5;—m 1 Cor 15, 20; Eph 5, 14; 1 Thes 5, 6;—n Heb 12, 5ff.

11, 3-10: Paul finds a justification in nature for the custom of headress and the significance attached to it. Christian teaching raised the position of women. There was naturally a tendency to push equality with men beyond due limits. Paul is opposing this in a practical way.

11, 10: Because of the angels: who assist at the divine service and are interested in having all done properly.

11, 16: St. Paul realizes that his argument may not be generally accepted, and so appeals to the authority of custom in the Church.

11, 17: But in giving this charge: the Greek reads, "Now making this charge, I do not praise," etc.

11, 19: Must be factions: considering man's pride and obstinacy there must be factions, but from this evil arises good in that the true and genuine Christians are made manifest.

11, 20-22: Among the early Christians, in imitation of the Last Supper, a slight meal, the Agape or love-feast, preceded the Eucharist service.

11, 23-30: This section teaches that: (1) the Eucharist is really the body and blood of Christ (24f); (2) the Apostles and their successors were empowered to perpetuate the act (24-25); (3) the Mass is a sacrifice (25 of note); (4) the Mass is one with the sacrifice of the cross (26); (5) the Eucharist must be received worthily (27-30).

11, 25: The new covenant: Sacrificial blood sealed the old covenant; of Ex 24, 8. This is the sacrificial blood that makes effective the new order established by God.

11, 30: Sickness and death are temporal punishments which were more common then (cf Acts 5, 5, 10; 1 Cor 5, 5). Just as extraordinary external favors were more common.

eat at home, lest you come together unto judgment. The rest I shall set in order when I come.

V. THE SPIRITUAL GIFTS

1. Their Distribution

CHAPTER 12.

A Principle of Discrimination. ¹ Now concerning spiritual gifts,^a brethren, I would not have you ignorant. ² You know that when you were Gentiles, you went to dumb idols according as you were led. ³ Wherefore I give you to understand that no one speaking in the Spirit of God says "Anathema"^a to Jesus. And no one can say "Jesus is Lord," except in the Holy Spirit.

⁴ Now there are varieties of gifts,^a but the same Spirit;^a ⁵ and there are varieties of ministries,^a but the same Lord; ⁶ and there are varieties of workings, but the same God, who works all things in all. ⁷ Now the manifestation of the Spirit is given to everyone for profit. ⁸ To one through the Spirit is given the utterance of wisdom; and to another the utterance of knowledge, according to the same Spirit; ⁹ to another faith, in the same Spirit; to another the gift of healing, in the one Spirit; ¹⁰ to another the working of miracles; to another prophecy; to another the distinguishing of spirits; to another various kinds of tongues; to another interpretation of tongues. ¹¹ But all these things are the work of one and the same Spirit, who allots to everyone according as he will.

^a Hb 2, 18f;—p Mk 9, 39; 1 Jn 4, 2f;—q Rom 12, 6; Eph 4, 4;—r 1 Cor 12, 28; Eph 4, 11;—s 1 Cor 13, 2; 14, 5; Acts 2, 4;—t 1 Cor 7, 7; Rom 12, 3; Eph 4, 7;—u 1 Cor 12, 27; 10, 17;—v Gal 3, 28; Eph 2, 13; 16;—w 1 Cor 12, 20;—x 1 Cor 12, 14;—y Rom 12, 5; Eph 5, 30;—z Eph 4, 11;—a 1 Cor 14, 1.

12, 1: Spiritual gifts: free, supernatural gifts perfecting human knowledge, speech, service and administrative ability, not for personal advantage, but for the good of the Church. Some of these gifts are listed in vv 8-10; 28-30; Eph 4, 11.

12, 3: The Greek text reads "Jesus is anathema." Faith in the Lordship of Christ is a necessary foundation for any true spiritual gift.

12, 4-6: Note that Spirit, Lord, God, terms used to designate God in the Old Testament, are applied in the New to the Holy Spirit, the Son and the Father respectively, as distinct Persons with one divine nature.

12, 22: More necessary: the Greek text and many Vulgate MSS have simply "necessary." As a matter of fact, some of the most delicate organs of the body are the most necessary.

12, 23f: Paul speaks of a natural tendency not to neglect but rather to give additional attention to those organs which do not have proper strength and beauty. So in the body of Christ attention will be given to the members not according to virtue and attractiveness but according to needs.

12, 31: Greater gifts: greater than those just described is charity, which follows.

¹² For as the body^a is one and has many members, and all the members of the body, many as they are, form one body, so also is it with Christ.

¹³ For in one Spirit we were all baptized into one body,^a whether Jews or Gentiles, whether slaves or free; and we were all given to drink of one Spirit. ¹⁴ For the body^a is not one member, but many. ¹⁵ If the foot says, "Because I am not a hand, I am not of the body," is it therefore not of the body? ¹⁶ And if the ear says, "Because I am not an eye, I am not of the body," is it therefore not of the body?

¹⁷ If the whole body were an eye, where would be the hearing? If the whole body were hearing, where would be the smelling? ¹⁸ But as it is, God has set the members, each of them, in the body as he willed. ¹⁹ Now if they were all one member, where would the body be? ²⁰ But as it is, there are indeed many members,^a yet but one body. ²¹ And the eye cannot say to the hand, "I do not need thy help"; nor again the head to the feet, "I have no need of you." ²² Nay, much rather, those that seem the more feeble members of the body,^a we surround with more abundant honor, and our uncomely parts receive a more abundant comeliness, ²⁴ whereas our comely parts have no need of it. But God has so tempered the body together in due portion as to give more abundant honor where it was lacking; ²⁵ that there may be no disunion in the body, but that the members may have care for one another. ²⁶ And if one member suffers anything, all the members suffer with it, or if one member glories, all the members rejoice with it.

Christ's Mystical Body. ²⁷ Now you are the body of Christ,^a member for member. ²⁸ And God indeed has placed some in the Church, first apostles, secondly prophets, thirdly teachers; after that miracles, then gifts of healing, services of help, power of administration, and the speaking of various tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? ³⁰ Are all workers of miracles? Do all have the gift of healing? Do all speak with tongues? Do all interpret? ³¹ Yet strive after the greater gifts.^a

2. A Digression on Charity

CHAPTER 13.

Its Excellence. ¹ And I point out to you a yet more excellent way. If I should speak with the tongues of men and of angels, but do not have charity,* I have become as sounding brass or a tinkling cymbal. ² And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, yet do not have charity,⁶ I am nothing. ³ And if I distribute all my goods⁷ to feed the poor, and if I deliver my body to be burned,* yet do not have charity, it profits me nothing.

⁴ Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, ⁵ is not ambitious,* is not self-seeking, is not provoked; thinks no evil, ⁶ does not rejoice over wickedness, ⁷ but rejoices with the truth; ⁸ bears with all things,⁶ believes all things, hopes all things, endures all things.

Contrast With Other Gifts. ⁸ Charity never fails, whereas prophecies will disappear, and tongues will cease, and knowledge will be destroyed. ⁹ For we know in part and we prophesy in part; ¹⁰ but when that which is perfect has come, that which is imperfect will be done away with. ¹¹ When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child. ¹² We see now through a mirror* in an obscure manner, but then face to face. Now I know in part, but then I shall know even as I have been known. ¹³ So there abide faith,* hope and charity, these three: but the greatest of these is charity.

3. Gifts of Tongues and Prophecy

CHAPTER 14.

Superiority of Prophecy. ¹ Aim at charity, yet strive after the spiritual gifts,⁶ but especially that you may prophesy.* ² For he who speaks in a tongue* does not speak to men but to God; for no one understands, as he is speaking mysteries in his spirit. ³ But he who prophesies speaks to men for edification, and encouragement, and consolation. ⁴ He who speaks in a tongue edifies himself, but he who prophesies edifies the church. ⁵ Now I should like you all to speak in

tongues, but still more to prophesy;² for he who prophesies is greater than he who speaks in tongues,* unless he can interpret so that the church may receive edification.

Tongues Require Interpretation. ⁶ But now, brethren, if I come to you speaking in tongues* what shall I profit you, unless I speak to you⁷ either in revelation, or in knowledge, or in prophecy, or in teaching? ⁷ Even inanimate instruments, like the flute or the harp, may produce sound, but if there is no difference in the notes, how shall it be known what is piped or harped? ⁸ If the trumpet give forth an uncertain sound, who will prepare for battle? ⁹ So likewise you—unless with the tongue you utter intelligible speech—how shall it be known what is said? For you will be speaking to the empty air. ¹⁰ There are, for example, so many kinds of languages in this world and none without a meaning. ¹¹ If, then, I do not know the meaning of the language, I shall be to the one to whom I speak, a foreigner; and he who speaks, a foreigner to me. ¹² So also you, since you strive after spiritual gifts,⁴ seek to have them abundantly for the edification of the church.

¹ b Mt 7, 22; 17, 20; c Mt 6, 2;—f Rom 10, 12; 13, 9;—g Gal 6, 2;—f 2 Cor 5, 7; Jas 1, 23;—g 1 Thes 1, 3; 1 Jn 4, 16;—h 1 Cor 12, 10, 31;—i Nm 11, 29; 1 Cor 12, 10;—j 1 Cor 12, 8;—k 1 Cor 14, 1-4.

¹³ 1: Charity: here is meant the supernatural virtue comprising love of God above all things and love of neighbor for God. The Greek word implies not a mere sentimental feeling, but a sense of appreciation of the worth of God in Himself and in one's neighbor.

¹³ 3: Body to be burned: the precise meaning is not clear, but it would seem to mean a heroic self-sacrifice for some good natural motive.

¹³ 5: Is not ambitious: the Greek text reads: "does not behave unbecomingly." Thinks no evil: the Greek text reads: "does not take account of, or impute evil."

¹³ 12: Charity is the will's choice of God based on the knowledge of God. We know Him now indirectly through His reflection in creatures. This indirect vision is vague and distorted as was the vision seen through the metal mirrors of St. Paul's day. But when grace becomes the beatific vision through the lifting of the veil, we shall see God directly and know Him as He knows us.

¹⁴ 1: To prophesy: to preach extempore under special inspiration of God, to be His spokesman whether for instructing, rebuking, exhorting to virtue or foretelling the future.

¹⁴ 2: From this it appears that the gift of tongues, i.e., of speaking new languages, was given primarily with a view not to preaching but to praising God, thereby attracting men to God not by the words spoken but by the miracle of speaking various tongues.

¹⁴ 5: Interpretation of tongues was a gift distinct from the speaking of tongues, enabling the hearers to derive edification also from the words spoken. Cf v 2.

¹⁴ 6-10: Speaking in tongues was a gift more obviously miraculous, more novel, and for that reason naturally desired. Paul, without condemning the desire to speak in tongues, prefers the more simple and useful gift of prophecy which gave supernatural help to religious instruction.

¹³ Therefore let him who speaks¹ in a tongue pray that he may interpret. ¹⁴ For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. ¹⁵ What, then, is to be done? I will pray with the spirit, but I will pray with the understanding also; I will sing¹⁶ with the spirit, but I will sing with the understanding also. ¹⁶ Else if thou givest praise with the spirit alone, how shall he who fills the place of the uninstructed say "Amen" to thy thanksgiving? For he does not know what thou sayest. ¹⁷ For thou, indeed, givest thanks well, but the other is not edified. ¹⁸ I thank God that I speak with all your tongues; ¹⁹ yet in the church, I had rather speak five words with my understanding, than ten thousand words in a tongue.

Functions of These Gifts. ²⁰ Brethren, do not become children in mind,* but in malice be children and in mind mature. ²¹ In the Law it is written that *In other tongues and with other lips I will speak to this people, and not even so will they listen to me, says the Lord.** ²² Wherefore tongues are intended as a sign, not to believers, but to unbelievers; whereas prophecies,* not to unbelievers, but to believers. ²³ Therefore, ²⁴ if the whole church be assembled together and, while all are speaking with tongues, there should come in uninstructed persons or unbelievers, will they not say that you are mad? ²⁴ Whereas if, while all are prophesying, there should come in an unbeliever or uninstructed person,⁶ he is convicted by all, he is put on trial by all; ²⁵ the secrets of his heart are made manifest, and so, falling on his face, he will worship God, declaring that God is truly ²⁶ among you.

Practical Directions. ²⁶ What then is to be done, brethren? When you come together⁷ each of you has a hymn, has an instruction, has a revelation, has a tongue,

¹ 1 Cor 12, 10;—m Eph 5, 19;—n Eph 4, 14; Phil 3, 12, 13;—o Acts 2, 13-15;—p Acts 4, 12;—q Jn 4, 19; 16, 8; 18, 43, 14; 2a 8, 21;—r 1 Cor 11, 18, 20; 12, 8; Eph 4, 12;—s 1 Thes 5, 21;—t 1 Cor 11, 31; 1 Tim 2, 11; 1 Ti 2, 5;—u Gal 3, 16;—v Col 2, 5;—w 1 Cor 15, 14;—x Lk 24, 34-43; Mk 16, 14, 15, 21; Cf Dt 28, 49; Is 28, 11f.

¹⁴ 22: Prophecies: the Greek text reads "prophecy." ¹⁴ 23: I likewise teach: omitted in the Greek text. This verse may be joined with what precedes instead of with what follows.

¹⁵ 5: Eleven: the correct reading is probably that of most Greek MSS. "the Twelve." In fact there were only eleven Apostles after the loss of Judas, but "the Twelve" had become the title of the group irrespective of the actual number.

has an interpretation. Let all things be done unto edification. ²⁷ If anyone speaks in a tongue, let it be by twos or at most by threes, and let them speak in turn, and let one interpret. ²⁸ But if there is no interpreter let him keep silence in the church, and speak to himself and to God. ²⁹ Of the prophets, let two or three speak at a meeting, and let the rest act as judges.⁷ ³⁰ But if anything is revealed to another sitting by, let the first keep silence. ³¹ For you all can prophesy one by one, so that all may learn and all may be encouraged. ³² For the spirits of the prophets are under the control of the prophets. ³³ For God is a God of peace, not of disorder.

Order Necessary. Thus I likewise teach* in all the churches of the saints. ³⁴ Let women keep silence in the churches, for it is not permitted them to speak, but let them be submissive, ³⁵ as the Law also says. ³⁵ But if they wish to learn anything let them ask their husbands at home, for it is unseemly for a woman to speak in church.

³⁶ What, was it from you that the word of God went forth? Or was it unto you only that it reached? ³⁷ If anyone thinks that he is a prophet or spiritual, let him recognize that the things I am writing to you are the Lord's commandments. ³⁸ If any one ignores this, he shall be ignored. ³⁹ So then, brethren, desire earnestly the gift of prophesying and do not hinder the gift of speaking in tongues. ⁴⁰ Only ⁴¹ let all things be done properly and in order.

VI: THE RESURRECTION

CHAPTER 15.

Christ's Resurrection. ¹ Now I recall to your minds, brethren, the gospel that I preached to you, which also you received, wherein also you stand, ² through which also you are being saved, if you hold it fast, as I preached it to you*—unless you have believed to no purpose. ³ For I delivered to you first of all, what I also received, that Christ died for our sins according to the Scriptures, ⁴ and that he was buried, and that he rose again the third day, according to the Scriptures, ⁵ and that he appeared to Cephas,*⁶ and after that to the Eleven.* ⁶ Then he was seen by more than five hundred brethren at one time, many of whom are with us

still, but some have fallen asleep. ⁷ After that ^a he was seen by James, then by all the apostles. ⁸ And last of all, as by one born out of due time, ^a he was seen ^a also by me. ⁹ For ^a I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted the Church of God. ¹⁰ But by the grace of God I am what I am, and his grace in me has not been fruitless—in fact I have labored more than any of them, ^a yet not I, but the grace of God with me. ¹¹ Whether then it is I or they, ^a so we preach, and so you have believed.

The False Doctrine. ¹² Now if Christ is preached as risen from the dead, how do some among you say that there is no resurrection of the dead? ¹³ But if there is no resurrection of the dead, neither has Christ risen; ¹⁴ and if Christ has not risen, vain ^a then is our preaching, vain too is your faith. ¹⁵ Yes, and we are found false witnesses as to God, in that we have borne witness against God that he raised Christ ^b—whom he did not raise, if the dead do not rise. ¹⁶ For if the dead do not rise, neither has Christ risen; ¹⁷ and if Christ has not risen, ^a vain is your faith, for you are still in your sins. ¹⁸ Hence they also who have fallen asleep in Christ, have perished. ¹⁹ If with this life only in view we have had hope in Christ, we are of all men the most to be pitied.

Christ the First-fruits. ²⁰ But as it is, Christ has risen from the dead, the first-fruits ^a of those who have fallen asleep. ²¹ For since by a man came death, ^a by a man also comes resurrection of the dead.

²² For as in Adam all die, so in Christ all will be made to live. ²³ But each ^a in his own turn, Christ as first-fruits, then they who are Christ's, who have believed, ^a at his coming. ²⁴ Then comes the end, when he delivers the kingdom to God the Father, when he does away with all sovereignty, authority and power. ²⁵ For he must reign, until ^a "he has put all his enemies under his feet." ²⁶ And the last enemy to be destroyed will be death, for ^a "he has put all things under his feet." But when he says ^a "all things are subject to him, undoubtedly he is excepted who has subjected all things to him." ²⁸ And when all things are made subject to him, then the Son himself will also be made subject to him who sub-

jected all things to him, that God may be all in all.

Practical Faith. ²⁹ Else what shall they do who receive Baptism ^a for the dead? If the dead do not rise at all, why then do people receive Baptism for them? ³⁰ And we, ^a why do we stand in jeopardy every hour? ³¹ I die daily, ^a I affirm it, by the very pride that I take in you, brethren, in Christ Jesus our Lord. ³² If, as men do, I fought with beasts ^a at Ephesus, what does it profit me? If the dead do not rise, ^a "let us eat and drink for tomorrow we shall die." ³³ Do not be led astray, "evil companionships corrupt good morals." ³⁴ Awake ^a as you should, and do not sin; for some have no knowledge of God. To your shame I say so.

The Mode of the Resurrection. ³⁵ But someone will say, "How do the dead rise? Or with what kind of body do they come?" ³⁶ Senseless man, what thou thyself sowest ^a is not brought to life, unless it dies. ³⁷ And when thou sowest, thou dost not sow the body that shall be, but a bare grain, perhaps of wheat or something else. ³⁸ But God gives it a body even as he has willed, and to each of the seeds ^a a body of its own. ³⁹ All flesh is not the same flesh, but there is one flesh of men, another of beasts, another of birds, another of fishes. ⁴⁰ There are also heavenly bodies and earthly bodies, but of one kind is the glory of the heavenly, of another kind the glory of the earthly. ⁴¹ There is one glory of the sun, and another glory of the moon, and another of the stars; for star differs from star in glory. ⁴² So also with the resurrection of the dead. What is sown in cor-

^a Lk 24, 50.—^a 1 Cor 9, 1.—^a Eph 3, 8; 1 Tm 1, 15; Mt 5, 19.—^a 2 Cor 11, 5, 23; 6, 1.—^a Acts 1, 22; 5, 32.—^a 1 Cor 15, 14.—^a Gal 1, 18.—^a Gn 3, 17; Rom 5, 12.—^a 1 Thes 4, 15; 1 Cor 15, 20, 5.—^a Ps 109 (110), 2.—^a As 20, 14; 21, 4; 2 Tm 1, 10; Ps 8, 7.—^a 2 Cor 2, 26.—^a Rom 8, 36.—^a 1 Cor 4, 9; 2 Cor 1, 8; 12, 12; Lk 12, 19.—^a Rom 13, 11; Eph 5, 14.—^a Jn 12, 24.—^a Gn 1, 11.

^{15, 14:} Out of due time: prematurely; Paul refers to his sudden conversion which took place without the mature preparation that the Apostles received.

^{15, 11:} i.e., "Whether it is I or they who have brought this gospel to you."

^{15, 14:} Vain: i.e., empty, not resting on any reality.

^{15, 23:} The last part of the verse in Greek reads, "then those who are Christ's, at his coming." Who have believed does not seem to have been in the original Greek.

^{15, 29:} From this it seems that the Christians were accustomed to receive Baptism externally as substitutes for the catechumens who had received it only in desire. It did not have sacramental effect, but was tolerated as being the performance of an act the catechumens desired but could not themselves receive. It showed a belief in the Resurrection.

^{15, 32:} I fought with beasts: usually taken metaphorically.

^{15, 33:} Quotation taken from "Thais," a play by Menander.

ruption rises in incorruption; ⁴³ what is sown in dishonor rises in glory; ^a what is sown in weakness rises in power; ^a what is sown a natural body rises a spiritual body.

The Natural and the Spiritual Body. If there is a natural body, there is also a spiritual body. So also it is written, ⁴⁵ "The first man, ^a Adam, became a living soul"; the last Adam became a life-giving spirit. ⁴⁶ But it is not the spiritual that comes first, but the physical, and then the spiritual. ⁴⁷ The first man was of the earth, ^a earthy; the second man is from heaven, heavenly. ⁴⁸ As was the earthy man, such also are the earthy; and as is the heavenly man, such also are the heavenly. ⁴⁹ Therefore, even as we have borne the likeness of the earthy, ^a let us bear also the likeness of the heavenly.

Final Glory of the Body. ⁵⁰ Now this I say, brethren, ^a that flesh and blood can obtain no part in the kingdom of God, neither shall corruption have any part in incorruption. ⁵¹ Behold, I tell you a mystery: we shall all indeed rise, ^a but we shall not all be changed ^a—⁵² in a moment, in the twinkling of an eye, at the last trumpet. ^a For the trumpet shall sound, and the dead shall rise incorruptible and we shall be changed. ⁵³ For this corruptible body must put on incorruption, ^a and this mortal body must put on immortality. ⁵⁴ But when this mortal body puts on immortality, then shall come to pass the word that is written, "Death is swallowed up in victory!" ⁵⁵ O death, where is thy victory? O death, where is thy sting?"

^a Phil 3, 20.—^a Gn 2, 7; Jn 5, 21; 6, 39; 54, 37, 63; 2 Cor 5, 4.—^a Gn 2, 7.—^a Gn 5, 2.—^a Jn 5, 3.—^a 1 Thes 4, 14.—^a 1 Cor 15, 14; Mt 24, 31; 1 Thes 4, 16.—^a 2 Cor 5, 4.—^a Rom 4, 15; 7, 13.—^a Gal 2, 10.—^a Acts 20, 7.—^a Acts 19, 21.—^a Rom 15, 24; 1 Th 3, 12.—^a Acts 20, 2; 18, 21.—^a Acts 19, 1; 10; 2 Cor 2, 12; Gal 4, 3.—^a Acts 14, 27.—^a Acts 19, 22; Phil 3, 20, 22.—^a 1 Tm 4, 12.—^a 1 Cor 1, 12; 3, 6.—^a 1 Cor 1, 18; Rom 16, 5.

^{15, 51:} The text of most Greek MSS is preferred: "We shall not all sleep (die), but we shall all be changed." The meaning would then be that while those who are living at the last day will not die, they must undergo the change spoken of in the previous verses, from the natural to the spiritual body.

^{15, 54:} Cf. 15, 25; 8; 9; 13, 14.

^{16, 1:} The collection for the poor Christians of Jerusalem was requested by the other Apostles (Gal 2, 10). It is referred to in Rom 15, 26; Acts 24, 17; 2 Cor 8-9.

^{16, 4:} Important enough, i.e., if the sum be large enough. Paul did eventually go (Rom 15, 25; Acts 24, 17).

^{16, 6:} Paul did spend the winter at Corinth (Acts 20, 1-3).

^{16, 9:} Evident: the Greek reads "effective." The meaning is that he has wide opportunities and prospects of success.

^{16, 12:} It is clear from this verse that there was no rivalry between Paul and Apollos.

⁵⁶ Now the sting of death ^a is sin, and the power of sin is the Law. ⁵⁷ But thanks be to God who has given us the victory through our Lord Jesus Christ.

⁵⁸ Therefore, my beloved brethren, be steadfast and immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

Conclusion

CHAPTER 16.

The Collection. ¹ Now concerning the collection ^a being made for the saints, ^a as I have ordered the churches of Galatia, do you also. ² On the first day of the week, ^a let each one of you put aside at home and lay up whatever he has a mind to, so that the collections may not have to be made after I have come. ³ But when I am with you, whomever you may authorize by giving credentials, them I will send to carry your gift to Jerusalem. ⁴ And if it is important enough ^a for me also to go, they shall go with me.

St. Paul's Plans. ⁵ But I shall come to you after passing through Macedonia ^a (for I mean to pass through Macedonia); ⁶ but with you I shall perhaps remain or even winter, ^a so that you may speed me ^a wherever I may be going. ⁷ For I do not wish to see you just now in passing by, ^a for I hope to stay some time with you, if the Lord permits. ⁸ But I shall stay on at Ephesus ^a until Pentecost. ⁹ For ^a a door has been opened to me, great and evident, ^a and there are many adversaries.

¹⁰ Now if Timothy ^a comes, see that he be with you without fear, for he works the work of the Lord just as I do.

¹¹ Therefore, let no one despise him, but speed him on his way in peace ^a that he may come to me, for I am awaiting him with the brethren.

¹² With regard to our brother Apollos, ^a I earnestly besought him to come to you with the brethren, and he was quite unwilling to come at present; but he will come when he has leisure.

Final Directions and Greetings. ¹³ Watch, stand fast in the faith, act like men, be strong. ¹⁴ Let all that you do be done in charity. ¹⁵ Now I beseech you, brethren—you know that the household of Stephanas ^a and of Fortunatus are the first-fruits of Achaia, and have devoted themselves to the service of the saints—

¹⁶to such as these ¹⁷do you also be subject, and to every helper and worker. ¹⁸I rejoice at the presence of Stephanas and Fortunatus and Achaicus, because what was lacking on your part they have supplied; ¹⁹for they have refreshed both my spirit and yours. ²⁰To such as these, therefore, give recognition.

²¹The churches of Asia greet you, Aquila ²²and Priscilla with the church at

their house greet you heartily in the Lord. ²³All the brethren greet you. ²⁴Greet one another with a holy kiss.

²⁵I, Paul, greet you, ²⁶with my own hand. ²⁷If any man does not love the Lord Jesus Christ, ²⁸let him be anathema. Maranatha. ²⁹The grace of our Lord Jesus be with you. ³⁰My love is with you all in Christ Jesus. Amen.

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

St. Paul wrote this second canonical Epistle to the Christians of Corinth from Macedonia towards the close of his third missionary journey, and therefore very probably around the year 57 of our era. The Apostle had lately come from Ephesus, where he had spent over two years, and was on his way to Corinth. He had previously sent Titus to Corinth to visit the new community and to ascertain the effect on the faithful there of a severe letter which he had been obliged to write them some time before.

Paul and Titus had first arranged to meet at Troas, a Mysian seaport on the eastern shore of the Aegean Sea; but St. Paul arrived there ahead of schedule, and being anxious for news from Corinth, went across the sea to Philippi in Macedonia, and it was probably there that he met his envoy.

The report given by Titus of the effect on the Corinthians of St. Paul's letter from Ephesus occasioned this Epistle. In it the Apostle defends his life and ministry, urges that the collection—already requested and begun—be made for the poor Christians in Jerusalem, and replies to his bitter opponents. The Epistle ranks with those to Timothy and the Galatians as the most intensely personal of St. Paul's writings. But unlike the letters to Timothy, which are calmly pastoral and directive, this Epistle is vehement and hotly polemical, especially in the four closing chapters. The writer will have his critics and adversaries understand that he is a true apostle of Jesus Christ, and that his sincerity and authority have been amply attested by extraordinary visitations from heaven and by unparalleled labors and sufferings in behalf of the Gospel.

CHAPTER 1.

Greeting. ¹Paul, an Apostle of Jesus Christ by the will of God, and Timothy our brother, to the church of God that is at Corinth, with all the saints that are in the whole of Achaia: ²grace be to you and peace from God our Father and from the Lord Jesus Christ.

Comfort in Trouble. ³Blessed ⁴be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, ⁵who comforts us in all our afflictions, that we also may be able to comfort those who are in any distress by the comfort wherewith we ourselves are comforted by God. ⁶For as the suffer-

ings of Christ abound in us, so also through Christ does our comfort abound. ⁷For whether we are afflicted, it is for your instruction and salvation; or whether we are comforted, it is for your comfort; which shows its efficacy in the endurance of the selfsame sufferings that we also suffer. ⁸And our hope for you is steadfast, knowing that as you are partakers of the sufferings, so will you also be of the comfort.

¹ Phil 2, 25.—² 1 Thes 5, 12.—³ k Acts 18, 2, 18, 26.—⁴ Rom 16, 3, 5, 16; 2 Cor 13, 12; 1 Pt 5, 14.—⁵ m Col 4, 18; 2 Thes 3, 17.—⁶ n Gal 1, 8.—⁷ a Eph 1, 3; 1 Pt 1, 3.

^{16, 22} Maranatha: the Aramaic Maranatha means, "The Lord comes." By another division of the letters, Maranatha, one gets, "Our Lord, come."

Persecution and Deliverance. ⁸For we would not, brethren, have you ignorant of the affliction which came upon us in Asia. We were crushed beyond measure—beyond our strength, so that we were weary even of life. ⁹Yes, we have been carrying, within our very selves, our death sentence; ¹⁰in order that we may not trust in ourselves, but in God who raises the dead. ¹¹He it is who delivered us, and will deliver us, from such great perils; and in him we have hope to be delivered yet again, ¹²through the help of your prayers for us. Thus, for the gift bestowed on us at the instance of many persons, thanks will be given by many on our behalf.

His Sincerity. ¹³For our boast is this, the testimony of our conscience that in simplicity and godly sincerity—not in carnal wisdom, but in the grace of God—we have conducted ourselves in the world, and especially in our relations with you. ¹⁴For we write nothing to you that you do not read and understand. Indeed, I hope you will always understand, ¹⁵even as you have understood us in part, that we are your boast, as you will also be ours, in the day* of our Lord Jesus Christ.

I. PERSONAL DEFENSE

1. The Apostle Explains His Delay

He Is Not Fickle. ¹⁶With this assurance *I meant, in order that you might enjoy a double grace, to visit you first, ¹⁷and to pass through you into Macedonia, and from Macedonia to come again to you, and by you to be sent forward on my way to Judea. ¹⁸Now in this my intention, did I show fickleness? Or are my plans made according to the flesh, so that with me it is now "Yes" and now "No"? ¹⁹God is my witness that our message to you is not both "Yes" and "No." ²⁰For the Son of God, Jesus Christ, who was preached among you by us—by me and Silvanus and Timothy—

^{1, 8} The sense of the Greek is: "so that we despaired even of life."

^{1, 9} Death sentence: the Apostle had passed through a serious illness.

^{1, 14} The day, etc.: the day of judgment at the Second Coming of Christ.

^{1, 15} St. Paul begins here to refute the accusation of his enemies that he is fickle.

^{1, 21} Anointed us: doubtless refers to the call and commission of the Apostles to preach the gospel and do the work of the ministry.

^{1, 22} With his seal, the gifts of the Holy Spirit.

^{2, 1-4} These verses would seem to refer to a visit and to a letter other than our First Corinthians intervening between the Apostle's first visit to Corinth and the writing of this present letter.

was not now "Yes" and now "No," but only "Yes" was in him. ²¹For all the promises of God find their "Yes" in him; and therefore through him also rises the "Amen" to God unto our glory. ²²Now it is God who is warrant for us and for you in Christ, who has anointed us,* ²³who has also stamped us with his seal* and has given us the Spirit as a pledge in our hearts.

His Wish to Spare Them. ²⁴Now I call God to witness against my soul that it was to spare you that I did not again come to Corinth. Not that we lord it over your faith, but rather we are fellow-workers in your joy; for in faith you stand.

CHAPTER 2.

¹But *I made up my mind not to come to you again in sorrow. ²For if I make you sad, who can gladden me, save the very one that is grieved by me? ³And I wrote to you as I did, that when I come I may not have sorrow upon sorrow from those who ought to give me joy; for I trust in you all that my joy is the joy of you all. ⁴For I wrote to you in much affliction and anguish of heart, with many tears, not that you might be grieved, but that you might know the great love I have for you.

He Pardons the Offender. ⁵Now if anyone has caused grief, he has not grieved me, but in a measure (not to be too severe) all of you. ⁶For such a one this punishment meted out by the many is sufficient. ⁷On the contrary, then, you should rather forgive and comfort him, lest perchance he be overwhelmed by too much sorrow. ⁸Therefore I exhort you to assure him of your love for him. ⁹For to this very end also did I write, that I might test you and know whether you are obedient in all things. ¹⁰Whom you pardon anything, I also pardon. Indeed, what I have forgiven—if I have forgiven anything—I have done for your sakes, in the person of Christ, ¹¹that we may not be defeated by Satan; for we are not unaware of his devices.

Thanksgiving for Good News. ¹²Now when I came to Troas to preach the gospel of Christ, though I had there a great opportunity in the Lord, ¹³I had no peace of mind, because I did not find Titus my brother. And so, bidding them farewell, I went on to Macedonia. ¹⁴But thanks

be to God who always leads us in triumph* in Christ Jesus, manifesting through us the odor of his knowledge in every place.¹⁵ For we are the fragrance of Christ for God, alike as regards those who are saved and those who are lost;¹⁶ to these an odor that leads to death, but to those an odor that leads to life.* And for such offices, who is sufficient? ¹⁷We, at least, are not, as many others, adulterating* the word of God; but with sincerity, as coming from God, we preach in Christ in God's presence.

2. The Apostle Defends His Assurance

CHAPTER 3.

They Are His Commendation. ¹Are we beginning again to commend* ourselves? Or do we need, as some do, letters of commendation to you or from you? ²You are our letter, written on our hearts, which is known and read by all men; ³clearly you are a letter of Christ, composed by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on fleshly tablets of the heart.

Excellence of the New Law. ⁴Such is the assurance I have through Christ towards God. ⁵Not that we are sufficient of ourselves to think anything, as from ourselves, but our sufficiency is from God. ⁶He also it is who has made us fit ministers of the new covenant, not of the letter but of the spirit; for the letter kills, but the spirit gives life.

⁷Now if the ministration of death,* which was engraved in letters upon stones, was inaugurated in such glory that the children of Israel could not look steadfastly upon the face of Moses on account of the transient glory that shone upon it, ⁸shall not the ministration of the spirit* be still more glorious? ⁹For if there is glory in the ministration that condemned, much more does the ministration that justifies abound in glory. ¹⁰For though the former ministration was glorified, yet in this regard it is without glory, because of the surpassing glory of the latter. ¹¹For if that which was transient was glorious, much more is that glorious which abides.*

The Veil Is Taken Away. ¹²Having therefore such hope,* we show great boldness. ¹³We ^ado not act as Moses did,

who used to put a veil over his face that the Israelites might not observe* the glory of his countenance, which was to pass away. ¹⁴But their minds* were darkened; for to this day, when the Old Testament is read to them, the selfsame veil remains, not being lifted to disclose the Christ in whom it is made void. ¹⁵Yes, down to this very day, when Moses is read, the veil covers their hearts; ¹⁶but when they turn in repentance to God, the veil shall be taken away. ¹⁷Now ^cthe Lord is the spirit; and where the Spirit of the Lord is, there is freedom.* ¹⁸But we all, with faces unveiled, reflecting as in a mirror the glory of the Lord, are being transformed into his very image from glory to glory, as through the Spirit of the Lord.

CHAPTER 4.

¹Discharging therefore this ministry in accordance with the mercy* shown us, we do not lose heart. ²On the contrary, we renounce those practices which shame conceals, we avoid unscrupulous conduct, we do not corrupt the word of God; but making known the truth, we commend ourselves to every man's conscience in the sight of God. ³And if our gospel also is veiled, it is veiled only to those who are perishing. ⁴In their case, the god of this world has blinded their unbelieving minds, that they should not see the light of the gospel of the glory

^a Ex 34, 33.—^c In 4, 24.

^{2, 14:} Leads us in triumph: as in Col 2, 15. The Apostle is overjoyed at the good news from Corinth which Titus has brought.

^{2, 16:} The preaching of the Apostles meant eternal life to those who obeyed it, but to those who refused it, eternal death.

^{2, 17:} Adulterating: literally the term means in Greek "huckstering," i.e., trading in the word of God. In Christ, i.e., as members of Christ and ministers of His word.

^{3, 1:} Again to commend, etc.: implies that the Apostle had already been accused of self-recommendation, perhaps in 1 Cor. or in a lost letter written after our 1 Cor.

^{3, 7:} Ministration of death: the Mosaic Law, which had no power, apart from faith and grace, to save from spiritual death.

^{3, 8:} Ministration of the spirit: the New Law, the gospel.

^{3, 11:} The splendor which accompanied the giving of the Old Law, like the Law itself, was passing.

^{3, 12:} Such hope: of one day enjoying the fullness of the glory spoken of in v 8.

^{3, 13:} The sense of the Greek is "that the children of Israel might not gaze upon the end of that which was being destroyed."

^{3, 14:} Their minds: i.e., the minds of the Jews who would not accept the gospel.

^{3, 17:} Freedom: from the ceremonial precepts and bondage of Mosaic legislation, but not from its moral teaching.

^{4, 1:} Mercy: the Apostle's supernatural vocation to preach the gospel to the Gentiles.

of Christ, who is the image of God.* ⁵For we preach not ourselves, but Jesus Christ as Lord, and ourselves merely as your servants in Jesus. ⁶For God, who commanded* light to shine out of darkness, has shone in our hearts, to give enlightenment concerning the knowledge of the glory of God, shining on the face of Christ Jesus.

Frailty and Support. ⁷But we carry this treasure* in vessels of clay, to show that the abundance of the power is God's and not ours. ⁸In all things we suffer tribulation, but we are not distressed; we are sore pressed, but we are not destitute; ⁹we endure persecution, but we are not forsaken; we are cast down, but we do not perish; ¹⁰always bearing about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame. ¹¹For we the living are constantly being handed over to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh. ¹²Thus death is at work in us, but life in you. ¹³But since we have the same spirit of faith, as shown in that which is written—*"I believed, and so I spoke"*—we also believed, wherefore we also speak. ¹⁴For we know that he who raised up Jesus will raise up us also with Jesus, and will place us with you.* ¹⁵For all things are for your sakes, so that the grace which abounds through the many

^d Ps 115 (116B), 1.—^e Ap 10, 15.—^f Rom 14, 16.

^{4, 4:} The image of God: Christ is the image of God, (a) as having the same nature as the Father; (b) as being the Son of the Father; (c) as being equal to the Father (St. Thomas).

^{4, 6:} For God, who commanded, etc.: the best reading here is, "For God who said, 'Out of darkness light shall shine.'"

^{4, 7:} This treasure, etc.: the Christian ministry is discharged by frail human beings.

^{4, 14:} And will place us with you: in heaven.

^{4, 17:} This verse proves that the good works of the just on earth are meritorious of eternal life, as the Council of Trent teaches.

^{5, 2:} To be clothed over, etc.: the Apostle wishes that he might attain immortality without passing through death, that he might take on the resurrected body over his natural body.

^{5, 3:} The sense of the Greek is: "although, assuredly, when we have put it on, we shall not find ourselves naked."

^{5, 5:} The Spirit as its pledge: The Holy Spirit received in Baptism is the earnest, the warrant, a foretaste of eternal life.

^{5, 6:} The Apostle means to say, if death is necessary before we can be with Christ, then welcome death.

^{5, 11:} The fear of the Lord: the fear inspired by the thought of the judgment to come. To God we are manifest: the Apostles have to resort to persuasion to convince men of their sincerity, but not so with regard to God, who reads their hearts and souls.

^{5, 13:} When the Apostle spoke of the graces and privileges he had received from God, his adversaries accused him of madness; but he spoke thus for the glory of God and the welfare of the faithful.

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may cause thanksgiving to abound, to the glory of God.

¹⁶Wherefore we do not lose heart. On the contrary, even though our outer man is decaying, yet our inner man is being renewed day by day. ¹⁷For our present light affliction, which is for the moment, prepares for us an eternal weight of glory* that is beyond all measure; ¹⁸while we look not at the things that are seen, but at the things that are not seen. For the things that are seen are temporal, but the things that are not seen are eternal.

CHAPTER 5.

Reward after Death. ¹For we know that if the earthly house in which we dwell be destroyed, we have a building from God, a house not made by human hands, eternal in the heavens. ²And indeed, in this present state we groan, yearning to be clothed over* with that dwelling of ours which is from heaven, ³if indeed we shall be found clothed, and not naked.* ⁴For we who are in this tent sigh under our burden, because we do not wish to be unclothed, but rather clothed over, that what is mortal may be swallowed up by life. ⁵Now he who made us for this very thing is God, who has given us the Spirit as its pledge.*

⁶Always full of courage, then, and knowing that while we are in the body we are exiled from the Lord*—⁷for we walk by faith and not by sight—⁸we even have the courage to prefer to be exiled from the body and to be at home with the Lord. ⁹And therefore we strive, whether in the body or out of it, to be pleasing to him. ¹⁰For ^fall of us must be made manifest before the tribunal of Christ, so that each one may receive what he has won through the body, according to his works, whether good or evil.

3. The Apostle Defends His Sincerity

His Labor for God and Souls. ¹¹Knowing therefore the fear of the Lord,* we try to persuade men; but to God we are manifest. And I hope also that in your consciences we are manifest.

¹²We are not again commending ourselves to you; but we are giving you occasion to boast about us, that you may have an answer for them who glory in appearances and not in heart. ¹³For if we were out of our mind, it was for God*;

if we are sane, it is for you. ¹⁴ For the love of Christ* impels us, because we have come to the conclusion that, since one died for all, therefore all died; ¹⁵ and that Christ died for all, in order that they who are alive may live no longer for themselves, but for him who died for them and rose again.

¹⁶ So that henceforth we know no one according to the flesh. And even though we have known Christ according to the flesh,* yet now we know him so no longer. ¹⁷ If then any man is in Christ, he is a new creature; the former things have passed away; ¹⁸ behold, they are made new! ¹⁹ But all things are from God, who has reconciled us to himself through Christ and has given to us the ministry of reconciliation.

¹⁹ For God was truly in Christ, reconciling the world to himself by not reckoning against men their sins and by entrusting to us the message of reconciliation.

Ambassadors of Christ. ²⁰ On behalf of Christ, therefore, we are acting as ambassadors, God, as it were, appealing through us. We exhort you, for Christ's sake, be reconciled to God. ²¹ For our sakes* he made him to be sin who knew nothing of sin, so that in him we might become the justice of God.

CHAPTER 6.

¹ Yes, working together with him we entreat you not to receive the grace of God in vain. ² For he says, *In an acceptable time I have heard thee, and in the day of salvation I have helped thee.* Behold, now is the acceptable time; behold, now is the day of salvation! ³ We give no offense to anyone,* that our ministry may not be blamed. ⁴ On the contrary, let us conduct ourselves* in all circumstances as God's ministers, in much patience; in tribulations, in hardships, in distresses; ⁵ in stripes, in imprisonments, in tumults; in labors, in sleepless nights, in fastings; ⁶ in innocence, in knowledge, in long-sufferings; in kindness, in the Holy Spirit, in unaffected love; ⁷ in the word of truth, in the power of God; with the armor of justice on the right hand and on the left; ⁸ in honor and dishonor, in evil report and good report; as deceivers and yet truthful, as unknown and yet well known,

⁹ as dying and behold, we live, as chastised but not killed, ¹⁰ as sorrowful yet always rejoicing, as poor yet enriching many, as having nothing yet possessing all things.

¹¹ We are frank with you, O Corinthians; our heart is wide open to you. ¹² In us there is no lack of room for you, but in your heart there is no room for us. ¹³ Now as having a recompense in like kind—I speak as to my children—be you also open wide to us.

Avoid Marriage with Unbelievers. ¹⁴ Do not bear the yoke* with unbelievers. For what has justice in common with iniquity? Or what fellowship has light with darkness? ¹⁵ What harmony is there between Christ and Belial? Or what part has the believer with the unbeliever? ¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God, as God says, *I will dwell and move among them, I will be their God and they shall be my people.* ¹⁷ Wherefore, *Come out from among them, be separated, says the Lord, and touch not an unclean thing; and I will welcome you in, and will be a Father to you, and you shall be my sons and daughters, says the Lord almighty.*

CHAPTER 7.

¹ Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting holiness in the fear of God.

² *For the love of Christ, etc.* the love Christ has for men both urges and restricts the energies and activities of the Apostle to the things that pertain to the service of God and the salvation of human souls, to the exclusion of all selfish interests.

³, ¹⁶: Have known Christ according to the flesh: referring to the time before his conversion.

⁵, ²¹: For our salvation the sinless Son of God, in the Person of Christ our Redeemer, became identified with our sins; so that God "suffered Him to be condemned as a sinner, and to die as one accused."

⁶, ³: We give no offense to anyone: the Greek has, "We give offense in nothing."

⁶, ⁴: Let us conduct ourselves, etc.: the Greek reads: "But in everything commending ourselves," etc. In much patience, etc.: the Apostle here begins an enumeration of nine classes of things that tried his patience and the patience of his companions (vv 4f).

⁶, ^{6f}: St. Paul now mentions nine other practices by which he and his fellow-workers commended themselves in their ministry.

⁶, ¹⁴: Bear the yoke: the reference is to marriage, though the principle has application to all relations of Christians and pagans.

⁶, ¹⁵: Belial, or Beliar: a Hebrew word meaning "nothingness," "uselessness." In a secondary sense it means extreme wickedness, and it was commonly understood by the Fathers as a designation for the devil, or Satan.

4. The Apostle Defends His Previous Letter

Love for the Corinthians. ² Make room for us. We have wronged no one. We have corrupted no one. We have taken advantage of no one.* ³ I am not saying this to condemn you; for I have already said that you are in our hearts, to die together and to live together. ⁴ Great is my confidence in you, great my boasting about you. I am filled with comfort, I overflow with joy in all our troubles.

⁵ For indeed when we came to Macedonia, our flesh had no rest: we had troubles on every side, conflicts without and anxieties within. ⁶ But God, who comforts the humble, comforted us by the arrival of Titus.* ⁷ And not by his arrival only, but also by the comfort which he himself experienced in you. He told us of your longing, of your sorrow, of your zeal for me, so that I rejoiced yet more.

Their Repentance. ⁸ Wherefore, although I made you sorry by my letter,* I do not regret it. And even if I did regret it, seeing that the same letter did for a while make you sorry, ⁹ now I am glad; not because you were made sorry, but because your sorrow led you to repentance. For you were made sorry according to God, that you might suffer no loss at our hands. ¹⁰ For the sorrow that is according to God produces repentance that surely tends to salvation, whereas the sorrow that is according to the world produces death. ¹¹ For behold this very fact that you were made sorry according to God, what earnestness it has wrought in you, nay, what explanations, what indignation, what fear, what yearning, what zeal, what readiness to avenge! In everything you have showed yourselves to be innocent in the matter.

in 1 Pt 2, 13.

⁷, ²: The Apostle is here refuting the accusation of his enemies.

⁷, ^{6f}: The news brought from Corinth by Titus greatly comforted St. Paul.

⁷, ⁸: Here again the Apostle seems to be referring to a lost letter, or to a letter much more severe than our First Corinthians.

⁷, ¹²: Who suffered the wrong: would seem to refer to St. Paul himself. The person who did the wrong can hardly be the incontinent man of 1 Cor 5, 17, but someone who had given personal offense to the Apostle. The zeal we have for you: the Greek text reads: "The zeal you have for us."

⁸, ⁴: Saints: the poor Christians of Jerusalem.

⁸, ⁵: They gave themselves, first, etc.: they put their lives and persons at the disposition, first of Christ, and then of the Apostles for Christ's sake.

⁸, ⁸: Zeal of others: the earnestness of the Macedonians.

¹² If then I did write to you, it was not for the sake of him who did the wrong, nor for the sake of him who suffered the wrong;* but to make clear the zeal we have for you, ¹³ before God. This is why we have been comforted. But besides our own comfort, we more especially rejoiced at the joy of Titus, because his mind had been set at rest by you all. ¹⁴ And if I did boast to him at all about you, I have not been put to shame; but just as we have spoken all things in truth to you, so also has the boasting we made to Titus been found to be true. ¹⁵ And his affection for you is all the more abundant, as he recalls how obedient you all were and how you received him with fear and trembling. ¹⁶ I rejoice that in all things I can have confidence in you.

II: THE COLLECTION FOR THE POOR CHRISTIANS IN JERUSALEM

CHAPTER 8.

Example of the Macedonians. ¹ Now we make known to you, brethren, the grace of God that has been bestowed upon the churches of Macedonia; ² where, amid much testing of tribulation, their overflowing joy and their very deep poverty have resulted in rich generosity. ³ For according to their means—I bear them witness—yes, beyond their means, they gave, ⁴ earnestly begging of us the favor of sharing in the ministry that is in behalf of the saints.* ⁵ And beyond our expectations they gave themselves, first* to the Lord, and then by the will of God to us. This led us to exhort Titus to complete among you also this same gracious work, of which he had made a beginning before.

Exhortation. ⁷ Now, as you abound in everything—in faith, in utterance, in knowledge, in all zeal, and in your love for us—may you excel in this gracious work also. ⁸ I do not speak as commanding, but as testing the sincerity of your own charity by means of the zeal of others.* ⁹ For you know the graciousness of our Lord Jesus Christ—how, being rich, he became poor for your sakes, that by his poverty you might become rich.

¹⁰ In this matter I am giving advice. It is to your interest, since a year ago you not only began to do, but also to have the will. ¹¹ Now therefore com-

plete the doing also; so that your readiness to begin it may be equalled by your desire to carry it through, according to your ability. ¹²For if there is willingness, it is welcome according to what one has, not according to what one does not have.

¹³For I do not mean that the relief of others should become your burden, but that there should be equality; ¹⁴that at the present time your abundance* may supply their want, and that their abundance may, in its turn, make up what you lack, thus establishing an equality, as it is written, ¹⁵"He who had much had nothing over, and he who had little had not less."

The Mission of Titus. ¹⁶Now thanks be to God, who has inspired Titus with this same zeal for you. ¹⁷For not only has he accepted our exhortation, but being very zealous himself, he has gone to you of his own choice. ¹⁸And we have sent along with him the brother whose services to the gospel are praised in all the churches; ¹⁹and what is more, who was also appointed by the churches to travel with us in this work of grace which is being done by us, to the glory of the Lord and to show our own readiness. ²⁰We are on our guard, lest anyone should slander us in the matter of our administration of this generous amount.* ²¹For we take forethought for what is honorable, not only before God, but also in the sight of men. ²²And we have sent with them also our brother,* whom we have proved to be zealous often and in many things, but who now is more in earnest than ever, because of his great confidence in you, ²³whether as regards Titus, who is my companion and fellow-worker among you, or as regards our brethren, the messengers of the churches, the glory of Christ.* ²⁴Give them therefore, in the sight of the churches, a proof of your charity and of our boasting on your behalf.

CHAPTER 9.

The Collection to be Made Promptly.

¹For it is indeed superfluous for me to write to you with reference to this charitable service to the saints. ²For I know your eagerness, whereof I boast about you to the Macedonians—that Achaia has been ready since last year—and your zeal has stimulated very many. ³Still, I have

sent the brethren, lest our boasting concerning you should be found empty in this instance; that, as I was saying, you may be ready, ⁴lest, if any Macedonians come with me and find you unprepared, we—not to say yourselves—should be put to shame for having been so sure. ⁵I have therefore thought it necessary to exhort the brethren to go to you in advance and to get ready this promised contribution, so that it may be as a matter of bounty, and not of extortion.

Exhortation to Generosity. ⁶Mark this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. ⁷Let each one give according as he has determined in his heart, not grudgingly or from compulsion, for ⁸"God loves a cheerful giver." ⁹And God is able to make all grace abound in you, so that always having ample means, you may abound in every good work, ¹⁰as it is written, ¹¹"He has scattered abroad and has given to the poor, his justice remains forever."

¹⁰Now he who provides the sower with seed will both give you bread to eat and will multiply your seed, and will increase the growth of the fruits of your justice; ¹¹that, being enriched in all things, you may contribute with simplicity of purpose, and thus through us evoke thanksgiving to God; ¹²for the administration of this service not only supplies the want of the saints, but overflows also in much gratitude to the Lord. ¹³The evidence furnished by this service makes them glorify God for your obedient profession of Christ's gospel and for the sincere generosity of your contributions to them and to all; ¹⁴while they themselves, in their prayers for you, yearn for you, because of the excellent grace God has given you. ¹⁵Thanks be to God for his unspeakable gift!

¹⁶Ex 16, 18.—o Rom 12, 17.—p Sir 35, 8.—q Ps 111 (112), 9.

^{8, 14:} Your abundance: Corinth was a center of great wealth. Their abundance may refer to the spiritual plenty of the Christians in Jerusalem, or to the material goods which might be theirs at some future time.

^{8, 20:} St. Paul took care that the collection should be handled by several representatives of the churches, so as not to give his enemies any chance to accuse him of misappropriating the money.

^{8, 22:} Our brother: some trusted fellow-Christian who was to be the third delegate to go to Corinth. Perhaps it was Tychicus.

^{8, 23:} The Greek reads, "Whether it be Titus, he is my companion and fellow-worker among you; or our brethren, they are the messengers of the churches..."

^{9, 15:} Unspeakable gift: the gift of faith and charity spoken of in the preceding verse.

III: THE APOSTLE DEFENDS HIS APOSTOLATE CHAPTER 10.

His Authority. ¹Now I myself, Paul, appeal to you by the meekness and gentleness of Christ—I who to your face indeed am diffident* when among you, but when absent am fearless towards you! ²Yes, I beseech you that I may not when I come have to be bold, with that assurance wherewith I am thought to be bold, against those who regard us as walking according to the flesh. ³For though we walk in the flesh, we do not make war according to the flesh; ⁴for the weapons of our warfare are not carnal, but powerful before God to the demolishing of strongholds, the destroying of reasoning*—⁵yes, of every lofty thing that exalts itself against the knowledge of God, bringing every mind into captivity to the obedience of Christ, ⁶and being prepared to take vengeance on all disobedience when once your own submission is complete.

⁷Look at what is before you. If anyone is confident that he is Christ's, let him reflect within himself that even as he is Christ's, so too are we. ⁸For even if I boast somewhat more about our authority (which the Lord has given for your upbuilding, and not for your destruction), I shall not be put to shame. ⁹But that I may not seem to terrify you, as it were, by letters ¹⁰("for his letters," they say, "are weighty and telling, but his bodily appearance is weak and his speech of no account"), ¹¹let such people understand that what we are in word by letters when absent, such are we also in deed when bodily present.

¹²Of course we have not the boldness to class ourselves or to compare ourselves

¹ Eph 4, 7.—² Jer 9, 23; ³ Cor 1, 31.—⁴ Gn 3, 6.

^{10, 1:} Am diffident, etc.: thus did the Apostle's adversaries speak about him.

^{10, 4:} Faith is a gift of God and is above reason, though not contrary to it. Everything that opposes faith is wrong and must be set aside or destroyed.

^{10, 12:} The Greek reads, "... but they, measuring themselves by themselves, and comparing themselves with themselves..."

^{11, 1:} Foolishness: the folly of self-praise which the Corinthians have forced the Apostle to indulge in for the moment. Had they remained loyal to him and to his preaching, such folly would have been unnecessary.

^{11, 2:} Divine jealousy: St. Paul's zeal for the Corinthians was like God's for the people of Israel. One spouse: by their conversion the Corinthians became espoused to Christ.

^{11, 4:} The supposition here is impossible since there is only one Christ, one Holy Spirit, one heavenly Gospel.

^{11, 5:} Great apostles: may refer ironically to the false leaders at Corinth, or sincerely to the Twelve. St. Paul was certainly far superior to the former, and not inferior to the latter in his apostolate.

with certain ones who commend themselves. We, on the contrary, measure ourselves by ourselves and compare ourselves with ourselves;* ¹³and so we do not boast beyond our limits, but within the limits of the commission which God has given us—limits which include you also. ¹⁴For we are not going beyond our commission, as if it did not embrace you, since we reached even as far as you with the gospel of Christ.

¹⁵We do not boast beyond our limits, in the labors of other men; but we hope, as your faith increases, greatly to enlarge through you the province allotted to us, ¹⁶so as even to preach the gospel in places that lie beyond you, instead of boasting in another man's sphere about work already done. ¹⁷"But he who boasts, let him boast in the Lord." ¹⁸For he is not approved who commends himself, but he whom the Lord commends.

CHAPTER 11.

He Preached Gratuitously. ¹Would to God that you could bear with a little of my foolishness!* Nay, do bear with me! ²For I am jealous for you with a divine jealousy.* For I betrothed you to one spouse, that I might present you a chaste virgin to Christ. ³But I fear lest, as the serpent seduced Eve by his guile, so your minds may be corrupted and fall from a single devotion to Christ. ⁴For if he who comes preaches another Christ whom we did not preach, or if you receive another Spirit whom you have not received, or another gospel which you did not accept, you might well bear with him.* ⁵For I regard myself as nowise inferior to the great apostles.* ⁶Even though I be rude in speech, yet I am not so in knowledge; but in every way we have made ourselves clear to you.

⁷Or did I do wrong when I humbled myself that you might be exalted, preaching to you the gospel of God free of charge? ⁸I stripped other churches, taking pay from them so as to minister to you. ⁹And when I was with you and in want, I was a burden to no one; for the brethren from Macedonia supplied my needs. Thus in all things I have kept myself from being a burden to you, and so I intend to keep myself. ¹⁰By the truth of Christ which is in me, this boast shall not be taken from me in the districts of

Achaia. ¹¹ Why so? Because I do not love you? God knows I do. ¹² But what I do I will go on doing, that I may deprive them of the occasion ^a who are seeking an occasion to boast that they are doing the same as we do. ¹³ For they are false apostles, deceitful workers, disguising themselves as apostles of Christ. ¹⁴ And no wonder, for Satan himself disguises himself as an angel of light. ¹⁵ It is no great thing, then, if his ministers disguise themselves as ministers of justice. But their end will be according to their works.

His Ministry of Labor and Suffering. ¹⁶ I repeat, let no one think me foolish. But if so, then regard me as such, that I also may boast a little. ¹⁷ What I am saying in this confidence of boasting, I am not speaking according to the Lord,^a but as it were in foolishness. ¹⁸ Since many boast according to the flesh, I too will boast. ¹⁹ For you gladly put up with fools, because you are wise yourselves! ²⁰ For you suffer it if a man enslaves you, if a man devours you, if a man takes from you, if a man is arrogant, if a man slaps your face! ²¹ I speak to my own shame, as though we had been weak. But where in any man is bold—I am speaking foolishly—I also am bold. ²² Are they Hebrews? So am I! Are they Israelites? So am I! Are they offspring of Abraham? So am I! ²³ Are they ministers of Christ? I—to speak as a fool—am more: in many more labors, in prisons more frequently, in lashes above measure, often exposed to death. ²⁴ From the Jews ^a five times I received forty lashes less one. ²⁵ Thrice ^a I was scourged, once I was stoned, thrice I suffered shipwreck, a night and a day I was adrift on the sea; ²⁶ in journeyings often, in perils from floods, in perils from robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren; ²⁷ in labor and hardships, in many sleepless nights, in hunger and thirst, in fastings often, in cold and nakedness. ²⁸ Besides those outer things, there is my daily pressing anxiety, the care of all the churches! ²⁹ Who is weak, and I am not weak? Who is made to stumble, and I am not inflamed? ³⁰ If I must boast, I will boast of the things that concern my weakness.

³¹ The God and Father of the Lord Jesus, who is blessed forevermore, knows that I do not lie. ³² In Damascus ^a the governor under King Aretas was guarding the city of the Damascus in order to arrest me, ³³ but I was lowered in a basket through a window in the wall, and escaped his hands.

CHAPTER 12.

His Revelations. ¹ If I must boast—it is not indeed expedient to do so—but I will come to visions and revelations of the Lord. ² I know ^a a man in Christ^a who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a one was caught up to the third heaven. ³ And I know such a man—whether in the body or out of the body I do not know, God knows—⁴ that he was caught up into paradise and heard secret words that man may not repeat. ⁵ Of such a man I will boast; but of myself I will glory in nothing save in my infirmities. ⁶ For if I do wish to boast, I shall not be foolish; for I shall be speaking the truth. But I forbear, lest any man should reckon me beyond what he sees in me or hears from me.

His Infirmities. ⁷ And lest the greatness of the revelation should puff me up, there was given me a thorn in the flesh,^a a messenger of Satan, to buffet me. ⁸ Concerning this I thrice besought the Lord that it might leave me. ⁹ And he has said to me, "My grace is sufficient for thee, for strength is made perfect in weakness." Gladly therefore I will glory in my infirmities, that the strength of Christ may dwell in me. ¹⁰ Wherefore I am satisfied, for Christ's sake, with infirmities, with insults, with hardships, with persecutions, with distresses. For when I am weak, then I am strong.

^a Dt 25, 3.—^a Acts 16, 22; 14, 18; 27, 2.—^a Acts 9, 24.—^a Acts 9, 3.

^{11, 12:} The pseudo-apostles at Corinth took pay for their ministry, and if St. Paul did also, their practice would have justification before the people. That was what they wanted. ^{11, 17:} Not according to the Lord; i.e., not in keeping with the general rule given by Christ to His Apostles Mt 6, 1-6; Lk 17, 10; 18, 11-14). But St. Paul was justified in deviating from this rule in order to counteract the bad influence of his enemies.

^{12, 2:} A man in Christ: St. Paul humbly speaks of himself in the third person. Whether in the body, etc.: the Apostle at the time was totally abstracted from the senses, as in ecstasy. The third heaven: i.e., paradise, the abode of the blessed.

^{12, 7:} Thorn for the flesh; or "thorn in the flesh," seems to refer to some chronic illness.

He Has Been Forced to Boast. ¹¹ I have become foolish! You have forced me. For I ought to have been commended by you, since in no way have I fallen short of the most eminent apostles, even though I am nothing. ¹² Indeed, the signs of the apostle were wrought among you in all patience, in miracles and wonders and deeds of power. ¹³ For in what have you been less favored than the other churches—unless in this, that I was no burden to you? Pardon me this wrong!

His Third Visit. ¹⁴ Behold, this is the third time that I am ready to come to you. And I will not be a burden to you; for I do not seek yours, but you. For the children should not save up for the parents, but the parents for the children. ¹⁵ But I will most gladly spend and be spent myself for your souls, even though, loving you more, I be loved less.

¹⁶ But be it so: I was no burden to you, but, being crafty, I caught you by guile.^a ¹⁷ Did I take advantage of you through any of these whom I sent to you? ¹⁸ I urged Titus to go, and I sent our brother with him. Did Titus take advantage of you? Have we not walked in the same spirit, have we not walked in the same steps?

¹⁹ Are you thinking all this time that we are defending ourselves before you? We speak before God in Christ;^a but in all things, beloved, for your own edification. ²⁰ For I fear lest perhaps when I come I may not find you as I should wish, and lest I may be found by you not as you would wish—lest perhaps there be found among you contentions, envyings, animosities, dissensions, detractions, gossiping, arrogance, disorders—²¹ lest when I come again God should humiliate me

^a Dt 19, 15; Mt 18, 16; Jn 8, 17; Heb 10, 28.

^{12, 16:} I caught you by guile: his enemies perhaps said, or would say, that he was cunning enough to get money from the Corinthians through his legates.

^{12, 19:} We speak before God in Christ: i.e., before God as our Judge, and as ministers of Christ.

^{13, 1:} On the word, etc.: he means to say that he will take action in a strictly legal way, as required by Dt 19, 15.

^{13, 4:} We also are weak: i.e., we share in the sufferings of Christ.

^{13, 5:} Christ dwells in the intellect by faith, in the heart and affections by charity, in the soul by grace.

^{13, 7:} St. Paul hopes there will be no reason at Corinth that will deserve the exercise of his divine authority. He is not eager to draw attention to his God-given powers.

^{13, 9:} Your perfecting: perhaps in the sense of "your correction."

before you, and I should mourn over many who sinned before and have not repented of the uncleanness and immorality and licentiousness that they practised.

CHAPTER 13.

Warnings. ¹ Behold, this is the third time that I am coming to you: ² "On the word^a of two or three witnesses every word shall be confirmed."² I have already warned, when present, and now in my absence I warn again those who sinned before, and all the rest, that, if I come again, I will not spare. ³ Do you seek a proof of the Christ who speaks in me, who is not weak in your regard, nay, is powerful in you? ⁴ For though he was crucified through weakness, yet he lives through the power of God. Yes, we also are weak^a in him, yet we shall live with him through the power of God in your regard.

⁵ Put your own selves to test, whether you are in the faith; prove yourselves.^a Do you not know yourselves that Christ Jesus is in you? unless perhaps you are reprobate! ⁶ But I hope that you will come to know that we are not reprobate. ⁷ But we pray God that you may do no evil at all, not wishing ourselves to appear approved,^a but that you may do what is good, and we ourselves pass as reprobate. ⁸ For we can do nothing against the truth, but only for the truth. ⁹ And so we rejoice when we are weak but you are strong. This we also pray for, your perfecting.^a

¹⁰ Wherefore I write these things while absent, that when present I may not act more severely, according to the power that the Lord has given me for upbuilding, and not for destruction.

Conclusion

Farewell. ¹¹ In conclusion, brethren, rejoice, be perfected, be comforted, be of the same mind, be at peace; and the God of peace and love will be with you. ¹² Greet one another with a holy kiss. All the saints send you greetings.

¹³ The grace of our Lord Jesus Christ, and the charity of God, and the fellowship of the Holy Spirit be with you all. Amen.