THE EPISTLE OF ST. PAUL

THE APOSTLE TO THE GALATIANS

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

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

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

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

Introduction

CHAPTER 1.

Greeting. 1. Paul, an apostle, sent not from men nor by man, but by Jesus Christ and God the Father: 2 whom I beseech to stand fast in the same confidence, whereupon ye stood fast. 3 And all the brethren which are with me, unto the churches of Galatia. 4 Grace and peace be unto you from God the Father, and from Jesus Christ our Saviour: 5 who gave himself for our sins, that he might deliver us from the wickedness of this present world according to the will of our God and Father: 6 to whom is glory forever and ever. Amen.


2, 3-4. These last verses explained that circumcision was necessary for salvation. Against these closing words was taken by the Galatians, taking also Titus among them, the Epistle to the Hebrews. But they did not know the truth that without faith it is impossible to please God: 11 for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. 12 And I am come to you, being in the flesh, to talk with you, not in the spirit of God, but with words of human wisdom, because the world, and the princes of this world, have not known the power of God, but through our word of wisdom. 13 For the word of the cross is to them that perish foolishness: but to us which believe, it is the power of God.

11 Rom. 10, 11. — 12 1 Cor. 2, 4. — 13 2 Cor. 4, 3.
1. Justification from faith not from the law.

II. DOCTRINAL

1. Justification from faith not from the law.

CHAPTER 2.

Proved from the Galatians' Experience.

1. Foolish Galatians! who has bewitched you, before whose eyes Jesus Christ has been depicted crucified? 2 Only this I will learn from you: Did you receive the Spirit in the vain, or of hearing and believing? 3 Are you so foolish that after beginning in the Spirit, you now make a finish in the flesh? 4 Have you so much more in vain? 5 If indeed it be in vain. 6 Then what is the law? It was engaged on account of transgressions, being delivered by angels through a mediator, until the spring should come to whom the promise was made. 7 Now there is no intermediary, where there is one, but God is one. 8 Is the law then contrary to the promises of God? For if a law had been given that could give life, justice would truly be from the law. 9 But the Scripture shut up all things under sin, that by the faith of Jesus Christ the promise might be given to those who believe.

2. But before the faith came we were kept imprisoned under the law, shut up inside the flesh. 3:1 On 15, 8; Rom. 6, 3; Gal. 2, 18, 12; 1 Cor. 15, 54, 55; 3, 1; 11, 5; Eph. 2, 19, 20; Tit. 3, 4; Hebr. 2, 11, 12, 13; Acts 17, 30, 31; 18, 4, 6; 2 Cor. 5, 10, 11; Phile. 2, 1, 2; 3, 5; 4, 3, 4.

3. The nature of the Law. 1. For those who rely on the works of the Law are under a curse. 2. For it is written: Everyone who does not hold to all things that are written in the book of the Law, to perform them. 3. But that by the Law no man is justified before God is evident, because 4 he who is just by the Law is also in sin.

4. The promise of God. 3. Brethren (I speak after the manner of man): yet even a man's will, once it has been ratified, no one rendering or alter. 4. The promises were made to Abraham and to his offspring. He does not say, and to his offspring, as many; but as of one, and to thy offspring, who is Christ. 5. Now I mean this: the Law which was made four hundred and thirty years later does not annul the covenant which was ratified by God, so as to make the promise void. 6. If for the right to inherit be from the Law, it is no longer from a promise. But God gave it to Abraham by promise.

5. The purpose of the Law. 1. What then was the Law? It was engaged on account of transgressions, being delivered by angels through a mediator, until the spring should come to whom the promise was made. 2. Now there is no intermediary, where there is one, but God is one. 3. Is the Law then contrary to the promises of God? For if a law had been given that could give life, justice would truly be from the law. 4. But the Scripture shut up all things under sin, that by the faith of Jesus Christ the promise might be given to those who believe.

6. But before the faith came we were kept imprisoned under the Law, shut up inside the flesh. 3:1 On 15, 8; Rom. 6, 3; Gal. 2, 18, 12; 1 Cor. 15, 54, 55; 3, 1; 11, 5; Eph. 2, 19, 20; Tit. 3, 4; Hebr. 2, 11, 12, 13; Acts 17, 30, 31; 18, 4, 6; 2 Cor. 5, 10, 11; Phile. 2, 1, 2; 3, 5; 4, 3, 4.

7. The nature of the Law. 1. For those who rely on the works of the Law are under a curse. 2. For it is written: Everyone who does not hold to all things that are written in the book of the Law, to perform them. 3. But that by the Law no man is justified before God is evident, because 4 he who is just by the Law is also in sin.

8. The Law of the Old Testament. 1. The Law of Moses: it is a covenant of death, which brings to those who break a curse, for a curse is the shepherd of sin. 2. The God of the Law. 3. Brethren (I speak after the manner of man): yet even a man's will, once it has been ratified, no one rendering or alter. 4. The promises were made to Abraham and to his offspring. He does not say, and to his offspring, as many; but as of one, and to thy offspring, who is Christ. 5. Now I mean this: the Law which was made four hundred and thirty years later does not annul the covenant which was ratified by God, so as to make the promise void. 6. If for the right to inherit be from the Law, it is no longer from a promise. But God gave it to Abraham by promise.

9. The purpose of the Law. 1. What then was the Law? It was engaged on account of transgressions, being delivered by angels through a mediator, until the spring should come to whom the promise was made. 2. Now there is no intermediary, where there is one, but God is one. 3. Is the Law then contrary to the promises of God? For if a law had been given that could give life, justice would truly be from the law. 4. But the Scripture shut up all things under sin, that by the faith of Jesus Christ the promise might be given to those who believe.

10. But before the faith came we were kept imprisoned under the Law, shut up inside the flesh. 3:1 On 15, 8; Rom. 6, 3; Gal. 2, 18, 12; 1 Cor. 15, 54, 55; 3, 1; 11, 5; Eph. 2, 19, 20; Tit. 3, 4; Hebr. 2, 11, 12, 13; Acts 17, 30, 31; 18, 4, 6; 2 Cor. 5, 10, 11; Phile. 2, 1, 2; 3, 5; 4, 3, 4.
does the Scripture say? "Cast out the slave-girl and her son; for the son of the slave will not be heir with the son of the free woman." 31 Therefore, brethren, we are not children of a slave-girl, but of the free woman—in virtue of the freedom wherein Christ has made us free. 32

III. MORAL

CHAPTER 5.

Circumcision Now Voidance of Christ. 3 Stand fast, and do not be caught again under the yoke of slavery. 4 Be bold, I. Paul, tell you if you be circumcised, Christ will be of no advantage to you. 5 And I testify again to every man who has himself circumcised, 6 that he is bound to observe / the whole Law. 7 Who would be justified in the Law are estranged from Christ; you have fallen away from grace. 8 For we in the Spirit wait for the hope of justice 8 in virtue of faith. 9 For in Christ Jesus neither circumcision 9 is of any avail, nor uncircumcision, but faith which works through charity.

Judgment on Seducers. 10 You were running well; who hindered you from obeying the truth? 11 For persuasion 11 is not from him; 12 but who calls you. 13 A little leaven 13 ferments the whole mass. 14 I have confidence in you in the Lord, that you will not think otherwise; but he who disturbs you will bear the penalty; 15 whether he be. 16 But I, brethren, if I still preach circumcision, why am I still persecuted? Then is the stumbling-block of the cross removed! 17 Would that those who are unsettling you would mutter 17 themselves.

How Christians Should Live. 18 For you have been called to liberty; brethren: only do not use liberty as an occasion for sensualities, 18 but by charity one another. 19 For the whole Law is fulfilled in one word: 4 You shall love your neighbor as thyself. 20 But if you bite and devour one another, take heed or you will be consumed by one another.

But I say: 21 Walk in the Spirit, and you will not fulfill the lusts of the flesh. 22 For the flesh lusts against the spirit, and the spirit against the flesh; for these are opposed 23 each to each, so that you do not do what you would. 24 If you are led by the Spirit, you are not under the Law. 19 Now the works of the flesh are manifest, which are immorality, impurity, licentiousness, 20 idolatry, witchcrafts, emmeties, concubinages, 21 usuries, anger, quarrels, factions, parties, revolts, 22 envy, schisms, heresies, schisms, and contumacy. 23 Against such things there is no law; 24 those who practice those things are not under the Law, but under the law of Christ. 25 You were dead; you were alive together with Christ,

CHAPTER 6.

Freetenal Correction. 1 Brethren, even if a person is caught doing something wrong, you are spiritual instruct such a one in a spirit of meekness, considering yourself, lest thou also be tempted. 2 Hear one another's burdens, and so you will fulfill the law of Christ. 3 For if anyone thinks himself to be something, whereas he is not, he deceives himself. 4 But let every one test his own work, and so he will have a glory in himself only, and not in comparison with another. 5 For each one will bear his own burden.
EPHESIANS 1

204

CHRIST AS HEAD OF THE CHURCH

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

Introduction

Chapter 1

Greeting. 1 Paul, an Apostle of Jesus Christ by the will of God, to all the saints who are at Ephesus, the faithful in Christ Jesus: 2 Grace be to you and peace from God our Father and the Lord Jesus Christ.

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

Revelation in the Son. 6 In him, we have redemption through his blood, the remission of sins, according to the riches of his grace. 7 This grace has abounded beyond measure, and so that he who by the grace of God has been justified, may glory in the same, according to the same grace. 8 And this grace he purpose he purposed in him 10 to be dispensed in the fullness of the times, to re-establish all things in Christ, both those in the heavens and those on the earth.

Fulfilled through the Holy Spirit. 11 In him, in whom we also have come to be called by a special choice, having been predestined in the purpose of him who works all things according to the counsel of his will, 12 to contribute to the praise of his glory—see who before hoped in Christ. 13 And in him you also, when you heard the word of truth, the good news of your salvation, and believed in it, were sealed with the Holy Spirit of promise, who is the pledge of our inheritance, in the promise of our praise, for the praise of his glory.

Chapter 2

All Brought into Christ's Life. 1 You also, when you were dead by nature of your offenses and sins, died to the world, once you walked according to the flesh, according to the spirit of this world, according to the prince of the power of the air, the prince of the spirit—whom now works on the unbelievers—indeed, in the company of these even we, of all the saints, once lived our lives in the flesh, doing the promptings of our flesh and of our thoughts, and were by nature children of wrath even as the rest. 2 But God, who is rich in mercy, because of his great love wherewith he has loved us, even when we were dead by reason of our sins, brought us to life together with Christ (by grace you have been saved), and raised us up together, and seated us together in heaven in Christ Jesus, that he might show in the ages to come the exceeding greatness of his grace in kindness towards us in Christ Jesus.

For by grace you have been saved through faith, and that not from yourselves, for it is the gift of God; and not as the outcome of works, lest anyone may boast. 4 For he has worked in us, by his Spirit, who has made us clean, to re-establish all things in Christ, both those in the heavens and those on the earth.

Chapter 3

Paul Instructed. 1 For this reason, I, Paul, the prisoner of Christ Jesus for the sake of you, the Gentiles, 2 who have heard of the dispensation of the grace of God that was given to me, in the mystery of which I have revealed to his holy apostles and prophets in the Spirit: 3 namely, that the Gentiles are joint heirs, and fellow-members of the community of Israel, and the promise of the patriarchs, and the hope of the Gentiles are in Christ Jesus. 4 To whom be glory for ever. Amen.

The Law of the Commandments Expressed in Decrees. 5 He has made void, that is of the two, and made one new man, and has broken down the intervening wall of the enclosure, the enmity, in his flesh. 15 The Law of the commandments expressed in decrees were added in order that we might come in Christ to one new man, and make peace and reconcile both in one body to God by the cross, having slain the enmity in himself. And coming, he announced the good tidings of peace to you who were afar off, and of peace to those who were near, because through him we both have access in one Spirit to the Father. 17 Therefore, as you are now no longer strangers and foreigners, but you are citizens with the saints, and members of God's household, you are being gathered together and growing into a temple holy in the Lord, in whom you too are being built together as a dwelling place for God in the Spirit.
of the same body, and joint partakers of the promise in Christ Jesus through the gospel.

 Assigned to Preach to the Gentiles. 7 Of this gospel I was made minister according to the gift of grace which was given to me by the Effect of God's grace, which was given to me in accordance with the working of his power. 8 To me, the very least of all saints, there was given grace, in accordance with the dispensation of the mystery, which has been hidden from eternity in God, who created all things; 9 in order that through the Church the manifold wisdom of God might be made known to principalities and powers in the heavenly places. 10 And to Christ Jesus our Lord, 11 in whom we have the confidence and access as through faith in him. 12 Therefore I pray you not to be despondent at my tribulations for your sakes.

 3. A Prayer for His Readers 13 For this reason I bend my knees to the Father of our Lord Jesus Christ, 14 according to the rule of the Spirit, which is the fulfillment of the mystery of his will, according to his good pleasure which he purposed in Christ Jesus, 15 to the purpose that he might grant you according to the riches of his grace, with all wisdom and understanding, 16 to be able to comprehend with all the saints what is the breadth, and length, and height, and depth, 17 and to know the love of Christ which surpasses knowledge, in order that you may be filled unto all the fulness of God.

 20 Now, to him who is able to accomplish all things, according to the measure of faith which God has given to each one, according to the power of our Lord Jesus Christ, 21 to be made strong in the Lord and in the power of his might.

 II. MORAL

 1. For Christians in General

 CHAPTER 4.

 Unity in the Mystical Body. 1 I therefore, the prisoner of the Lord, exhort you both to walk in a manner worthy of the calling...
manifest is light. 14Thus it says, "A voice, sleep, and arise from among the dead, and Christ will enlighten thee." 15 See to it therefore, brethren, that you walk with circumspection; 16 but as wise, making the most of your time, because the days are evil. 17 Therefore, 18 do not be foolish, but understand what the will of the Lord is. 18 And do not be drunk with wine, for in that debauchery comes not the inheritance of God; but be filled with the Spirit, 19 speaking to one another in psalms, hymns and spiritual songs, singing and making melody in your hearts to the Lord, 20 giving thanks always for all things in the name of our Lord Jesus Christ to God the Father.

2. The Christian Home

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

25 Husbands, love your wives, just as Christ also loved the church, and delivered himself up for her; 26 so that he might sanctify her, 27 cleansing her in the bath of water by the word of God; 28 even as the church is sanctified in all her glory, not having spot or wrinkle or any such thing, but that she might be holy and without blemish. 29 Even thus ought husbands also to love their wives as their own bodies. 30 He who loves his own body, loves himself. For no one ever hated his own flesh; on the contrary he nourishes and cherishes it, as Christ also does the church. 31 For this reason a man shall leave his father and mother, and cleave to his wife, 32 and the two shall become one flesh. 33 This is a mystery, but I speak concerning Christ and the church.

CHAPTER 6

Children, Parents, Slaves and Masters. 1Children, obey your parents in the Lord, for that is right. 2Honor thy father and thy mother"—such is the first commandment with a promise— 3"that it may go well with thee, and that thou mayest be long-lived upon the earth." 4And you, fathers, do not provoke your children to anger, but bring them up in the discipline and ordaining of the Lord.

5Slaves, obey your masters according to the flesh, 6with fear and trembling in the sincerity of your heart, as you would Christ: 7serving not to the eye as pleasing of men, but as slaves of Christ, doing the will of God from your heart, 8giving your service with good will as to the Lord and not to men; 9knowing in the knowledge that what good work does the same he will receive back from the Lord, whether he is slave or free.

10And masters, do the same to them, and give up threatening, knowing that their Lord is also in heaven, and that with him there is no respect of persons.

3. The Christian Workers

The Armor of God. 11 For the rest, brethren, be strengthened in the Lord and in the might of his power. 12 Put on the whole of the armor of God, that you may be able to stand against the wiles of the devil. 13 For our wrestling is not against flesh and blood, but against the principalities and powers, against the world-rulers of this darkness, against the spiritual forces of wickedness on high. 14 Therefore take up for yourself the whole armor of God, that you may be able to resist the evil day, and stand in all things perfect. 15 Stand, therefore, having girded your waist with truth, 16 and having put on the breastplate of justice, 17 and having your feet shod with the readiness of the gospel of peace, 18 in all things taking up the shield of faith, 19 with which you may be able to quench all the fiery darts of the wicked one. 20 And take up to yourself the helmet of salvation, 21 and the sword of the spirit, that is, the word of God.

Aid to Prayer. 22 With all prayer and supplication pray at all times in the spirit, and watchfulness in prayer, in the same manner, praying always for all men; 23 petitioning for all the saints, 24 and for kings and all who are in authority, that we may live a quiet and peaceful life in all godliness and holiness.

The Epistle of St. Paul the Apostle to the Philippians

The church of Philippi was St. Paul's first foundation on European soil. The vision of a man of Macedonia calling for aid brought the Apostle, St. Timothy, and their companions from Asia into Europe. In Acts (16, 11-40) St. Luke narrates the conversion of Philippi, the care of a girl possessed by a demon, the Apostle's imprisonment, his release and departure from that city. On at least two other occasions Philippi had the joy of welcoming its beloved Apostle. The people were deeply attached to St. Paul, helping him by alms in his missionary work; and Paul's special affection for them manifests itself in this Epistle. He hopes to be able to visit them soon.

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

At the same time Paul takes the opportunity of exhorting his companions to consider their circumstances, and he warns them against Jewish convert, who wished to make Old Testament practices obligatory for Christians.

No one but St. Paul could have composed such a letter. It was written from Rome in the year 53 A.D.
CHAPTER 1.

Introduction.

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

2. Thanksgiving for prayer. 1 I give thanks to my God in all my remembrance of you, 2 always in all my prayers making supplications for you with joy, 5 because of your association with me in spreading the gospel 7 of Christ from the first day until now, 6. I am convinced of this, 9 that he who began a good work in you will bring it to perfection through the day of Christ. 10 And I have the right 11 to feel so about you at all, because I have you in my heart, all of you, alike in my chains and in the defense and confirmation of the gospel, as shares in my joy. 13 For God is my witness how I long for you all in the heart of Christ Jesus. 14 And I pray, 15 may this prayer, by God's grace, that your charity may more and more abound in knowledge and all discernment, 16 so that you may approve the will of God, that you may be upright and without offense unto the day of Christ, 17 filled with the fruit of justice, through Jesus Christ, to the glory and praise of God.

II. EXHORTATION.

Firmness. 18 Only let your lives be worthy of the gospel of Christ; so that whether I come and see you, or absent, I may hear through you of your progress and joy in the faith. 19 For you rejoice in your regard may abound in Christ Jesus through my coming to you again.

1 Thessalonians 1:1-7

Philippians 1:1-11

1. The gospel: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

2. Day of Christ Jesus: The Second Coming of Christ at the end of the world to judge all men.

3. Shares in my joy: who share in the sufferings of my gospel.

4. For Paul his imprisonment is a divine grace.

5. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

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

7. Shares in my joy: who share in the sufferings of my gospel.

8. For Paul his imprisonment is a divine grace.

9. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

10. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

11. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

12. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

13. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

14. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

15. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

16. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

17. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

18. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

19. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

20. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

21. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

22. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

23. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

24. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

25. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

26. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

27. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.

28. In the context: the preaching of Christ and the written Scriptures. In the Greek it is clear that St. Paul refers to both when he includes the term "propagation of the faith." The Philippian had supported the first missionaries and had sent money to St. Paul. C: Phil 4, 16-20 and Acts 16, 10-15.
Reconciling the Sake of Christ. 12 But the things that were gain to me, these, for the sake of Christ, I have counted loss. 13 Nay more, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I count them but dross, that I may gain Christ, 14 and be found in him, not having a righteousness of my own, but that which is from the Law, but that which is from faith in Christ the righteousness which is of God by faith. 15 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made like unto him in his death, and may attain to the resurrection from the dead. 16 For to me it is a very great matter to bear the loss of all things, that I may gain Christ, 17 and be counted as not gain, that I may know him, and be found in him, not having a righteousness of my own, but that which is from the Law, but that which is from faith in Christ Jesus, who was made for me righteousness with God in him who gave to me, even as it is written, ‘Righteous shall live by faith.’ 18 For I have counted all things but loss for the excellency of the knowledge of Christ Jesus my Lord. 19 For to me it is a very great matter to bear the loss of all things, that I may gain Christ. 20 And again, I count all things but loss, that I may know him and be found in him, not having a righteousness of my own, but that which is from the Law, but that which is from faith in Christ Jesus, who was made for me righteousness with God in him who gave to me, even as it is written, ‘Righteous shall live by faith.’ 21 For I have counted all things but loss for the excellency of the knowledge of Christ Jesus my Lord. 22 For to me it is a very great matter to bear the loss of all things, that I may know him and be found in him, not having a righteousness of my own, but that which is from the Law, but that which is from faith in Christ Jesus, who was made for me righteousness with God in him who gave to me, even as it is written, ‘Righteous shall live by faith.’ 23 For I have counted all things but loss for the excellency of the knowledge of Christ Jesus my Lord. 24 For to me it is a very great matter to bear the loss of all things, that I may know him and be found in him, not having a righteousness of my own, but that which is from the Law, but that which is from faith in Christ Jesus, who was made for me righteousness with God in him who gave to me, even as it is written, ‘Righteous shall live by faith.’ 25 For I have counted all things but loss for the excellency of the knowledge of Christ Jesus my Lord. 26 For to me it is a very great matter to bear the loss of all things, that I may know him and be found in him, not having a righteousness of my own, but that which is from the Law, but that which is from faith in Christ Jesus, who was made for me righteousness with God in him who gave to me, even as it is written, ‘Righteous shall live by faith.’

Introduction
Let your moderation be known to all men. 2 For the Lord's sake. 3 And may the peace of God, which surpasses all understanding, guard your hearts and minds in Christ Jesus. 4 For the rest, brethren, whatever things are true, whatever noble, whatever just, whatever pure, whatever lovely, whatever of good report, if there be anything of which you need, if there be anything commendable in anything, think on these things.

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

Conclusion
Concord. 1 But the things that were gain to me, these, for the sake of Christ, I have counted loss. 2 Nay more, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I count them but dross, that I may gain Christ, and be found in him, not having a righteousness of my own, but that which is from the Law, but that which is from faith in Christ, the righteousness which is of God by faith. 3 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made like unto him in his death, and may attain to the resurrection from the dead.

Peace and Joy in the Lord. 4 Rejoice in the Lord always; again, I say, rejoice. 5 Let your gentleness be known to all men. The Lord is near. 6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. 7 And the peace of God, which surpasses all understanding, guard your hearts and minds in Christ Jesus.
COLOSSIANS, 1

214

Christ as Head of the Church

Christ, our Redeemer, head of the mystic body, the Church (1 Cor. 12-13), and despised rules for a new China 

Introduction

CHAPTER 1.

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

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

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

Various Errors

215

COLOSSIANS, 2

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

II. THE PRE-EXISTENCE OF CHRIST

God, Creator, Head. 13 He is the image of the invisible God, 2 the firstborn of every creature. 3 For in him were created all things in the heavens and on the earth, visible things and invisible things, whether Thrones, or Dominations, or Principalities, or Powers. All things were created through him and for him. 4 He is the head of the body, the Church; 5 he, who is the beginning, the firstborn from the dead, that in all things he may have the first place. 6 For as in Adam all die, so also in Christ shall all be made alive. 7 But each one in his own order: Christ the firstfruits; afterward those who are asleep. 8 Then the end will come, when he will deliver the kingdom to God after his Father, when he has abolished every rule and every authority and power. 9 For he must reign until he has put all his enemies under his feet. 10 The last enemy to be destroyed is death. 11 For the mystery of God the Father of Christ Jesus, 12 in whom are all the treasures of wisdom and knowledge.

II: WARNING AGAINST FALSE TEACHERS

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

Speculative Errors. 8 See to it that no one deceives you by philosophy and vain deceit, according to human traditions, according to the elements of the world and not according to Christ. 9 “For in him dwells all the fulness of the Godhead bodily. 10 And in him who is the head of every principality and power you have received of that fulness. 11 In him, too, we have been circumcised with a circumcision not made with hands, but by the removal of the flesh, by the circumcision in the Spirit, which is Christ. 12 For you were buried together with him in baptism, and in him also rose again through faith in the working of God who raised him from the dead. 13 And you, when you were dead by reason of your sins and the uncircumcision of your flesh, he brought you to life along with him, forgive you all your sins, 14 cancelling the decree against us, which was hostile to us. In it he has annulled it, having nailed it to the cross. 15 Disarm the principalities and powers, he displayed them openly, leading them away in triumph by force of it.

V. ERRONEOUS PRACTICES. 16 Let no one, then, claim to account for all in Christ, or say that no one can drink or in regard to a festival or a new moon or a sabbath. 17 These are a shadow of things to come, but the substance is of Christ.

Let one not cheat 17 you who takes pleasure in self-abasement and the worship of the angels, and 18 who has bowed down to demons and principalities and powers. 19 For it is written, "You shall have no other gods before me." 20 The last enemy to be destroyed is death. 21 Indeed, such observances, inspired by men’s errors, and so-called ordinances of the world, are of no profit, but rather hinder the progress of the gospel of Christ; for the ordinances of men, which are many, have to do with idolatry. 22 And let us not obey the ordinance of men, but in all things show ourselves obedient unto God.
COLOSSIANS, 3. 4

216 The Christian Way of Life

If you have died with Christ to the elements of the world, why, as if still alive, do you follow the world’s rules? 2Do not touch; nor taste; nor handle the things that must all perish in use very soon? In this you follow in the precepts and doctrines of men, 3which, to be sure, have "a show of wisdom in regard to self-abasement and hard treatment of the body, but are not to be held in esteem, and lead to the full gratification of the flesh.

CHAPTER 3:

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

THE IDEAL CHRISTIAN LIFE IN THE WORLD

Converse Wise. 5Therefore mortify your members, which are on earth: for immorality, uncleanness, lust, evil desire and covetousness (which is a form of idolatry). 6Because of these things the wrath of God comes upon the unbelievers, and you yourself once walked in them when they were your life. 7But now, do you also put them all away: anger, wrath, malice, abusive language and foul spoken words. 8Do not lie to one another. Strip off the old man with his deeds and put on the new, one that is being renewed after the image of his Creator.

Here there is not "Gentile and Jew," "circumcised and uncircumcised," "Barbarian and Scythian," "slave and free-man," but Christ is all and in all.

Put on therefore, as God’s chosen ones, holy and beloved, a heart of mercy, kindness, humility, meekness, patience. 10Bear with one another, and forgive one another, if anyone has a grievance against another; even as the Lord has forgiven you, so also do you forgive. 11But above all these things, charity, which is the bond of perfection. 12And may the peace of Christ reign in your hearts, unto that peace, indeed, you were called in one body. Show yourselves thankful. 13Let the word of Christ dwell in you abundantly, teaching and admonishing one another with psalms, hymns and spiritual songs, singing to the Lord in your heart. 14And above all these things, set on love, which unites all. 15Let the peace of Christ rule in your hearts, upon which also you were called in one body. Show yourselves thankful.

THE FIRST EPISTLE OF ST. PAUL

TO THE APOSTLE TO THE THESALONIANS

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

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

1. THESAURONIANS, 1, 2

Paul’s Mission

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

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

We know, brethren, be treasured of God, how you were chosen. 3. For our gospel was not delivered to you in word only, but in power also, and in the Holy Spirit, and is much fulness, as indeed you know what manner of men we have been among you for your sakes. 4. And you became imitators of us and of the Lord, receiving the word in great tribulation, with joy of the Holy Spirit, so that you became a pattern to all the believers in Macedonia and in Achaia.

For from the word of the Lord has been spread abroad, not only in Macedonia and in Achaia, but in every place your faith in God has gone forth, so that we need say nothing further. 5. For they themselves report concerning us how we entered among you, and how you turned from God to serve images of crude matters, bringing to yourselves from that which you should not even name, and we delivered you from the same. 6. For you, brethren, have become imitators of the churches of Christ in Judea, in that also you have suffered like things of your own countrymen as they have from the Jews, who both killed the Lord Jesus and the prophets, and have persecuted us. 7. They are displeasing to God, and are hostile to all men, 8. because they hinder them from speaking to the Gentiles, that they may be saved. 9. Thus they are always filling up the measure of their sins, for their wrath is come on them to the uttermost.

CHAPTER 2.

His Mission Among Them. 1. For you yourselves, brethren, know that our coming among you was not in vain. 2. But although we had previously suffered and were treated shamefully at Philippi, 3. as you know, we had confidence in our God to preach to you the gospel of God amid much anxiety. 4. For our exhortation was not from error, nor from impious motives, nor from guile. 5. But as you know, we were not as men who disguise the word of God. 6. Our mouth was prepared to speak the message of wisdom to those who were ready to receive it, so that this word of God has come upon them to the uttermost. 7. But we, brethren, being bared of you for a short time, in sight, not in heart, with great labor and exertions to hasten to you, so great has been our desire. 8. For we were well pleased to come to you even once, even Paul, more than once — but Satan hindered us. 9. For in our hope, or in crown of glory, if also you had seen us as we saw you, 10. we have accordingly found comfort in you, brethren, amid all your tribulations, on account of your faith, 11. because now we live, if you stand fast in the Lord. 12. For what thanks can we return to God for you for all the joy wherewith we rejoice for your sakes before our God? 13. And indeed we pray more and more that we may see you again, and may supply those things that are lacking to your faith.

1. May God our Father and our Lord Jesus direct our way unto you. 14. And may the Lord make you to increase and abound in charity toward one another, and to all men as we do toward you, 15. that he may strengthen your hearts, blameless in holiness before our God and Father, at the coming of our Lord Jesus Christ, with all his saints.

CHAPTER 3.

The Mission of Timothy. 1. And so when we could bear it no longer we decided to remain at Athens alone, 2. and we sent Timothy, our brother and a servant of God in the gospel of Christ, to strengthen and comfort you in your faith, lest any should be shaken by these tribulations. 3. For you yourselves know that we are appointed thereto. 4. Indeed even when we were with you we used to tell you that you should suffer tribulations, as also it has come to pass, and you know. 5. Consequently when we were about to depart from Macedonia, we had a mind to see you again before you go into Judea, 6. if God permit. 7. For we were determined to come to you out of Macedonia, but Christ hindered us, 8. though we made a circuit through Ephesus and passed through the region of Macedonia, not to come to you. 9. For Judas surnamed Barsabas, who was with us, advised us not to go to you without Titus; 10. for he had left you untaught. 11. When then I sent Titus to you, and not I alone, but also Titus with those who went with me, 12. Titus, when he was come, gave account of you to our Lord, and how you were walking in truth in the sight of God and in truth toward us.

Exhortation to Charity and Charity. 1. Moreover, brethren, even as you have learned from us how you ought to walk and please God — as indeed you are walking — we beseech and exhort you in the Lord Jesus “to make even greater progress, 2. for you know what precepts I have given to you by the Lord Jesus.

1. For this is the will of God, our saving, viz., that you abstain from immorality, 2. that every one of you learn how to possess his vessel in holiness and honor, 3. not in the passion of lust like the Gentiles who do not know God; 4. that no one transgress and overreach his brother in the matter, because the Lord is the avenger of all these things, as we have told you before and have testified. 5. For God has not called us to uncleanness, but to holiness.

6. But concerning brotherly charity there is no need for us to write to you. 7. For you yourselves have learned from God to love one another. 8. For indeed you...
practice itself towards all the brethren all over Macedonia. But we exhort you, brethren, to make even greater progress. 11. Strive to live peacefully, mindful of your own affairs, working and edifying hands, as we exhorted you, 12. so that you may walk becomingly towards outsiders, and may need nothing.

II: THE SECOND COMING OF OUR LORD

Witnessed by the Dead. 13. But we would not, brethren, have you ignorant concerning those who are asleep, lest you should grieve, even as others who have no hope. 14. For if we believe that Jesus died and rose again, even so, God will bring them also who sleep in Jesus. 15. For this we say to you by the word of the Lord, that we who live, who are still left until the coming of the Lord, shall not precede those who have fallen asleep. 16. For the Lord himself will descend from heaven with a cry of command, with the voice of archangel, and with a trumpet of God, and the dead in Christ will rise first. 17. Then we who are alive, who are left, and are still alive at that coming, shall not precede them in the resurrection, but shall rise later. For the Lord himself will descend from heaven with a cry of command, with the voice of archangel, and with a trumpet of God, and the dead in Christ will rise first. 18. After this, he will present himself to those who are alive and remain at his coming, whom the Lord caught up together with them in the clouds to meet the Lord in the air, and so we shall ever be with the Lord. 19. Therefore, comfort one another with these words.

CHAPTER 5

Time Unknown. 1. But of the times and seasons, brethren, you have no need that I wrote to you. 2. For you yourselves know well that the day of the Lord will come as a thief in the night. 3. For when they shall say, Peace and security, then sudden destruction comes upon them, as birth pains upon a woman who is with child, and they will not escape. 4. While some are saying, Where is his promise? For already the heavens have passed away with a loud noise, and the elements will be consumed with fire. 5. But according to his promise, Christ will come again, for the establishment and hope of all those who love him. 6. But concerning those who are asleep, we exhort you, brethren, to comfort each other and encourage one another, because the hope of the resurrection of the dead is yours. 7. For as in Adam all die, so in Christ also will all be brought to life. 8. But each one in his own order: Christ the firstfruits; then they who are Christ’s at his coming. 9. For the voice that calls is the same, as before, and as afterwards when he appears.

Introduction

CHAPTER 6

Greeting. 1. Paul and Silvanus and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ: 2. grace be to you and peace from God our Father and the Lord Jesus Christ. 3. Their Faith and Constancy. 4. We are bound to give thanks to God always for you, brethren. It is fitting that we should, because your faith grows exceedingly and you are established in every way, growing and increasing in knowledge and love. 5. For this reason we ourselves pray night and day that we may see your face with joy, as we long to do. 6. And may God grant you to be strong in the grace that is toward Christ, and to be filled with all the knowledge of his will in all spiritual wisdom and understanding, so that you may be able to grasp in both mind and evil. 7. And may the Lord Jesus himself and our God give to you grace and peace. 8. The grace of our Lord Jesus Christ be with you. Amen.
I TIMOTHY

2 Thessalonians 2, 3

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

I. THE SECOND COMING OF OUR LORD

CHAPTER 2

Preludes to the Second Coming. 1. We believe, brethren, by the coming of our Lord Jesus Christ and our being gathered together unto him, 2 not to be hastened or slackened, from your right mind, nor terrified, whether by spirit, or by utterance, or by letter attributed to us, as though the day of the Lord were near at hand. 3. Let no one deceive you in any way, for the day of the Lord will not come unless the apostasy comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God, or that is worshiped, so that he sits in the temple of God and gives himself out as if he were God. 5. Do you not remember that when I was with you, I used to tell you these things? 6. And now you know what restrains him, that he may be revealed in his proper time. 7. For the mystery of iniquity is already at work; 8 for God has not given us a spirit of fear, but of power and love and discipline; 9 for he who is in us is greater than he who is in the world. 10. And this is the victory that overcometh the world, our faith. 11. Who is able to overthrows us? Our help is in the name of the Lord Jesus Christ.

II. EXHORTATION

CHAPTER 3

Request for Mutual Prayer. 1. In conclusion, brethren, pray for us, 2 that the word of the Lord may run and be glorified even as among you, 3 and that we may be delivered from troublesome and evil men; for not all men have the faith. 4. But the Lord is faithful, who will strengthen you and guard you from evil. 5. And we have confidence in the Lord as regards you, that you both do and will do the things that we enjoy. 6. And may the Lord direct your hearts into the love of God and the patience of Christ.

Against Idleness. 7. For we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who leads an ungodly life regularly, 8 and not according to the teaching received from us. 9. For you yourselves know how you ought to imitate us, for we were not idle when we were with you, 10 nor did we eat anyone’s bread for nothing, 11 but laboring and working night and day in order that we might not be a burden to any of you. 12. Not that we did not have the right to do so, but that we might make ourselves an example for you to imitate us. 13. For indeed when we were with you we used to charge you; if any man will not work, neither let him eat. 14. For we hear that some among you are living in idleness, irregularly, doing no work but busybodies. 15. Now such persons we charge and exhort in the Lord Jesus Christ to work quietly and eat their own bread. 16. But you, brethren, do not grow tired of doing good. 17. And if any one does not obey our word by this letter, note that man and do not associate with him, that he may be put to shame. 18. Yet do not regard him as an enemy, but admonish him as a brother.

Introduction

The First Epistle of St. Paul to the Apostle to Timothy

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

St. Timothy was of Lystra in Lycia, born of a Greek father and a Jewish mother (Acts 16, 1). He was educated in the academies of Ephesus and the Asia Minor. His mother Eunice and his grandmother Lois (2 Tim. 1, 5), as well as Timothy himself, probably served in the church of Lystra before going to St. Paul’s first stay at Lystra, since they were already Christians at his return on the second missionary journey (Acts 16, 1). It was at this time that Timothy was highly recommended by the Christians and the Apostle chose him as a missionary companion. Since Timothy was untrained, the Apostle performed this role upon him to facilitate his preaching among the Jewish colonists in the regions of Phrygia (Acts 16, 3) and elsewhere. Thereafter Timothy was seldom parted from St. Paul, who employed him in various duties and confidential missions (2 Thess. 1, 5-6). Cor. 14, 17; 10, Phil. 2, 19-23; Heb. 13, 23). During the first imprisonment of the Apostle at Rome, Timothy was with his master (Col. 1, 1, Phil. 1, 1). After this imprisonment he accompanied the Apostle on his last missionary journey and was left at Ephesus by the Bishop of the church there (1 Tim. 1, 3). The Apostle, shortly before his death, wrote to St. Timothy to come to him before the winter (? Tim. 1, 4-5, 4, 9-21). According to tradition Timothy was buried at Ephesus as his master wished, and his tomb was preserved during the winter of 97 AD. His feast is celebrated in the Latin Church on January 24.

This first Epistle was written by Paul’s liberation from the first imprisonment (6 A.D.) and his death (67 A.D.), on one of his journeys not mentioned in the Acts of the Apostles (1 Tim. 1, 3). Of also 2 Tim. 4, 11; 20, Tit. 3, 12), since it presupposes an-
1 TIMOTHY, 1, 2

Timothy at Ephesus
clesiastical hierarchy as well as false teachers at Ephesus, who were not there during the Apostle's third missionary journey (Acts 20, 29). For these reasons Catholic authors commonly hold that the Epistle was written in 55 or 45 A.D. from Macedonia (1 Tim 1, 3).

1. Timothy must energetically combat false teachers and actively engage in the work of organizing the community. The thought of the Apostle moves restlessly back and forth on these two points; since he was fully aware from his own experience of the dangers that threatened them.

Introduction

CHAPTER 1

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

I. AGAINST FALSE TEACHERS

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

Role of the Law. 7 But if we know that the Law is good, if we use it rightly, 8 knowing that the Law is not made for the just, but for the unjust and rebellious, for the ungodly and sinners, for criminals and the disobedient, for prisoners and antireligious, for murderers, 9 for immoral people, for sodomites, for kidnappers, for liars, and perjurers, and whatsoever else is contrary to the sound doctrine, 10 according to the gospel of the glory of the blessed God, which has been committed to my trust.

The Apostle's Own Life. 11 I give thanks to Christ Jesus our Lord, who strengthened me, because he counted me trustworthy in making me his minister. 12 For I formerly was a blasphemer, a persecutor and a bitter adversary; but I obtained the mercy of God because I acted ignorantly in unbelief. 13 Indeed, the grace of our Lord has abounded beyond measure in the faith and love that is in Christ Jesus. 14 This saying is true and worthy of entire acceptance, that Jesus Christ entered into the world to save sinners, of whom I am one. 15 For this reason I obtained mercy, that in the first place Jesus Christ might show forth all patience, as an example to those who should believe in him for the attainment of life everlasting. 16 To the King of the ages, who is immortal, invisible, the only God, be honor and glory forever and ever.

Fidelity to Vocation. 17 I commit to thee this charge, my son Timothy, that according to the prophecies once made concerning thee, thou mayest fight the good fight by means of them; 18 having faith and a good conscience. Some rejecting this have made shipwreck of the faith, 19 among whom are Hymenias and Alexander, whom I have delivered over to Satan that they may learn not to blaspheme. 20 PASTORAL CHARGE

CHAPTER 2

Directions on Prayer. 1 Urge therefore first of all, that supplications, prayers, intercessions and thanksgivings be made for all men; 2 for kings, and for all in high positions, that we may lead a quiet and peaceful life in all piety and godliness. 3 This is good and agrees with the knowledge of the truth. 4 For there is one God, and one Mediator between God and man, the man Christ Jesus, 5 who gave himself as a ransom for all, bearing witness in his own time. 6 To this I have been appointed an apostle (I tell the truth, I do not lie,) a teacher of the Gentiles in faith and truth. 7 By this he means those who are outside, that he may not fall into disgrace and into a snare of the devil. 8 Quality of a Bishop. 9 Deacons also must be honorable, not double-tongued, not given to much wine, not greedy for base gain, 10 holding the mystery of faith in a pure conscience. 10 And let them first be tried, and if found without reproach let them be allowed to serve. 11 In like manner let the women be honorable, not slanderers, but reserved, faithful in all things. 12 Deacons should be men who have been married but once, ruling their children and their own households. 13 And those who have fulfilled well this office will acquire a good position and great confidence in the faith that is in Christ Jesus.

II. AGAINST FALSE DOCTRINE

Pillars and Mainstay of the Truth. 14 I write these things to thee hoping to come to thee shortly, 15 but in order that thou mayest know, if I am delayed, how to conduct thyself in the house of God, 16 which is the Church of the living God, the pillar and mainstay of the truth. 17 And obviously great is the mystery of godliness: which was manifested in the flesh, was justified in the spirit, appeared to angels, was preached to the nations, was believed on in the world, taken up in glory.

CHAPTER 4

Lying Teachers. 1 Now the Spirit expressly says that in after times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies hypocritically, and having their conscience seared. 3 They will forbid marriage, and will enjoy abstinence from foods, which God has created to be of thanksgiving to those who believe and have knowledge of the truth. 4 For every creature of God is good, and nothing is to be rejected that is acceptable with thanksgiving to God. 5 Food is sacrificed to demons and idols sanctified by the word of God and prayer.
Plenty and False Ascension. By recommending these things to the brethren, thou wilt be a good minister of Christ Jesus, nourished in the words of faith and of the good doctrine which thou hast attained. But avoid foolish fables, and old wives' tales, and train thyself in godliness. For bodily training is profitless, but godliness is profitable for all things, both in this life and in the life to come.

Zeal in His Office. Command and teach these things. Let no man despise thy youth, but be thou an example in word, in doctrine, in charity, in faith, in purity. Until I come, be diligent in reading, in exhortation and in teaching. Do not neglect the grace that is in thee, granted to thee by reason of prophecy with the laying on of hands of the presbyters. Meditate on these things, give thyself entirely to them, and thy power may be manifest to all. Take heed to thyself and to thy teaching. For in doing these things those who will salve both thyself and those who hear thee.

IV. DUTIES TOWARDS THE FLOCK

CHAPTER 5.

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

Widows. Honor widows who are truly widowed. But if a widow has children or grandchildren, let these first learn to provide for their own household and to make return to their parents, for this is pleasing to God. But she who is truly a widow, and left without依靠, having set aside the former time of life and praying night and day, for she is worthy of double honor, if she lives in good deeds, if she is贞洁, if she is old, if she has lived in faith, charity, patience and purity. If a widow is worthy of these things, she shall reign with kings in Christ Jesus, and we shall have her to praise with us. For the presbyters are elders, the aged men. And if a presbyter be also a husband of one wife, with the children of his house, with the doctrine of the Lord Jesus Christ, he shall reign, and we shall have him to praise with us.

Slaves. Let slaves be subject to their masters, doing good and not doing evil, that they may be the more commended, not for doing evil, but for doing good, if they should suffer for it. For such is the service of God, to do good.

Living Teachers. If any teach in these things, they shall receive a double portion of all things, and a crown of glory that shall not fade away.

Introduction.

The Second Epistle to Timothy was written in 66 or 67 A.D., while St. Paul was a prisoner in Rome for the second and last time.
The Apostle describes himself as still in prison and abandoned by nearly all his companions, who for various reasons have left Rome (4, 9). Only Lake the physician, of whom he seems to have special need, is with him (4, 11). He feels his isolation keenly, particularly since his relations with the Roman church are much restricted. He feels the need of seeing Mark and Timothy, for whom Titus was to send the answer at Rome and which Paul considers for every good work. 11 This is why I bear all things for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus, with heavenly glory. 12 This saying is true. If we have died with him, we shall also live with him. 13 If we endure, we shall also reign with him; if we deny him, he also will deny us; 14 If we are faithless, he remains faithful, for he cannot deny himself.

CHAPTER 1.

Introduction

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

Thanksgiving and Prayer. 3 I give thanks to God, whom I serve as did my forefathers, with a clear conscience, that I may remember thee without ceasing in my prayers night and day. 4 Recalling thy tears, 5 I long to see thee, that I may be filled with joy. 6 Remember that unfeigned faith of thine, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and dwells, I am certain, in thee also.

1. PASTORAL CHARGE

Paul's Example. 6 For this reason I admonish thee to stir up the grace of God which is in thee by the laying on of my hands. 7 For God has not given us a spirit of fear, but of power and of love and of prudence. 8 Do not therefore be ashamed of your testimony to our Lord, but of his prisoner, but enter into my sufferings for the gospel with the power of God. 9 He has redeemed us and called us to a holy calling, not according to our works, but according to his own purpose and the grace which was granted to us in Christ Jesus before this world existed.

10 But it is now made known by the manifestation of our Savior Jesus Christ. He has destroyed death and brought to light life and incorruption by the gospel, 11 of which I have been appointed a preacher and an apostle and a teacher of the Gentiles. 12 That is why I am suffering these things: yet I am not ashamed. For I know whom I have believed, and I am certain that he is able to guard the trust committed to me against that day. 13 Hold to the form of sound teaching which thou hast heard from me, in the faith and love which are in Christ Jesus. 14 Guard the sound instruction that was once delivered to thee, that thou mayest make full proof of the calling that is in Christ Jesus.

CHAPTER 2.

Devotion to One's Office

1. Therefore, my child, be strengthened in the grace which is in Christ Jesus, and the things that thou hast heard from me through many witnesses, confirmed to trustworthy men, who are able to teach others. 2 Conduct thyself in work as a good soldier of Christ Jesus. 3 No one who is an soldier of God enters into worldly affairs, that he may please him whose approval he has secured. 4 But he is not crowned unless he has competed according to the rules. 5 The farmer who toil must be the first to partake of the fruits. 6 Take in what I tell thee, for the Lord will give thee understanding in all things.

2. But in a good house there are not only gold and silver, but also the enjoyment of wood and clay and some are for

3. But thou has closely followed my doctrine, my conduct, my purpose, my faith, my long-suffering, my love, my patient endurance, my persecutions, my afflictions, from which some indeed met with cruel treatment at Antioch, Iconium and Lystra,

4. such persecutions as I suffered, and out of them all the Lord delivered me. 12 And all who live to praise Christ Jesus will suffer persecution. 13 But the wicked and impious will go on from worse to worse, leading others into sin. 14 But do thou continue in the things that thou hast learned and hast been assured of, knowing of whom thou hast learned.
he is useful to me for the ministry. 12 But Tychicus I have sent to Ephesus. 13 When thou comest, bring with thee the cloak theockl and the books, especially the parchments. 14 Alexander, theippothe, has done me much harm; the Lord will recompense him according to his deeds. 15 Do thou also avoid him for he has vehemently opposed our words.

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

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

Apostle Titus' Mission. 23 For this reason I left thee in Crete, that thou shouldst set in order that which is necessary and shouldst appoint presbyters in every city, as I myself directed thee to do. 24 Thou must be blameless, married but once, having believing children who are not accused of impetuosity or disobedience. 25 For a bishop must be blameless as being the steward of God, not self-willed, nor ill-tempered, nor given to wine, nor a brawler, nor given to filthy gain; 26 but hospitable, gentle, reserved, just, holy, sober-minded, 27 faithfult: 1 Tim. 3, 2, 5, 6, 8, 16, 12, 18. We lose sight of him after that, as.

The Pastoral Office

CHAPTER 1

Greetings. 1 Paul, servant of God and apostle of Jesus Christ, in accordance with the faith of God's elect and the full knowledge of the truth which is according to justice, in the hope of life everlasting which God, who doeth all things, promises before the ages began — 2 he has in due time manifested his word through the preaching committed to my trust by the command of our Savior: 3 Titus, my beloved son in the common faith: grace and peace from God the Father and from Christ Jesus our Savior.

PASTORAL CHARGE

Titus' Mission. 4 For this reason I left thee in Crete, that thou shouldst set in order that which is necessary and shouldst appoint presbyters in every city, as I myself directed thee to do. 5 Thou must be blameless, married but once, having believing children who are not accused of impetuosity or disobedience. 6 For a bishop must be blameless as being the steward of God, not self-willed, nor ill-tempered, nor given to wine, nor a brawler, nor given to filthy gain; 7 but hospitable, gentle, reserved, just, holy, sober-minded, 8 faithfult: 1 Tim. 3, 2, 5, 6, 8, 16, 12, 18. 4, 16: To Titus: St. Irenaeus says that this Linus was the successor of St. Peter.
of God be not reviled. 8 Exhort the young-er men, in like manner, to be self-con-trolled. 9 Show thyself in all things an example of good works, in teaching as well as in integrity and dignity; 8 let thy speech be se 4 and blameless, so that anyone oppo-sing may be put to shame, doing nothing of the sort. Exhort slaves to obey their masters, pleasing them in all things and not opposing them; 10 not pil- laging, but being good, showing faithfulness 4 in all things, as to adorn in all things the teaching of God our Savior.

Chapter 3.

11 For the grace of God that is given to all men, 12 instructing us, in order that, rejecting un- godliness and worldly lusts, we may live temperately and justly and piously in this world; 13 looking for the blessed hope and glorious appearing of our great God and Savior, Jesus Christ, 14 who gave him- self for us that he might redeem us from all iniquity and cleanse for himself a people acceptable to him, who is holy. 15 Therefore be zealous and earnest in your prayers.

The Epistle of St. Paul the Apostle to Philemon.

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

The Epistle of St. Paul the Apostle to the Hebrews.

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

The time, place of composition and destination of the Epistle are not stated explicitly, and there is little evidence elsewhere bearing upon these matters. Opinions, based on the few vague indications available, differ widely. As plausibly as any is the common view that the Epistle was written at Rome about 63 A.D., shortly after St. Paul’s release from his first Roman imprisonment, and that it was destined for the Jewish Christians of Pa-lestine, who under the stress of trials were in danger of relapsing into Judaism.
HEBREWS, 2 234 Faith and Obedience

1. A Superior Mediator

Christ Superior to the Angels. 

1. God, who at sundry times* and in divers manners spake in times past to the fathers by the prophets, last of all in these days* has spoken to us by His Son, whom He appointed heir of all things* by whom also He made the world; 2. who, being the brightness of His glory and the image of His substance, and upholding all things by the word of His power, has effectually made purification for sin; and has given on the right hand of the Majesty on high, having become so much superior to the angels as He has inherited a more excellent name* than they. 3. For to which of the angels has he ever said, Thou art my son, this day have I begotten thee? and again, I will be to him a father, and he shall be to me a son? 4. And when he brings the firstborn into the world, he says, And let all the angels of God adore him. 

5. And of the angels indeed he says, He makes his angels spirits,* and his ministers a flame of fire.

6. But of the Son, Thy throne, O God, is for ever and ever, and a sceptre of equity is the sceptre of thy kingdom.* 7. Thou hast loved justice and hated iniquity; therefore God, thy God, has anointed thee with the oil of gladness above thy fellows. 

8. And, Thou in the beginning, O Lord, hast laid the foundation of the earth, and the heavens are works of thy hands.* 13. They shall perish, but thou shalt continue; and they shall all grow old as does a garment, and as a vesture* shalt thou change them, and they shall be changed. 

9. And now are the same, and thy years shall not fail. 

10. Now the angel of the Lord came and sat under the myrrh tree: and his brethren, that he might become a merciful and faithful high priest before God to expiate the sins of the people. 10. For he has been counted worthy of all things, by whom the sins of many are forgiven; 11. whose name is the Lamb of God. 12. And again, when he brings the firstborn into the world, he says, And let all the angels of God adore him. 

13. And he says, In the beginning was the Word, and the Word was with God, and the Word was God. 14. The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.) 15. And the Word became flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.) 16. And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.) 17. And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.)
CHAPTER 4.

Our Promised Land. 1 Let us therefore fear, lest, perchance, while the promise of entering into his Rest remains, any of you should be hardened, 2 For we also have had our fathers willingly offered sacrifices and sacrifices according to the Law. 3 By faith we understand that the worlds were framed by the Word of God, so as to be visible; 4 As I have sworn in my wrath: They shall not enter into my Rest. And indeed his works were completed at the foundation of the world. 5 For somewhere he spake of the seventh day as. 6 And God tested the seventh day from all his works: and in this place again: They shall not enter into my Rest. 7 Since then it follows that some are to enter into it, and they to whom it was first declared did not enter in because of unbelief, 8 But there enters into his Rest through faith, those who have entered the Rest, and he who serves the Lord. 9 For he who serves the Lord, serves the same. 10 For he who serves the Lord, serves the same. 11 For he who serves the Lord, serves the same. 12 For he who serves the Lord, serves the same.

CHAPTER 5.

Christ the High Priest. 1 For every high priest taken from among men is appointed for a certain time, to make offerings both for sins and for the people. 2 But as concerning him who went into the inner place of the temple, 3 But as concerning him who went into the inner place of the temple, 4 But as concerning him who went into the inner place of the temple, 5 But as concerning him who went into the inner place of the temple, and there offered for our sins, 6 Let us therefore fear, lest, perchance, 7 As I have sworn in my wrath: They shall not enter into my Rest. And indeed his works were completed at the foundation of the world. 8 For somewhere he spake of the seventh day as. 9 And God tested the seventh day from all his works: and in this place again: They shall not enter into my Rest. 10 Since then it follows that some are to enter into it, and they to whom it was first declared did not enter in because of unbelief, 11 But there enters into his Rest through faith, those who have entered the Rest, and he who serves the Lord. 12 For he who serves the Lord, serves the same. 13 For he who serves the Lord, serves the same. 14 For he who serves the Lord, serves the same. 15 For he who serves the Lord, serves the same.

CHAPTER 6.

An Appeal for Progress. 1 Therefore, leaving the elementary teaching concerning Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith concerning his Son, 2 Let us draw near with confidence to the throne of grace, that we may obtain mercy and grace to help in time of need.
Christ the High Priest and Victim. 11 But had He faced the first tabernacle, or if Aaron and his sons had entered into the Holy Place once a year with blood, and if they stood every one of them alone before God, then Christ would have had to offer himself over and over again, since that first tabernacle was not able to make the perfect purification of sins. 12 But now, when Christ has appeared as a high priest to offer himself as a sacrifice for sin, and of a true conscience. 13 For although the law is good and its provisions holy, 14 yet sin still abides, and sin brings death. 15 But God says, 16 "The Holy Spirit speaks to me: 'My grace is sufficient for you; for the power of God is sufficient for me.'" 17 Then he said, 18 "The Lord is my strength and my shield; my heart trusts in him, and I am helped. This is my God; I will praise him for he is my salvation." 19 And it is God who sanctified and called you through our Lord Jesus Christ, that you may share in the inheritance of the saints in light. 20 The tabernacle also and all the vessels of the ministry he sprinkled likewise with blood, as he sanctified them. 21 And when he had thus made the purifying of the Holy Place perfect, he went into the Holy Place itself, in the same way as the cloud came to meet him when he entered, as the testimony of those who bear witness to what is to come. 22 In fact, by the cloud and by the sound of the trumpet he announced the coming of the commandments. 23 A place of darkness and of the deep darkness and a cloud of colorless light, 24 and in it the figures of the cherubim; and as he went by, the cherubim went by. 25 The likeness of their appearance was as the likeness of a man; and they went forward. 26 He called to his name, and they answered him according to their tones. 27 And he said to Moses, 28 "The Lord says: 'Speak to Aaron, ; I will put the same speech of the Lord into his heart. And it shall be, when he speaks to the people, that he shall be holy, that he shall be holy from his people. 29 And he shall be holy. 30 And the Lord said to him, 'Sanctify him, and consecrate him, and make him holy, 31 and you shall clothe him with your robes, and anoint him with your anointing, and give him a name among the people.' 32 And it shall be, when you give them to Aaron and his sons, and when you anoint them, that you shall consecrate them, 33 and they shall be holy. 34 For your commandments' sake. 35 Then he gave the law to the people. And all the congregation of Israel shall speak to him, saying: 'We do not want a king over us, like the kings of the nations!' 36 But the Lord answered, 37 'The people's hearts are set on evil from the day they came out of Egypt. For they have not known me, says the Lord, and I, says the Lord, I will be known among the nations, and among the people. 38 I will give you a name, says the Lord, among the nations, and your name among the people. 39 I will give you a name, says the Lord, among the nations, and your name among the people. 40 I will put my spirit in your heart, and I will cause you to come in their midst. 41 I will make my name known among the nations, and men will know that I am the Lord.' 42 And Aaron took the tabernacle, and spread the cloth of the tent of meeting over it; and the tabernacle was set up. 43 And the tabernacle was set up. 44 And Aaron took the tabernacle, and spread the cloth of the tent of meeting over it; and the tabernacle was set up. 45 And Aaron took the tabernacle, and spread the cloth of the tent of meeting over it; and the tabernacle was set up. 46 And Aaron took the tabernacle, and spread the cloth of the tent of meeting over it; and the tabernacle was set up. 47 And Aaron took the tabernacle, and spread the cloth of the tent of meeting over it; and the tabernacle was set up.
into the Holies year after year with blood not his own. 8
For if he were not able to cleanse his own people
from their sins, how shall he be able to cleanse the sins of
theirs? 9
10 For in offering those things, there is an end; for
they were purged with blood. 11 12 And he did not put
them all into the Holy Place once, as the high priest
does every year. 13 For then he could not have
appeared continually before the angel of death.
14 But now he has obtained a better covenant, in
which there is an end of animal sacrifices.
15 For this Jesus has entered into the heavens itself
and now he is at the right hand of God, sitting as the
Judge. 16 Moreover he does not need daily, as
David says in the Holy Spirit: 17 "You are a priest for
ever after the order of Melchizedek." 18 For there
is a priest of whom the One says: 19 "Many priests
are appointed, because death prevents them from
remaining to be made perfect.

CHAPTER 10.
One of the Holy Scriptures: Levity. 1 For the
HOLY PLACE, having but a shadow of the good
things to come, 2 and not the exact image of the
objects, is never able by the sacrifices which they offer, to
perpetuate, year after year, the cleansing of the souls of
those who draw near; 3 for in that case would they
ever have ceased to be offered, because the worshipers,
even though cleansed, would no longer have any consciousness of sins? 4 Yet these sacrifices are a reminder year by year. 5 For it is impossible that sins should be taken away 6 with blood and the olives, and 7 holocausts and sin offerings should have no place. 8 And then he said: "Behold, I come--in the head of the book, it is written of me--to do thy will, O God. 9 In saying in the first place: "Sacrifiges and offerings and holocausts and sin offerings thou wouldst not, but a body thou hast fitted to me" (which are offered according to the Law), 10 and have I then seen a body. 11 For as often as I offer up the sacrifice, I see a body. 12 And he said: "Now WHERE THERE IS CONSCIENCE THERE IS
NO SACRIFICE. (13 v. 26-29)."

Guilt of Apostasy. 24 For if we sin willfully after receiving the knowledge of the truth, there is no more sacrifice for sins, 25 but a certain dreadul expectation of judgment, and the fury of God which will consume the adulterers. 26 A man making void the Law of Moses dies without any mercy on the word of two or three witnesses. 27 But he who has made void the blood of the covenant through which he was sanctified, and has insulted the Spirit of grace, 28 for we know him who 29 saved us from our moral death. 30 For he has offered for sin, and has been made perfect forever, those who are sanctified.

Ye have been cleansed with the blood of Jesus. 31 But ye have forgotten the exhortation which speaks in warning to you: 32 For it is written: "You must not harden your hearts as in the provocation in the wilderness." 33 For some of them also became idolaters, following the fleshly desires of the world, and so were brought into apostasy. 34 Yet God gave you the Holy Spirit to guide you into the truth. 35 So then, has Christ been profaned in the sight of God who has given you the Holy Spirit? 36 But if ye are truly cleansed with the blood of Jesus, then let him who loses the Holy Spirit of God be made worthy of condemnation. 37 For if blood has no power to sanctify, then how much less shall it have any power to save those who are defiled. 38 For the blood of Moses has said: "Vengeance is mine; I will re

and around again. The Lord will judge his people. 30 It is a fearful thing to fall into the hands of the living God. 31 A Second Motive: Trials Well Borne. 32 But if God has shown you the way to go in, which, after you had been enlightened, you endured a great conflict of sufferings, partly through reproofs and tribulations, by which those that were tried by them. 33 For you both have had compassion on those in prison, and have joyfully accepted the plundering of your own goods, knowing that you have a better possession and a lasting one. 34 Do not, therefore, lose your confidence, which has a great reward. 35 For you have need of patience, that, receiving the will of God, you may receive the promise. 36 For yet a very little while, and he who is to come, will come, and will not delay. 37 Now my just one lives by faith. But if he draws back, he will not please me. 38 We, however, are not of those who draw back unto destruction, but of those who have faith in the saving of the soul.

CHAPTER 11.
Third Motive: Old Testament Examples. 1. Now faith is the substance of things to be hoped for, *the evidence of things that are not seen;* for it by the men of old had testimony borne to them. 2. By faith we understand that the world was fashioned by the word of God, and things visible were taken into things invisible. 3. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he obtained a testimony that he was righteous before God, even though he was dead. 4. By faith Enoch was translated up that he might see death; and was not found, because God took him up. 5. By faith Isaac blessed the sons before his death, looking to the promise of God who would give him the sons. 6. By faith Jacob saw the sons descending before his death, looking to the promise of God who would give him the sons. 7. By faith Abraham, seeing the heavens and the earth and all that are in them, confessed that God could provide for him the sons, as he had promised; 8. By faith he offered the sacrifice before his death, confessing that God is able to raise them from the dead; 9. By faith he offered the sacrifice before his death, confessing that God is able to raise them from the dead; 10. By faith Abraham, when he was called to offer up his only-born son, reasoning that God has power to raise even from the dead, 11. But Abraham's trial. 12. By faith Abraham, having been put to the test, offered up his only-born son, and who had received the promises (to whom it had been said), 13. In Isaac thy seed shall be called; was about to offer up his only-born son. 14. Reasoning that God has power to raise even from the dead, 15. Whence also he received him back as a type."
Hebrews, 12

2 Peter 3:10-13

For the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. 11 But according to his promise we wait for new heavens and a new earth, wherein dwelleth righteousness. 12 Wherefore come let us draw near with confidence unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.
The Epistle of St. James the Apostle

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

St. James the Less, the author of the first Epistle of St. James, was the son of Alpheus of Capharnaum (Mt 10:3). His mother Mary was a sister, or a close relative, of the Blessed Virgin, and for that reason, according to Jewish custom, he was sometimes called the brother of the Lord (Gal 1:19; cf. also Mt 15:36; Mk 6:3). The Apostle held a distinguished position in the early Christian community as Jerusalem. St. Paul refers to him as a witness of the Resurrection of Christ (1 Cor 15:7); he was also a "pillar" of the Church, whom St. Paul consulted about the gospel (Gal 2:2, 9). According to tradition, he was the first Bishop of Jerusalem, and was at the Council of Jerusalem about the year 50 (Acts 15:2-4). The historian Eusebius and Theodoret relate that St. James was martyred for the faith by the Jews in the spring of the year 62, although they greatly esteemed him and had given him the surname of "James the Just." Catholic tradition has always recognized St. James as the author of this Epistle. Internal evidence based on the language, style and teaching of the Epistle reveals it to be the work of a new familiar with the Old Testament, and a disciple of St. Peter. The teachings of the Church and the teachings of the apostles of the Gospel. External evidence from the early Fathers and councils of the Church confirms its authenticity and continuity.

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

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

12 Blessed is he who endures temptation; for when he has been tested, he will receive the crown of life which God has promised to those who love him. (Jas 1:12)

Impertinence. 1 My brethren, do not be impertinent in your glorious Lord Jesus Christ with a partiality towards persons. For if a man in fine apparel, having a gold ring,
enters your assembly, and a poor man in mean attire enters also, 3 and you pay
attention to him who is clothed in fine apparel, 4 but you dislike the one who is
humble and poor. 5 "Stand thou there, or Sit by my foot-
stock!" are you not making distinctions
among yourselves, and do you not become
critics with evil thoughts? 6 Listen, my beloved brethren! 7 Has not God cho-
seen the poor of this world to be rich in
faith and heirs of the kingdom which God has promised to those who love him?
8 But you have dishonored the poor man. Do not the rich use their power to oppres-
sion, and do you not drag you before judgment-seats? 9 Do you not blaspheme
the good name by which you are called?
10 If, however, you fulfill the royal law, according to the Scriptures, "Thou shalt
love thy neighbor as thyself," you do well.
11 But if you show partiality to per-
sons, you commit sin, being convicted by
the law as transgressors. 12 For whoever
keeps the whole law, yet offend in one
point, has become guilty in all. 13 For he
who said, "Thou shalt not commit adul-
tery," also said, "Thou shalt not kill.
14 Thou shalt not commit adultery, thou
shall not murder, thou shalt not steal,
15 thou shalt not bear false witness,
16 thou shalt honor father and mother,"
17 These commandments we have ful-
lilled. 18 But if you do not keep the
whole law, then you are guilty on all
points.

The Hazard of Teaching

CHAPTER 3.

Abuses of the Tongue.

1. Let not many of you become teachers, my brethren, knowing that you will receive a
greater judgment. 2 For in many things we all offend. If anyone does not offend in
word, he is a perfect man, able also to lead round by a bridle the whole body. 3 For
if we put bits into horses mouths that they may obey us, we control their whole
body also. 4 Behold, even the ships, great as they are, and driven by boisterous
winds, are steered by a small rudder wherever the touch of the steersman pleases.
5 So the tongue is also a little member, but it boasts mightily. Behold, how small
a fire how great a forest it kindles! 6 And the tongue is a fire, a very world of
iniquity. The tongue is placed among our members, defiling the whole body, and
setting on fire the course of our life, 7 being itself set on fire by hell. 8 For every
kind of beast and bird, and of serpents, and of the rest, is tamed and has been
tamed by mankind; 9 but the tongue no man can tame—a restless evil, full of
deadly poison. 10 With it we bless God the Father; and with it we curse men,
11 the same in body, we do. 12 If even so the uncontrolled
heaven disturbances are profane, does not much more the tongue of man perish?
13 For where much wood is, there is much heat. 14 And the tongue is a fire, a very
world of iniquity. The tongue is placed among our members, defiling the whole
body, and setting on fire the course of our life, 15 being itself set on fire by hell. 16 For
every kind of beast and bird, and of serpents, and of the rest, is tamed and has been
tamed by mankind; 17 but the tongue no man can tame—a restless evil, full of
deadly poison. 18 With it we bless God the Father; and with it we curse men,
19 the same in body, we do. 20 If even so the uncontrolled
heaven disturbances are profane, does not much more the tongue of man perish?
21 And the tongue is a fire, a very world of iniquity. The tongue is placed among
our members, defiling the whole body, and setting on fire the course of our life,
22 being itself set on fire by hell. 23 For every kind of beast and bird, and of serpents,
and of the rest, is tamed and has been tamed by mankind; 24 but the tongue no
man can tame—a restless evil, full of deadly poison. 25 With it we bless God the
Father; and with it we curse men, the same in body, we do. 26 If even so the
uncontrolled heaven disturbances are profane, does not much more the tongue of
man perish?

Sources of Discord

1. Whence do wars and quarrels come among you? 2 Is it not from your
passions, which wage war in your members? 3 You covet and do not have; you kill
and envy, and cannot obtain. You quarrel and wrangle, and you do not have because
you do not ask. 4 You ask and do not receive, because you ask amiss, that you may
spend it upon your passions. 5 Adulterers, do you not know that the friendship of
this world is enmity with God? Therefore, whoever wishes to be a friend of this
world becomes an enemy of God. 6 Or do you think that the Scripture says in vain,
7 "The Spirit which dwells in you covers unto jealousy"? 8 But he gives grace
unto grace. 9 For this reason it says, "God resists the proud, but gives grace to
the humble." 10 Be subject therefore to God; but resist the devil, and he will flee
from you. 11 Draw near to God, and he will draw near to you. Cleanse your hands,
you sins, and purify your hearts, you double-minded. 12 Be sorrowful, and
repent. 13 Let your mourning be as the morning, and let your joy in sadness.
14 Humble yourselves in the sight of the Lord, and he will exalt you.

In Special Admonitions

CHAPTER 4.

The Unjust Rich.

1. Come now, you rich, 2 weep and howl over your miseries which will come upon you. 3 Your riches have
rotted, and your garments have become moth-eaten. 4 Your gold and silver are rusted; 5 and their rust will be a
witness against you, and will decry your flesh as fire does. You have laid up treasures
in the last days. 6 Behold, the wages of the laborers who reaped your fields, which
have been kept back by you unjustly, cry out; and their cry has entered into the ears of the Lord of Hosts. 7 You
have feasted upon earth, and you have nourished your hearts on dissipations in the
day of slaughter. 8 You have condemned and put to death the just; and he did not resist you.
Introducing

Exhortation to Holiness

The place of composition is given as "Babylon" (5.13). From the Apocalypse (14.8; 16.19, etc.), the Jewish writings and the Sibylline books of the first century, we know that this nation was a chosen nation of the city of Rome. Since the author seems to be familiar with the Epistle to the Ephesians, which was written in 63 A.D., and since he makes no reference to the persecution of Nero, which began about the end of 64 A.D., it appears very likely that the letter was written in the latter part of 63 or the beginning of 64.

Introduction

CHAPTER 1.

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

Thanksgiving. 2 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again, through the resurrection of Jesus Christ from the dead, unto a living hope, unto an incorruptible inheritance—unfading and unfading, reserved for you in heaven; which of power of God you are guarded through faith for salvation, which is ready to be revealed in the last time. 3 Over this you rejoice; though now for a little while, if need be, you are made sorrowful by various trials, that the temper of your faith—more precious by far1 than gold which is tried by fire—may be found unto praise and glory and honor at the revelation of Jesus Christ. 4 But also suffer for it: if you are called, ye are also holy in your behavior; for so is it written, You shall be holy, because I am holy.

And if you invoke as Father him who without respect of persons judges according to each one's work, store up for yourselves with fear2 unto the time of your sojournage.
5 You know that you were not redeemed from the vain manner of life handed down from your fathers, not with perishable things, but with precious things, with an incorruptible inheritance, laid up for you in heaven,预备 before the foundation of the world, that you might be holy and blameless before him in the presence of his glory.

Brethren love. 6 Now that your obedience to charity has purified your souls yet believing, you exult with a joy unspeakable and triumphant.
for a brotherly love that is sincere, love one another earnestly and intensely. 22 For if you have been reborn, not from corruptible seed but from incorruptible, through the word of God which lives and abides forever. 23 For, 'All flesh is as grass, and all its glory as the flower of grass; the grass withereth, and the flower falleth; 24 but the word of the Lord endures forever.' Now this is the word of the gospel that was preached to you.

CHAPTER 2.

1. Growth in Holiness. Lay aside therefore all malice, and all deceit, and presense, and envy, and all slander. 2. Crave, as newborn babes, pure spiritual milk, that by it you may grow to salvation: 3. If, indeed, you have tasted that the Lord is sweet. 4. Draw near unto him, a living stone, rejected indeed by men but chosen and honored by God. 5. Be yourselves as living stones, built thereunto a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. 6. Hence Scripture says, 'Behold, I lay in Zion a chief cornerstone, chosen and precious, in whom all believers in it shall not be put to shame.' 7. For you, therefore, who believe, is this honor, but to those who do not believe, 8. A stone which the builders rejected, the same has become the head of the corner, and 9. A stumbling-stone, and a rock of scandal, to those who stumble at the word, and who do not believe. 10. For this also they who are called are precious. 11. You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people; that you may proclaim the perfections of him who has called you out of darkness into his marvellous light. 12. You, who in times past were not a people, but are now the people of God; who had not obtained mercy, but now have obtained mercy.

II. PARTICULAR COUNSEL OF CHRISTIAN CONDUCT

Good Example. 11. Beloved, 'I exhort you as strangers and pilgrims to abstain from fleshly desires which war against the soul. 12. Behave yourselves honorably among the pagans, that whereas they assail us as evil-doers, they may, through observing you, by reason of your good works glorify God in the day of visitation.'

For the Citizen. 13. Be subject to every human creature for God's sake, whether to the king as supreme, or to governors as sent through him for vengeance on evildoers and for the praise of the good. 14. For it is the will of God that by doing good you should quench the wrath of the ignorant foolish men. 15. Live as free men, yet not using your freedom as a cloak for wantonness, but as slaves of God. 16. Honor all men; love the brotherhood; fear God; honor the king.

For the Servant. 17. Be subject to your masters in all fear, not only to the good and moderate, but also to the severe. 18. This is indeed a grace, if for consciousness of God anyone endures sorrows, suffering unjustly. 19. For what is the glory if, when you sin and are suffered, you endure it? But if, when you do right and suffer, you take it patiently, this is acceptable with God. 20. unto this, indeed, you have been called, because Christ also has suffered for you, leaving you an example that you may follow in his steps. 21. Who did not sin, neither was defiled; found in his mouth, no fault; 22. Who, when he was reviled, did not revile, when he suffered, did not threaten, but committed himself to him who judged him unjustly; 23. who himself bore our sins in his body upon the tree, that, having died to sin, might live to righteousness; and by his stripes we were healed. 24. For you were as sheep going astray, but now you have returned to the shepherd and guardian of your souls.

CHAPTER 3.

1. For the Wife and the Husband. 1. In like manner also wives should be subject to their husbands, 2. So Sarah obeyed Abraham, calling him lord; you are daughters of hers when you do what is right and fear no disturbance. 3. Husbands, in like manner dwell with your wives, considerately, paying honor to the woman as to the weaker vessel, and as co-heir of the grace of life, that your prayers may be hindered.

In Christian Charity. 4. Finally, be all like-minded, compassionate, lovers of the brethren, merciful, humble; not rendering evil for evil, or abuse for abuse, but contrary blessing; for unto this you were called, that you should inherit the blessing of God, 5. For he who would love life, and see good days, let him renounce his tongue from evil, and his lips that speak no deceit. 6. Let him turn away from evil and do good, let him seek after peace and pursue it. 7. For the kingdom of the Lord is upon your prayers, and his ears unto their prayers, but the face of the Lord is against all evil.

In Christian Suffering. 8. And who is there to harm you, if you are zealous for what is good? 9. But if you suffer for doing good, 10. that you may be counted worthy for the kingdom of God, 11. in your present suffering, 12. If anyone suffer as a Christian, let him not be ashamed, but let him glorify God in that very thing. 13. For the time has come for judgment to begin at the house of God; and if it begins with us first, 14. What will the end be of those who do not obviate to God's judgment? 15. For, The day of judgment is at hand; and the accuser cometh, who accuseth all men in the world. 16. For I say to you that the gospel shall be preached to all the world and then the end shall come. 17. But the word of God is not void of power. 18. For it is the will of God that by doing good you should quench the wrath of the ignorant foolish men. 19. For the gospel is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 20. For with the heart man believes, resulting in righteousness; and with the mouth he speaks, resulting in salvation.
things is at hand. Be prudent therefore and watchful in prayers. But above all things have a constant mutual charity among yourselves; *for charity covers a multitude of sins.* Be hospitable to one another without murmuring, *according to the gift that each one has received,* admin-ister it to one another as good stewards of the manifold grace of God. *If anyone speaks, let it be with words of God.* If anyone *ministers,* let it be as from the heart, *serve one another with zeal,* for God furnishes, that in all things God may be honored through Jesus Christ, to whom are the glory and the dominion forever. Amen.

**Blessings of Persecution.** 12 Beloved, do not be startled at the trial by fire that is taking place among you, *as though something strange were happening to you,* but rejoice, in so far as you are partakers of the sufferings of Christ, *that you may also rejoice with exultation in the revelation of his glory.* *If you are upbraid for the name of Christ,* *blessed will you be,* *because the honor, the glory and the power of God and his Spirit rest upon you.* *Let none of you suffer as a murderer, or as one who commits adultery, or as one coveting,* *what belongs to others.* *But if he suffers as a Christian,* *let him not be ashamed, but let him glorify God in this name.* *For the time has come for judgment to begin with the household of God;* and if it first begins with us, what will be the end of those who do not believe *the gospel of God?* *And if the just man scarcely will be saved, where will the impious and the sinner appear?* *Therefore let them also who suffer according to the will of God commit themselves to him who judges the living and the dead.*

**CHAPTER 5.**

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

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

**Conclusion.**

**Forbearance.** 12 By Silvanus,* the faithful brother as I account him, I have written to you thus briefly, exhorting and testify- ing that this is the true grace of God. *Stand firmly in it.* *The church* *which is at Babylon,* chosen together with you, *greet my son Benignus.* *Greet another with a holy kiss.* *Grace be to you all who are in Christ.*

**Introduction.**

**CHAPTER 1.**

**Greeting.** 1 Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained an equal portion of faith with us; *grace and peace be given you in abundance in the knowledge of Jesus Christ.* *His divine power has granted us all things pertaining to life and peace through the knowledge of him who has called us by his own glory and power—through which he has granted us the very precious promises,* *so that through these you may become partakers of the divine nature,* having escaped from the corruption of that lust which is in the world. *Do you accordingly on your part diligently to supply* *your faith with virtue,* *your virtue with knowledge,* *your knowledge with self-control,* *your self-control with endurance,* *your endurance with gentleness,* *your gentleness with brotherly love,* *your brotherly love with charity.* *For if you possess these virtues and they abound in you,* *they will render you neither inactive nor unfruitful in the knowledge of our Lord Jesus Christ.* *For he who lacks them is blind,* *groping* his way, and has forgotten that he was cleansed from his former sins. *Therefore, brethren,* *strive even more by good works* *to make your calling and election sure.* *For if you do this,* *you will not fall into any condemnation at any time.* *Indeed, in this way is the way will be amply provided* for you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. *Therefore I shall begin to remind you always of these things,* although indeed you know them and are well established in the present truth. *As long as I am in the tabernacle,* *I think it right also to remind you by a testimony,* *knowing that the putting off of my tabernacle is at hand,* *just as our Lord Jesus Christ also signified to me.* *Moreover I* *will show* you even after my death you may...
Punishment for Heresy

The Second Coming

17 These men are springing without water, and mists driven by storms; the blackness of darkness is reserved for them. 18 For by high sounding, empty words they corrupt the minds of the innocent, 19 under the pretense of knowledge of God; boasting of their visions and foreknowledge. 20 But from them, whose heads are not covered, men, women, and children are turned away. 21 For they are the slaves of corruption; for by whatever a man is overcome, of that also he is brought in judgment. 22 For it is not necessary for them to have known the way of justice; but having known it, to turn back from the holy commandment delivered to them. 23 For what that true proverb says has happened to them, "A dog returns to his vomit, and a sow even after washing wallows in the mire."

CHAPTER 3

The Second Coming

1 This, beloved, is the second epistle that I am writing to you in which I urge you to your pure mind to remember, 2 that you may be mindful of what I formerly preached of the words of the holy prophets and of your apostles, which are the precepts of the Lord and Savior. 3 This first you must know, that in the last days there will come deceitful scoffers, men walking according to their own lusts, 4 saying, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." 5 For of this they are willfully ignorant, that there were heavens long ago, and an earth formed out of water and by water through the word of God. 6 By these means the world was deluged with water and perished. 7 But the heavens that now are, and the earth, by that same word have been stored up for fire against the day of judgment and destruction of ungodly men.

8 But, beloved, do not be ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day. 9 The Lord does not delay in his promises, but for your sake he is long-suffering, not wishing that any should perish, 10 but that all should turn to repentance. 11 But the day of the Lord will come as a thief; at that time the heavens will pass away with great violence, and the elements will be dissolved with heat, and the earth, and the works that are in it, will be burned up. 12 Seeing therefore that all these things are to be dissolved, what manner of men ought you to be in holy and pious conduct, 13 looking for the mercy of our Lord Jesus Christ appearing for judgment and for salvation. 14 Therefore, beloved, while you look for these things, endeavor to be found by him without spot and blameless, in peace. 15 And regard the long-suffering of our Lord as salvation. Just as our most dear brother Paul also, according to the wisdom given him, has written to you, 16 as indeed he did in all his epistles, speaking in them of these things. In these epistles there are certain things difficult to understand, which the unlearned and the unstable distort, just as they do the rest of the Scriptures also, to their own destruction.

Conclusion

1 You therefore, brethren, since you know this beforehand, be on your guard, 2 carried away by the error of the foolish, 3 you fall away from the steadfastness. 4 But grow in grace and knowledge of our Lord and Savior Jesus Christ. 5 To him be the glory, both now and to the day of eternity. Amen.
THE FIRST EPISODE OF ST. JOHN THE APOSTLE

That St. John the Apostle, the author of the Fourth Gospel, is also the author of this Epistle is the verdict of historical evidence, both implicit and explicit, reaching as far back as St. Polycarp. The internal evidence of the book itself is sufficiently strong; for the writer speaks with authority, as an Apostle would. Moreover, when the Epistle is compared with the Gospel of St. John, the resemblance both in thought and expression is so striking that identity of authorship is admitted by most commentators.

From the close connection we may say that it was written at Ephesus towards the close of the first century.

The Apostle wrote this letter probably as a circular letter to the faithful of Asia Minor, to remind them of what he had written and preached concerning the divinity of Christ, and thus to strengthen them against the heresies of the day. For it seems certain that, in the churches to which the letter is directed, there had risen false teachers and prophets—an antichrist who denied that Jesus was the Messiah, and Incarnate Son of God.

The fundamental thought of the Epistle is this: God is made known to us in Jesus Christ; hence, fellowship with the Father through the Son. There are three main currents of thought. (1) God is light (1:5–2:27); (2) God is justice (2:28–4:6); (3) God is love (4:7–12).

Hence, if we are to have fellowship with the Father through the Son, we must walk in light, in justice and holiness, and in love. Thus the Apostle calls those who deny that Jesus is the Christ and the Incarnate Son of God.

He especially emphasizes the sinfulness and excellence of love, the love of God finding expression in brotherly love. The Apostle further shows how to distinguish the children of God from those of the world, he describes the sinlessness and purity of holy; and finally, he shows how the sinner may hope for pardon.

Introduction

CHAPTER 1.

The Witness to the Word of Life. I write of what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon, and our hands have handled—of the Word of Life. And the Life was made known and we have seen, and now testify and proclaim to you the Eternal Life which was with the Father and has appeared to us. What we have seen and have heard we announce to you, in order that you also may have fellowship with us, and that our fellowship may be with the Father, and with his Son Jesus Christ.

And these things we write to you that you may rejoice, and our joy may be full.

1: GOD IS LIGHT

Walk in Light. And the message which we have heard from him and announce to you, is this: that God is light, and in him is no darkness at all. We have fellowship with him, and walk in darkness, we lie, and are not practising the truth. But if we walk in the light as he also is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we acknowledge our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity. If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER 2.

My dear children, these things I write to you in order that you may not sin. If anyone sins, we have an advocate with the Father, Jesus Christ the just; and he is propitiation for our sins, not for ours only but also for those of the whole world.

Observe the Commandments, Especially Concerning Love. We can be sure that we know him, if we keep his commandments. He who says that he knows him, and does not keep his commandments, is a liar, and the truth is not in him. But he who keeps his word, in him the love of God is truly perfected; and by this we know that we are in him. He who says that he abides in him, ought himself also to walk just as he walked.

Beloved, no new commandment am I writing to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard. Again, a new commandment I am writing to you, that you may walk in the light, and in him and in the Son.

Reasons for Writing. I am writing to you, dear children, because your sins are forgiven you for his name's sake. I am writing to you, fathers, because you know that he who is from the beginning.

Against False Teachers. Dear children, it is the last hour; and as you have heard that Antichrist is coming, so now many antichrists have arisen; whence we know that it is the last hour. They have gone forth from us, but they were not of us. If they had been of us, they would surely have continued with us; but they were to be made manifest, that they are not of one of us is of us. But you have an anointing from the Holy One, and you have all things. I have not written to you as to those who do not know the truth, but as to those who know it, and because no lie is of the truth. He is the liar and he who denies that Jesus is the Christ.

Children of God. And now, dear children, these things I write to you concerning those who lead you astray. And as for you, let the anointing which you have received from him abide in you; and he who abides in him abides in Christ, and Christ in him.

II: GOD IS JUSTICE

Children of God. And now, dear children,
CHAPTER 3.

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such are we. 2 We know that we are the children of God. And we have not yet appeared; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every one that hath this hope in him purifieth himself, even as he is pure.

Children of the Devil.

1 Little children, it is not possible that ye should know what is the spirit of God; and because ye are of the devil, that he may not speak through you. 2 When he speaketh through you, he calleth God his Father; and ye do not believe that God is greater than he. 3 Every spirit knoweth not God; but the spirit of truth knoweth God; and the spirit of error knoweth not God, and we receive not the doctrine of God, but the doctrine of error.

CHAPTER 4.

True and False Spirits. 1 Beloved, do not believe every spirit, but try the spirits whether they are of God: because many false prophets have gone forth into the world. 2 By this ye know the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that denieth Jesus, and he that overcometh, is not of God. 4 This is the spirit of the truth; and the spirit of error is not of God: because the truth is in God, and he is in truth.

CHAPTER 5.

The Basis of Love. 1 Everyone therefore that is begotten of God loveth one another; and he that loveth not abideth in him: he that loveth God doth not love his brother. 2 If a man love God, and hate his brother, he is a liar: for he that loveth God loveth his brother. 3 For hereby we know that we love the children of God, because we love God, and keep his commandments. 4 And every spirit knoweth not God; but the spirit of truth knoweth God; and the spirit of error knoweth not God, and we receive not the doctrine of God, but the doctrine of error.
THE SECOND EPISTLE OF ST. JOHN THE APOSTLE

The direct external evidence that this as also the following Epistle was written by St. John the Apostle, is not extant. Yet several references to both Epistles are found in early patristic literature to prove their authorship and authenticity. Besides, we have a number of indirect testimonies in the citation of passages obviously derived from one or the other the Second or the Third Epistle. Again, the vocabulary throughout is precisely that which is found in the Gospel and in the First Epistle.

The ideas and expressions of the Second Epistle are the same as those of the First; hence its composition must have been prompted by the same or similar occasions. It was probably written towards the end of the first century.

The recipient of the Second Epistle is addressed as “Elec Lady.” The meaning of the title is obscure. Many think that it is simply a house, or a house or houses, but the common view is that the title is a personal title, and that it means “Elec Lady;” that is, one who is peculiarly favored by the Apostle, and who is therefore addressed in this manner.

The Apostle commends the recipients of the letter for their steadfastness in the true faith, and exhorts them to persevere, lest they lose the reward of their labors. He exhorts them to love one another, but warns them to have no fellowship with heretics, and not even to greet them.

Introduction

CHAPTER 1.

Greeting. The presbyter* to the Elect Lady and to her children whom I love in truth—and not I alone, but also all who have known the truth to this day. 2 And also I beseech you, lady, not as writing to a new commandment, but as writing to one whom you have had from the beginning,—that we love one another. 3 And this is love, that we walk according to his commandments: this is the commandment, that as you have heard from the beginning, you should walk in it.*

The Third Epistle of St. John the Apostle

The Third Epistle of St. John is addressed to a certain Gaius. Whether he be to be identified with a Christian of the same name mentioned in Acts 19, 29 and 40, 1 is uncertain.

The place and time of composition of this Epistle are likewise uncertain. The similarity of content and form, however, suggests that it was written about the same time as the Second Epistle.

The Epistle, though brief, vividly portrays certain features of the life of the early Church. Gaius is praised for his hospitality and for walking in the truth. Diotrephes, on the contrary, is censured for his ambition and lack of hospitality. A certain Demetrius is also commended for his virtue.

Introduction

CHAPTER 1.

Salutation. The presbyter to the beloved Gaius,* whom I love in truth.

PRAISE OF GAIUS

Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. 2 I rejoiced greatly when some brethren came and bore witness to thy truth, even as thou walkest in the truth. 3 I have no greater joy than that my children are walking in the truth. 4 Beloved, thou dost in accordance with faith whatever thou workest for the brethren, and that even when they are strangers. 5 They have borne witness to thy love before the church. Thou doest well to see them off on their journey in a manner worthy of God. 6 For on behalf of the Name they have gone forth, taking nothing from the pagans. 7 We therefore ought to support such as these, that we may be fellow-workers for the truth.

DIOTREPHES AND DEMETRIUS

8 I would have written perhaps to the church,* but Diotrephes, who loves to have the first place among them, does not receive us. 9 Therefore I write, in order to you, I write, not because I would have Diotrephes rebuke, but because he is apt to rebuke them who write to him, and to speak evil of them who speak good. 10 He is apt to speak evil of us, not as one who does evil; but as one who tells lies, he uses his heart to do evil. 11 These things take no heed, for they speak evil of us with Malice: and he love not the truth because he is in evil. 12 If I had written to thee, I might have told thee that he is in evil. 13 But I write to thee, that thou mayest know the love which thou hast to Demetrius of the truth by all, and by the truth itself.
Purpose of Jude's Epistle

13 Beloved, while I was making every endeavor to write to you about our common salvation, I found it necessary to write to you, exhorting you to contend earnestly for the faith once delivered to the saints. 4 For certain men have crept in unheeded, who long ago were marked out for this condemnation, ungodly men who turn the grace of our Lord Jesus Christ into wantonness and disown our only Master and Lord, Jesus Christ.

Conclusion

13 But I desire to remind you, though once for all you have come to know all things, that Jesus, who saved the people from the land of Egypt, 4 the next time destroyed those who did not believe. 13 And the angels also who did not preserve their original state, but forsook their abode, he has kept in everlasting fire.

ST. JUDE, 1 262

Purpose of the Epistle

13 By designating himself "the brother of James" (v. 1), the writer of this Epistle evidently wished to reveal himself to his readers. At the time the Epistle was written, there was no one of prominence in the Church having the name of James except the Apostle James the Less, Bishop of Jerusalem and author of the Epistle that bears his name. St. James the Less was one of the "brethren of the Lord" (Gal 1, 19), and had a brother named Jude (Mt 13, 55; Mk 6, 3). In the two lists of the Apostles given by St. Luke (Lk 6, 16; Acts 1, 13) one is named "Jude of James." He is called Thaddeus by the other evangelists (Mk 6, 3; Lk 6, 13). It is clear that Luke refers to Jude the brother of James. Little more is known of the life of this Apostle. According to a tradition he preached the gospel in Syria and suffered martyrdom at Beirut. The Church celebrates the feast of St. Simon and Jude on October 28.

THE EPISTLE OF ST. JUDE THE APOSTLE

The Epistle is both brief and practical. It was occasioned by the teachings and practices of certain heretics within the Church. By their evil lives they were denying that Jesus is the Son of God and Master. They were opposing all the genuine apostolic authors and changed Christian liberty into unrestricted license. The Epistle is a warning to them.

The Epistle was written between the years 62 and 67 A.D., as may be concluded from the following indications. The warnings from the past (v. 7-8) contain no mention of the fall of Jerusalem. It was written before the destruction of Jericho, when, who were judged, fell under the walls in the fall, unfruitful, twice twelve, in the 40th year the 7th (Mt 21, 33). The references to this date, mention the year 70 and the year 13 (Mt 26, 37). The Epistle is written in Hebrew, as is evident from the words in the plural, this is a chronological indication.

13 But I desire to remind you, though once for all you have come to know all things, that Jesus, who saved the people from the land of Egypt, 4 the next time destroyed those who did not believe. 13 And the angels also who did not preserve their original state, but forsook their abode, he has kept in everlasting fire.

ACOLYPSE

The Apocalypse is a revelation of things that were, are, and will be. We are actually witnessing some of the events foretold in this book, but many still lie in the future. It is Christ who commands John to write to the seven churches, opens the seven seals, reveals the seven trumpets, opens the little book, overcomes the beast, and at the period of the first resurrection, judges the dead, both great and small, according to their deeds.

INTRODUCTION

ST. JOHN THE APOSTLE

The Apocalypse is a revelation of things that were, are, and will be. We are actually witnessing some of the events foretold in this book, but many still lie in the future. It is Christ who commands John to write to the seven churches, opens the seven seals, reveals the seven trumpets, opens the little book, overcomes the beast, and at the period of the first resurrection, judges the dead, both great and small, according to their deeds.

THE ACOLYPSE

ST. JOHN THE APOSTLE

The Apocalypse is a revelation of things that were, are, and will be. We are actually witnessing some of the events foretold in this book, but many still lie in the future. It is Christ who commands John to write to the seven churches, opens the seven seals, reveals the seven trumpets, opens the little book, overcomes the beast, and at the period of the first resurrection, judges the dead, both great and small, according to their deeds.

INTRODUCTION

CHAPTER 1

Purpose of Address

13 Jude, the servant of Jesus Christ and brother of James, to all who are of the family of the Lord that dwell in Judea, Greeks and strangers, greeting.

Warning Against False Teachers

2 The Great Judgments

3 But I desire to remind you, though once for all you have come to know all things, that Jesus, who saved the people from the land of Egypt, 4 the next time destroyed those who did not believe. 13 And the angels also who did not preserve their original state, but forsook their abode, he has kept in everlasting fire.

Divine Judgment

3 But I desire to remind you, though once for all you have come to know all things, that Jesus, who saved the people from the land of Egypt, 4 the next time destroyed those who did not believe. 13 And the angels also who did not preserve their original state, but forsook their abode, he has kept in everlasting fire.

Conclusion

3 But I desire to remind you, though once for all you have come to know all things, that Jesus, who saved the people from the land of Egypt, 4 the next time destroyed those who did not believe. 13 And the angels also who did not preserve their original state, but forsook their abode, he has kept in everlasting fire.
The Coming of Christ.

Christ's Coming. Behold, he comes with the clouds, and every eye shall see him, and they also who pierced him. And all the tribes of the earth shall wail over him. Even so, Amen. 2 I am the Alpha and the Omega, the beginning and the end, says the Lord God, who is and who was and who is coming, the Almighty.

CHAPTER 1.

The Book—Its Source and Contents. The revelation of Jesus Christ which God gave him, to make known to his servants the things that must shortly come to pass; and he sent and signified them through his angel to his servant John; who bore witness to the word of God and to the testimony of Jesus Christ, to whatever he saw and heard. 3 Blessed is he who reads and he who hears the words of this prophecy, and keeps the things that are written therein, for the time is at hand.

Greetings. 4 John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and is coming, and from the seven spirits who are before his throne, 5 and from Jesus Christ, who is the faithful witness, and the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us, and washed us from our sins in his own blood, 6 and made us to be a kingdom, and priests to his God and Father—to him be glory and dominion forever and ever. Amen.

The seven letters.

1. The seven letters.

1. Prophetic vision.

John to Write His visions. 1 John, your brother and partner in the tribulation and kingdom and patience that are in Jesus, was exiled from Patmos because of the word of God and the testimony of Jesus. 2 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, saying, What thou seest write in a book, and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Vision of the son of man. 3 I turned to see the voice that was speaking, and there stood seven golden lampstands, and in each of them one lamp of gold, and before the lampstands one like a son of man, robed in a garment reaching to the feet, and with a golden sash round his chest. 4 And his head and hair were white as flowing water, and his eyes were as a flame of fire; 5 and his feet were like fine brass, 6 as in a glowing furnace, and his voice like the voice of many waters; 7 and he had in his right hand seven stars. And out of his mouth came forth a sharp two-edged sword, and his countenance was like the sun shining in its power.

8 And when I saw him, I fell at his feet as one dead, and he laid his right hand upon me, saying, Do not be afraid; I am the first and the last, 9 and the living forevermore; and I have the keys of death and of hell. 10 Write therefore the things that thou hast seen, and the things that are and the things that are to come afterward. 11 For the mystery of the seven stars that thou hast seen in my right hand, and the seven golden lampstands—the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

2. The letters.

To the church of Ephesus. 1 To the angel of the church in Ephesus write: 2 This is what I have heard from him who has the sharp two-edged sword: 3 I know where thou dwellest, where the throne of Satan is, and thou holdest fast my name and didst not deny my faith, even in the days of Antipas, my faithful witness, who was slain among you where Satan dwells. 4 But I have a few things against thee. Remember, therefore, how thou hast received, and hast heard, and hast kept, and how thou hast borne patiently, and hast not denied my name. 5 But I have this against thee, that thou hast left thy first love. Remember therefore whence thou hast fallen, and repent and do the first works, or else I will come to thee and will remove thy candlestick out of its place, unless thou repent. 6 But thou hast this: that thou hast not denied my name, even in those days in which Antipas was murdered for the name of my Son Jesus, which thou hast. 7 But I have this against thee, that thou hast a name that thou art alive; and thou art not, and art dead. 8 Therefore remember what thou hast received and heard; and keep it, and repent. If therefore thou wilt not wake, I will come to thee as a thief, and thou shalt not know the hour in which I will come to thee. 9 And thou shalt eat of the tree of life, which is in the paradise of God. 10 And to the angel of the church in Smyrna write: This is what the first and the last, who was dead and is alive, says: 11 I know the things that thou hast done; and thou art poor, and yet rich; and thou art blind, yet hast the eyes of prophetic vision. 12 Fear none of those things that thou hast to suffer. Behold, the devil is about to cast some of you into prison, that you may be tested, and you will have tribulation for ten days. 13 Be faithful until death, and I will give thee the crown of life. 14 But I have a few things against thee. Remember, therefore, how thou hast left thy first love. Remember therefore whence thou hast fallen, and repent and do the first works, or else I will come to thee and will remove thy candlestick out of its place, unless thou repentest. 15 But this thou hast: that thou hast not denied my name, even in those days in which Antipas was murdered for the name of my Son Jesus, which thou hast. 16 But I have this against thee, that thou hast a name that thou art alive; and thou art not, and art dead. 17 Remember therefore what thou hast received and heard; and keep it, and repent. If therefore thou wilt not wake, I will come to thee as a thief, and thou shalt not know the hour in which I will come to thee. 18 And to the angel of the church in Pergeum write: This is what the first and the last, who was dead and is alive, says: 19 I know where thou dwellst, where the throne of Satan is, and thou holdest fast my name and didst not deny my faith, even in the days of Antipas, my faithful witness, who was slain among you where Satan dwells. 20 But I have a few things against thee. Remember, therefore, how thou hast received, and hast heard, and hast kept, and how thou hast borne patiently, and hast not denied my name. 21 But I have this against thee, that thou hast left thy first love. Remember therefore whence thou hast fallen, and repent and do the first works, or else I will come to thee as a thief, and thou shalt not know the hour in which I will come to thee.
pebble, and upon the pebble a new name written, which no one knows except him who receives it.

To the Church at Thyatira. 2 And to the angel of the church in Thyatira write: Thus says the Son of God, who has eyes like a flame of fire and his feet like fine brass: 3 I know thy works, thy faith, thy love, thy ministry, thy patience and thy last works, which are more marvelous than the former. 4 But I have against thee that thou sufferest the woman Jezebel, who calls herself a prophetess, and seduces my servants, to commit fornication, and to eat of things sacrificed to idols. 5 And I gave her time to repent, and she repented not; wherefore I am about to cast her out of my sight, except she repent in a day. 6 Behold, I stand before the angel of the church of Thyatira, and God gives him a message for the church: 7 He who has an ear, let him hear what the Spirit says to the churches.

CHAPTER 3.

To the Church at Sardis. 1 And to the angel of the church in Sardis write: Thus says the Son of God, who has the seven spirits of God and the seven stars: I know thy works; how thou hast a name that thou livest, and thou art dead. 2 Be watchful and strengthen the things that remain, which were ready to die; for I will not find thee works complete before my God. 3 Remember therefore what thou hast received and heard, and obey it and repent. Therefore, if thou wilt not watch, I will come upon thee as a thief, and thou shalt not know at what hour I shall come upon thee. 4 But thou hast a few persons in Sardis who have not defiled their garments, and they shall walk with me in white, for they are worthy. 5 He who overcomes shall be arrayed in white garb, and I will not blot his name out of the book of life, but I will confess his name before my Father and before his angels. 6 He who has an ear, let him hear what the Spirit says to the churches.

The Court of Heaven. 1 After this I looked, and behold, a court standing in heaven, with every one called to judgment. 2 And I saw the dead, small and great, standing before the throne, and books were opened. And another book was opened, which is the book of life. And the dead were judged according to their works, by the things which were written in the books, according to what was written in the books. 3 And the sea gave up the dead which were in it, and death and hades gave up the dead which were in them; and they were judged, the large and the small. 4 And death and hades delivered up the dead which were in them, each to his own judgment. 5 And the books were opened. And another book was opened, which is the book of life. And the dead were judged according to their works, by the things which were written in the books, according to what was written in the books. 6 And the great white horse came with him, who had a bow; and from his mouth was a sharp sword, that with it he should strike the nations. 7 And he read, and said, "Not of our own; but of thee, O Lord, who art faithful and true."

The Scrolling and the Lamb. 1 And I saw upon the right hand of him who sits upon the throne a scroll written within and without, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll, and to break its seals?" And no one was able to open the book, neither to look at it. 3 And I heard one of the four living creatures say, "Amen! Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be upon him who sits on the throne, and upon the Lamb!"

The Scroll and the Lamb. 1 And I saw upon the right hand of him who sits upon the throne a scroll written within and without, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll, and to break its seals?"

The Court of Heaven. 1 After this I looked, and behold, a court standing in heaven, with every one called to judgment. 2 And I saw the dead, small and great, standing before the throne, and books were opened. And another book was opened, which is the book of life. And the dead were judged according to their works, by the things which were written in the books, according to what was written in the books. 3 And the sea gave up the dead which were in it, and death and hades gave up the dead which were in them; and they were judged, the large and the small. 4 And death and hades delivered up the dead which were in them, each to his own judgment. 5 And the books were opened. And another book was opened, which is the book of life. And the dead were judged according to their works, by the things which were written in the books, according to what was written in the books. 6 And the great white horse came with him, who had a bow; and from his mouth was a sharp sword, that with it he should strike the nations. 7 And he read, and said, "Not of our own; but of thee, O Lord, who art faithful and true."

The Scroll and the Lamb. 1 And I saw upon the right hand of him who sits upon the throne a scroll written within and without, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll, and to break its seals?"

The Court of Heaven. 1 After this I looked, and behold, a court standing in heaven, with every one called to judgment. 2 And I saw the dead, small and great, standing before the throne, and books were opened. And another book was opened, which is the book of life. And the dead were judged according to their works, by the things which were written in the books, according to what was written in the books. 3 And the sea gave up the dead which were in it, and death and hades gave up the dead which were in them; and they were judged, the large and the small. 4 And death and hades delivered up the dead which were in them, each to his own judgment. 5 And the books were opened. And another book was opened, which is the book of life. And the dead were judged according to their works, by the things which were written in the books, according to what was written in the books. 6 And the great white horse came with him, who had a bow; and from his mouth was a sharp sword, that with it he should strike the nations. 7 And he read, and said, "Not of our own; but of thee, O Lord, who art faithful and true."

The Scroll and the Lamb. 1 And I saw upon the right hand of him who sits upon the throne a scroll written within and without, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll, and to break its seals?"
And no one in heaven, or on earth, or under the earth, was able to open the scroll or to look on it. 4 And I wept much, because no one was found worthy to open the scroll or to look on it.

And one of the elders said to me, "Do not weep, behold, the lion of the tribe of Juda, the root of David, has come, bringing the scroll and opening its seven seals."

And I saw, and behold, in the midst of the throne and of the four living creatures and of the elders, a Lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. 7 And he came and took the scroll out of the right hand of him who sat upon the throne. 8 And when he had opened the scroll, 9 the four living creatures and the twenty-four elders fell down before the Lamb, having each a harp and golden bowls full of incense, which are the prayers of the saints.

The Three Songs of Praise. 10 And they sang a new song, saying, "Worthy art thou to take the scroll and to open its seals; for thou wast slain, and hast redeemed us to God with thy blood out of every tribe and tongue and people and nation, 11 and hast made us for our God a kingdom and priests, and we shall reign over the earth."

And I beheld, and I heard a voice of many angels round about the throne, and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, 12 saying with a loud voice, "Worthy is the Lamb that was slain to receive power and divinity and wisdom and strength and honor and glory and blessing." 13 And every creature that is in heaven and on the earth and under the earth, and such as are on the sea, and all that are in them, I heard them saying, "To him who sits upon the throne, and to the Lamb, blessing and honor and glory and dominion, forever and ever." 14 And the four living creatures said, "Amen." and the elders fell down and worshiped him who lives forever and ever.

2. The Breaking of the First Six Seals

CHAPTER 6

War. 1 And I saw when the Lamb opened the first of the seven seals, and behold, a horse appeared, and a rider was seated on it. 2 And the horse was red, and its rider was armed with a sword; and there was given to him a crown; and he went forth as a conqueror who was to conquer.

Sword. 3 And when he opened the second seal, I heard the second living creature saying, "Come!" 4 And I saw, and behold, a white horse; and he who sat on it was called Faithful and True; 5 and in righteousness he judgment and with his sword, and he judged and made war. 6 And he stood forth as a conqueror who was to conquer, and the nations were cast off under his feet. 7 And he judged the nations with a rod of iron, and he smote them with the rod of iron; and he tread upon the winepress of the fury of the wrath of God who is jealous.

Famine. 8 And when he opened the third seal, I heard the third living creature saying, "Come!" 9 And I saw, and behold, a black horse; and he who sat on it was named Famine; and there was given to him a scale, and he went forth and weighed out the earth. 10 And I saw, and behold, a pale-green horse; and he who sat on it was named Death, and Hades followed him; 11 and there was given to him power over the fourth part of the earth, to kill with sword, and famine, and pestilence, and fire.

Pestilence. 12 And I saw, and behold, a pale-green horse; and he who was seated upon it was called Death and Hades; and there was given to him authority over the fourth part of the earth, to kill with sword, and with famine, and with pestilence, and with the beasts of the earth.

The Mortys. 13 And when he opened the fifth seal, I saw under the fourth living creature, and I heard the voice of the first living creature saying, "Come!" 14 And I saw, and behold, under the altar of the Lamb, the souls of them who had been slain, who had been faithful to their faith, and who had not worshipped the beast or its image, nor had received the mark on their foreheads, or on their hands; 15 and they cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou refrain from judging and putting out of sight the blood of the slain, who are being slain because of the Lord, and on account of the word of his testimony?" 16 And they were dressed in white robes; 17 and they cried, and said, "How long, holy and true, dost thou refrain from judging and putting out of sight the blood of the slain, who are being slain because of the word of his testimony?" 18 And when he opened the sixth seal, I saw when the earth became dark like the sea; and the sun and the moon turned as blood; and the stars fell from heaven.

The Four Horsemen. 19 And the four horsemen appeared, and I heard the voice of a horseman saying to the four horsemen, who were standing beside the throne, "Go forth and fill the earth with the sword and the pestilence, and with the famine and the beast of the earth." 20 And I saw, and I heard, and behold, a pale-green horse, and a rider was seated on it, and he who sat on it had a bow; and there was given to him a crown, and he went forth as a conqueror who was to conquer.

The Conquering Lion of Juda. 21 And I saw, and behold, a white horse, and he who sat on it was named Conquering Lion of Juda; and there was given to him a bow; and there was given to him a crown; and he went forth as a conqueror who was to conquer.

The Black Horse and the Pale Green Horse. 22 And I saw, and behold, a black horse, and he who sat on it was named Famine, and power was given to him that he should take away food from all the earth; and there was given to him a scale, and he went forth and weighed out the earth. 23 And I saw, and behold, a pale-green horse; and he who sat on it was named Death and Hades, and power was given to him that he should take away life from all the earth; and there was given to him a scale, and he went forth and weighed out the earth.

The Red Horse and the White Horse. 24 And I saw, and behold, a red horse, and he who sat on it was named Conqueror; and power was given to him that he should take peace from all the earth and that peoples should slay one another; and there was given to him a bow, and power was given to him.

The Seventh Seal. 25 And I saw, and behold, the Lamb opened the seventh seal, and there was silence in heaven. 26 And I saw the sun darkened, and the moon became as blood, and the stars of heaven became as blood; 27 and I saw, and behold, a pale-green horse, and he who sat on it was named Conquering Lion of Juda; and there was given to him a sword; and power was given to him that he should rule over the nations, and he went forth as a conqueror who was to conquer.

The Conquering Lion of Juda. 28 And I saw, and behold, a white horse, and he who sat on it was named Conquering Lion of Juda; and power was given to him that he should rule over the nations, and he went forth as a conqueror who was to conquer, and there was given to him a golden sceptre.

The Conquering Lion of Juda. 29 And I saw, and behold, a red horse, and he who sat on it was named Conquering Lion of Juda; and power was given to him that he should rule over the nations, and he went forth as a conqueror who was to conquer, and there was given to him a golden sceptre and a bow; and power was given to him that he should rule over the nations with a sword.
CHAPTER 8.

And when he opened the seventh seal, there was silence in heaven, as it were for half an hour.

III. THE SEVEN TRUMPS.

1. Preparatory Vision.

Seven Angels with Trumpets. 2. And I saw the seven angels who stand before God, and there were given to them seven trumpets. 3. And another angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he might offer it with the prayers of all the saints upon the golden altar which is before the throne. 4. And with the prayers of the saints there went up before God from the angel's hand the smoke of the incense, 5. And the angel took the censer and filled it with the fire of the altar, and threw it down upon the earth, and there were peals of thunder, rumblings, and flashes of lightning and an earthquake. 6. And the seven angels who had the seven trumpets prepared themselves to sound the trumpet.

2. The First Six Trumpets.

The First Four Trumpets. 7. And the first angel sounded the trumpet, and there followed hail and fire mingled with blood, and it was cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded the trumpet, and there was a great mountain burning with fire cast into the sea: and the third part of the sea became blood; and the third part of the ships were sunk; and every living creature which was in the sea died: and the third part of those creatures that have life in the sea, and the third part of the ships were destroyed.

9. And the third angel sounded the trumpet, and there fell upon the river, the sea, and upon the fountain of waters; and they were changed into blood.

10. And the fourth angel sounded the trumpet, and fell upon the sun, that it should give none warmth; and darkness was upon the face of the earth.

11. And the seventh angel sounded; and there were voices of angels out of heaven, 24 voices, saying, 12. "Glory to God in the highest, and on earth peace, goodwill toward men."
CHAPTER 11.
The Measuring of the Temple. 1 And there was given me a reed like to a rod: and I was told, Rise and measure the sanctuary of God, and the altar, and those who worship therein. 2 But the court outside the temple, resect it, and do not measure it; for it has been given to the nations, and the holy city they will trample under foot for forty-two months. 3 And I will grant unto my two witnesses to prophesy for a thousand two hundred and sixty days, clothed in sackcloth.

The Two Witnesses. 4 These are the two olive trees and the two lampstands that stand before the Lamb of the earth. 5 And if anyone desires to harm them, fire will come out of their mouths, and they will devour their enemies. And if anyone desires to injure them, he must in this manner be killed. 6 These have power to shut heaven, so that it will not rain during the days of their prophesying, and they have power over the waters to turn them into blood, and to strike the earth with every plague as often as they desire.

And when they have finished their testimony, the beast that comes up out of the abyss will war against them, and will conquer them and will kill them. 7 And their dead bodies will lie in the street of the great city, which is called Sodom and Egypt, where their Lord also was crucified. 8 And men from the peoples and the multitudes and nations and languages will look upon their dead bodies three and a half days and a half; and they will not allow their spirits to ascend from the earth. 9 And the inhabitants of the earth will rejoice over them, and make merry, and give gifts to one another. 10 And these two prophesies were tormented the inhabitants of the earth. 11 And after the three days and a half, the Spirit of life from God entered into them. And they stood up on their feet, and a great fear fell upon those who saw them. 12 And they heard a great voice from heaven saying to them, Come up hither. And they went up in a cloud, and the enemies saw them. 13 And at that hour there was a great earthquake, and the tenth part of the city fell, and there were killed in the earthquake to many nations and peoples and tongues and kings.

CHAPTER 12.
The Woman and the Dragon. 1 And there appeared a great sign in heaven: a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars. 2 And being pregnant, she cried out in travail and in anguish of soul. 3 And another sign was seen in heaven: and behold, a great red dragon having seven heads and ten horns, and upon his head seven diadems. 4 And his tail is dragging together the third part of the stars of heaven and hurled them to the earth; and the dragon stood before the woman who was about to bring forth, that when she brought forth she might devour her child. 5 And she brought forth a male child, who is to rule all nations with a rod of iron; and her child was taken up to God and to his throne. 6 And the dragon cast out upon her into the earth one thousand two hundred and sixty days.

Michael Overcomes the Dragon. 7 And there was a battle in heaven: and Michael and his angels battled against the dragon, and the dragon and his angels battled. 8 And the dragon did not prevail, neither was their place found any more in heaven. 9 And that great dragon was cast down, the ancient serpent, who is the devil and Satan, who deceives the whole world. 10 And he was cast down to the earth, and with him his angels were cast down.

The Song of Triumph. 11 And I heard a loud voice in heaven saying, Now has come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren has been cast down, who accuses them before our God day and night. 12 And they overcame him through the blood of the Lamb, and through the word of their testimony. And they loved not their lives even in face of death. 13 Therefore rejoice, O heavens, and you who dwell in them. For the devil has been cast down to the earth, and to the sea. For this is the victory which has brought us to great wrath, knowing that he has but a short time.

The Dragon and the Woman. 13 And when the dragon saw that he was cast down to earth, he pursued the woman who had brought forth the male child. 14 And there were given to the woman the two wings of the great eagle, so that she might fly into the wilderness into a city, into which she is nourished, and there she is safe for one thousand two hundred and sixty days. 15 And the serpent cast out of his mouth against the woman the water of life as a river, that he might cause her to be carried away by the river. 16 And the earth helped the woman, and the earth opened its mouth and swallowed up the serpent. 17 And the dragon cast out upon her into the earth one thousand two hundred and sixty days.

CHAPTER 13.
The Beast of the Sea. 1 And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his head blasphemous names. 2 And the beast that I saw was like a leopard, and its feet were like the feet of a bear, and its mouth like the mouth of a lion. And the dragon gave it his power and authority and great signs.

And one of its heads was smitten, as it were, unto death; but its deadly wound was healed. And all the earth marvelled and followed the beast in wonder. 4 And they worshiped the dragon because he gave it his authority to the beast, and they worshiped the beast saying, Who is like to the beast, and who is able to fight with him? 5 And there was given to it a mouth speaking great things and blasphemies, and there was given to it power to work for forty-two months. 6 And it opened its mouth to speak against God, to blaspheme his name and his tabernacle, and those who dwell in heaven.

And it was allowed to wage war with the saints and to conquer them. And there was given to it authority over every tribe, and people, and tongue, and nation. 8 And all the inhabitants of the earth will worship it who do the works of it and worship its image. 9 And they will worship its image who accept the mark of its name and the worship that is worshiped to it, and whoever receives a mark in his right hand or in his forehead.

10 And it has given authority even to deceive those who dwell on earth. 11 And they will give their attention to the beast because the time of their death has passed. 12 And they worshiped the beast. 13 And they said to the beasts, Who is like to the beast? and where is his like? 14 They give their worship and homage to the beast, which has authority over them, until the beast is killed. 15 And death and Hades delivered up the dead into the hand of the beast. 16 Then the beast was seen no more, and the place of his throne was found empty.
CHAPTER 14.

The Lamb and the Virgins. 1 And I saw, and behold, the Lamb was standing upon mount Sion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. 2 And I heard a voice as of harpers playing on their harps, 3 and they were singing as it were a new song before the throne, and before the four living creatures and the elders; and no one could learn the song except those hundred and forty-four thousand who had been purchased from among men, first-fruits unto God and to the Lamb. 4 And they were clothed with white robes, and were worthy of the kingdom of the heavens. 5 And after this I saw another angel flying over the earth, having the everlasting gospel to preach to them that dwell upon the earth and to every nation and tribe and tongue and people, 6 saying with a loud voice, "Fear God, and give him honor, for the hour of his judgment has come, and worship him who made the heaven and the earth, the sea and fountains of waters." 7 And another angel followed, saying, "He has fallen Babylon the great, which has drunk the wrath of her immorality upon all the nations to drink." 8 And another, a third angel followed, saying with a loud voice, "If anyone worships the beast and his image and receives a mark on his forehead or upon his hand, 9 he also shall drink of the wine of wrath which is poured out into the cup of his wrath." 10 And the smoke of their torment went up forever and ever; and they rest neither day nor night, who have worshiped the beast and its image, and whoever receives the mark of its name. 11 "Blessed are the saints." 12 Here is the patience of the saints, who keep the commandments of God and the faith of Jesus. 13 And I heard a voice from heaven saying, "Write: Blessed are the dead who die in the Lord henceforth." 14 Yes, says the Spirit, those who are dead in the Lord shall rest from their labors, for their works follow them. 15 "Vision of the Judgment." 16 And I saw another mighty angel flying through the heaven, having the eternal gospel to preach to them who dwell on the earth and to every nation and tribe and tongue and people. 17 And he cried with a loud voice, "Everyone bless the Lord, the creator of the heaven and of the things which are in them, and of the earth and of the things which are in it, and he who is the Spirit and the bond of the covenant between the living and the dead." 18 And I heard the voice of the living creatures saying, "Amen." And the voices of the four living creatures and the elders were saying, "Amen." 19 And after this came forth out of the temple the seven angels who had the seven plagues. They clothed with white linen, and girded about their breasts with golden girdles. 20 And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. 21 And the temple was filled with smoke from the majesty of God, and from his power; and no one could enter into the temple till the seven plagues of the seven angels were finished.
poured out the blood of saints and prophets. 9 And they have drunk of the wine of their wrath, for they have arrayed themselves in the attire of gladness, 10 And they poured out the third part of the sun; and the fifth part of the moon and the stars; 11 And the second, and the fourth, and the fifth part of the fire fell upon the earth; 12 The third part of the earth was burned up; and the green colour of the earth was turned into a scorched 13 And the third part of the sea was dried up; and the water thereof; and the third part of the sun was scorched; and the third part of the heat of the sun was 14 And the fourth part of the seas became dry; and the third part of the waters were dried up: and the ship which was 15 And the fourth part of the waters of the sea was dried up; and the way was prepared for the beast from the east. 16 And the seventh angel poured out his bowl upon the earth: and there was darkness over the face of the earth; and pitch darkness was over them that had not received the mark of the beast, and worship of his image: 17 And the fourth part of the earth was darkened, and the third part of the waters were dried up, and the third part of the trees were 18 And the third part of the sea was dried up 19 And the second beast was carried to the earth, and was given power over the fourth part of the earth, to kill with sword, and with hunger, and with death, and by the beasts of the earth, and by the power of the serpent of the earth. 20 And the fourth angel poured out his bowl upon the sun; and power was given unto him over the sun, that he should scorch the men with heat. 21 And men were hurt by the heat of the sun as it were with a great fire; and they blasphemed the name of God, which is in heaven, by reason of those plagues; and they repented not of their doings. 22 And the fifth angel poured out his bowl upon the vineyard of the earth; and 23 And the fifth part of the trees were burned with fire; and every green 24 And the fourth part of the sea died; and the third part of the ships were spoilt; and every living creature which moved in the sea died. 25 And the third part of the ships were destroyed; and every living creature which was in the sea was killed. 26 And the fourth part of the ships were destroyed; and every living creature 27 And the sea gave up the dead which were in it; and death reigned over the fourth part of the sea, over the ships, and over 28 And the sixth angel poured out his bowl upon the great river Euphrates; and the river was dried up, that the way might be made ready for the kings from the rising sun. 29 And the sixth bowl was poured out upon the great river Euphrates, and the water thereof was dried up, that the way might be made ready for the kings from the rising sun. 30 And I saw the beast, which had the appearance of a leopard, and his feet were like the feet of a bear, and his mouth was like the mouth of a lion. 31 And the beast raised up his eye, and said in his mouth, I am the holy and true God, I am he that liveth, and was dead; and, lo, I am alive for evermore, and have the keys of death and 32 And I heard a voice from heaven saying, Write, blessed and holy is the true and the faithful, the one that keepeth the commandments of God, and the faith of Jesus. 33 And I heard another voice from heaven saying, Praise God, all ye his servants, and ye that fear him, both small and great, for 34 And I saw the heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 35 And his eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no one knew but he himself. 36 And he was clad in a chlamys, and girded about his hips with a golden girdle. 37 And his name is called the Word of God. 38 And the armies were in heaven, 39 And he redeemed them, and made them unto 40 And death and Hades gave up the dead which were in them, and they were judged according to their deeds. 41 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them, and they were judged according to their deeds. 42 And the second death had no power over them, but they were 43 And I saw three thrones, and upon them sat three 44 And I saw a white horse, and he that sat upon it had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. 45 And another 46 And another angel, having a golden censer, said unto the angel which had the censer, Cast the burning censer on the earth: for it is meet for the 47 And I saw another angel come down from heaven, having great power and the truth. 48 And it was given him to use the sword of truth, for the flocks and the herds were his; and there was no room for them in the fields. 49 And I saw the beast, 50 And I saw another mighty angel coming down from heaven, and he had the key of the bottomless pit. 51 And he laid hold of the dragon, that old serpent, which is the devil, and Satan, and bound him for a thousand years. 52 And he cast him into 53 And I saw a great white throne and him that sat upon it, and from his presence the earth and the heaven fled away. 54 And I saw a new heaven and a new earth; and there was no more sea. 55 And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 56 And I heard a voice from heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God shall be with them, and be their God. 57 And God shall 58 And there was a new heaven and a new earth, for the old heavens and the old earth were gone away; and there was no more sea. 59 And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 60 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God shall be with them, and be their God. 61 And God 62 And I saw a new heaven and a new earth, for the old heavens and the old earth were gone away; and there was no more sea. 63 And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 64 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God shall be with them, and be their God. 65 And God 66 And I saw a new heaven and a new earth, for the old heavens and the old earth were gone away; and there was no more sea. 67 And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 68 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God shall be with them, and be their God.
let, and gilded in gold, and precious stone, and pearls: 13 for in one hour such great wealth was devastated! 14 And the sea gave up the dead that were in it, and death and hell gave up the dead that were in them; and they were judged singly, according to their works. 15 And the sea and the fountains of the waters, and the springs of water, gave up the dead that were in them; and death and hell were gathered together to the place of the abyss. 16 And the great day of the wrath of God came, and he threw the sun and the moon into darkness, and the stars of heaven. 17 And the city of the great King was burned with fire, and God remembered his great name and his servants and his apostles and his prophets, for God had judged them worthy of his kingdom. 18 And God illuminated the great King with a cloud of glory and with his face, and the voice of his glory was heard, and the voices of his angels. 19 And the voice of the Lord came to the angels of the great King, saying, "Go forth and gather the dead of the earth, for the day of judgment is come."

Chapter 19. 1 And I saw a great Angel coming down from heaven, dressed in a robe of pure white and having a golden sash on his chest. 2 And he brought a scroll of life and a brand of fire, and he sealed it with his seal. 3 And he said, "Blessed are they who are written in the scroll of life."

The Last Judgment. 4 And I saw a great white throne, and one seated on it. 5 And he said, "I am the Judge, and the living I judge." 6 And I saw his face, and it was like a burning flame, and his eyes like lamps of fire. 7 And his feet like pillars of fire, and his voice like the sound of many waters. 8 And I saw his right hand, and it was opened, and it held a scroll of life. 9 And he said, "Write: Blessed are they who are written in the scroll of life, for they shall inherit the kingdom of heaven." 10 And I saw the dead, great and small, standing before him, and books were opened. 11 And he said, "I am the Judge, and I judge them by the things written in the books."

Reign of the Saints. 12 And I saw the Lord coming down from heaven, and he was clothed in a robe of white, and a golden crown was on his head. 13 And he said, "I am the King of kings and Lord of lords, and I reign for ever and ever." 14 And the eyes of the whole world were upon him, and they said, "Amen! Alleluia!"

The Angelic Glorification. 15 And I saw a great cloud, and out of it a voice said, "Hear, O earth, the voice of the living God, the voice of his angels, and the voice of his elect."

The sun and the moon and the stars gave glory to the living God, as they were commanded. 16 And I saw the angels dressed in white, and they cried out, "Hallelujah!"

The sea gave up the dead that were in it, and death and hell gave up the dead that were in them; and they were judged singly, according to their works. 17 And I saw the dead, great and small, standing before him, and books were opened. 18 And he said, "I am the Judge, and I judge them by the things written in the books." 19 And I saw the angels dressed in white, and they cried out, "Hallelujah!"
not found written in the book of life, he was cast into the pool of fire.

CHAPTER 21.

New Heaven and New Earth. 1 And I saw a new heaven and a new earth. For the first heaven and the first earth passed away, and the sea is no more. 2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying, “Behold, the dwelling of God with men, and he will dwell with them. And they will be his people, and God himself will be with them as their God.

The Promise. 4 And he who was sitting on the throne said, “Behold, I make all things new!” And he said, “Write, for these words are trustworthy and true.” 5 And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To him who thirsts I will give the fountain of the water of life freely.” 6 He who overcomes shall possess these things, and I will be his God and he will be my son. 7 But as for the cowardly and unfaithful, and murderers, and fornicators and extortioners and idolaters, and all who love and practice falsehood, their portion shall be in the pool that burns with fire and brimstone, which is the second death.

The Heavenly Jerusalem. 8 And there came one of the seven angels who had the bowls full of the seven last plagues, and spoke with me, saying, “Come, and see!” 9 And he carried me away in the spirit to a great mountain, great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, 10 having the glory of God. Its light was like to a precious stone, as it were a jasper-stone, clear as crystal. 11 And it had a wall great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the children of Israel. 12 On the east are three gates, and on the north three gates, and on the south three gates, and on the west three gates. 14 And the wall of the city has twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

15 And he who spoke with me had a measure, a golden reed, to measure the city and the gates thereof and the wall. 16 And the city stands foursquare, and its length is as great as its breadth; and he measured the city with its reed, to twelve thousand stadia; the length and the breadth and the height of it are equal. 17 And he measured its wall, of a hundred and forty-four cubits, man’s measure, that is, angel’s measure. 18 And the material of its wall was jasper; but the city itself was pure gold, like pure glass. 19 And the foundations of the wall of the city were adorned with every precious stone. The first foundation, jasper; the second, sapphire; the third, emerald; the fourth, sardonyx; the fifth, sapphire; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. 21 And the twelve gates were twelve pearls; each gate was of a single pearl. And the street of the city was pure gold, as transparent glass.

God and the Lamb Give It Light. 22 And I saw no temple therein. For the Lord God Almighty and the Lamb are the temple thereof. 23 And the city has no need of the sun or the moon to shine upon it, for the glory of God is its light, and the Lamb is the lamp thereof. 24 And the nations shall walk by the light thereof, and the kings of the earth shall bring their glory and honor into it. 25 And its gates shall not be shut by day; for there shall be no night there. 26 And they shall bring the glory and honor of nations into it. 27 And there shall not enter into it anything defiled, neither he who practices abomination and falsehood, but only those who wash their robes and are justified in the blood of the Lamb.

CHAPTER 22.

The River and Tree of Life. 1 And he showed me a river of the water of life, clear as crystal, coming forth from the throne of God and of the Lamb. 2 In the midst of the city, on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruit according to each month, and the leaves for the healing of the nations.

The Throne of God and of the Lamb. 3 And there shall be no more any thing accursed; but the throne of God and of the Lamb shall be in it, and his servants shall serve him. 4 And they shall see his face and his name shall be on their foreheads. 5 And night shall be no more, and they shall have no need of light of lamp, or light of sun, for the Lord God will shed light upon them, and they shall reign forever and ever.

EPILOGUE.

Confirmation. 6 And he said to me, “These words are trustworthy and true: and the Lord, the God of the spirits of the prophets, sent his angel to show his servants these things which must shortly come to pass. 7 And behold, I come quickly! Blessed is he who keeps the words of the prophecy of this book. 8 And I, John, am he who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. 9 And he said to me, “Thou must not do that. I am a fellow-servant of thine and of thy brethren the prophets, and of those who keep the words of this book. Worship God!”

Words of Christ. 10 And he said to me, “Do not seal up the words of the prophecy of this book; for the time is at hand.

11 He who does wrong, let him do wrong still; and he who is filthy, let him be filthy still; and he who is clean, let him be clean still; and he who is holy, let him be holy still. 12 Behold, I come quickly! And my reward is with me, to give to each one according to his works. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end.”

14 Blessed are those who wash their robes, that they may have the right to the tree of life, and by that the gates may enter into the city. 15 Outside are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and everyone who loves falsehood.

Final Attestation. 16 “I, Jesus, have sent my angel to testify to you these things concerning the churches. I am the root and the offspring of David, the bright morning star.” 17 And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” 18 And let him who thirsts come; and he who wishes, let him come; and whoever desires, let him take of the water of life freely.

19 I, John, am he who heard and saw these things. 20 And I fell down to worship at the feet of the angel who showed me these things. 21 And he said to me, “Wash and make you clean. This is the word of God.”

22 And I saw the Holy Spirit descending from heaven as a dove, and it remained upon him. 23 And I heard a voice from heaven, saying, “This is my beloved Son, in whom I am well pleased.”

24 And the Spirit moved upon the face of the water. The breath of the Lord, breathing upon the waters你说的。
## Harmony of the Four Gospels

### The Life of Our Lord Jesus Christ

#### According to the Four Gospels

<table>
<thead>
<tr>
<th>Part</th>
<th>Prologue</th>
<th>The Hidden Life of Our Lord</th>
<th>The Beginning of His Public Ministry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Part I</td>
<td>1, 1-4</td>
<td>1, 1-24</td>
<td>2, 1-24</td>
</tr>
<tr>
<td>The Virgin Birth</td>
<td>1, 18-20</td>
<td>1, 1-22</td>
<td>1, 1-24</td>
</tr>
<tr>
<td>The Circumcision</td>
<td>1, 21</td>
<td>2, 1-20</td>
<td>2, 21</td>
</tr>
<tr>
<td>The Magi</td>
<td>2, 12</td>
<td>2, 22-39</td>
<td>2, 22-39</td>
</tr>
<tr>
<td>The Presentation in the Temple</td>
<td>2, 15-18</td>
<td>3, 21-28</td>
<td>3, 21-28</td>
</tr>
<tr>
<td>The Flight into Egypt</td>
<td>2, 19-36</td>
<td>3, 21-28</td>
<td>3, 21-28</td>
</tr>
<tr>
<td>The Flight into Egypt</td>
<td>2, 15-21</td>
<td>3, 19-36</td>
<td>3, 19-36</td>
</tr>
<tr>
<td>The Childhood of Jesus</td>
<td>2, 20-24</td>
<td>3, 19-36</td>
<td>3, 19-36</td>
</tr>
<tr>
<td>His Life at Nazareth</td>
<td>2, 21-24</td>
<td>2, 20-21</td>
<td>2, 20-21</td>
</tr>
<tr>
<td>The Birth of John the Baptist</td>
<td>3, 1-10</td>
<td>1, 16</td>
<td>1, 16</td>
</tr>
<tr>
<td>The Circumcision</td>
<td>3, 11-12</td>
<td>1, 18-19</td>
<td>1, 18-19</td>
</tr>
<tr>
<td>The Circumcision</td>
<td>3, 13-17</td>
<td>1, 21-25</td>
<td>1, 21-25</td>
</tr>
<tr>
<td>The Baptism of Jesus</td>
<td>3, 14-15</td>
<td>1, 21-25</td>
<td>1, 21-25</td>
</tr>
<tr>
<td>The Temptation</td>
<td>3, 14-15</td>
<td>1, 21-25</td>
<td>1, 21-25</td>
</tr>
<tr>
<td>The Calling of the Disciples</td>
<td>3, 15-20</td>
<td>1, 26-29</td>
<td>1, 26-29</td>
</tr>
<tr>
<td>The Calling of the Disciples</td>
<td>3, 18-25</td>
<td>1, 26-29</td>
<td>1, 26-29</td>
</tr>
<tr>
<td>The Ministry of the Twelve</td>
<td>3, 19-26</td>
<td>1, 29-34</td>
<td>1, 29-34</td>
</tr>
<tr>
<td>The Passion of Our Lord Jesus Christ</td>
<td>3, 26-35</td>
<td>1, 33-57</td>
<td>1, 33-57</td>
</tr>
<tr>
<td>The Resurrection of Our Lord Jesus Christ</td>
<td>3, 36-40</td>
<td>1, 58-61</td>
<td>1, 58-61</td>
</tr>
</tbody>
</table>

### Appendix

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Two Blind Men</td>
<td>9, 9-12</td>
<td>9, 20-23</td>
<td>11, 14</td>
</tr>
<tr>
<td>Jesus Heals a Demoniac</td>
<td>9, 20-23</td>
<td>9, 20-23</td>
<td>11, 14</td>
</tr>
<tr>
<td>The Blind of Bara</td>
<td>10, 4-10</td>
<td>10, 4-10</td>
<td>11, 14</td>
</tr>
<tr>
<td>The Blind of Bara</td>
<td>10, 4-10</td>
<td>10, 4-10</td>
<td>11, 14</td>
</tr>
<tr>
<td>The Blind of Bara</td>
<td>10, 4-10</td>
<td>10, 4-10</td>
<td>11, 14</td>
</tr>
<tr>
<td>The Blind of Bara</td>
<td>10, 4-10</td>
<td>10, 4-10</td>
<td>11, 14</td>
</tr>
<tr>
<td>The Blind of Bara</td>
<td>10, 4-10</td>
<td>10, 4-10</td>
<td>11, 14</td>
</tr>
</tbody>
</table>
### A Table of All the Epistles and Gospels

For all Sundays and Holy Days throughout the Year; and also, for the most notable Feasts of the Roman Calendar.

It must be observed that the Verses at which the Epistles or Gospels begin and end are set down after the Chapter.

<table>
<thead>
<tr>
<th>Sundae, etc.</th>
<th>Epistles</th>
<th>Gospels</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advent 1</td>
<td>Rom. 13, 1-4</td>
<td>Luke 21, 22-23</td>
</tr>
<tr>
<td>Advent 2</td>
<td>Rom. 16, 14-16</td>
<td>Matt. 11, 5-10</td>
</tr>
<tr>
<td>Advent 3</td>
<td>Phil. 4, 4-7</td>
<td>John 1, 19-28</td>
</tr>
<tr>
<td>Advent 4</td>
<td>1 Cor. 4, 1-5</td>
<td>Luke 1, 6-14</td>
</tr>
<tr>
<td>Christmas Mass 1</td>
<td>Tit. 2, 11-15</td>
<td>Luke 1, 14</td>
</tr>
<tr>
<td>Christmas Mass 2</td>
<td>Tit. 3, 4-7</td>
<td>Luke 5, 10-20</td>
</tr>
<tr>
<td>Christmas Mass 3</td>
<td>Heb. 1, 1-12</td>
<td>Luke 7, 1-14</td>
</tr>
<tr>
<td>St. Stephen</td>
<td>Acts 6, 8-10 and 7, 54-59</td>
<td>Matt. 23, 34-35</td>
</tr>
<tr>
<td>St. John</td>
<td>Exclus. 15, 1-4</td>
<td>John 21, 18-24</td>
</tr>
<tr>
<td>Holy Innocents</td>
<td>Apoc. 14, 1-5</td>
<td>Matt. 2, 13-18</td>
</tr>
<tr>
<td>St. Thomas</td>
<td>Heb. 5, 1-6</td>
<td>John 10, 11-16</td>
</tr>
<tr>
<td>St. Sylvester</td>
<td>2 Tim. 4, 1-8</td>
<td>Luke 13, 35-40</td>
</tr>
<tr>
<td>Circumcision</td>
<td>Tit. 2, 11-15</td>
<td>Luke 1, 21</td>
</tr>
<tr>
<td>Holy Name of Jesus</td>
<td>Acts 4, 8-12</td>
<td>Luke 2, 21</td>
</tr>
<tr>
<td>The Epiphany</td>
<td>Isa. 60, 1-6</td>
<td>Matt. 2, 1-12</td>
</tr>
<tr>
<td>Holy Family</td>
<td>Col. 3, 12-17</td>
<td>Luke 2, 6-20</td>
</tr>
<tr>
<td>Within Octave of Epiphany</td>
<td>Rom. 11, 1-5</td>
<td>Luke 3, 5-59</td>
</tr>
<tr>
<td>After Epiphany 1</td>
<td>Rom. 12, 6-16</td>
<td>John 5, 1-11</td>
</tr>
<tr>
<td>After Epiphany 2</td>
<td>Rom. 12, 16-21</td>
<td>Matt. 8, 1-13</td>
</tr>
<tr>
<td>After Epiphany 3</td>
<td>Rom. 13, 8-10</td>
<td>Matt. 8, 22-27</td>
</tr>
<tr>
<td>After Epiphany 4</td>
<td>Rom. 13, 20-27</td>
<td>Matt. 22, 1-14</td>
</tr>
<tr>
<td>Septuagesima</td>
<td>1 Thess. 1, 1-10</td>
<td>Luke 20, 1-16</td>
</tr>
<tr>
<td>Sexagesima</td>
<td>Col. 11, 24-30</td>
<td>Luke 4, 1-15</td>
</tr>
<tr>
<td>Quadragesima</td>
<td>Exclus. 11, 24-30</td>
<td>Luke 13, 41-43</td>
</tr>
<tr>
<td>Ash Wednesday</td>
<td>Joel 2, 12-19</td>
<td>Matt. 6, 10-21</td>
</tr>
<tr>
<td>Lent 1</td>
<td>1 Cor. 6, 1-11</td>
<td>John 4, 1-11</td>
</tr>
<tr>
<td>Lent 2</td>
<td>1 Thes. 4, 1-17</td>
<td>Matt. 17, 1-5</td>
</tr>
<tr>
<td>Lent 3</td>
<td>Eph. 5, 1-9</td>
<td>Luke 11, 14-28</td>
</tr>
<tr>
<td>Lent 4</td>
<td>Gal. 4, 19-31</td>
<td>Luke 13, 1-10</td>
</tr>
<tr>
<td>Passion Sunday</td>
<td>Heb. 6, 11-16</td>
<td>John 6, 58-59</td>
</tr>
<tr>
<td>Palm Sunday</td>
<td>Phil. 2, 1-11</td>
<td>Matt. 21, 1-16, 27</td>
</tr>
<tr>
<td>Maundy Thursday</td>
<td>Acts 13, 1-21</td>
<td>John 13, 1-15</td>
</tr>
<tr>
<td>Good Friday</td>
<td>Exod. 12, 1-11</td>
<td>John 18 and 19</td>
</tr>
<tr>
<td>Holy Saturday</td>
<td>Col. 2, 1-12</td>
<td>Matt. 17, 1-7</td>
</tr>
<tr>
<td>Easter Sunday</td>
<td>Col. 4, 7-8</td>
<td>John 16, 1-17</td>
</tr>
<tr>
<td>Low Sunday</td>
<td>John 5, 1-10</td>
<td>John 20, 19-31</td>
</tr>
<tr>
<td>After Easter 1</td>
<td>1 Pet. 2, 21-30</td>
<td>Matt. 19, 10-16</td>
</tr>
<tr>
<td>After Easter 2</td>
<td>1 Pet. 2, 21-30</td>
<td>Matt. 19, 10-16</td>
</tr>
<tr>
<td>After Easter 3</td>
<td>1 Pet. 2, 21-30</td>
<td>Matt. 19, 10-16</td>
</tr>
<tr>
<td>After Easter 4</td>
<td>John 7, 17-21</td>
<td>Matt. 19, 10-16</td>
</tr>
<tr>
<td>After Easter 5</td>
<td>John 13, 1-20</td>
<td>Matt. 19, 10-16</td>
</tr>
<tr>
<td>Ascension Day</td>
<td>Acts 1, 1-11</td>
<td>Luke 24, 14-26</td>
</tr>
<tr>
<td>Within the Octave</td>
<td>Acts 22, 1-21</td>
<td>Luke 20, 1-16</td>
</tr>
<tr>
<td>Whit Sunday</td>
<td>Col. 4, 4-9</td>
<td>John 20, 1-16</td>
</tr>
<tr>
<td>Whit Monday</td>
<td>Acts 10, 47-48</td>
<td>John 21, 2-28</td>
</tr>
<tr>
<td>Whit Tuesday</td>
<td>Acts 10, 47-48</td>
<td>John 21, 2-28</td>
</tr>
<tr>
<td>Trinity Sunday</td>
<td>Rom. 11, 21-34</td>
<td>Matt. 28, 18-20</td>
</tr>
<tr>
<td>Corpus Christi</td>
<td>1 Cor. 12, 1-27</td>
<td>Luke 13, 20-21</td>
</tr>
<tr>
<td>Whit Sunday</td>
<td>John 14, 1-21</td>
<td>Matt. 28, 20-21</td>
</tr>
<tr>
<td>Sacred Heart</td>
<td>Eph. 6, 1-19</td>
<td>John 19, 31-37</td>
</tr>
</tbody>
</table>

### Feasts of the Saints

<table>
<thead>
<tr>
<th>Feasts</th>
<th>Epistles</th>
<th>Gospels</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Andrew, November 30th</td>
<td>Rom. 10, 18-19</td>
<td>Luke 4, 22-23</td>
</tr>
<tr>
<td>Immaculate Conception, December 8</td>
<td>Prov. 8, 22-23</td>
<td>Luke 1, 30-38</td>
</tr>
<tr>
<td>St. Thomas, December 21</td>
<td>Eph. 5, 1-16</td>
<td>John 30, 24-26</td>
</tr>
<tr>
<td>Candlemas, February 2</td>
<td>Mal. 3, 1-4</td>
<td>Luke 2, 12-32</td>
</tr>
<tr>
<td>St. Matthias, February 24</td>
<td>Acts 1, 5-12</td>
<td>Matt. 23, 27-39</td>
</tr>
<tr>
<td>St. Peter, March 17</td>
<td>Exclus. 24, 26-27</td>
<td>Matt. 23, 30-39</td>
</tr>
<tr>
<td>St. George, April 23</td>
<td>1 Tim. 2, 8-10</td>
<td>John 15, 1-7</td>
</tr>
<tr>
<td>St. Mark, April 25</td>
<td>Exclus. 10, 14</td>
<td>Luke 10, 1-9</td>
</tr>
<tr>
<td>St. Philip and James, May 1</td>
<td>Heb. 5, 1-10</td>
<td>John 14, 11-13</td>
</tr>
<tr>
<td>St. John Baptist, June 24</td>
<td>Isa. 49, 1-6</td>
<td>Matt. 17, 5-18</td>
</tr>
<tr>
<td>St. Mary Magdalene, July 22</td>
<td>Acts 3, 8-14</td>
<td>Luke 19, 47</td>
</tr>
<tr>
<td>St. James, July 25</td>
<td>Acts 3, 8-14</td>
<td>Luke 19, 47</td>
</tr>
<tr>
<td>St. Anne, July 26</td>
<td>Acts 3, 8-14</td>
<td>Luke 19, 47</td>
</tr>
<tr>
<td>Transfiguration, August 6</td>
<td>Acts 3, 8-14</td>
<td>Luke 19, 47</td>
</tr>
<tr>
<td>St. Lawrence, August 10</td>
<td>Acts 3, 8-14</td>
<td>Luke 19, 47</td>
</tr>
<tr>
<td>St. Thomas, August 31</td>
<td>Exclus. 24, 17-30</td>
<td>Luke 10, 30-36</td>
</tr>
<tr>
<td>Guardian Angel, October 2</td>
<td>Acts 3, 8-14</td>
<td>Luke 19, 47</td>
</tr>
<tr>
<td>St. Simon and Jude, October 30</td>
<td>Eph. 4, 7-13</td>
<td>John 15, 17-25</td>
</tr>
<tr>
<td>All Saints, November 1</td>
<td>Acts 6, 19-24</td>
<td>Luke 17, 1-30</td>
</tr>
<tr>
<td>All Souls, November 2</td>
<td>Acts 6, 19-24</td>
<td>Luke 17, 1-30</td>
</tr>
</tbody>
</table>