

921565

ANALYSIS f
OF
THE NEW TESTAMENT



BOOK REVIEW

AEF0801

ANALYSIS OF THE NEW TESTAMENT

ANALYSIS
OF THE NEW TESTAMENT

**A Reprint from
St. Meinrad Historical Essays**

Address:

ST. MEINRAD HISTORICAL ESSAYS

St. Meinrad, Indiana

Nihil Obstat: EBERHARDUS OLINGER, O.S.B., Censor Deputatus
Imprimatur: ✝ JOSEPH E. RITTER, D.D., Episcopus Indianapolitanus
Die 28 Septembris, 1943

COPYRIGHT, 1944, BY
ST. MEINRAD HISTORICAL ESSAYS
PRINTED IN THE UNITED STATES OF AMERICA



Prefatory Note

The *Analysis of the New Testament* originally formed a part of the first printing of a series of Class Notes which served for a number of years as the text in Introduction to Holy Scripture at St. Meinrad Seminary.

When the *Introduction to Holy Scripture* was reprinted it was thought advisable to publish the *Analysis of the New Testament* in a form more convenient to use with the Bible. This was made possible by the suggestion that the *Analysis* be printed in ST. MEINRAD HISTORICAL ESSAYS, thus making it accessible to the Alumni of the Seminary and to the readers of St. Meinrad Historical Essays. In a reprint the *Analysis* is now offered to a larger circle of Priests, Seminarians, College Students, and others who may be interested.

A word on the specific reason for incorporating the *Analysis of the New Testament* in the original *Introduction to Holy Scripture* and for reprinting them in the present form may be in place here.

The Apostolic Letter, *Quoniam in re biblica*, of March 27, 1906, issued by Pope Pius X, gives detailed instructions regarding the courses in Holy Scripture in our seminaries, giving practical effect to the words of *Providentissimus Deus*: "Let our first care be to see that in seminaries and academical institutions the study of Holy Scripture be placed on such a footing as its own importance and the circumstances of the time demand." The Seminary has always made special effort to conform, in its Scripture courses, to the practical suggestions of Pope Pius X.

Paragraph four of *Quoniam in re biblica* directs as follows: "Since, on the one hand, it is not possible to have a detailed exposition of the whole of Scripture given in school, and, on the other, it is necessary that the whole of Scripture should be known to the priest, the professors shall take care to have special treatises or introductions for each of the books to prove their historical authority, when occasion requires, and to give an analysis of them, but he will at the same time, dwell at

greater length on the more important books and parts of books." "To give an analysis of each of them," that is what is attempted here.

It had been suggested that the *Analysis* of each book be prefaced with a brief paragraph of introduction on the occasion and purpose of the writer, the time of composition, etc. On further reflection the suggestion was put aside for the reason that practically all who have occasion to use the *Analysis of the New Testament* will be reading the Confraternity Edition of the New Testament. The excellent introductions there incorporated are more extensive than our limited space would permit us to give, so we only stress that the introduction to each book should be read with the Sacred Text.

The practical value of the *Analysis of the New Testament* is at once apparent: it gives a survey of the individual books, it shows the unity and the continuity of thought, and it will, so it is hoped, serve as an inducement to read the individual books as a unit.

May the Holy Spirit, the heavenly Author of the Scriptures, inspire those who use this *Analysis* with a greater love for Holy Scripture, a love that will manifest itself in a daily and persevering perusal of the Sacred Pages, so that, in the concluding words of Pope Benedict's Encyclical, *Spiritus Paraclitus*, "being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ."

CYRIL GAUL, O.S.B.

November 18, 1943

The Fiftieth Anniversary of *Providentissimus Deus*

Table of Contents

The Gospel according to St. Matthew	7
The Gospel according to St. Mark	14
The Gospel according to St. Luke	17
The Gospel according to St. John	22
The Acts of the Apostles	27
The Epistle to the Romans	31
The First Epistle to the Corinthians	39
The Second Epistle to the Corinthians	48
The Epistle to the Galatians	53
The Epistle to the Ephesians	56
The Epistle to the Philippians	58
The Epistle to the Colossians	59
The First Epistle to the Thessalonians	61
The Second Epistle to the Thessalonians	62
The First Epistle to Timothy	63
The Second Epistle to Timothy	64
The Epistle to Titus	65
The Epistle to Philemon	65
The Epistle to the Hebrews	66
The Epistle of St. James	69
The First Epistle of St. Peter	71
The Second Epistle of St. Peter	72
The First Epistle of St. John	73
The Second Epistle of St. John	74
The Third Epistle of St. John	75
The Epistle of St. Jude	75
The Apocalypse of St. John	75

The Gospel according to St. Matthew

THE FIRST PART (1:1-4:11), by the narration of events which preceded and prepared for our Lord's public life, disposes the reader to acknowledge the Messiah, and willingly to receive His teaching.

I. *The history of the infancy depicts Jesus as the Messiah foretold by the prophets (1:1-2:23).*

1. Personal characteristics of the Messiah (1:1-25).
 - a. His genealogy (1:1-17; cf. Gen. 12:3; Isa. 11:1; Jer. 23:5).
 - b. His virginal birth at Bethlehem (1:18-25; Isa. 7:14; Mich. 5:2).
2. His reception (2:1-23).
 - a. Among the Gentiles; the Magi are led to the new king by a star (2:1-12; Num. 24:17).
 - b. Among the Jews; the flight to Egypt (2:13-15; Os. 11:1); the slaughter of the infants (2:16-18; Jer. 31:15), the return from Egypt (2:19-21), sojourn at Nazareth (2:22-23).

II. *Jesus is depicted as the Messiah in the proximate preparation for His public life (3:1-4:11).*

1. By His forerunner (3:1-17).
 - a. The message of the Baptist (3:1-12; Isa. 40:3).
 - b. His testimony, Christ is acknowledged as the Messiah by the Baptist and by a voice from heaven (3:13-17).
2. By His own preparation (4:1-11).
 - a. The fast in the desert and the threefold victory over the tempter (4:1-10; Gen. 3:15; Deut. 8:3).
 - b. The ministrations of angels, to forestall objections (4:11).

THE SECOND PART (4:12-14:12) proves from the Public Life that Jesus is the Messiah and points out the cause of hatred on the part of the Pharisees.

INTRODUCTION (4:12-25). St. Matthew draws his arguments from the Galilean ministry, hence he must remove prejudices (cf. Jn. 7:42-52).

1. Our Lord's activities in Galilee had been foretold (4:12-16; Isa. 9:1).
2. The evangelist shows what this great light is (4:17-25). At the same time he indicates the division of the second part of his narrative.
 - a. Jesus as a teacher (4:17; cf. 5:1-7:29). His assistants (4:18-22).
 - b. Jesus as a worker of miracles (4:23b-24; cf. 8:1-9:34).
 - c. Jesus as founder of a kingdom (4:23a; cf. 9:35-13:52).

I. *Jesus as teacher and legislator (5:1-7:29).* *No prophecy is mentioned as the Jews were persuaded that the Messiah was to be another Moses (Deut. 18:15-22), a teacher, and lawgiver. In the sermon on the Mount Jesus appears as the lawgiver who comes to perfect the Old Law.*

1. **INTRODUCTION.** The eight beatitudes as the new decalogue inculcate the virtues requisite for entry into the Messianic kingdom.

He expatiates on the eighth beatitude to bring out the difference between His followers and the corrupters of the Law and the necessary opposition between the two (5:1-16).

2. First part of the sermon, the relation of the Messiah and His followers to the Old Law (5:17-6:18). He comes to fulfil and perfect the Law and He demands of His followers a more perfect observance of the Law than the scribes and Pharisees have evinced (5:17-20).
 - a. The perfection of His teaching, as compared with the Old Law, is shown by various examples (5:21-48).
 1. Love of neighbor, the fifth commandment (5:21-26).
 2. Chastity, the sixth commandment (5:27-32).
 3. Truthfulness, the second commandment (5:33-37).
 4. Love of enemies, the *lex talionis* (5:38-48).
 - b. The more perfect Law demands a more perfect observance, which manifests itself in purity of intention (6:1-18). Negatively expressed (6:1).
 1. In almsgiving (6:2-4).
 2. In prayer (6:5-15).
 3. In fasting (6:16-18).
3. Second part of the sermon, how His followers must strive to attain to this kingdom (6:19-7:12).
 - a. Three arguments why they should strive for these blessings (6:19-34).
 1. They are not perishable as are the things of this earth (6:19-21).
 2. The latter blind the heart (6:22-24).
 3. God's loving providence (6:25-34).
 - b. This is a personal obligation, everyone must attend to himself, not to others (7:1-6).
 - c. Exhortation to prayer for the necessary assistance (7:7-12).
4. Conclusion in the form of an exhortation (7:13-29).
 - a. Warning against certain dangers (7:13-23), arising:
 1. From Christian morality itself (7:13-14).
 2. From external causes (7:15-20).
 3. From ourselves, the danger of spiritual barrenness (7:21-23).
 - b. Exhortation to practice our Lord's teaching (7:24-27).
 - c. An observation added by the evangelist (7:28-29).

II. *Jesus as a wonder-worker* (8:1-9:34). *Miracles are narrated to show the fulfilment of prophecies, to attract souls to so merciful a Savior, and to expose the perversity of the Pharisees.*

1. Three miraculous cures (8:1-15).
 - a. A Jewish leper, as a sign to the leaders: "Show thyself to the priests . . . for a witness to them" (8:1-4).
 - b. The gentile centurion, to show the disposition of the gentiles (8:5-13; N.B., 8:10).
 - c. Peter's mother-in-law, to show the preeminent and favored position of Peter (8:14-15), and because this was the occasion of many other miracles and of the fulfilment of Isa. 53:4:

“He hath borne our infirmities and carried our iniquities” (8:16-17).

2. Because He bears our infirmities, the Messiah appears as the poorest of men (8:18-22). Lest His poverty deter those who desire to follow Him, He manifests:
 - a. His power which stills the storm on the sea (8:23-27) and commands the devils (8:28-34).
 - b. His mercy which forgives sin (9:1-8).
3. Effects of these and other miracles (9:9-34).
 - a. The well disposed (St. Matthew) follow Him at once (9:9).
 - b. The Pharisees (9:10-34).
 1. They take scandal at His mercy towards sinners (9:11-13; Os. 6:6).
 2. They are angered because His disciples do not follow their mode of life (9:14-17).
 3. When they cannot deny the miracles—the cure of the daughter of Jairus, of the woman with a hemorrhage, of the two blind men and the demoniac (9:18-33), they ascribe them to the devil (9:34).

III. *Jesus as the founder of a new kingdom (9:35–13:52), intimated in the call of the first four disciples (4:18-22; cf. Isa. 2:1-5; Mich. 4:1-5).*

1. Institution of the apostolic office and the preparation for their work (9:35–10:42).
 - a. Because the scribes and Pharisees lead the people astray (9:36), Christ gives them other leaders, thus laying the foundation of the new kingdom (9:35–10:4).
 - b. Instruction for the first mission (10:5-15).
 1. To whom and why they are sent (10:5-7).
 2. He imparts to them His power, they must imitate His poverty (10:8-10).
 3. Conduct towards those who receive and who reject them (10:11-15).
 - c. Future mission of the Apostles (10:16-42).
 1. Difficulties and dangers, hence prudence (10:16-20).
 2. Encouragement to fearless confession: His example (10:21-25); confidence in divine protection (10:26-33).
 3. Conditions of faithful discipleship (10:34-39).
 4. Blessings of the Apostles' benefactors (10:40-42).
2. Referring to the inconstancy of the Jews and their hardness of heart, and to the increasing opposition of the Pharisees, Christ intimates that the foundation and propagation of the kingdom will meet with difficulties (11:1–12:50).
 - a. The Jews in general (11:1-30).
 1. Referring to John's imprisonment and his messengers to the Messiah, the evangelist intimates the fulfilment of prophecy (11:1-6; Isa. 35:5 etc.; 61:1).
 2. The Messiah praises John (11:7-15); He contrasts his faith and constancy with the infidelity and inconstancy of the Jews (11:16-19).

3. The favored cities are upbraided for not accepting the Messiah's doctrine (11:20-24).
4. To forestall despair He renews His invitation to all (11:25-30).
- b. The leaders, i.e., the Pharisees (12:1-21).
 1. The Apostles pluck corn and the Messiah heals on the sabbath, "scandalizing" the Pharisees (12:1-13).
 2. As the Messiah will not follow their whims, they consult to destroy Him (12:14).
 3. The Messiah continues to do good, thus fulfilling a prophecy (12:15-21; Isa. 52:1-4).
- c. New crimes of the Pharisees (12:22-45).
 1. They ascribe a miracle to the devil (12:22-24).
 2. They do not heed the refutation of this blasphemy (12:25-30).
 3. Hence they are guilty of sin against the Holy Spirit, of obstinacy in sin (12:31-37).
 4. They will not believe the new sign, hence they shall be judged by the gentiles (12:38-45).
- d. The faithful Jews will not be rejected with the Pharisees, to prove this the evangelist explains who are the true members of the new kingdom (12:46-50).
3. The nature of the new kingdom is described in seven parables (13:1-52; Isa. 6:9; Ps. 77:2).
 - a. The parable of the sower shows the preparation required to enter the kingdom, this is wanting in the Jews (13:1-23).
 - b. The parable of the weeds shows that it does not suffice to belong to the Messianic kingdom exteriorly only; good and evil will be found in it till the final separation (13:24-30). The first two parables show the obstacles arising from within and from without (Maas).
 - c. The parable of the mustard seed and of the leaven express the extent and the intensity of the new kingdom (13:31-35).
 - d. To the explanation of the parable of the weeds (13:36-43), the parables of the hidden treasure and the pearl of great price are added to show the priceless value of the kingdom (13:44-46).
 - e. The parable of the net cast into the sea points to the consummation of all things, all must be found just on judgment day (13:47-52).

CONCLUSION (13:53-14:12): two facts illustrating the doctrine of the parables; knowledge of the doctrine of the Messiah and of His miracles does not suffice for entrance into the Messianic kingdom.

1. The Jews admired His wisdom but despised Him on account of His humble origin (13:53-58).
2. Herod (and the higher classes) hearing of His miracles feared that He was the Baptist who had arisen from the dead (14:1-12).

THE THIRD PART (14:13-20:28) treats of the progress of the kingdom within the Apostles.

I. *The Apostles acknowledge and profess the divinity of Christ as a preparation for their difficult office (14:13-36), two miracles effect this.*

1. The multiplication of the loaves (14:13-21).
2. The walking on the sea (14:22-36).

II. *The Apostles must avoid the Pharisees and their perverse teachings (15:1-16:12).*

1. Hypocrisy of the Pharisees, they accuse the Apostles of transgressing the traditions, the Apostles are admonished to shun them (15:1-20).
2. Men of good will are not rejected (15:21-39).
 - a. Although the Pharisees are rejected, the Messiah does not deny that the Jews have the first right; to forestall this interpretation the evangelist inserts the narrative of the Canaanite woman and of the many miracles among the Jews (15:21-31).
 - b. By the second multiplication of loaves He shows how desirous He was to satiate the well disposed among the Jews with spiritual food (15:32-39).
3. The Pharisees ask a sign, Christ rebukes them and promises the sign of Jonas (16:1-4); the leaven of the Pharisees is proscribed (16:5-12).

III. *The Apostles are placed under the primacy of Peter (16:13-17:26).*

1. The Apostles profess the divinity of Christ (16:13-16); the primacy is promised to Peter (16:17-20).
2. After this preliminary preparation and instruction Christ begins to foretell His Passion in order to strengthen the Apostles against future temptation (16:21-17:26).
 - a. Since the Apostles take offense at the first reference to the Passion, they are instructed that self-denial and mortification are necessary in this life, the reward is reserved for the future life (16:21-28).
 - b. Peter and his companions are confirmed in faith by the transfiguration (17:1-13), the other disciples by a miracle (N.B. 17:15), with the result that they hear the second prophecy of the Passion without murmuring (17:14-22).
 - c. The account of the drachma, manifesting the omniscience and power of Christ, confirms the prophecy of the Passion and declares the superiority of the Messianic King over the kings of this earth (17:23-26).

IV. *Jesus instructs His Apostles regarding their conduct as princes of the Church (18:1-20:28).*

1. He commends humility on the occasion of the dispute as to who is to be the greater (18:1-4).

2. Esteem for the lowly and weak, avoiding of scandal, zeal for souls (18:5-14).
3. Those who offend them are to receive fraternal correction, to be denounced to the Church, and, if necessary, to be excommunicated (18:15-20); offenses are to be repeatedly pardoned, the example of the two debtors (18:21-35).
4. While going to the last pasch He teaches His Apostles the more perfect life (19:1-30).
 - a. In answer to the question of the Pharisees He asserts the indissolubility of marriage, at the same time He teaches that virginity is to be preferred (19:1-12).
 - b. He commends the simplicity of little children (19:13-15).
 - c. He commends voluntary poverty, and promises His Apostles a great reward (19:16-30).
5. The parable of the laborers in the vineyard adds another view in which the first may become last (20:1-16).
6. After foretelling His Passion a third time He takes occasion from the petition of the sons of Zebedee to inculcate humility, His example (20:17-28).

THE FOURTH PART (20:29-28:20) announces the complete rejection of the synagogue and the foundation of the Church.

I. As an introduction the evangelist narrates three symbolic facts, which serve to remove the "scandal of the cross" and to make manifest the guilt of the Jews (20:29-21:22).

1. He is proclaimed to be the "Son of David" by the two blind men whom He healed at Jericho (20:29-34).
2. The crowds greet Him with the same acclamation during His triumphal entry into Jerusalem (21:1-11; Zach. 9:9); He proclaims Himself the Lord of the temple and the Lord of nature (21:12-17; Ps. 8:3).
3. By a symbolical action, cursing the barren fig tree, He declares that the synagogue also will be rejected, because it bears no fruit (21:18-22).

II. Final encounter with the scribes and Pharisees which led to their rejection (21:23-23:39).

1. Preparation for the contest (21:23-22:14).
 - a. The authority of Jesus is questioned (21:23); He answers by another question (21:24-27).
 - b. He proposes three parables, showing that the Pharisees are justly excluded from the Messianic kingdom (21:28-22:14).
 1. He applies the parable of the two sons directly to those who would not hear the Baptist and do penance (21:28-32; cf. 3:7-12).
 2. The parable of the vine-dressers shows that the scribes and Pharisees were rejected through their own fault (21:33-44; Ps. 117:22). They understand the application, but do not dare to take action against Jesus (21:45-46).

3. The parable of the marriage feast, the refusal of the Jews and the invitation of the Gentiles (22:1-10); they must not come without preparation (22:11-14).
2. The formal contest, various classes among the Jews try to catch Jesus in His speech (22:15-46).
 - a. The Herodians ask about the tribute to Caesar (22:15-22).
 - b. The Sadducees object to the resurrection (22:23-33).
 - c. The Pharisees are refuted in their attempt to find a contradiction between Christ's teaching and the Old Law (22:34-40).
 - d. They are silenced by His question regarding the twofold nature in the Messiah, foretold in the O.T. (22:41-46; Ps. 109:1).
3. Formal rejection of the scribes and Pharisees (23:1-39).
 - a. Jesus points out the contrast between their principles and their practice, they must not be imitated (23:1-12).
 1. Address to the multitude (23:1-7).
 2. Address to His disciples (23:8-12).
 - b. Impeachment of the scribes and Pharisees (23:13-39).
 1. Eight solemn woes (23:13-36).
 - a. According to St. Thomas five woes impeach the scribes and Pharisees for their hypocritical religion (23:13-24).
 - b. The sixth and seventh, their hypocritical purity (23:25-28).
 - c. The eighth, their hypocritical piety (23:29-36).
 2. The lamentation over Jerusalem (23:37-39).

III. *Eschatological discourse; since the people and their leaders are rejected, Jesus instructs the Apostles alone concerning the judgment to come (24:1-25:46). St. Matthew does not accurately distinguish the two judgments, i.e., over Jerusalem and the last judgment.*

1. Christ foretells the destruction of the temple; the Apostles question Him regarding His second coming and the final judgment (24:1-3).
2. The signs which will precede His coming (24:4-35).
3. The time will come suddenly (24:36-41). Three parables teach the Apostles that they must be prepared (24:42-25:30).
 - a. The good and the evil servant (24:42-51).
 - b. The wise and the foolish virgins (25:1-13).
 - c. The parable of the talents (25:14-30).
4. The norm and sentence of the last judgment (25:31-46).

IV. *The history of the Passion and the resurrection (26:1-28:15). The narrative clearly brings out the fault of the scribes and Pharisees and their voluntary blindness.*

1. The sacred Passion (26:1-27:66).
 - a. The preparation (26:1-46).
 1. On the part of the enemies (26:1-16).
 2. On the part of the Apostles (26:17-35).
 3. On the part of Jesus (26:36-46).
 - b. The history of the Passion proper (26:47-27:50).
 1. The arrest of Jesus (26:47-56).

2. The trial, ecclesiastical and civil (25:57-27:26).
3. The execution of our Lord (27:27-50).
- c. The immediate effects of the Passion (27:51-66).
 1. In nature (27:51).
 2. In the realm of the dead (27:52-53).
 3. In the realm of the living (27:54-66).
2. The resurrection (28:1-15).
 - a. Proof of the resurrection (28:1-10).
 - b. Unbelief of the Jews (28:11-15).
- V. *The mission of the Apostles to ALL nations* (28:16-20).

The Gospel according to St. Mark

INTRODUCTION (1:1-20).

1. Inscription (1:1).
2. The evangelist fixes the attention of his readers by showing that Jesus, whose divinity he essays to prove, was proclaimed to men even before He began His public life (1:2-13).
 - a. By St. John the Baptist, who was especially sent by God (1:2-8).
 - b. In His baptism He was declared to be the "beloved son" (1:9-11).
 - c. He was tempted in the desert, but angels ministered unto Him (1:12-13).
3. He appeals to the faith of his readers by narrating the call of the first disciples, who were to be the constant eyewitnesses of our Savior's works (1:14-20).

THE FIRST PART (1:21-9:28) describes how Christ, by His Galilean ministry, proved that He was the Son of God.

I. *Our Lord's miracles at Capharnaum and His prophecies* (1:21-2:12).

1. When the people are astonished at Christ's doctrine, He proves His divine mission by freeing the man possessed of an unclean spirit (1:21-27).
2. He cures Peter's mother-in-law and all who came to Him in consequence of this miracle (1:28-34).
3. He teaches in the neighboring country, casting out devils and curing a leper, the people flock to Him (1:35-45).
4. Returning to Capharnaum He shows, by healing the man sick of the palsy, that He, as the Son of God, has the power of forgiving sin (2:1-12).

II. *The effects produced by these first miracles on various classes of people* (2:13-3:35).

1. Moved by the miracles of Christ, *Levi* (St. Matthew) follows Christ (2:13-14).
2. The *scribes and Pharisees*, unable to deny the miracles, accuse Christ of familiarity with sinners (2:15-17), His disciples of

neglect to fast (2:18-22) and of violation of the sabbath (2:23-28); when they are refuted by Christ, they plot His destruction (3:1-6).

3. Notwithstanding this hatred of the Pharisees, *the people* gather from all sides to see His miracles (3:7-12).
4. Our Lord's treatment of the several classes (3:13-35).
 - a. He chooses the twelve as His special disciples (3:13-19).
 - b. He condemns the scribes and Pharisees, who in their obstinacy attribute His miracles to the devil (3:20-30).
 - c. He calls those His relatives and special friends who do the will of God (3:31-35).

III. *He prepares His chosen disciples for their first mission, they are sent out* (4:1-6:32).

1. By the parables of the sower (4:1-20), the candle (4:21-25), the seed growing secretly (4:26-29), and the mustard seed (4:30-32), He instructs the people regarding the nature of the new kingdom; the disciples receive more accurate explanation (4:33-34).
2. He strengthens the faith of His disciples by several miracles (4:35-5:43).
 - a. He stills the tempest (4:35-40).
 - b. He frees a demoniac in the country of the Gerasens (5:1-20).
 - c. He cures the woman with a hemorrhage and Jairus' daughter (5:21-43).
3. Jesus is not received in His own city (Nazareth) (6:1-6).
4. He sends the twelve on their first mission (6:7-13).
5. Their miracles tend to the spread of Christ's name and to a clearer knowledge of His divine power; Herod, who had killed the Baptist, begins to fear (6:14-29).
6. He leads the twelve to the desert for a rest (6:30-33).

IV. *During the last months of the Galilean ministry He manifests His divine power more clearly to the people and especially to His disciples* (6:34-9:28).

1. By the miracle of the multiplication of the loaves (6:34-44) and by walking on the sea (6:45-52), He acquired such fame for His miraculous power that the sick sought relief by touching the hem of His garment (6:53-56).
2. The attitude of the Pharisees: coming from Jerusalem, whither the fame of Jesus had spread, they complain because the disciples did not observe the traditions of the ancients (7:1-5); He refutes the Pharisees (7:6-16), and explains the refutation to His disciples alone (7:17-23).
3. New miracles: freeing of the daughter of the Syrophenician woman (7:24-30), the deaf and dumb in Decapolis (7:31-37), a second multiplication of loaves (8:1-9), lead to a new assault on the part of the Pharisees, who ask a sign from heaven (8:10-12). Christ admonishes His disciples to avoid the Pharisees (8:13-21) and strengthens them by a new miracle (8:22-26).

4. After Peter's solemn profession of faith (8:27-30), Christ begins to prepare the disciples for His Passion (8:31); Peter is rebuked for his objection (8:32-33); Christ teaches the disciples and the multitude that they must take up the cross if they wish to follow Him (8:34-39).
5. He comforts the disciples by His glorious transfiguration (9:1-12); He casts out a devil over whom the disciples had no power (9:13-28).

THE SECOND PART (9:29-13:37) treats principally of doctrine, by which our Lord prepares His disciples for their future work.

I. *The journey to Jerusalem* (9:29-10:52).

1. Christ foretells His Passion a second time (9:29-31); He teaches His disciples humility and tolerance; the eternity of hell (9:32-49).
2. Provoked by the Pharisees, He teaches the indissolubility of marriage (10:1-12).
3. He commends the simplicity of children (10:13-16) and voluntary poverty, the danger of riches (10:17-27); the great reward of those who follow Him unreservedly (10:28-31).
4. He foretells His Passion a third time (10:32-34); the request of the sons of Zebedee, lessons in humility (10:35-45).
5. As a last manifestation of His divine power before entering Jerusalem, He cures the blind man of Jericho (10:46-52).

II. *The last days before the Passion, the first three days of holy week* (11:1-13:37).

1. Sunday, the triumphant entry into Jerusalem and the temple shows that the Jewish people acknowledged the divine power of Christ (11:1-11).
2. Monday, by cursing the fig-tree He indicates the future malediction of the Jews, and by driving out those who profane the temple He manifests Himself as the Lord of the temple, for this reason the priests seek His destruction (11:12-19).
3. Tuesday, when the Apostles are astonished at seeing the fig-tree withered, He instructs them in regard to faith and prayer (11:20-26); in the temple He confounds the priests (11:27-33); by the parable of the unjust husbandman He foretells the future lot of the Jews, their rejection (12:1-12); He confutes the Pharisees (12:13-17) and the Sadducees (12:18-27) who were sent by the priests to tempt Him. The scribes ask regarding the first and greatest commandment (12:28-34); He cautions against imitation of the scribes (12:35-40) and proposes the poor widow as an example (12:41-44).
4. Leaving the temple He foretells its destruction (13:1-2); He tells His disciples of the persecutions which await them (13:3-13) and of the destruction of Jerusalem and of the last judgment (13:14-31); He exhorts them to pray and to be vigilant (13:32-37).

THE THIRD PART (14:1-16:20) treats of the Passion and the glory of Christ.

I. The Passion is narrated in such a manner as to show clearly that Christ voluntarily submitted to all the sufferings and His divinity is manifested in such a manner, even in His death, that the centurion is forced to acknowledge that He is the Son of God (14:1-15:41).

II. His honorable burial (15:42-47); various apparitions attest His resurrection, especially the one in which He commissions His Apostles to teach the whole world (16:1-18).

III. His glorious ascension; His divinity is further proved by the signs that followed upon the teaching of the Apostles (16:19-20).

The Gospel according to St. Luke

INTRODUCTION (1:1-4) states briefly the occasion and the purpose of the Gospel according to St. Luke.

THE FIRST PART (1:5-4:13) narrates the happenings which preceded the public ministry of our Lord. The narrative tends primarily to lead the Gentiles to acknowledge that Jesus Christ is the Son of God and secondarily to show the Jews that Jesus is the promised Messias.

I. *History of the Infancy* (1:5-2:52).

1. Annunciation and birth of St. John the Baptist (1:5-25).
 - a. Zachary and Elizabeth (1:5-7).
 - b. Message of the Archangel Gabriel to Zachary (1:8-22).
 - c. Fulfilment of the promise (1:23-25).
2. The annunciation (1:26-38).
 - a. The angelic salutation (1:26-28).
 - b. The burden of the message (1:29-33).
 - c. Manner in which the message was received (1:34-38).
3. The visitation (1:39-56).
 - a. Meeting of Mary and Elizabeth (1:39-41).
 - b. Greeting of Elizabeth (1:42-45).
 - c. The *Magnificat*, in four strophes (1:46-56).
 1. Mary expresses her feeling of joy and praise (1:46-48).
 2. Reasons of this benediction in the unfolding of the divine perfections (power, holiness, mercy) in the mystery of the incarnation (1:49-50).
 3. The mercy of God towards the poor and the lowly (1:51-53).
 4. Testimony to the divine fidelity (1:54-55).
4. The birth and circumcision of St. John the Baptist (1:57-80).
 - a. The birth and circumcision (1:57-66)
 - b. The canticle of Zachary, the *Benedictus* (1:67-80).
 1. The benefits of the Messianic salvation (1:68-75).
 - a. First strophe, the glory of the Savior (1:68-70)
 - b. Second strophe, the chief characteristics of the work of the Messias (1:71-75).

2. The precursor and the Messiah (1:76-79).
 - a. First strophe, the role of the precursor (1:76-77).
 - b. Second strophe, the effects produced by the coming of the Messiah (1:78-79).
 - c. The Baptist's youth (1:80).
5. The birth of Jesus (2:1-21).
 - a. Circumstances leading to the birth (2:1-5); the nativity (2:6-7).
 - b. The message of the angels (2:8-14); the visit of the shepherds (2:15-20); the circumcision (2:21).
6. The presentation, purification and life at Nazareth (2:22-40).
 - a. The ceremony of the presentation and purification (2:22-24).
 - b. Simeon (2:25-35).
 - c. The prophetess Anne (2:36-38).
 - d. Life of retirement at Nazareth (2:39-40).
7. Jesus in the temple at the age of twelve (2:41-52).

II. *The proximate preparation of Jesus for the public exercise of His ministry* (3:1-4:13).

1. John the Baptist, regarded by many as the Christ, confesses that he is only His precursor (3:1-20); after His baptism a voice from heaven declares that Jesus is the beloved Son of God (3:21-22).
2. The genealogy of Jesus, the second Adam (3:23-38).
3. Jesus, filled with the Holy Spirit, goes to the desert, where He overcomes the tempter (4:1-13).

THE SECOND PART (4:14-9:50) narrates the ministry of the Lord in Galilee.

I. *Unsuccessful ministry at Nazareth* (4:14-30).

1. Jesus goes to Galilee "in the power of the Spirit" (4:14-15).
2. He is rejected by the inhabitants of Nazareth (4:16-30).

II. *By His miracles He excites the admiration of the people; His mercy towards sinners and the rejection of pharisaical traditions draw upon Him the hatred of the Pharisees* (4:31-6:11).

1. In the synagogue of Capharnaum He casts out a demon, who confesses Him to be "the Holy One of God" (4:31-32); He cures Peter's mother-in-law and many infirm and possessed (4:33-41).
2. He preaches in the synagogues of Galilee (4:42-5:16).
 - a. The miraculous draught of fishes, the call of Peter and his companions (4:42-5:11).
 - b. The cure of the leper becomes the occasion of many miracles (5:12-16).
3. He proves His divinity before the Pharisees by curing the paralytic, whose sins He also remits (5:17-26).
4. After the call of Levi (St. Matthew) the Pharisees find occasion to blame Jesus and His disciples because they did not fast and because they plucked corn on the sabbath (5:27-6:5).

5. The anger of the Pharisees is still further excited by the healing of the man with a withered hand (6:6-10); they take counsel against Jesus (6:11).

III. *The beginnings of the new Messianic kingdom (6:12-49).*

1. When the chosen people, in the person of the scribes and the Pharisees, begin to separate from the friends of the Messias, He lays the first foundation of the Church by the election of the Apostles (6:12-16).
2. After His prayer in solitude (6:12), Jesus begins to promulgate the laws of His new kingdom (6:17-49).
 - a. The beatitudes (6:17-26).
 - b. The law of Christian charity, love of enemies (6:27-38).
 - c. Several parables teach the people not to follow the guidance of the Pharisees (6:39-49).

IV. *Jesus manifests His mercy to various classes to show that none who are properly disposed will be excluded from the new kingdom (7:1-50).*

1. He heals the servant of the Roman centurion (7:1-10) and raises to life the son of the widow of Naim (7:11-17).
2. St. John sends his disciples to Jesus to ask if He is the Messias (7:18-20); our Lord answers by referring to His miracles (7:21-23). He takes occasion from this mission to praise the Baptist (7:24-28); the publicans received the baptism of John (7:29); but the Pharisees are reprimanded for their hard-heartedness because neither the example of John's austere life nor the mercy of Jesus could lead them to penance (7:30-35).
3. In the house of a Pharisee he forgives the sins of Mary Magdalen (7:36-50).

V. *While passing through Galilee, He prepares the Apostles for their mission (8:1-9:6).*

1. Companions of Jesus (8:1-3).
2. The parable of the sower teaches the disciples that the seed of the word of God must fall upon well prepared soil (8:4-18).
3. Jesus teaches His disciples who are His friends (8:19-21).
4. Four miracles confirm the faith of the disciples (8:22-56).
 - a. Christ stills the storm (8:22-25).
 - b. Cure of the demoniac in the country of the Gerasens (8:26-40).
 - c. Jairus' daughter and the woman with a hemorrhage (9:41-56).
5. The powers conferred upon the Apostles for this first mission (9:1-6).

VI. *Returning from this mission, the faith of the Apostles is confirmed by new miracles, Christ prepares them for the announcement of His Passion (9:7-50).*

1. The miracles of Jesus cause Herod to suspect that He is the Baptist, arisen from the dead (9:7-9).

2. A new miracle induces the Apostles openly to profess the divinity of Christ (9:10-20).
3. Seeing that the Apostles are prepared, Christ foretells His Passion and exhorts His Apostles to deny themselves and follow Him (9:21-27).
4. Christ manifests His glory in the transfiguration (9:28-36), and His power in casting out the devil whom the Apostles were unable to expel (9:37-44).
5. He foretells His Passion a second time and exhorts to humility (9:44-50).

THE THIRD PART (9:51-19:27) narrates our Lord's last journeys to Jerusalem and treats principally of doctrine.

I. *The journey to the feast of tabernacles, Jesus instructs His disciples in the principles of the more perfect life* (9:51-11:54).

1. Refusal on the part of the Samaritans to receive Him, becomes an occasion to teach the disciples that He is come to save all men (9:51-56).
2. His followers must be poor in spirit and detached from earthly ties (9:57-62).
3. He exhorts the seventy disciples, who glory in their success, to practice humility (10:1-24).
4. The parable of the good Samaritan shows that every man is our neighbor and worthy of our love, there is no difference between Jew and Gentile (10:25-37).
5. At Bethania He teaches that only one thing is necessary, the love of God (10:38-42).
6. He teaches His disciples to pray, the efficacy of prayer (11:1-13).
7. Encounter with the Pharisees in Jerusalem (11:14-54).
 - a. They attribute His power over devils to Beelzebub (11:14-26).
 - b. The happiness of those who keep the word of God (11:27-28).
 - c. The Pharisees demand a sign, only one sign will be given (11:29-36).
 - d. They are rebuked for their pharisaical practices (11:37-52); they endeavor to catch Him in His speech (11:53-54).

II. *The journeys of our Lord from the feast of the purification to the feast of tabernacles; continued instruction* (12:1-13:9).

1. The hypocrisy of the Pharisees must be avoided, they need not fear to profess faith in Him (12:1-12).
2. He is asked to decide in the case of a disputed inheritance and contrasts the value of earthly and heavenly goods (12:13-34); man should be ready at all times to answer to the call of God (12:35-40). The parable of the faithful servant teaches that this doctrine applies to all men, not only to the disciples (12:41-53).
3. To make His meaning clear, Jesus contrasts the unbelieving Jews with His believing disciples, but the Jews reject salvation (12:54-59). The necessity of repentance (13:1-5) is inculcated by the parable of the fig tree (10:6-9).

III. *The journey through Perea, the errors of the Pharisees and the call of the Gentiles (13:10-17:10).*

1. Healing of the paralytic on the sabbath, accompanying lessons (13:10-35).
 - a. The cure, the anger of the Pharisees, they are rebuked for their lack of charity (13:10-17).
 - b. A parable teaches that the kingdom of God will fulfil its mission in spite of the opposition of the Pharisees (13:18-21).
 - c. Penance alone can procure entrance by the narrow gate, the Gentiles will occupy the place of the Jews (13:22-30).
 - d. Woe to Jerusalem (13:31-35).
2. As a guest of one of the Pharisees Christ cures a dropsical man on the sabbath (14:1-6); a parable inculcates humility and charity (14:7-14). The parable of the supper, rejection of the Jews and the call of the Gentiles (14:15-24); the reasons why the Jews did not accept the invitation, His followers must deny themselves for the love of God (14:25-33); the Jews are rejected like salt that has lost its savor (14:34-35).
3. The Pharisees object when our Lord associates with publicans and sinners (15:1-2); He narrates three parables, the lost sheep (15:3-7), the lost drachma (15:8-10), the prodigal son (15:11-32) all of which tend to show the call of the Gentiles.
4. The parable of the unjust steward teaches the proper use of the goods of this world (16:1-13); the Pharisees do not accept this teaching (16:14-18); the parable of the rich man and Lazarus teaches them what punishment they may expect (16:19-31).
5. The contempt of the Pharisees scandalizes the disciples, but scandals must come, scandal and all other sins can be forgiven in case of repentance; we must not attribute any good to ourselves (17:1-10).

IV. *The last journey of our Lord, lessons on the more perfect life, the call of the Gentiles (17:11-19:28).*

1. The parable of the ten lepers and the disposition of the Gentiles (the Samaritan, 17:11-19).
2. The kingdom of God is already come; the disciples are taught to be prepared for the second coming of the Lord (17:20-37).
3. Continued prayer as a preparation, this is inculcated by the parable of the unjust judge (18:1-8).
4. Humility another requisite, this is shown by the parable of the Pharisee and the publican (18:9-14) and by the example of the child placed in their midst (18:15-17); the great blessing of voluntary poverty (18:18-30).
5. Jesus foretells His Passion a third time (18:31-34). He points out thrice the universality of His mission (18:35-19:28).
 - a. He cures the blind man who believes in Him as the Messiah (18:35-43).
 - b. Zacheus, the publican is numbered among the sons of Abraham; He is come "to save what was lost" (19:1-10).

- c. The parable of the gold pieces teaches that fidelity also will obtain for us the desired reward, whether we be Jew or Gentile (19:11-28).

THE FOURTH PART (19:29-24:53) treats of the Passion and the glorification of Christ.

I. *Preparation for the Passion* (19:29-22:38).

1. The triumphal entry into Jerusalem; Jesus manifests His mercy by weeping over the city that will not acknowledge its Messiah (19:29-44); He manifests His authority as Lord of the temple by driving out those who profane it (19:45-48).
2. The chief priests question His authority; He silences them (20:1-8); the parable of the vine-dresser and the vineyard illustrates the rejection of the Jews and the ancient synagogue (20:9-18).
3. The chief priests are roused to anger and seek to kill Him; they endeavor to entrap Him by their questions (20:19-44); He exhorts the people not to follow the scribes and prefers a poor widow to them (20:45-21:4).
4. He prophesies the destruction of Jerusalem (21:5-24); the last judgment, all are exhorted to watch and pray (21:25-36).
5. The people are eager to hear Him (21:37-38); but the chief priests and the scribes seek His death and enter into an agreement with Judas, the traitor (22:1-6).
6. After the last supper, He exhorts to humility (22:7-30); a special promise to St. Peter; lest he yield to pride, the threefold denial is foretold (22:31-38).

II. *The Passion of our Savior* (22:39-23:56). *In the history of the Passion St. Luke clearly points out the guilt of the entire people, the innocence of Jesus; neither Herod (not mentioned by the other evangelists) nor Pilate finds any fault in Him. True to his purpose, St. Luke calls attention to the mercy of our Savior; He prays for His persecutors and promises paradise to the repentant thief.*

III. *The glorification of Christ* (24:1-53).

1. The resurrection of Christ is proved by the testimony of the holy women (24:1-12) and by the apparitions to the two disciples going to Emmaus, to St. Peter, and to the other Apostles (24:13-43).
2. The mission of the Apostles, they are sent "to ALL NATIONS, beginning at Jerusalem" (24:44-49).
3. The ascension into heaven (24:50-53).

The Gospel according to St. John

PROLOGUE (1:1-18) presents the dogmatic foundation of the whole Gospel.

1. The Word (1:1-5).
 - a. The Word as related eternally with God (1:1-2).
 - b. Relation of the Word to creatures in general, the creation (1:3).

- c. Relation of the Word to mankind (1:4-5).
- 2. Temporal mission of the Word (the Incarnation) and its results (1:6-18).
 - a. The Word repulsed by unbelief and received by faith (1:6-13).
 - 1. Testimony of the precursor (1:6-8).
 - 2. The Word manifests itself to the world (1:9-10).
 - 3. Rejected by the Jews (1:11-13).
 - b. The Word made flesh (1:14).
 - c. Testimony of the precursor (1:15).
 - d. Abundance of grace through the Word made flesh (1:16-18).

THE FIRST PART (1:19-12:50) records the manifestation of the divinity of Jesus in His public works and teaching.

1. *Jesus is received with faith more or less perfect, in Judea, Galilee, and Samaria (1:19-4:54).*

- 1. He is received with perfect faith (1:19-2:12).
 - a. By St. John the Baptist before the messengers of the Sanhedrim (1:19-28) and before his disciples (1:29-34).
 - b. By His first disciples, some of whom acknowledge Jesus as the Messiah on the testimony of the Baptist (1:35-41); others are attracted by His omniscience (1:43-51); they are confirmed in faith by the first manifestation of His omnipotence at Cana in Galilee (2:1-12).
- 2. He is received with a faith less perfect (2:13-3:36).
 - a. At Jerusalem on the occasion of the *FIRST PASCH*, He manifests His divinity by the authority which He exercises in His Father's house (2:13-17).
 - 1. Some ask a sign, which, however, they will not believe (2:18-22); to others signs are given, though they have not asked for them, but "Jesus did not trust Himself to them," on account of their imperfect faith (2:23-25).
 - 2. Nicodemus believes, although his faith is weak; Christ teaches him the necessity of spiritual regeneration and inculcates the necessity of belief in His divinity (3:1-21).
 - b. In Judea many believe, but faith in the divinity of Christ is not perfect; even the disciples of the Baptist require further testimony from their master to be convinced of the divinity of Christ and the necessity of faith in Him (3:22-36).
- 3. He is received with perfect faith (4:1-54).
 - a. In Samaria, where, on His way to Galilee, Jesus manifests His omniscience (4:1-4).
 - 1. The Samaritan woman believes in Him, He reveals to her that He is the Messiah (4:5-26).
 - 2. The abundance of the harvest which the disciples will reap after the rejection of the Jews (4:27-38).
 - 3. Many Samaritans believe and acknowledge Jesus as "Savior of the world" (4:39-42).
 - b. In Galilee He is received with perfect faith by those who had seen His wonders at Jerusalem (4:43-45), and by the ruler of Capharnaum (4:46-54).

II. *The divinity of Christ is assailed and rejected by the Pharisees* (5:1-11:56).

1. At the *SECOND PASCH* the infidelity of the Jews at Jerusalem, which had asserted itself at the first pasch, openly breaks forth (5:1-47).
 - a. Jesus is accused of breaking the sabbath, when He cures the man who had been sick thirty-eight years (5:1-16); He vindicates Himself and announces His divine Sonship; the Jews seek to kill Him (5:17-18).
 - b. Jesus proves His divinity by various arguments (5:19-39).
 1. His own testimony (5:19-30), which the Jews might be excused for rejecting were it alone and unsupported (5:31).
 2. The testimony of the Baptist (5:32-35).
 3. The testimony of His miracles (5:36).
 4. The testimony of His Father which is contained in the Scriptures (5:37-39).
 - c. Jesus upbraids the incredulity of the Jews and points out its cause (5:40-47).
2. At the time of the *THIRD PASCH* infidelity manifests itself even among the Galilean disciples of Jesus (6:1-72).
 - a. Jesus manifests His divinity by two miracles, the multiplication of the loaves (6:1-15) and by walking upon the water (6:16-21).
 - b. Promise of the Holy Eucharist, the occasion for the manifestation of the infidelity of some disciples (6:22-60).
 1. Introduction to the discourse on the Holy Eucharist (6:22-25).
 2. Jesus promises a heavenly bread (6:22-33).
 3. Jesus, the true bread of life (6:34-47).
 4. The eucharistic bread (6:48-60).
 - c. The effects of this doctrine (6:61-72).
 1. Many of the disciples "walk no more with Him" (6:61-67).
 2. St. Peter's profession of faith in the divinity of Christ (6:68-70).
 3. One of the twelve is wanting in the proper disposition (6:71-72).
3. At the feast of tabernacles during the same year the infidelity of the Jews develops into open hostility (7:1-10:21).
 - a. Notwithstanding the enmity of the Jews, Jesus goes to Jerusalem for this feast; He does this secretly in order not to provoke the hatred of the Jews (7:1-13).
 - b. During the festal period Jesus goes to the temple where He asserts His divinity and exposes the injustice of the accusation brought against him for having healed a sick man on the sabbath (7:14-24). When the Pharisees hear that some doubt whether to believe or not, they send their ministers to apprehend Jesus, who leaves the temple (7:25-36).
 - c. On the last day of the feast Jesus proclaims Himself the fountain of life (7:37-39); the multitude still hesitates (7:40-43);

the ministers of the Pharisees dare not apprehend Him (7:44-49); He is defended by Nicodemus (7:50-53).

- d. On the day following the feast, after confuting the accusers of the adulterous woman (8:1-11), He proclaims Himself the light of the world and proves the truth of His testimony (8:12-20). In the dispute that follows, Jesus foretells His death and that His enemies will die in their sins (8:21-32); they appeal in vain to their Abrahamitic descent (8:33-47); when Jesus defends Himself against the accusation of having a devil, they cast stones at Him, whereupon Jesus withdraws from the temple (8:48-59).
- e. On the following day, a sabbath, a new miracle again arouses the Pharisees, causing them to manifest their obstinacy anew (9:1-41); Jesus applies to them the parable of the sheepfold (10:1-10); He proclaims Himself the good shepherd, who will receive the Gentiles into His sheepfold (10:11-21).
4. At the feast of the purification, two months later, Jesus asserts His equality with the Father (10:22-30); when the Pharisees attack Him, He withdraws to Perea, where many believe in Him (10:31-42).
5. At Bethania Jesus wished to confirm the faith of His disciples by a great miracle (11:1-15), to reveal Himself as "the resurrection and the life" (11:16-27), and to manifest the glory of God (11:28-40). As a proof of His divinity He raises Lazarus to life and many believe in Him (11:41-45); the Pharisees give orders to apprehend Jesus, Caiphas' prophecy (11:46-56).

III. *The heavenly Father wishes to manifest the glory of Christ before the plans of the Pharisees are carried out. Jesus' triumph prefigures the triumph of His resurrection* (12:1-50).

1. Six days before the *FOURTH PASCH* Jesus is anointed by Mary Magdalen at Bethania, the traitor's objection (12:1-8); many Jews believe in Him (12:9-11).
2. The triumphal entry into Jerusalem; Jesus' enemies confess that the whole world follows Him (12:12-19).
3. Some of the Gentiles wish to see Jesus (12:20-22); this is interpreted by Jesus as the beginning of His glorification (12:23-36).

CONCLUSION (12:37-50).

1. The evangelist notes that notwithstanding all the miracles of Christ, many did not believe in Him, or did not dare to make a public profession of their faith (12:37-43).
2. Christ demands a living faith, manifesting itself in works (12:44-50).

THE SECOND PART¹ (13:1-21:23) contains a manifestation of the divinity of Christ in His Passion, death, and resurrection.

I. *This manifestation is received with faith by the disciples at the last supper* (13:1-17:26).

1. As an introduction the evangelist narrates how Christ by washing the feet of His disciples prepares them for the institution of the Blessed Eucharist by commending humility (13:1-17). After

the departure of the traitor (13:18-30), He exhorts the disciples to mutual charity (13:31-35), and foretells the denial of St. Peter, when he interrupts the exhortation (13:36-38).

2. After this interruption Jesus first consoles His disciples (14:1-31).
 - a. He promises to prepare a place for them and to come to take them to Himself (14:1-4).
 - b. He confirms their faith in His consubstantiality with the Father, which He had manifested by His work (14:5-14).
 - c. He promises to send the Paraclete and tells them that He and the Father will abide with them and with all who observe the commandments (14:15-26).
 - d. He leaves them true peace, so that they will rather rejoice over His departure than give way to sadness (14:27-31).
3. Then Jesus again exhorts the disciples (15:1-16:4).
 - a. They must be intimately united with Him, the true vine, that they may bear abundant fruit (15:1-11).
 - b. They must love one another, imitating His example (15:12-17).
 - c. They must not fear the enmity of the world; notwithstanding His works, manifesting His divinity, the world has hated him (15:18-27); the persecutions that will be raised against them are predicted (16:1-5).
4. Final words of consolation (16:6-33).
 - a. His departure is necessary in order to send the Paraclete "to convince the world" (16:6-11) and, by teaching the disciples, to glorify Him (16:12-16), and to intercede with the Father for His disciples (16:16-24).
 - b. He ends His discourse by explaining His procession from the Father (16:25-28); the disciples rejoice and profess their belief (16:29-33).
5. The solemn prayer of Christ, as man, to His heavenly Father (17:1-26).
 - a. He asks to be glorified with that glory which He, as God, had before the world was (17:1-5).
 - b. He prays that His disciples may persevere (17:6-19).
 - c. He prays for perfect union among them, that they may be one with Him and with the Father (17:20-26).

II. *Manifestation of the divinity of Christ in His Passion and death, as assailed by His enemies (18:1-19:37).*

1. In the history of the Passion the divinity of Christ is continually emphasized: in the garden (18:1-12);
2. Before the high priest (18:13-27);
3. Before Pilate (18:28-19:16);
4. In His death (19:17-30).
5. After His death (19:31-37).

III. *Manifestation of the divinity of Christ in His triumph over His adversaries (19:38-21:23).*

1. Joseph of Arimathea and Nicodemus openly profess their faith in Him by asking for His body and giving it an honorable burial (19:38-42).

2. After His resurrection He appears to Mary Magdalen, the Apostles, and Thomas; all believe "that Jesus is the Christ, the Son of God" (20:1-31).
3. He appears to His disciples at the sea of Galilee and confers the primacy upon Peter (21:1-23).

EPILOGUE (21:24-25), the testimony of the evangelist regarding the truth of the narrative.

The Acts of the Apostles

THE FIRST PART (1:1-9:43). The origin of the Church and its propagation among the Jews.

I. Foundation of the universal Church and its beginnings among the Jews (1:1-2:47).

1. Preparation for the foundation of the Church (1:1-26).
 - a. Introduction (1:1-3).
 - b. Before His Ascension Christ promises to send the Paraclete and foretells the universal character of the Church (1:4-11).
 - c. After the Ascension the Apostles spend the time in prayer and choose Matthias as successor to Judas (1:12-26).
2. Foundation of the universal Church (2:1-36).
 - a. The Holy Spirit descends and, by the gift of tongues which He confers, indicates that the distinction between Jew and Gentile is abolished (2:1-11).
 - b. Peter explains this gift to the stupefied Jews and promises salvation to all who believe in Christ risen (2:12-36).
3. Beginning of the Church among the Jews (2:37-47).
 - a. In answer to their questions Peter tells the Jews to do penance and to be baptized, three thousand are baptized in one day (2:37-41).
 - b. Flourishing condition of the Church (2:42-47).

II. Propagation and confirmation of the Church among the Jews of Jerusalem (3:1-7:59).

1. Rapid growth of the Church in Jerusalem (3:1-4:31).
 - a. Peter and John arouse admiration by healing the blind man (3:1-11).
 - b. Peter again preaches, exhorting to repentance (3:12-26); he converts five thousand (4:1-4).
 - c. Peter and John, though cast into prison, profess their faith before the Sanhedrin (4:5-14).
 - d. They refuse obedience to the prohibition to preach, are freed and comforted by divine manifestation (4:15-31).
2. The first danger which threatens the internal peace and concord of the Church is averted by a miracle (4:32-5:16).
 - a. Peace and concord of the Church, all things in common (4:32-37).
 - b. Ananias and Saphira are punished for their crime (5:1-11).

3. Continued growth of the Church arouses new persecution (5:12-42).
 - a. New converts are made by the numerous miracles of the Apostles (5:12-16).
 - b. The enraged Sanhedrin casts all the Apostles into prison, they are freed by an angel and again teach in the temple (5:17-25).
 - c. Again arrested they are scourged, notwithstanding the defense of Gamaliel (5:26-40).
 - d. Rejoicing they leave the council (5:41-42).
4. Election and ordination of the seven deacons, renewed persecution (6:1-7:60).
 - a. Murmuring of the neophytes occasions the election of assistants (6:1-7).
 - b. The miracles of Stephen and his zeal in disputing with the infidel Greeks lead to his arrest and false accusation (6:8-15).
 - c. Stephen's speech before the Sanhedrin, accusing the Jews of obstinacy (7:1-53).
 - d. He is stoned by the Jews, Saul consenting to his death (7:54-60).

III. *The propagation of the Church among the Jews throughout Palestine and Syria (8:1-9:43).*

1. The first fruit of the persecution following Stephen's martyrdom is the propagation of the Church outside of Jerusalem (8:1-40).
 - a. On account of the persecution the faithful are dispersed and carry the Gospel to other cities of Judea and Samaria (8:1-4).
 - b. Philip converts the Samaritans and Simon, the magician (8:5-13).
 - c. Peter and John confirm the neophytes, Simon is rebuked (8:14-24).
 - d. Philip converts the eunuch of the Ethiopian queen on the way to Gaza and preaches in the maritime cities (8:25-40).
2. The second fruit of the persecution is the conversion of Saul (9:1-30).
 - a. Saul persecutes the Christians, is miraculously converted and preaches "for some days" at Damascus (9:1-21).
 - b. Returning to Damascus from Arabia he confounds the Jews "many days" (9:22-23).
 - c. He is forced to flee to Jerusalem where the faithful hear him and he is led to the Apostles by Barnabas (9:24-27).
 - d. On account of the animosity of the Greeks he is sent to Caesarea and Tarsus (9:28-30).
3. Peter's first apostolic visitation of the church (9:31-43).
 - a. Upon the return of peace, Peter visits the churches of Judea, Galilee, and Samaria (9:31-32).
 - b. At Lydda he cures a paralytic, in Joppe he raises the Virgin Dorcas to life (9:33-43).

SECOND PART (10:1-21:16). The Church, founded among the Gentiles by the first Apostles, is propagated by Paul.

I. *The origin of the Church among the Gentiles and their charity for the Jewish converts (10:1-12:25).*

1. Cornelius the centurion, Peter's first Gentile convert (10:1-11:18).
 - a. Peter's vision, the baptism of Cornelius and his family (10:1-48).
 - b. Approbation of the Apostles, when they knew that "to the Gentiles was given repentance unto life" (11:1-18).
2. The first Gentile Church is founded at Antioch with the approbation of the Apostles (11:19-26).
 - a. Greek converts preach at Antioch and convert many (11:19-21).
 - b. The Apostles give their approbation by sending Barnabas, who calls Saul to assist him, numerous converts are made, they are called Christians (11:22-26).
3. The charity of the Gentile Church (11:27-12:25).
 - a. Agabus' prophecy of the famine, Barnabas and Saul sent to Jerusalem with alms (11:27-30).
 - b. Persecution under Herod Agrippa I, James the Greater put to death, Peter is imprisoned, but liberated by an angel (12:1-17).
 - c. The ignominious death of Agrippa (12:18-23).
 - d. Barnabas and Paul with John Mark return to Antioch (12:24-25).

II. *Propagation of the Gospel among the Gentiles of Cyprus and southern Asia Minor. Settlement of the dispute concerning the observance of the Law (13:1-15:25).*

1. Paul's first Apostolic journey (13:1-14:27).
 - a. Paul in Cyprus (13:1-12).
 - b. At Antioch in Pisidia (13:13-15); Paul's discourse (13:16-41); the results (13:42-52).
 - c. Protracted stay and successful labors in Iconium (14:1-6).
 - d. The miracle in Lystra and its results (14:7-19); return to Antioch in Syria (14:20-27).
2. Dissension concerning the binding force of the Law on Gentile converts, the Apostolic Council (15:1-35).
 - a. Dissension at Antioch occasioned by the Judaizers (15:1-5).
 - b. The Apostolic Council (15:6-35).
 1. Peter's decision (15:6-12).
 2. The advice of James, the Bishop of Jerusalem (15:13-21).
 3. The decision in the form of a letter and its promulgation (15:22-35).

III. *Propagation of the Gospel among the Gentiles of Macedonia, Achaia, and the provinces of Asia (15:36-21:16).*

1. The second apostolic journey (15:36-18:22).
 - a. Paul and Timothy visit the churches founded during the first apostolic journey (15:36-16:5).

- b. Travel through Asia Minor to Macedonia, at Philippi, conversion of Lydia, cure of the possessed girl, imprisonment and liberation (16:6-40).
 - c. Preaching in Thessalonica and Berea (17:1-15).
 - d. The sojourn and discourse in Athens (17:16-34).
 - e. Fruitful labors in Corinth (18:1-11); before Gallio (18:12-17); return to Antioch (18:18-22).
2. The third apostolic journey (18:23-21:16).
- a. The labors of Appolos in Ephesus (18:23-28).
 - b. Paul in Ephesus (19:1-40).
 - 1. Baptism in the name of Jesus (19:1-7).
 - 2. Paul's teaching in Ephesus and vicinity for two years (19:8-22).
 - 3. The riot occasioned by Demetrius, the silversmith (19:23-40).
 - c. In Macedonia and Greece, return to Troas (20:1-12).
 - d. At Miletus Paul instructs the presbyters of the church of Ephesus (20:13-38); he continues his journey to Jerusalem (21:1-16).

THE THIRD PART (21:17-28:31) narrates the captivity of Paul and his appeal to Rome, where he bears witness to Christ.

I. *Paul's captivity in Jerusalem* (21:17-23:35).

- 1. Meeting with James and the presbyters in Jerusalem (21:17-26); his arrest (21:27-40).
- 2. Paul's discourse to the people (22:1-21) and its results (22:22-29).
- 3. Paul before the Sanhedrin (23:1-11); the conspiracy of the Jews (23:12-21); Paul is sent to Caesarea (23:22-35).

II. *Paul's captivity in Caesarea* (24:1-26:32).

- 1. Accusation against Paul by the high priest and elders from Jerusalem (24:1-9).
- 2. Paul's defense, he is retained as a prisoner (24:10-27).
- 3. Paul before Festus, his appeal to Caesar (25:1-12).
- 4. Agrippa arrives in Caesarea (25:13-22); Paul is summoned by Festus (25:23-27).
- 5. Paul's discourse before Agrippa (26:1-23); the result (26:24-32).

III. *Paul's journey to Rome, his imprisonment there* (27:1-28:31).

- 1. From Caesarea to Crete, Paul's admonition (27:1-13).
- 2. Storm and shipwreck (27:14-44).
- 3. Sojourn of three months in Malta, miracles (28:1-10).
- 4. From Malta to Rome (28:11-15); honorable imprisonment (28:16).
- 5. Two year's captivity, during which Paul was "preaching the kingdom of God and teaching about the Lord Jesus Christ" (28:17-31).

The Epistle to the Romans

INTRODUCTION (1:1-15).

1. Inscription (1:1-7).
 - a. St. Paul's apostolic office (1:1).
 - b. Dignity of his apostolic office (1:2-4).
 - c. Its extension to all nations (1:5-6).
 - d. Greetings (1:7).
2. Thanksgiving (1:8).
3. *Captatio benevolentiae* (1:9-15).

DOGMATIC PART (1:16-11:36). The grace of justification is offered to all believers and to them alone. Theme of the dogmatic part, i.e., Justification through faith (1:16-17).

I. First Section (1:18-4:25). *The necessity of justification through faith.*

1. Negative Argument: Without faith in Jesus Christ there can be no justification (1:18-3:20).
 - a. On account of their idolatry and sins the Gentiles are subject to divine wrath (1:18-32).
 1. The Gentiles by their sins, "hold back the truth of God," have lapsed into idolatry (1:18-23).
 - a. The status of the Gentiles who reject the Gospel (1:18).
 - b. No one can be inculpably ignorant of God's manifestation of Himself in creation (1:19-20).
 - c. The blind folly of the Gentiles has led them into idolatry (1:21-23).
 2. On account of idolatry God has permitted the Gentiles to fall into most heinous crimes (1:24-32).
 - a. Punishment for idolatry (1:24-27).
 - (1) They degraded their own bodies by impurities (1:24-25).
 - (2) They sinned against nature (1:26-27).
 - b. Punishment for refusing due worship to God (1:28-32).
 - (1) They disregarded the dictates of conscience (1:28).
 - (2) They fell into all manner of sin (1:29-31).
 - (3) Punishment (1:32).
 - b. On account of their sins the *Jews* likewise are subject to divine wrath (2:1-3:8).
 1. Before a just God the Jews are more guilty than the Gentiles (2:1-24).
 - a. By a just judge all will be judged according to their works (2:1-8).
 - (1) A judge and the accused guilty of the same crime (2:1-2).
 - (2) No one can escape divine punishment (2:3-4).
 - (3) Judgment according to merit or demerit (2:5-8).
 - b. Jews as well as Gentiles will be judged without respect of person (2:9-16).
 - (1) Both will be judged according to their works (2:9-11).

- (2) Both have a Law by which they will be judged (2:12-13).
- (3) The Gentiles have a Law written in their hearts (2:14-16).
- c. The Jews are more culpable, because by their sins they expose their divine Law to the contempt of the Gentiles (2:17-24).
 - (1) Privileges of the Jews in possessing a Law (2:17-18).
 - (2) Prerogatives on which they prided themselves—irony (2:19-20).
 - (3) Disagreement between their doctrine and their lives (2:21-22).
 - (4) Their greater guilt for bringing the name of God into contempt (2:23-24).
- 2. The prerogatives of the Jews are no safeguard against divine wrath (2:25-3:8).
 - a. Circumcision without observance of the Law is of no avail (2:25-29).
 - (1) Circumcision alone is of no avail (2:25).
 - (2) Observance of the Law in the uncircumcised is reputed as circumcision (2:26-27).
 - (3) God requires circumcision of the heart (2:28-29).
 - b. Without making void His promises God's anger is incurred by the unfaithfulness of the Jews (3:1-8).
 - (1) The Jews' greatest glory—they received the promises (3:1-2).
 - (2) God is faithful to His promises (3:3-4).
 - (3) Notwithstanding this fidelity He will punish the Jews (3:5-7).
 - (4) Rejection of a calumnious accusation (3:8).
 - c. The Scriptures prove that both Jews and Gentiles are enslaved by sin (3:9-20).
 - 1. Jews and Gentiles are slaves of sin (3:9).
 - 2. Scriptural proof (3:10-18).
 - a. The Psalmist asserts the sinfulness of all men (3:10-12).
 - b. All are given to sins of the tongue (3:13-14).
 - c. Sins of deed (3:15-17).
 - d. Source of this universal corruption (3:18).
 - 3. This holds especially for the Jews, for whom the Scriptures were primarily written (3:19-20).
- 2. Positive Argument: Salvation is obtained through faith in Christ and the Gospel (3:21-4:25).
 - a. Justification is a gratuitous gift bestowed on all who believe in Christ (3:21-30).
 - 1. All without distinction may attain to justification by faith (3:21-22).
 - 2. All need justification which is gratuitously given (3:23-24).
 - 3. This grace is purchased by the passion of Christ (3:25-26).
 - 4. The vain boast of the Jews (3:27-28).

5. God justifies the Gentiles as well as the Jews through faith (3:29-30).
- b. In the O. T. justification was conferred on all without distinction (3:31-4:25). A development of the assertion in 3:21.
 1. *Gratuitous* justification is proved from the example of Abraham and from the testimony of David (3:31-4:8).
 - a. An objection stated (3:31).
 - b. Abraham was not justified by the works of the Law but by faith (4:1-3).
 - c. The works of the Law confer nothing towards justification (4:4-5).
 - d. Proof from the Psalmist (4:6-8).
 2. Abraham's justification before circumcision proves the universality of justification through faith (4:9-16).
 - a. Abraham was justified before circumcision, he is the father of all who believe (4:9-12).
 - b. The promises were not bound up with the Law which has been abolished (4:13-15).
 - c. The promises were bound up with the faith of Abraham, hence they redound to the benefit of all believers (4:16).
 3. Quality of the faith which was reputed to Abraham unto justice (4:17-25).
 - a. His faith was unwavering notwithstanding the persuasion of human reason (4:17-22).
 - b. Sacred Scripture records this for our benefit that we, imitating his faith, may be justified (4:23-25).

II. Second Section (5:1-8:39). *The excellence of justification through faith is shown by the effects or fruits it produces.*

1. The first fruit is peace with God and hope of future glory (5:1-21).
 - a. Peace with God and hope of future glory (5:1-11).
 1. The justified man enjoys a state of peace (5:1-2).
 2. Present tribulations are borne in the hope of future reward (5:3-5).
 3. The hope of the justified is secure, because of the great love of Christ for the unjustified, manifested by His vicarious death (5:6-8).
 4. This hope permits us even now to glory in God (5:9-11).
 - b. In explanation of the vicarious death of Christ, St. Paul compares the sanctification merited by Christ with the condemnation brought to all by Adam (5:12-21).
 1. The sin of one man affects all his posterity (5:12-14).
 2. Grace is more abundant and reparatory in its consequences than sin has been destructive (5:15-17).
 3. The comparison is brought out in clearer terms (5:18-19).
 4. The Law, instead of destroying or lessening the reign of sin in the world, increased it that grace may the more abound (5:20-21).

2. The second fruit is liberation from sin (6:1-23).
 - a. The justified, reborn in Christ through baptism, are dead to sin (6:1-14).
 1. Those dead to sin may not remain in sin (6:1-2).
 2. This is proved by the rite of Baptism: Baptism is a type of our death to sin and the egress from the water is a type of our spiritual resurrection with Christ, both of which were effected, as well as signified, by the sacrament of Baptism (6:3-5).
 3. The justified, dead with Christ and risen again with Him, must live unto God (6:6-10).
 4. Exhortation not to return to the servitude of sin (6:11-14).
 - b. The justified, dead to sin, can and ought to persevere under the dominion of grace (6:15-23).
 1. Liberation from the Law is not a license to sin (6:15).
 2. Liberation from the servitude of sin places the justified under the servitude of justice (6:16-19).
 3. Two reasons, equity and necessity, for fidelity in this service (6:20-23).
3. The third fruit is liberation from the servitude of the law (7:1-25).
 - a. By their mystical death the justified are freed from the dominion of the Law (7:1-6).
 1. Man is subject to a law as long as he lives, e.g., the bond of matrimony (7:1-3).
 2. The Christians are dead to the Law and live with Christ (7:4).
 3. Their service must correspond to their new life (7:5-6).
 - b. Explanation of the relation of the Law to sin (7:7-25).
 1. Not the Law, which is holy, but sin, occasioned by the Law, wrought death (7:7-13).
 - a. The Law gives a knowledge of sin, and this was made an occasion of further transgressions owing to our corrupt nature and concupiscence (7:7-8).
 - b. To illustrate the manner in which the Law contributed to the increase of sin, St. Paul represents in his own person the different states of the Jewish people before and after the Law (7:9), and shows how the knowledge imparted by the Law aroused the hitherto comparatively dormant evil of concupiscence, but did not give man the power necessary to resist (7:10-11).
 - c. Answer to the question in 7:7, viz., the Law is holy (7:12).
 - d. Reason why the Law was given (7:13).
 2. Impotency of the Law in the combat between the flesh and spirit (7:14-25).
 - a. Though the Law was holy, man was carnal and the slave of sin (7:14).
 - b. While man recognized the justice and sanctity of the Law, he was nevertheless unequal to the struggle which

ensued between the flesh and reason, and was lead into sin and succumbed to defeat and death (7:15-23).

- c. He is liberated from the servitude of sin by the merits of Christ (7:24-25).
- 4. The fourth fruit is the happiness of man, reborn in Christ (8:1-30).
 - a. Those who are justified by the Holy Spirit can fulfill the Law and they receive true life (8:1-11).
 - 1. The justified have nothing deserving of damnation, they are delivered from sin and death (8:1-2).
 - 2. St. Paul proves from the manner and purpose of the Incarnation that the justified can fulfill the Law (8:3-4).
 - 3. Opposition between flesh and spirit, indicated in 8:4, induced St. Paul to show the contrast between the two (8:5-8).
 - 4. Being in Christ, the justified possess His spirit, and so are enabled to live a spiritual life now and to look forward to the glorious life of the resurrection (8:9-11).
 - b. On account of their adoption the justified have a right to future glory (8:12-17).
 - 1. A corollary based on the preceding: live according to the spirit (8:12-13).
 - 2. Dignity of the adoptive children of God (8:14-16).
 - 3. As adoptive children the justified have a right to a divine inheritance (8:17).
 - c. The certainty of the future glory of the children of God (8:18-30).
 - 1. Present suffering bears no comparison to the future glory (8:18).
 - 2. The certainty of future glory proved by four arguments (8:19-30).
 - a. All irrational creatures desire liberation from the servitude of corruption (8:19-22).
 - b. The desire of the faithful, a hope which can not be frustrated (8:23-25).
 - c. The desire of the Holy Spirit dwelling in us (8:26-27).
 - d. The provident designs of God Himself (8:28-30).
- 5. Conclusion to this section: God's love for us (8:31-39).
 - a. God's love should expel all fear of difficulties (8:31-32).
 - b. Absurdity of the Christians feeling or thinking that anyone can be against them (8:33-34).
 - c. Nothing can separate the Christian from the love of Christ (8:35-37).
 - d. St. Paul's persuasion that nothing can separate us from the love of God for us in Christ (8:38-39).

III. *Third Section (9:1-11:36). The relation of the Gospel to the promises made to Israel. Answer to objections.*

St. Paul, teaching the universality of salvation by faith, can not pass over in silence *the error of the Jews*, who contend that they alone, or at least in the first place, have a right to the Messianic

kingdom and the privileges connected with the Messianic law. This error gives rise to three objections, which the Apostles refutes.

1. Carnal descent from Abraham does not establish a right to the Messianic promises, hence, though many of the Jews are now excluded from the Messianic kingdom, God can not be accused of being unfaithful to His promises (9:1-29).
 - a. Introduction: The Apostle's profound sorrow over the present infidelity of his people (9:1-5).
 1. The veracity of the Apostle (9:1).
 2. His sorrow on account of the infidelity of the Jews (9:2).
 3. His ardent desire for their salvation (9:3).
 4. The principal prerogative of the Jews (9:4-5).
 - b. Carnal descent alone does not establish a right to the promises, even in the O. T. election depended on the free choice of God (9:6-13).
 1. Theme: The promises are not void, because many Jews do not participate in them (9:6).
 2. History proves that election depended on the gratuitous choice of God (9:7-13).
 - a. Only one of the sons of Abraham was a child of promise (9:7-9).
 - b. Only one of the twin sons of Isaac and Rebecca received the promises (9:10-13).
 - c. God is not unjust in his gratuitous choice, preferring one to another (9:14-24).
 1. A new phase of the objection (9:14).
 2. Scripture proves that God gives His favors (9:15-16) or denies His grace (9:17-18) as He pleases.
 3. An example to prove that there is no injustice in this procedure (9:19-24).
 - d. In the call of the Gentiles and the rejection of the Jews God acted in accordance with prophecy (9:25-29).
 1. Osee foretold that the Gentiles also were called (9:25-26).
 2. Isaias foretold that most of the Jews would be rejected (9:27-29). This reference to the remnant serves as a transition to the second objection.
2. St. Paul explains that the majority of the Jews, through their own fault, do not share in the promises, whereas many Gentiles attain to justification (9:30-10:21).
 - a. The culpability of the Jews is in failing to believe in the Messiah (9:30-33).
 1. The Gentiles were justified by faith (9:30).
 2. The Jews, trusting in the works of the Law, were rejected (9:31-33).
 - b. On account of their ignorance the Jews have erred from true justice (10:1-13).
 1. *Captatio benevolentiae* (10:1-2).
 2. The Law, our pedagogue unto Christ, was abrogated in favor of justice by faith (10:3-4).

3. Contrast between the justice of the Law and the justice of faith (10:5-13).
 - a. The contrast (10:5-10).
 - b. Justice by faith is conferred without distinction (10:11-13).
 - c. The ignorance of the unbelieving Jews is culpable (10:14-21).
 1. Preaching of the Gospel is necessary for salvific faith (10:14-15).
 2. Preaching does not force, but postulates a free obedience (10:16-17).
 3. The Gospel has been preached intelligibly even to the Gentiles, hence no excuse for the culpable ignorance of the Jews (10:18-20).
 4. Contumacy of the Jews, the only cause of their rejection of true justice (10:21).
3. The designs of God in excluding Israel from the promises (11:1-36).
 - a. The exclusion does not extend to all the Israelites (11:1-10).
 1. The proposition in the form of a question (11:1a).
 2. Negative answer, proved from the example of St. Paul and other Israelites (11:1b-4).
 3. Grace, not works, leads to election (11:5-6).
 4. Hence there is only a partial election (11:7), the majority contumaciously follow their perverse will, as had been foretold (11:8-10).
 - b. Purpose of God in the present rejection of the Israelites (11:11-24).
 1. The rejection of the Jews redounds to the benefit of the Gentiles, the zeal of the latter will eventually provoke the former to emulation (11:11-12).
 2. By preaching to the Gentiles St. Paul hopes to effect the salvation of the Jews (11:13-16).
 3. Admonition to the Gentiles against vain boasting and despising the rejected Jews (11:17-18).
 4. The spirit in which the Gentiles must guard against their own rejection (11:19-21).
 5. To inculcate this spirit St. Paul calls the attention of the Gentiles to God's action towards Jews and Gentiles respectively (11:22-24).
 - c. The conversion of the Gentiles will be followed by the conversion of the Jews (11:25-32).
 1. The salvation of all Israel is closely connected with the conversion of the Gentiles, according to prophecy (11:25-27).
 2. According to the divine plan Israel and the Gentiles should mutually help each other (11:28-29).
 3. Both, in the end, will be objects of divine mercy (11:30-32).
 - d. Conclusion: Wonderful praises of the riches of divine wisdom (11:33-36).

PARENETIC PART (12:1-15:13). Various precepts and admonitions.**I. General admonitions, intended for all (12:1-13:14).**

1. Religious duties (12:1-8).
 - a. The Christian should consecrate himself to the service of God (12:1-2).
 - b. General admonition is followed by particular precepts (12:3-8).
 1. To the pride of the world Christians should oppose modesty and humility (12:3).
 2. As the members of the body, so the Christians should aspire to unity (12:4-5).
 3. Various gifts should be used according to God's designs (12:6-8).
2. Practice of mutual charity in private life (12:9-21).
 - a. Charity among Christians (12:9-16).
 - b. Charity towards all men, especially towards enemies (12:17-21).
3. Obedience due to civil authority (13:1-7).
 - a. Basic reason for this obedience (13:1-2).
 - b. Purpose of civil authority (13:3-4).
 - c. Necessity of obedience (13:5-6).
 - d. Necessary conclusion (13:7).
4. The necessity of charity, which is the fulfillment of the Law (13:8-14).
 - a. All the precepts of the decalogue are summed up in charity (13:8-10).
 - b. The approach of the day of the Lord urges to the exercise of charity (13:11-12a).
 - c. Exhortation to a life in conformity with Christ's teaching (13:12b-14).

II. Conduct of Christians towards the weak in faith (14:1-15:13).

1. All are urged to abstain from judging one another (14:1-13a).
 - a. General principle (14:1).
 - b. Illustration of this principle by an example of two extreme parties (14:2-5).
 - c. Mutual tolerance, for both act after their respective manner to please God (14:6).
 - d. All Christians ought to live and die for Christ who died for all (14:7-9).
 - e. God alone, to whose tribunal all will be summoned, is to judge all (14:10-12).
 - f. Conclusion: avoid judging others (14:13a).
2. The strong should beware of scandalizing the weak (14:13b-23).
 - a. A point for self-judgment (14:13b).
 - b. St. Paul agrees with those who are strong in faith (14:14).
 - c. Charity may demand a restriction of liberty (14:15-16).
 - d. There is a higher good than the use of our liberty (14:17-19).
 - e. The high character of the weak Christian, who is imperiled by the conduct of another (14:20).

- f. Necessity of abstaining from indifferent things to avoid scandal (14:21).
 - g. The strong may follow their own conscience, where there is no danger of scandalizing the weak (14:22-23).
3. In imitation of Christ, who submitted to the infirmities of all, the strong should charitably bear with the weak (15:1-13).
- a. The strong should seek the spiritual good of the weak (15:1-2).
 - b. Exhortation to imitate Christ (15:3-4).
 - c. An appeal for unity in faith and charity (15:5-7).
 - d. Both Jews and Gentiles should form one people for the glory of God (15:8-12).
 - e. The Apostle desires for all that joy and peace which is from God, based on hope (15:13).

CONCLUSION (15:14-16:27).

- 1. St. Paul tells of his relations with the Church at Rome (15:14-23).
 - a. Reasons for having written at such length and so openly (15:14-21).
 - 1. *Captatio benevolentiae* (15:14-15).
 - 2. The nature and purpose of the Apostle's commission (15:16-17).
 - 3. The fruits of his apostolate (15:18-19).
 - 4. The principle which determined the choice of the regions in which he preached (15:20-21).
 - b. Reason for his proposed visit to Rome (15:22-23).
 - 1. He takes occasion from his journey to Spain to visit Rome (15:22-24).
 - 2. Previous duty (15:25-29).
 - 3. His fears, he asks for the prayers of the Christians in Rome (15:30-32).
 - 4. Apostolic blessing (15:33).
- 2. Commendation of Phoebe and greetings to many friends at Rome (16:1-16a).
- 3. Greetings of others to the Christians in Rome (16:16b-24).
 - a. General salutation (16:16b).
 - b. Warning against disturbers of peace and unity (16:17-20).
 - c. Greetings from St. Paul's companions (16:21-24).
- 4. Final and solemn doxology (16:25-27).

The First Epistle to the Corinthians

INTRODUCTION (1:1-9).

- 1. Inscription (1:1-3).
 - a. Name and dignity of writer (1:1).
 - b. Recipients (1:2).
 - c. Greeting (1:3).
- 2. Thanksgiving (1:4-9).
 - a. For past favors (1:4-7).

- b. In anticipation, for additional favors, relying on God's fidelity (1:8-9).

FIRST PART (1:10-6:20). Abuses are corrected.

I. *Dissensions at Corinth* (1:10-4:21).

1. Conditions at Corinth (1:10-12).
 - a. Exhortation to unity (1:10).
 - b. Necessity of such exhortation (1:11-12).
2. Three reasons why the dissensions are highly reprehensible (1:13-3:17).
 - a. The relation of the Christians to Christ postulates unity (1:13-17a).
 1. Summary reprobation of the schism (1:13).
 2. St. Paul has given no occasion for it (1:14-17a).
 - b. St. Paul's simple method of preaching is no cause for schism (1:17b-3:4).
 1. Reasons for this method of preaching (1:17b-2:5).
 - a. St. Paul's method of teaching, the theme of this part (1:17b).
 - b. Reasons for this method of preaching (1:18-31).
 - (1) Divine providence chose this simple method to show the intrinsic efficacy of the Gospel (1:18).
 - (2) It was foretold by the prophets (1:19).
 - (3) God did not choose the worldly wise to propagate the Gospel (1:20-25).
 - (4) The first converts were not chosen from among the worldly wise (1:26-28).
 - (5) The purpose of this choice of the first converts: that faith might not be ascribed to human means (1:29-31).
 - c. Therefore St. Paul conformed to this divine plan in fact, in doctrine, in person, in language, and in purpose (2:1-5).
 2. Reasons for not teaching the more sublime doctrines (2:6-3:4).
 - a. The Gospel contains sublime doctrines, known only by revelation (2:6-12).
 - b. The Apostles announce this wisdom, revealed to them, only to the perfect (2:13-16).
 - c. St. Paul could not preach this wisdom to the Corinthians, since they were not perfect (3:1-4).
 - c. Absurdity of the dissension or schism at Corinth (3:5-17).
 1. Since the teachers of the Gospel are only ministers of one and the same God, and consequently united, the schism is absurd (3:5-9).
 - a. The relation of the Corinthian teachers to God (3:5-7).
 - b. Their relation to each other (3:8-9).
 2. Admonition to the teachers (3:10-17).
 - a. Paul, as a wise architect, has laid the proper foundation (3:10-11).

- b. Warning to various builders, judgment will be passed on their work (3:12-15).
 - c. Severe judgment of those whose labors are destructive instead of constructive (3:16-17).
3. Three practical conclusions from the foregoing (3:18-4:13).
- a. The faithful must not prefer one teacher to the other (3:18-23).
 - 1. Place no trust in human wisdom: addressed to the teachers (3:18-20).
 - 2. The teachers' special gifts are conferred by God for the good of the faithful (3:21-23).
 - b. They must not judge their teachers (4:1-6).
 - 1. The norm according to which teachers are to be judged (4:1-2).
 - 2. An omniscient God alone can apply this norm justly (4:3-4).
 - 3. Hence the faithful must not judge (4:5-6).
 - c. Exhortation to humility, in imitation of the example of the Apostles (4:7-13).
 - 1. The folly of pride (4:7-10).
 - a. The teachers have nothing wherein they may glory (4:7).
 - b. St. Paul censures their insolence in terms of bitter irony (4:8-10).
 - 2. Exhortation to imitate the examples of the Apostles, describing the life of the true Apostle (4:11-13).
4. Conclusion (4:14-21).
- a. St. Paul's love and affection for the Corinthians (4:14-15).
 - b. Exhortation to imitate his example and to receive Timothy (4:16-17).
 - c. He announces his intention to visit Corinth soon "with a rod or in love" (4:18-21).

II. *Association with sinners* (5:1-13).

- 1. The Corinthians are reprehended for not expelling the incestuous man (5:1-5).
 - a. The sin (5:1).
 - b. Reprehension of the Corinthians (5:2).
 - c. Enormity of the sin may be gauged by the severe punishment (5:3-5).
- 2. Command to expel the sinner (5:6-8).
- 3. Explanation of former precept on avoiding sinners (5:9-13).
 - a. Negative limitation: the precept does not apply to heathens (5:9-10).
 - b. Positive limitation: St. Paul exercises jurisdiction only over the faithful (5:11-13a).
 - c. He applies the precept in the case of the incestuous man (5:13b).

III. *Litigations before pagan judges* (6:1-11)

- 1. Reprehension of Christians for going to pagan tribunals (6:1-6).

- a. Reprehension for going to the unjust for justice (6:1).
 - b. Reason for this reprehension (6:2-3).
 1. They have authority to judge worldly things (6:2).
 2. They have authority to judge supernatural things (6:3).
 - c. The remedy (6:4-6).
2. There should be no litigations among Christians (6:7-11).
 - a. Even just litigations among Christians are a sign of imperfection (6:7).
 - b. Grave sin of those who provoke litigations by injustice and fraud (6:8-11).

IV. *Fornication and licentiousness* (6:12-20).

1. Fornication is not an indifferent act (6:12-14).
 - a. There may be exceptions to general principles (6:12).
 - b. Fornication is not to be compared to other natural appetites (6:13-14).
2. Reasons for the gravity of this sin (6:15-20).
 - a. It is an abuse of the members of Christ (6:15-17).
 - b. It is a violation of the temple of the Holy Spirit (6:18-20).

SECOND PART (7:1-15:59). The Apostle replies to questions on six topics proposed by the Corinthians.

I. *Matrimony and celibacy* (7:1-40).

1. Matrimony (7:1-24).
 - a. Its use (7:1-9).
 1. It is licit (7:1-4).
 2. Caution against incontinence (7:5-6).
 3. The gift of continence is not given to all (7:7-9).
 - b. Indissolubility of matrimony (7:10-16).
 1. Absolute indissolubility of Christian marriage (7:10-11).
 2. Status of marriage, contracted by pagans, after the conversion of one party (7:12-14).
 3. The Pauline privilege (7:15-16).
 - c. Conversion does not *ipso facto* dissolve previous relations (7:17-24).
 1. General principle (7:17).
 2. Two examples illustrating this principle (7:18-20, 21-24).
2. Celibacy (7:25-40).
 - a. St. Paul counsels celibacy to virgins (7:25-28).
 - b. Reasons why celibacy is preferable to matrimony (7:29-35).
 1. Time is short, use it to serve God (7:29-31).
 2. Detachment is easier for the unmarried (7:32-34).
 3. Therefore, though not a precept, virginity is preferable (7:35).
 - c. Practical conclusion for parents (7:36-38).
 - d. Widowhood is preferable to second marriage though this latter is lawful (7:39-40).

II. *Partaking of idolothytes i.e., things sacrificed to idols* (8:1-11-1).

1. Theoretical solution (8:1-13).
 - a. Idolothytes are not in themselves defiled (8:1-7).

1. St. Paul tells the Corinthians, who boasted of their ability of discernment, that there is no true knowledge without charity (8:1-3).
2. Their conduct in itself is not blameworthy (8:4-6).
3. This alone does not solve the difficulty (8:7).
- b. The use of idolothytes is prohibited when there is danger of scandal (8:8-13).
 1. Idolothytes, *per se* indifferent, may not be eaten, if scandal be given (8:8-9).
 2. Those less instructed may be led astray by those who have knowledge (8:10-11).
 3. The crime of those who scandalize others (8:12-13).
2. St. Paul appeals to his own example; though free and an Apostle, he had renounced his rights in order to spread the Gospel and to promote the spiritual good of others (9:1-10:14).
 - a. For the sake of the greater reward St. Paul renounced the right to sustinence (9:1-18).
 1. As a genuine Apostle, he had the right to sustinence from the faithful (9:1-14).
 - a. He is an Apostle (9:1-3).
 - b. He proves his right to sustinence by seven arguments (9:4-14). The proposition (9:4), in the form of a question, is proved:
 - (1) By the example of other Apostles (9:5-6).
 - (2) By the common usage of mankind (9:7).
 - (3) From the Old Testament (9:8-10).
 - (4) From reason and justice (9:11).
 - (5) By an *argumentum ad hominem* (9:12).
 - (6) By the example of Jewish priests (9:13).
 - (7) By the authority of Christ (9:14).
 2. To avoid offense and to acquire greater reward St. Paul foregoes his right (9:15-18).
 - a. His motive (9:15).
 - b. This glory consists in doing something that is not of precept (9:16-17).
 - c. The work of supererogation is the preaching of the Gospel gratis (9:18).
 - b. St. Paul makes himself the slave of all men, in order to save all, and to increase his own merit (9:19-23).
 1. His remuneration (9:19).
 2. His purpose (9:20-23).
 - a. To gain all for Christ (9:20-22).
 - (1) Jews (9:20-21a).
 - (2) Gentiles (9:21b).
 - (3) Converts and weak Christians (9:22).
 - b. To increase his own merit (9:23).
 - c. Having proposed himself as an example, St. Paul urges the Corinthians to imitation (9:24-10:14).
 1. The example of the race-course and the ring teaches that supreme effort is necessary to gain the crown (9:24-27).

- a. Metaphor of the race-course (9:24).
- b. Metaphor of the ring (9:25).
- c. St. Paul's example (9:26-27).
2. Example of the Jews in the Exodus (10:1-14). Lest the neophytes be led to believe that St. Paul's fears (9:27) are exaggerated, he gives the forceful example of the Jews in the desert. The Corinthians must not be overconfident; the fact that they are Corinthians does not suffice.
 - a. Great benefits were conferred upon all Israel (10:1-4).
 - (1) All received a typical baptism (10:1-2).
 - (2) All received a typical food and drink (10:3-4).
 - b. Most of them perished in the desert (10:5).
 - c. The sins and the punishment of the Israelites are real prophecies of things that happen to Christians (10:6-11).
 - (1) The divine purpose (10:6,11).
 - (2) The sins of the Israelites and their punishment (10:7-10).
 - d. Direct exhortation. All must watch, divine help is promised to those who do not expose themselves to dangers (10:12-14).
3. Practical solution of the question, applicable to individual cases (10:15-11:1).
 - a. Regarding idolothytes served at sacrificial banquets (10:15-22a). The danger of these banquets is shown by their effects.
 1. A compliment. St. Paul submits his argument to the judgment of the Corinthians (10:15).
 2. Christians are intimately united with Christ by partaking of their sacrificial banquet, the Eucharist (10:16-17).
 3. The Jews, by partaking of their sacrifice, are united with their altar (10:18).
 4. Those who assist at the sacrificial banquets of Gentiles are united to those to whom the Gentiles offer sacrifice, to demons (10:19-20).
 5. The perversity of desiring to be united with Christ and with demons (10:21-22a).
 - b. Regarding idolothytes served at a private table (10:22b-11:1).
 1. General principle: In our use of indifferent things other men must be taken into consideration (10:22b-24).
 2. *Per se* there may be no reason for abstaining from idolothytes (10:25-27).
 3. To avoid scandalizing the weak we must abstain (10:28-30).
 4. Exhortation: In imitation of the Apostle's example, do everything for the glory of God (10:31-11:1).

III. *Headdress of women in religious assemblages* (11:2-16).

1. Women should be veiled on account of the inferior place they occupy in the Church (11:2-6).
 - a. *Captatio benevolentiae* (11:2).

- b. A new precept (11:3-6).
- 2. Women should be veiled as a sign of inferiority, which is apparent from the history of the creation of our first parents (11:7-12).
 - a. This is not an innovation; women are inferior *ex origine* (11:7-10).
 - b. St. Paul explains in what their true equality consists, lest man lord it over woman and despise her (11:11-12).
- 3. Nature and custom prescribe the use of the veil (11:13-16).

IV. *Decorum in celebrating the agape* (11:17-34).

- 1. Abuses at the agape are reprehended (11:17-22).
- 2. Reasons for this reprehension. The agape is not a fitting preparation for the Eucharist (11:23-32).
 - a. From the history of the institution it is apparent that in the Eucharist Christ left to the faithful His body and blood as food and drink (11:23-26).
 - b. To receive the Eucharist worthily a fitting preparation is necessary (11:27-29).
 - c. Conditions at Corinth indicate that some receive unworthily, or at least without proper preparation (11:30-32). The conclusion is not expressed, viz., the agape, celebrated in imitation of the last supper, is not celebrated at Corinth in a manner fitted to constitute a proper preparation for the showing forth of the Passion of Christ in this mystery.
- 3. Regulations on this point (11:33-34).

V. *The various charisms or gifts of the Holy Spirit* (12:1-14:40).

Diversity of gifts seems to have been the occasion of envy and dispute; the gift of tongues had been used rather for ostentation than for the utility of the Church.

- 1. Origin and utility of charisms (12:1-30).
 - a. General principle by which genuine charisms may be recognized (12:1-3).
 - b. A variety of gifts does not destroy the unity of origin and of purpose (12:4-11).
 - 1. Origin of these gifts (12:4-6).
 - 2. Unity of their purpose (12:7).
 - 3. Though various, all have the same source (12:8-11).
 - c. Practical conclusions deduced from the foregoing (12:12-30).
 - 1. All charisms are necessary for the good of the Church hence those possessing the more humble gifts ought to be contented, not envying those who are more favored (12:12-20).
 - a. Fitness of the allegory (12:12-14).
 - b. Relation of the various members of the body to each other (12:15-17).
 - c. By God's special design a similar correlation of members exists in Christ's mystical body (12:18-20).
 - 2. Those possessing the nobler gifts ought not to despise the less favored (12:21-30).

- a. The latter are no less necessary (12:21-22).
 - b. They are no less honorable (12:23-24).
 - c. God's purpose was to effect a beautiful harmony (12:25-26).
 - d. The allegory is applied to the Church (12:27-30).
2. The relation of the charisms to charity (12:31-13:13).
- a. The charisms are of no value without charity (12:31-13:3).
 - 1. Exhortation to seek the better gift (12:31).
 - 2. Necessity of charity (13:1-3).
 - b. The glorious qualities of charity (13:4-7).
 - 1. Two general qualities, passive and active (13:4a).
 - 2. Eight negative qualities (13:4b-6a).
 - 3. Five positive qualities (13:6b-7).
 - c. The eternal durability of charity (13:8-13).
 - 1. Charity is eternal, other charisms will cease (13:8).
 - 2. Reason why the other charisms will cease: their essential imperfection (13:9-12).
 - 3. Excellence of charity (13:13).
3. The gift of tongues (glossolalia) and prophecy compared (14:1-25).
- a. The greater utility of prophecy (14:1-19).
 - 1. The gift of tongues by itself is useless, prophecy edifies and instructs (14:1-6).
 - 2. The greater utility of prophecy is proved by two similes (14:7-12).
 - a. A musical instrument is useless without an understanding of music (14:7-9).
 - b. In daily life we speak an intelligible, not a foreign language (14:10-12).
 - 3. The gift of tongues without prophecy is useless (14:13-19).
 - a. A glossolalist should pray for the gift of prophecy (14:13).
 - b. Private prayer of such a one, since it is without understanding is of little benefit (14:14-15), his public prayer is quite unreasonable (14:16-17).
 - c. The Apostle's example: he makes no use of glossolalia in public, for he wishes to instruct others (14:18-19).
 - b. The purpose of glossolalia (14:20-25).
 - 1. Exhortation not to judge as children (14:20).
 - 2. Glossolalia is given as a sign to excite the attention and curiosity of unbelievers (14:21-23).
 - 3. Prophecy is useful; its purpose is to convert infidels (14:24-25).
4. Practical instruction for the public use of charisms, especially glossolalia and prophecy (14:26-40).
- a. A general principle: Charisms may be used provided they serve to edify (14:26).
 - b. How and when glossolalia (14:27-28) and prophecy may be used (14:29-33).
 - c. Women are forbidden to speak publicly in church (14:34-35).

d. The authority of these precepts (14:36-39).

e. General admonition (14:40).

VI. *The future resurrection of the just* (15:1-58).

1. The certainty of the future resurrection (15:1-34).

a. Christ rose from the dead (15:1-20a).

1. This is proved by the incontrovertible testimony of many witnesses (15:1-11).

a. This is not a new doctrine (15:1-4).

b. Four apparitions of the risen Savior (15:5-7).

c. Apparition to St. Paul (15:8-10).

d. This is the teaching of all the Apostles and the faith of the Christians (15:11).

2. The absurdities consequent upon the denial of Christ's resurrection (15:12-20a).

a. The resurrection is a basic doctrine (15:12-14).

b. Further proofs of Christ's resurrection (15:15-19).

c. Conclusion (15:20a).

b. Christ is "the first-fruits of those who have fallen asleep," i.e., He is to be followed in the resurrection by all who are His (15:20b-28).

c. Two other arguments in favor of the resurrection (15:29-34).

1. *Argumentum ad hominem*: Baptism for the dead (15:29).

2. Absurdity of Christian life and labors if there be no resurrection (15:30-32).

3. Conclusion in the form of an exhortation (15:33-34).

2. Manner of the future resurrection (15:35-58).

a. The new qualities of the risen body (15:35-44a).

1. The difficulty stated (15:35).

2. By examples from nature St. Paul shows that one and the same thing may change form (15:36-41).

3. This is applied to resurrection (15:42-44a).

b. Possibility of a change from the corporal to the spiritual (15:44b-49).

c. This change is necessary (15:50-57).

1. This change is so necessary that even those who are alive at the end of the world and who shall be immediately transferred to heaven, shall have to undergo the change (15:50-53).

2. Only by this change is the victory over sin and death entirely complete (15:54-57).

d. Practical consequence of this assurance (15:58).

EPILOGUE (16:1-24).

1. Collection for the poor at Jerusalem (16:1-4).

2. St. Paul's intended visit (16:5-9).

3. Timothy's visit and the reason for Apollos' non-arrival (16:10-14).

4. St. Paul commends the delegates whom the Corinthians had sent and who are the bearers of his reply (16:15-18).

5. Salutations (16:19-20).

6. Apostolic blessing written in his own hand (16:21-24).

The Second Epistle to the Corinthians

INTRODUCTION (1:1-14).

1. Inscription (1:1-2).
2. Thanksgiving for consolations in tribulation (1:3-11).
 - a. The Apostle praises God who has sent him tribulations and consolation for the benefit of the Corinthian neophytes (1:3-6).
 - b. Hope that they may share in both (1:7).
 - c. Their prayers have aided him in past dangers, hope for the future (1:8-11).
3. Transition: Reason for the Apostle's confidence of being helped in the future by the prayers of the Corinthians (1:12-14). This confidence is based on the testimony of his conscience that, when with them, he always acted with utmost sincerity and candor; he trusts that they will find the same spirit of sincerity in this letter.

IN THE APOLOGETIC PART (1:15-7:16). St. Paul defends his conduct against the calumnies of adversaries.

I. The charge of levity and inconstancy (1:15-2:17).

Because St. Paul had changed his plans regarding the promised visit to Corinth (1 Cor. 16:5), his adversaries accused him of being fickle even in preaching.

1. St. Paul answers this charge by opposing to it his constancy (1:15-22).
 - a. The individual case which occasioned the general charge of levity and inconstancy (1:15-17).
 - b. He asserts his constancy in teaching (1:18).
 - c. This quality in all the ministers is based on the truthfulness of the triune God (1:19-22).
2. He refutes the calumny by stating the reason for his change of plan (1:23-2:11).
 - a. St. Paul did not wish to sadden the Corinthians at his arrival, hence he wrote to them in order that they might set things right before he came (1:23-2:4).
 - b. Reference to the crime of the incestuous man leads to a digression, instructing the Corinthians as to what must be done with the repentant sinner (2:5-11).
 1. In their charity they must admit him again into their society (2:5-8).
 2. They were obedient in punishing, so now also in forgiving (2:9).
 3. He will ratify their decision (2:10-11).
3. He thanks God for the favorable report from Corinth (2:12-17).
 - a. His solicitude and anxiety for the Corinthians urged him to make no delays (2:12-13).
 - b. Gratitude to God upon receipt of good news from Corinth (2:14-17).

II. *The charge of arrogance and pride (3:1-4:6).*

This charge was probably based on such texts as 1 Cor. 4:9-16; 9:1-2,15-22; 14:18-19; 15:10.

1. To the accusation of arrogance St. Paul opposes the ministry committed to him (3:1-6).
 - a. St. Paul and his assistants need no special commendatory letters (3:1-3).
 - b. Their confidence is based on Christ, who made them ministers of the N. T. (3:4-6).
2. The apostolic ministry gives St. Paul the right to speak with liberty and authority (3:7-4:6).
 - a. The ministry of the Apostles is superior to that of Moses, hence greater glory redounds to the ministers (3:7-11). This is proved:
 1. By the manner of conferring (3:7-8).
 2. From the effects of the two ministries (3:9-10).
 3. From their duration (3:11).
 - b. The superiority of the new ministry and the nature of the new dispensation give its ministers right to speak with confidence (3:12-18).
 1. Reason for greater confidence in announcing the Gospel clearly and openly (3:12-13).
 2. An explanation by contrast (3:14-18).
 - c. The Apostle has exercised his ministry with sincerity and frankness because of its exalted character (4:1-6).
 1. St. Paul commends himself to all men by his manner of preaching clearly and openly (4:1-2).
 2. He is obscure only to those who are blinded by Satan (4:3-4).
 3. He propagates the Gospel as the servant of Jesus Christ (4:5-6).

III. *The Apostles' motives in the performance of the duties of their ministry (4:7-6:10).*

1. Their sole purpose was to please Christ from whom they hoped to receive their reward (4:7-5:10).
 - a. Contrast between the sublimity of their ministry and the infirmities and tribulations of their lives (4:7-12).
 1. God chose weak instruments to show that the power of the Gospel is not from men (4:7-9).
 2. To render them more like to Christ whose death and resurrection they exemplified and preached (4:10-12).
 - b. The Apostles were comforted in their tribulations by the hope of a glorious resurrection (4:13-18).
 1. They preached boldly, confident that a glorious resurrection awaited them and their converts (4:13-14).
 2. God's glory is promoted by their labors (4:15).
 3. Eternal reward for temporal tribulations (4:16-18).
 - c. Reiterating his hope of an eternal reward, the Apostle asserts that he seeks only to please Christ, his future Judge (5:1-10).

1. St. Paul reiterates his hope in a future resurrection (5:1-5).
2. The Apostles did not fear death which would unite them with Christ (5:6-8).
3. In their apostolic ministry they strove to please Christ, who would reward them (5:9-10).
2. The motives which actuated St. Paul in the exercise of his ministry (5:11-6:10).
 - a. St. Paul writes in order that the faithful may understand him and may know how to answer his calumniators (5:11-13).
 - b. He and his associates were moved and directed by love of Christ (5:14-21).
 1. The moving power of the apostolic life is love of Christ (5:14-15).
 2. The Apostles, living this life, judge all things by the standard of faith (5:16-17).
 3. They receive this grace from the Father, who has called them (5:18-19).
 4. They are ministers of Christ in order to lead all men to Christ (5:20-21).
 - c. In their manner of life the Apostles imitate the charity of Christ by which they are impelled (6:1-10).
 1. St. Paul exhorts the faithful not to lose the friendship of God (6:1-2).
 2. The example of the Apostles (6:3-10).
 - a. The apostolic life in general (6:3-4a).
 - b. Patience in trials, and other virtues (6:4b-7).
 - c. The vicissitudes they encounter with steadfastness (6:8-10).

IV. *Conclusion to the apologetic part* (6:11-7:16).

1. Imitate the charity of the Apostles (6:11-7:1).
 - a. St. Paul, writing of the hardships of the apostolic life, was prompted by a generous love which has been ill requited, but which the Corinthians are now called upon to return with like affection (6:11-13).
 - b. Since love is proved by deeds, they are warned to shun dangerous society and the vices of unbelievers (6:14-16).
 - c. Those who look upon God as their Father should be clean from all defilement (6:17-7:1).
2. The Apostle's affection for the Corinthians (7:2-16).
 - a. His love and constant solicitude for them (7:2-5).
 - b. Consolation from good news brought by Titus (7:6-7).
 - c. Joy and consolation from the good effects produced by a previous letter (7:8-12).
 1. Sorrow turned into gladness (7:8-9).
 2. Sorrow that is according to God works repentance (7:10-11).
 3. The purpose of the former letter has been attained (7:12).
 - d. The joy of the Apostle has been increased by the joy of Titus (7:13-16).

IN THE HORTATORY PART (8:1-9:15) St. Paul speaks of the collection for the poor of the Church at Jerusalem.

I. *St. Paul announces the collection* (8:1-15).

1. He praises the liberality of the Macedonians and announces Titus' mission to Corinth (8:1-6).
2. His confidence in the Corinthians (8:7-15).
 - a. Hope that they will excel in liberality as in other virtues (8:7).
 - b. He does not command, but points to the motives (8:8-11).
 - c. All should give according to their means (8:12-15).

II. *St. Paul's agents in this matter* (8:16-9:5).

1. Titus and his companions are commended to the Corinthians (8:16-24).
2. Reasons for sending Titus and his companion now (9:1-5).
 - a. No need to further commend the collection (9:1-3).
 - b. Let the alms be gathered promptly, lest St. Paul and the Corinthians be put to shame by the Macedonians (9:4-5).

III. *Exhortation to cheerful generosity* (9:6-15).

1. Give cheerfully and generously (9:6-7).
2. God will reward their charity with greater benefits, temporal and spiritual (9:8-11).
3. Their bounty will not only relieve the necessity of the poor, but will also glorify God (9:12-14).
4. Thanksgiving to God (9:15).

IN THE POLEMICAL PART (10:1-13:10) St. Paul refutes the pseudoapostles and vindicates his apostolic authority.

I. *St. Paul asserts his apostolic authority* (10:1-18).

1. He asks his adversaries to spare him the necessity of using his power against them (10:1-6).
 - a. He appeals to the Corinthians not to force him to use severe measures (10:1-2).
 - b. He and his companions do not exercise the ministry according to the flesh (10:3-6).
 1. This is proved by the weapons they use (10:3-4a).
 2. By the nature and aim of their spiritual campaign (10:4b-6).
2. When he arrives at Corinth he will be prepared to take severe measures (10:7-11).
 - a. He might have said more than he has asserted (10:7-8).
 - b. If he boasted in his letters, he will also do so in person when he arrives (10:9-11).
3. St. Paul's glorying is not like that of his critics (10:12-18).
 - a. He glories according to the measure of his divinely received power (10:12-13).
 - b. This power extends to the Corinthians; if he glories concerning them, he is not boasting of other men's labors (10:14-16).
 - c. Glory in the Lord, who gives success to the work (10:17-18).

II. *The Apostle affirms his superiority to his adversaries* (11:1-12:10).

1. He may justly boast of his disinterestedness (11:1-15).
 - a. He asks indulgence for this self-praise (1:1-6).
 1. Pardon for this reference to self (11:1).
 2. Two reasons: zeal for the Corinthians and fear lest they be led astray (11:2-4).
 3. He is in no way inferior to his adversaries, who so vainly boast (11:5-6).
 - b. He glories that he has preached and will continue to preach the Gospel disinterestedly (11:7-15).
 1. St. Paul reminds the Corinthians of his disinterestedness while among them (11:7-9).
 2. He will continue to preach to them gratis, so that his enemies will not be able to boast at least of this equality with him (11:10-12).
 3. They are not true Apostles, but the ministers of Satan (11:13-15).
2. St. Paul glories in his apostolic labors and in his tribulations (11:16-33).
 - a. He again asks indulgence for self-praise (11:16-21).
 - b. He shows his superiority over his adversaries (11:22-33).
 1. Comparison as to origin and dignity as ministers (11:22-23a).
 2. Omitting miracles and successful foundation of churches, he enumerates his tribulations and labors (11:23b-29).
 3. He glories in his weakness, an example (11:30-33).
3. St. Paul glories in his heavenly gifts (12:1-10).
 - a. By one example he shows that he might glory in visions (12:1-5a).
 - b. He prefers to glory in his weakness, and to be judged by his labors and preaching (12:5b-10).
 1. He prefers glorying in his weakness (12:5b-6).
 2. The norm by which he would be judged (12:6).
 3. A heavy cross lest he be puffed up (12:7-9a).
 4. His infirmities merit for him divine assistance (12:9b-10).

III. *Conclusion of the polemical part* (12:11-13:10).

1. The silence of the Corinthians, not taking up his defence, has compelled St. Paul to boast (12:11-18).
 - a. Apology for glorying, and renewed defence against calumny (12:11).
 - b. He appeals to his apostleship at Corinth (12:12), and ironically mentions their only reason for just complaint (12:13).
 - c. His future conduct will be the same as the past (12:14-15).
 - d. Refutation of the charge that he has deceived them through his disciples (12:16-18).
2. The purpose of St. Paul's self-defense was the edification and correction of the Corinthians (12:19-13:10).

- a. He does not constitute them his judges, but has written for their correction (12:19-21).
- b. He will come as the severe judge of those who will not be corrected (13:1-6).
 - 1. He will come as judge (13:1).
 - 2. His judgment against the impenitent will be severe, because he was, as it were, provoked by them (13:2-4).
 - 3. They are admonished to examine themselves before his arrival, because he will exercise his authority (13:5-6).
- c. St. Paul hopes that he will not be forced to use his authority (13:7-10).
 - 1. He asks God to turn the faithful from evil ways (13:7-9).
 - 2. His purpose in writing was to move them to penance (13:10).

CONCLUSION (13:11-13).

- 1. Exhortation (13-11).
- 2. Salutation (13:12).
- 3. Solemn benediction (13:13).

The Epistle to the Galatians

INTRODUCTION (1:1-10).

- 1. Inscription (1:1-5).
 - a. St. Paul asserts his apostolic and divine authority (1:1-2).
 - b. Salvation comes to us through Christ alone (1:3-5).
- 2. St. Paul blames those who pervert the Gospel (1:6-10).
 - a. Surprise at the levity of the Galatians (1:6).
 - b. Anathema against those who teach a Gospel other than his (1:7-9).
 - c. He wishes to please God alone, not men (1:10).

IN THE APOLOGETICAL PART (1:11-2:21) St. Paul proves the divine and apostolic origin of his doctrine.

I. *The divine origin of his doctrine* (1:11-24)

The history of his life proves that he did not receive his mission nor his doctrine from men.

- 1. Before conversion he could not have received his doctrine from men (1:11-14).
 - a. Negative and positive proof that he received his doctrine immediately from Christ (1:11-12).
 - b. His conduct before conversion (1:13-14).
- 2. After his conversion he did not receive his doctrine from the Apostles (1:15-24).
 - a. Immediately after his call he retired from the company of men to prepare for his mission (1:15-17).
 - b. His brief visit to Jerusalem three years later did not change the character of his divine mission (1:18-19).
 - c. In Syria and Cilicia he was unknown to the Church of Judea, save as a former persecutor, now a zealous Apostle (1:20-24).

The conclusion, i.e., that he is an Apostle, possessed of authority equal to that of the other Apostles, appointed and commissioned by Christ Himself, is not expressed.

II. *His doctrine is the same as that of the other Apostles (2:1-21).*

1. The Gospel as taught by St. Paul was approved by the authorities in the Church at the apostolic council (2:1-10).
 - a. On the occasion of his second visit to Jerusalem he preached openly and conferred privately with the Apostles (2:1-2). Two proofs are given that they approved his doctrine.
 - b. Titus was not obliged to receive circumcision though the Judaizers demanded it (2:3-5).
 - c. The pillars of the Church approved St. Paul's doctrine and acknowledged his apostolic authority (2:6-10).
 1. They added nothing to his teaching (2:6).
 2. They acknowledged his apostleship, approved by divine favors (2:7-8).
 3. They received him as a true Apostle of the Gentiles (2:9-10).
2. St. Paul shows, by the controversy with St. Peter at Antioch that his Gospel has the approbation of the Church (2:11-21).
 - a. The controversy (2:11-14).
 1. Cause of the controversy (2:11-12).
 2. St. Peter is rebuked by St. Paul and he accepted the rebuke (2:13-14).
 - b. St. Paul confirms this reprehension by proving that the Mosaic Law has been abolished (2:15-21).
 1. The Jewish Christians believed in Christ, because they were persuaded that justification came through Christ (2:15-16).
 2. As they did not sin by departing from the Law on account of Christ, so now a return to the Law would constitute them prevaricators (2:17-18).
 3. All Christians, crucified with Christ, are dead to the Law, and rising with Him, live a new life without the Law (2:19-20).
 4. Return to the Law would mean to cast away that spiritual life which is given only through Christianity (2:21).

IN THE DOGMATIC PART (3:1-4:21) St. Paul shows that the Law does not confer the promises made to Abraham. Three arguments prove this thesis.

I. *The uselessness of the Law and the importance of faith as a means of justification is evident to the Galatians from their own experience (3:1-7).*

1. They received the gifts of the Holy Spirit after they accepted the Gospel and before they thought of submitting to the Law (3:1-5).
2. Hence they became sons of Abraham through faith (3:6-7).

II. *The uselessness of the Law is proved by the nature of the promises made to Abraham (3:8-4:20).*

1. Only those who are of the faith have a right to the promises made to Abraham (3:8-14).
 - a. All nations were to be blessed in Abraham (3:8-9).
 - b. The Law brought a curse (3:10-12).
 - c. Christ, becoming a curse for our sakes, has extended the blessings of Abraham to the Gentiles (3:13-14).
2. The promises were not changed by the promulgation of the Law (3:15-18).
 - a. The inviolability of the promises is illustrated by an allusion to human custom (3:15-16).
 - b. The Law, made 430 years after the promises, does not annul these (3:17-18).
3. The place occupied by the Law in the economy of salvation (3:19-4:7).
 - a. The Law was given to the Jews as a guide to Christ (3:19-24).
 1. The purpose of the Law, its temporary and preparatory character (3:19-20).
 2. The Law is not adverse to the promises (3:21).
 3. Teaching men their weakness, it forces them to seek a remedy and thus becomes their pedagogue to Christ (3:22-24).
 - b. With the advent of faith there is no need of the Law (3:25-29).
 1. By faith and Baptism we are one in Christ (3:25-28).
 2. Hence all are heirs to the inheritance promised to Abraham and his seed, Christ (3:29).
 - c. The period under the Law was a time of preparation and education (4:1-7).
 1. The condition of the Jews under the Law is analogous to that of minors (4:1-3).
 2. The period of minority expired with the advent of Christ (4:4-7).
 - d. Exhortation concludes the second argument (4:8-20).
 1. The Galatians must not return to servitude (4:8-11).
 2. Mindful of their former love for him, St. Paul exhorts them to imitate his example (4:12-16).
 3. Beware of false teachers, a tender appeal (4:17-20).

III. *The uselessness of the Law is proved by a typical explanation of the history of the sons of Abraham (4:21-31).*

1. Ismael was a slave and according to the flesh, Isaac was of a free woman and in virtue of the promise (4:21-23).
2. The relation of the two mothers to the old and the new Law, they are types of the two covenants (4:24-28).
3. The relation of the two sons to the inheritance (4:29-31).

IN THE PARENETICAL PART (5:1-6:10) St. Paul deduces practical conclusions and admonitions from the foregoing.

I. *Practical conclusions* (5:1-25).

1. They must accept either the whole Law without Christ, or faith in Christ accompanied by charity without the Law (5:1-6).
 - a. General statement (5:1).
 - b. Circumcision obliges to the whole Law, and excludes from the grace of Christ (5:2-4).
 - c. All are equal in Christ's kingdom, faith vivified by charity is alone of profit (5:5-6).
2. The source of the erroneous views of the Galatians (5:7-12).
 - a. Not God, but their seducers are the cause of their deviation from the way of the Gospel (5:7-10).
 - b. In passing St. Paul again refutes the calumny that he still preaches circumcision (5:11-12).
3. Liberation from the Law must not be an occasion of sin and of serving the flesh (5:13-25).
 - a. Observe the Law of Christ and walk in the spirit (5:13-16).
 - b. An explanation by enumerating the works of the flesh (5:17-21).
 - c. The works of the spirit (5:22-23).
 - d. The very nature of the Christian life postulates such conclusions (5:24-25).

II. *Special admonitions* (5:26-6:10).

1. Avoid vain-glory and pride (5:26).
2. Mutually assist one another (6:1-5).
3. Their duty of gratitude toward their teachers (6:6).
4. Do good to all, especially to the faithful, in view of the judgment to come (6:7-10).

CONCLUSION (6:11-18).

1. The insincerity and perverse motives of the seducers (6:12-14).
2. The Apostle's motives (6:14).
3. Restatement of his general argument: neither circumcision nor uncircumcision, but only union with Christ leads to peace (6:15-16).
4. They must not again doubt his apostolic authority (6:17).
5. Apostolic blessing (6:18).

The Epistle to the Ephesians

INSCRIPTION (1:1-2).

THE DOGMATIC PART (1:3-3:21) is developed in the form of thanksgiving and prayer.

I. *The Apostle gives thanks in general for all favors conferred upon himself and the Ephesians* (1:3-14).

1. Because God from all eternity has chosen them for justification and adoption (1:3-6).
2. Because He executed this plan through Christ (1:7-10).

3. Because He has conferred the Holy Spirit as a pledge of future inheritance (1:11-14).

II. *In particular he thanks God for the Ephesians' perseverance in the faith (1:15-2:22).*

1. Prayer for enlightenment (1:15-19).

2. "The working of His (God's) mighty power" (1:20-2:10).

a. He has exalted Christ, risen from the dead, above all creatures and made Him head of the Church (1:20-23).

b. The Ephesians especially have experienced the greatness of His power (2:1-10).

1. They, like the Jews, were dead in sin (2:1-3).

2. God manifested His power by raising them from the dead with Christ (2:4-7).

3. All are saved by grace (2:8-10).

3. The Apostle admonishes that, mindful of their calling, they acknowledge its excellence (2:11-22).

a. Their former condition (2:11-12).

b. Now, since Christ has broken down "the intervening wall of the enclosure," all have access to the Father (2:13-18).

c. Now the Gentiles are true members of the Messianic kingdom (2:19-22).

III. *The Apostle prays that they may persevere in their vocation (3:1-21).*

1. The Apostle's call as teacher (3:1-13).

a. He begins his prayer, but interrupts to explain the source of his apostolic office as teacher (3:1).

b. By special revelation he was instructed that "the Gentiles are joint heirs" (3:2-6).

c. To him was given grace "to announce among the Gentiles the good tidings of the unfathomable riches of Christ" (3:7-13).

2. He prays to the Father that He may strengthen the faith of the Ephesians and that they may comprehend the supereminent charity of Christ (3:14-19).

3. He concludes the prayer and thanksgiving with a doxology (3:20-21).

PARENETICAL PART (4:1-6:9).

I. *Practical conclusions from the foregoing (4:1-16).*

1. The Jew and Gentile converts are united in one body (4:1-6).

a. They must preserve this unity externally, but especially internally (4:1-3).

b. Since they constitute one body, all have the same end in view and all have the same means to attain that end (4:4-6).

2. Diversity of graces in this unity (4:7-16).

a. There is a diversity of graces which Christ distributes according to His good pleasure (4:7-11).

b. This diversity tends to unity since all have the same end in view, to lead all men to perfect unity of faith (4:12-16).

II. Exhortation for all (4:17-5:20).

1. In general (4:17-5:5).
 - a. They must not live like the Gentiles, but must put off the old man (4:17-24).
 - b. Vices which grieve the Holy Spirit (4:25-30).
 - c. Fraternal charity (4:31-5:2).
 - d. All uncleanness must not be named among them (5:3-5).
2. They are admonished to avoid seducers (5:6-7) and "the unfruitful works of darkness" (5:8-14).
3. Summary admonitions as conclusions to this division (5:15-20).

III. Exhortations for the Christian family (5:21-6:20).

1. General exhortation to obedience (5:21).
2. Mutual duties of husband and wife; example of Christ and the Church (5:22-33).
 - a. Wives are to be subject to their husbands (5:22-24).
 - b. Husbands must love their wives (5:25-27).
 - c. Motives for the observance of these precepts (5:28-33).
3. Mutual duties of children and parents (6:1-4).
 - a. Children are reminded of the fourth commandment. (6:1-3).
 - b. Prudent discretion in correcting (6:4).
4. Mutual duties of servants and masters (6:5-9).
 - a. Servants must obey their masters as Christ, mindful of the eternal reward (6:5-8).
 - b. They are their master's equal before God (6:9).
5. Admonition to valiant combat and perseverance in prayer (6:10-20).

CONCLUSION (6:21-24).

1. He sends Tychicus that they may be informed concerning himself (6:21-22).
2. Apostolic blessing (6:23-24).

The Epistle to the Philippians**INTRODUCTION (1:1-11).**

1. Inscription (1:1-2).
2. Thanksgiving (1:3-11).
 - a. For the zeal of the Philippians in propagating the Gospel (1:3-5).
 - b. God will perfect the good work (1:6-8).
 - c. Constant prayer of the Apostle for their spiritual progress (1:9-11).

IN THE HISTORICAL PART (1:12-2:30) St. Paul gives them information regarding himself, adding admonitions.

I. Information regarding himself (1:12-26).

1. His captivity tends to the spread of the Gospel and to inspire the brethren with confidence and fortitude (1:12-14).
2. Not all have the same pure motives (1:15-18).
3. He seeks only the glorification of Christ (1:19-26).

II. Admonitions (1:27-2:18).

1. General admonitions, that they be found worthy of the Gospel (1:27-30).
2. Special admonitions (2:1-11).
 - a. To perfect union, arising from humility and self-abnegation (2:1-4).
 - b. To humility and obedience, following the example of Christ (2:5-11).
 - c. Admonitions to be observed during his absence (2:12-18).
 1. God is their co-operator (2:12-13).
 2. They must so conduct themselves that they may be the glory of the Apostle on judgment day (2:14-18).

III. Concerning Timothy and Epaphroditus (2:19-30).

1. He commends Timothy to their good will and solicitude (2:19-22).
2. He expects soon to set out for Philippi (2:23-24).
3. He sends Epaphroditus, whose sickness at Rome grieved the Philippians (2:25-27).
4. They must receive him with honor, who was overtaken by sickness in the exercise of the work of Christ for them (2:28-30).

IN THE PARENETICAL PART (3:1-4:7) they are warned against the dangers threatening them from the Judaizers.

I. Dangers threatening the Philippians (3:1-4:1).

1. With vehement abruptness he refers to their adversaries and to the circumcision that leads to Christ (3:1-3).
2. He too might glory in the flesh (3:4-6).
3. He despises the carnal advantages of the Law for the higher and preeminent "justice in faith" (3:7-11).
4. His hopes and uncertainties (3:12-14).
5. Exhortation to imitation (3:15-17).
6. Comparison between the Judaizers and those who follow Christ (3:18-4:1).

II. Special Admonitions (4:2-7).

1. Two well-deserving matrons are admonished and given assistance (4:2-3).
2. All are exhorted to spiritual joys, modesty, and diffidence of earthly things (4:4-7).

CONCLUSION (4:8-23).

1. Practice virtue, following the example of the Apostle (4:8-9).
2. Gratitude for alms sent by Epaphroditus (4:10-18).
3. Their reward will be God's blessing (4:19-20).
4. Salutations and apostolic blessing (4:21-23).

The Epistle to the Colossians

INTRODUCTION (1:1-12).

1. Inscription (1:1-2).
2. Thanksgiving (1:3-8).

3. The Apostle promises to continue to pray for the Colossians (1:9-12). This serves as a transition.

DOGMATICO-POLEMICAL PART (1:13-2:23).

I. *The Apostle shows the dignity of Christ, the Redeemer* (1:13-23).

1. By His benefits; redemption and the remission of sin (1:13-14).
2. By a description of His dignity (1:15-20).
 - a. He is the image of the Father (1:15).
 - b. He is the creator and conserver of creatures (1:16-17).
 - c. He is the head of the Church (1:18-20).
3. Hence the exhortation to remain firm and unshaken in the faith which has been transmitted to them and which is preached everywhere (1:21-23).

II. *They must beware of heretics* (1:24-2:23).

1. His reason for writing to the Colossians (1:24-2:3).
 - a. He has been divinely commissioned as the Apostle of the Gentiles (1:24-29).
 - b. Zealous to fulfill his office, he is solicitous also for those whom he has not met personally (2:1-3).
2. Admonitions against the seductions of pseudo-apostles (2:4-15).
 - a. They must remain firm in faith (2:4-6).
 - b. Adhere to Christ, despising vain philosophy (2:7-8).
 - c. Reasons for the foregoing (2:9-15).
 1. In Christ dwells the fullness of divinity (2:9).
 2. They received all good from Him and in Him they were spiritually circumcised (2:10-12).
 3. By His death He merited remission of sin (2:13-15).
3. Practical conclusions (2:16-23).
 - a. Jewish rites should be discarded (2:16-17).
 - b. They must not leave Christ and faith in Him for the sake of angels (2:18-19).
 - c. Avoid the false asceticism of heretics (2:20-23).

PARENETICAL PART (3:1-4:6).

I. *General exhortation* (3:1-17).

1. Risen with Christ, they must seek the things which are above (3:1-4).
2. Put off the old man, put on the new (3:5-11).
3. The practice of Christian virtue, especially charity and purity of intention (3:12-17).

II. *Special exhortation* (3:18-4:6. Cf. Eph. 5:22-6:9).

1. Mutual duties of husband and wife (3:18-19).
2. Children and parents (3:20-21).
3. Servants and masters (3:22-4:1).
4. Exhortation to prayer and to prudence (4:2-6).

CONCLUSION (4:7-18).

1. The purpose of the mission of Tychicus and Onesimus (4:7-9).
2. Greetings from his fellow laborers (4:10-15).
3. This letter is to be sent to the Laodiceans (4:16-17).
4. The Apostle's greetings and apostolic blessing (4:18).

The First Epistle to the Thessalonians

INTRODUCTION (1:1-10).

1. Inscription (1:1).
2. Gratitude for the fruits of the Gospel (1:2-10).
 - a. St. Paul thanks God for the living faith, active charity, and constant hope of his readers (1:2-4).
 - b. The good fruits of his sojourn in their midst (1:5-10).

IN THE HISTORICAL PART (2:1-3:13) St. Paul depicts the friendly relations that have existed between Thessalonians and himself.

- I. *Their mutual relations during his sojourn with them* (2:1-16).
 1. St. Paul's conduct, as seen by the Thessalonians themselves (2:1-12).
 - a. He preached the Gospel with confidence, because of its objective truth and his pure intention (2:1-4).
 - b. He was not actuated by human motives, but desired only to deliver the Gospel message to them (2:5-8).
 - c. He calls upon them and God to testify to his incessant labor and solicitude in their behalf (2:9-12).
 2. Their conduct during his stay with them (2:13-16).
 - a. They received the Gospel as the Word of God (2:13).
 - b. They manifested its efficacy by bravely enduring persecution (2:14-16).
- II. *Manifestations of his love and affection for them during his absence* (2:17-3:13).
 1. His desire to return to them (2:17-20).
 2. Being hindered he sends Timothy to exhort and encourage them (3:1-5).
 3. The sincerity of his love and affection is apparent from his joy at their perseverance (3:6-10).
 4. Conclusion: a prayer for his return to them and for their progress in virtue (3:11-13).

IN THE PARENETICAL PART (4:1-5:22) St. Paul exhorts them to avoid sin and practice virtue; instruction on the *parousia*.

- I. *Exhortation to avoid sin* (4:1-12).
 1. General admonition to observe the precepts he had given (4:1-2).
 2. Special exhortations (4:3-11).
 - a. Each should observe chastity proper to his state (4:3-5).
 - b. Above all avoid adultery, motives (4:6-8).
 - c. Abound in fraternal charity, in which they already excel (4:9-11).
 - d. Give good example to all (4:12).
- II. *Instructions on the second coming of Christ* (4:13-5:11).
 1. The departed will rise from the dead to meet Christ at His second coming (4:13-18).
 2. Instruction for those who would curiously inquire into this matter (5:1-11).

- a. The Lord will come suddenly and unexpectedly (5:1-3).
- b. They should constantly watch and be possessed of the necessary virtues (5:4-11).

III. *Additional exhortations* (5:12-22).

1. Mutual duties of subjects and superiors (5:12-15).
2. General admonition regarding spiritual joy, prayer, a wise use of spiritual gifts, and on avoiding sin (5:16-22).

CONCLUSION (5:23-28).

1. Apostolic benediction (5:23-24).
2. Salutation (5:25-28).

The Second Epistle to the Thessalonians

INTRODUCTION (1:1-12).

1. Inscription (1:1-2).
2. Gratitude, so expressed as to console the Thessalonians in their tribulations and to exhort them to persevere (1:3-12).
 - a. Their progress in virtue at the time of persecution renders them worthy of the kingdom of God (1:3-5).
 - b. God will reward the persecuted and punish the persecutors (1:6-10).
 - c. St. Paul promises to pray for them (1:11-12).

IN THE DOGMATIC PART (2:1-17) St. Paul treats of the second coming of Christ.

1. It is not at hand (2:1-2).
2. Preliminaries to the second coming (2:3-7).
 - a. General apostasy (2:3-5).
 - b. Signs that will precede the Antichrist (2:6-7).
3. The works of the Antichrist, why his coming is permitted (2:8-12).
4. Thanks for divine preservation and prayer for continued fidelity (2:13-17).

PARENETICAL PART (3:1-15).

1. St. Paul urges prayer for the spread of the Gospel and for his deliverance from his adversaries (3:1-2).
2. Exhortation (3:3-12).
 - a. The Apostle's confidence that they will persevere (3:3-5).
 - b. Warning against association with disorderly brethren (3:6).
 - c. The meddlesome and idle should correct according to his example and teaching (3:7-12).
3. His desire for their progress in virtue (3:13-15).

CONCLUSION (3:16-18).

1. Apostolic benediction (3:16).
2. Salutation (3:17-18).

The First Epistle to Timothy

INSCRIPTION (1:1-2).

I. *St. Paul gives his disciple several rules on preaching* (1:3-20).

1. Subject matter and purpose (1:3-5).
2. Errors in regard to these two points arising from a lack of the necessary knowledge (1:6-10).
3. Preach sound doctrine in imitation of St. Paul; his humility and gratitude (1:11-17).
4. The result of neglect to preach sound doctrine (1:18-20).

II. *Precepts regarding public prayer* (2:1-15).

1. For whom prayer must be offered (2:1-2); the reasons for this precept (2:3-7).
2. By whom and how public prayer is to be offered (2:8-10).
3. Women at public prayer; they are to work out their salvation by the religious education of their children (2:11-15).

III. *Qualities required in the ministers of the Church* (3:1-13).

1. Qualifications of bishops (3:1-7).
 - a. In private life (3:1-3).
 - b. In home life (3:4-5).
 - c. In public life (3:6-7).
2. Qualifications of deacons (3:8-13).
 - a. Virtues required in deacons (3:8-12).
 - b. After having proved faithful in the humble walks of life, they may be ordained (3:13).

IV. *Instructions for Timothy* (3:14-4:16).

1. St. Paul's reason for writing: that Timothy may know and properly perform the duties of his office (3:14-15).
2. Admonitions regarding heretics (3:16-4:5).
 - a. Praises of the wonders of the Incarnation (3:16).
 - b. The Apostle's description of the heretics who teach false doctrine and especially a false asceticism (4:1-3).
 - c. Reasons why their asceticism is false (4:4-5).
3. Timothy's exposition of sound doctrine (4:6-16).
 - a. He must teach by word, but especially by example (4:6-12).
 - b. He must labor incessantly, mindful of the graces of ordination (4:13-16).

V. *Duties of a bishop towards the members of the Church* (5:1-6:2).

1. Toward people of all ages and sexes (5:1-2).
2. Toward widows who are provided for at the expense of the Church (5:3). Conditions under which such support is given (5:4-16).
 - a. No children to support her, and not given to worldly pleasure, but constant in prayer (5:4-8).
 - b. That she be sixty years of age and only once married (5:9-10).
 - c. Young widows are excluded; they should marry (5:11-15).

- d. Relatives should, if possible, support the widows of their relationship (5:16).
- 3. Towards priests (5:17-25).
 - a. They are to be supported liberally (5:17-18).
 - b. Accusations against them are not easily to be believed, they may be reproved publicly (5:19-21).
 - c. Caution in conferring orders (5:22).
 - d. Personal advice (5:23-25).
- 4. Toward servants: they are to be instructed to honor and respect their masters (6:1-2).

VI. *Special admonitions for Timothy* (6:3-21).

- 1. Fidelity to this teaching in order to avoid contentions and the snares of Satan (6:3-10).
- 2. Avoid false teachers and practice virtue (6:11-16).
- 3. A precept which seems to have been forgotten: teach humility to the rich (6:17-19).

CONCLUSION (6:20-21).

- 1. A general admonition (6:20).
- 2. Apostolic benediction (6:21).

The Second Epistle to Timothy

INTRODUCTION (1:1-5).

- 1. Inscription (1:1-2).
- 2. Thanksgiving (1:3-5).
- I. *The Apostle exhorts Timothy to fidelity and fortitude* (1:6-2:13).
 - 1. Timothy is reminded of graces conferred at ordination and consequently admonished to labor zealously (1:6-8).
 - 2. Reasons justifying such admonition (1:9-18).
 - a. His gratuitous call to the Gospel has been a source of greater benefits (1:9-10).
 - b. His master is in chains on account of the Gospel, certain of future reward (1:11-12).
 - c. Conclusion, perseverance in sound doctrine, imitating faithful teachers (1:13-18).
 - 3. Exhortation to fortitude (2:1-13).
 - a. He must be strengthened in those graces that he may teach others who will in turn spread the Gospel (2:1-2).
 - b. This requires strenuous effort; several examples (2:3-7).
 - c. The necessary fortitude may be drawn from the memory of Christ risen, with whom we shall also reign (2:8-13).

II. *Repetition of precepts to be observed in the performance of pastoral duties* (2:14-4:18).

- 1. In regard to heretics (2:14-3:17).
 - a. Disputes are to be avoided (2:14-26).
 - 1. Expound the truth, example of faithful teachers (2:14-19).
 - 2. Digression: we must imitate the good, and not be influenced by evil example (2:20-22).
 - 3. Manner of correcting those in error (2:23-26).

- b. Perverseness of heretics of future times, who will attempt to seduce others under the cloak of piety; avoid them, their folly will be made manifest (3:1-9).
- c. Renewed exhortation for those who combat heretics (3:10-17).
 - 1. Imitate your master (3:10-11).
 - 2. The good must suffer persecution (3:12-13).
 - 3. Exhortation to fidelity and the study of Scripture (3:14-17).
- 2. Solemn exhortation to preach zealously (4:1-4) and to perform most diligently all the duties of the ministry, mindful of the crown that awaits the faithful (4:5-8).

CONCLUSION (4:9-22).

- 1. Left alone with St. Luke, the Apostle invites Timothy to come to him (4:9-13).
- 2. He is cautioned to avoid Alexander, from whom the Apostle suffered much (4:14-18).
- 3. Salutation, invitation, and apostolic benediction (4:19-22).

The Epistle to Titus

INSCRIPTION (1:1-4).

I. *The qualities requisite in a candidate for the priesthood* (1:5-16).

- 1. His life and virtues (1:5-8).
- 2. Intellectual qualifications (1:9-16).
 - a. His teaching and doctrine (1:9).
 - b. Two reasons why learned men, well founded in virtue, are to be chosen (1:10-16).
 - 1. Seducers must be refuted (1:10-11).
 - 2. The Cretans are easily seduced, hence the need of vigilant pastors (1:12-16).

II. *St. Paul exhorts Titus to remind the Christians of their duties* (2:1-15).

- 1. Principal duties of the different ages and states (2:1-10).
- 2. The proper motive in every case is the imitation of Christ (2:11-14).
- 3. Admonition to teach as one having authority; Titus is not to be despised on account of his youth (2:15).

III. *General exhortations* (3:1-11).

- 1. Obedience to rulers (3:1).
- 2. Summary exhortations (3:2-8).
- 3. Avoid the subtleties of heretics and the heretics themselves (3:9-11).

CONCLUSION (3:12-15).

The Epistle to Philemon

INTRODUCTION (1-7).

- 1. Inscription (1-3).
- 2. Thanksgiving for Philemon's perseverance in the faith and for his love of the faithful (4-7).

Body of the Epistle (8-21).

After the *captatio benevolentiae* in the introduction, St. Paul takes up the theme of this short letter.

1. With great prudence and charity he asks Philemon again to receive his slave into favor (8-17).
2. He promises to indemnify him for the loss caused by Onesimus' flight (18-21).

CONCLUSION: St. Paul asks Philemon to prepare a lodging for him (21-22) and adds greetings and the apostolic blessing (23-24).

The Epistle to the Hebrews

IN THE DOGMATIC PART (1:1-10:18) the greater excellence of the New Testament as compared with the Old Testament is demonstrated.

I. *The authors of the two testaments (1:1-2:18).*

1. The Apostle premises this argument by stating an accepted truth (1:1-3).
2. Christ is infinitely greater than the angels (1:4-14).
 - a. His divine origin and nature (1:4-6).
 - b. His dignity as king and author of all (1:7-14).
3. By way of exhortation he deduces the conclusion that greater obedience is due to Christ's words, the New Law (2:1-4).
4. This conclusion is corroborated by adducing a new prerogative of Christ: unto Him has the Messianic reign been subjected (2:5-9).
5. To forestall offence on account of Christ's humiliation he shows why and in what manner this humiliation was becoming (2:10-18).

II. *The mediators of the two Testaments (3:1-4:13).*

1. Since the excellence of the New over the Old Testament is already patent, the comparison between Moses and Christ is given very briefly (3:1-6).
2. Practical conclusion (3:7-4:13).
 - a. The example of the Israelites who were excluded from the promised land (3:7-11).
 - b. An explanation of 3:7-11 (Ps. 94:8-11) shows that they were excluded because of their unbelief (3:12-18).
 - c. In a typical sense he applies this example to his readers (4:1-13).
 1. They have been called to enter into that rest, into which the the Israelites could not enter because of unbelief (4:1-10).
 2. They must strive to enter (4:11-13).

III. *The high priest of the N.T. is compared with the high priests of the O.T. (4:14-10:18).*

1. A brief exhortation to preserve faith and to approach Christ with confidence (4:14-16).

2. Jesus is high priest according to the order of Melchisedech (5:1-7:3).
 - a. Requisites for a high priest (5:1-10).
 1. Four marks or requisites (5:1-4).
 - a. He is "taken from among men, is ordained for men in the things that appertain to God." St. Paul regards this as self-evident and does not further prove or develop this requisite.
 - b. He "offers gifts and sacrifices for sins." This finds application in fuller development (7:26-10:18).
 - c. He must "have compassion on them that are ignorant and that err." (Cf. 5:7-10).
 - d. He must be "called by God, as Aaron was." (Cf. 5:4-6).
 2. Christ has the fourth mark or requisite, a vocation from God (5:5-6).
 3. The third mark is applied to Christ, his capability of compassionating sinners (5:7-10).
 - b. A degression containing exhortation (5:11-6:18).
 1. He rebukes his readers for weakness in faith (5:11-14).
 2. He urges "to things more perfect," especially since apostasy means loss of salvation (6:1-8).
 3. He hopes they will persevere, since God will not forget their former charity (6:9-10).
 4. They are urged to imitate Abraham, an example of perseverance (6:11-18).
 - c. By presenting Melchisedech as a type of Christ, he shows that Christ is a priest according to the order of Melchisedech (6:19-7:3).
3. The Melchisedechian priesthood excels the Levitical priesthood (7:4-10:18).
 - a. Comparison of persons (7:4-28).
 1. Melchisedech tithed and blessed Abraham; but to tithe and bless belongs to the superior; therefore Melchisedech is superior to Abraham, and to the Levitical priests, who, in Abraham, their father, also paid tithes to Melchisedech (7:4-10).
 2. The Levitical priesthood had to cease, and in fact has already been abrogated, since Christ, the high priest is of the tribe of Juda; the Melchisedechian priesthood, according to God's promise, continues forever (7:11-19).
 3. The Levitical priests were made priests without an oath, the Melchisedechian priest with an oath (7:20-22).
 4. The Levitical priests, being mortal, were numerous, the Melchisedechian priest, continuing forever, is one (7:23-24).
 5. The Levitical priests had to offer sacrifice daily, the Melchisedechian priest offered Himself once a perfect victim (7:25-28).
 - b. Comparison of functions shows the greater excellence of Christ's priestly office (8:1-9:14).

1. The perfection of the tabernacle in which He offers His sacrifice; the Israelitic tabernacle was but the "example and shadow" of this true tabernacle (8:1-5).
2. The "better Testament is established on better promises," as Jeremias (31:31-34) had foretold (8:6-13).
3. The greater efficacy of the offerings (9:1-14).
 - a. Though the Israelitic tabernacle did not lack exterior splendor and ceremonial (9:1-7), it lacked efficacy (9:8-10).
 - b. Christ, a more perfect priest (cf. 7:4-24), in a more perfect and more efficacious sacrifice (9:11-14).
- c. St. Paul answers the objection that Christ's death detracts from His dignity; he thus brings out His excellence more clearly (9:15-10:18).
 1. The necessity of death (9:15-24).
 - a. The death of a mediator is necessary (9:15).
 - b. A testament is of force only after the death of the testator (9:16-17).
 - c. The O.T. was dedicated with blood (9:18-20), and the first and imperfect tabernacle with all its vessels was cleansed with blood (9:21-22).
 - d. Hence the more perfect tabernacle had to be cleansed with a more perfect sacrifice, which Christ offered by His death (9:23-24).
 2. The greater excellence of this offering, and, consequently, the greater dignity of Christ (9:25-10:18).
 - a. The thesis: One sacrifice of the N.T. is all-sufficient (9:25).
 - b. This is evident from the nature of the matter (9:26).
 - c. From the analogy of Christ's death with the death of other men who die but once (9:27-28).
 - d. From the inefficacy of the ancient sacrifices and the efficacy of Christ's death (10:1-14).
 - (1) The ancient sacrifices were repeated on account of their inefficacy (10:1-4).
 - (2) Their inefficacy and the efficacy of Christ's death is shown from Ps. 39:7-9 (10:5-10).
 - (3) The priests of the O.T. offered sacrifice daily, Christ offered "one sacrifice for sins" (10:11-14).
 - e. From the testimony of the O.T., which promises the remission of sins in the N.T. without demanding a new oblation (10:15-18).

IN THE PARENETICAL PART (10:19-13:21) St. Paul exhorts his readers to perseverance in faith and to the practice of various virtues.

I. Perseverance in faith (10:19-12:13).

1. From what has been said of the excellence of Christ the Apostle concludes that his readers ought to persevere in faith (10:19-25).
2. Two motives are proposed (10:26-39).
 - a. The severe judgment of God (10:26-31).

- b. Their former fidelity and the hope of eternal reward with which it animated them under persecution (10:32-39).
- 3. St. Paul defines the nature of faith and exemplifies its value and power (11:1-12:13).
 - a. Definition of faith (11:1).
 - b. Examples from the O.T. of those who through faith wrought or endured many wonderful things, but who did not immediately attain to the fulness of salvation (11:2-40).
 - c. Conclusions from the consideration of such a "cloud of witnesses" (12:1-13).
 - 1. The readers are urged to prepare for combat (12:1-3).
 - 2. There is no comparison between their sufferings and the eternal reward (12:4-11).
 - 3. Exhortation to progress in faith (12:12-13).

II. *Various virtues which should adorn them as Christians* (12:14-13:21).

- 1. Peace and holiness (12:14-29).
 - a. Necessity of these virtues and the vigilance with which they must be guarded (12:14-17).
 - b. The very nature of the N.T. obliges them to the practice of these virtues, as is shown by a contrast of the O.T. (12:18-21) with the N. T. (12:22-24).
 - c. Great care is necessary to avoid infidelity and the consequent severe punishment (12:25-29).
- 2. Fraternal charity (13:1-3), perfect chastity (13:4), and the avoidance of covetousness (13:5-6).
- 3. Again perseverance in faith (13:7-17).
 - a. Imitate the constancy of your prelates (13:7-9).
 - b. They are to partake of only one altar, and follow Jesus, spurning all opprobrium (13:10-17).
- 4. Mutual prayer (13:18-21).

CONCLUSION (13:22-25).

- 1. A request that his admonition be kindly accepted (13:22).
- 2. He promises to visit them in company with Timothy (13:23).
- 3. Greetings from Italy (13:24).
- 4. Apostolic benediction (13:25).

The Epistle of St. James

INTRODUCTION (1:1-18).

- 1. Salutation (1:1).
- 2. Exhortation to bear tribulation patiently (1:2-18).
 - a. Tribulation borne joyfully leads to perfection (1:2-4).
 - b. For this true wisdom, obtained by prayer, is necessary (1:5-8).
 - c. Wherein true wisdom consists (1:9-11).
 - d. True view of temptation (1:12-18).
 - 1. The truly blessed man (1:12).

2. Viewed in the light of seduction to sin, God is not the cause of temptations; they find their origin in concupiscence (1:13-15).
3. All good has its source in God (1:16-18).

IN THE FIRST PART (1:19-2:26) the Apostle teaches that not faith only, but also good works are necessary.

1. Transition: he exhorts the Christians to hear the "word of truth" (1:18) with diligence (1:19-21).
2. Hearing does not suffice, the teaching must find expression in works (1:22-2:13).
 - a. An example (1:22-25).
 - b. Several practices necessary for the religious man (1:26-27).
 - c. Treating rich and poor without distinction (2:1-4).
 - d. This is exemplified by God's conduct towards the poor (2:5-9).
 - e. All are bound by these precepts (2:10-13).
3. St. James' thesis: faith without works is profitless, or the necessity of good works for justification (2:14-26).
 - a. The thesis, illustrated by an analogy (2:14-18).
 - b. Even the devils believe (2:19).
 - c. Faith without good works is dead, a scriptural proof (2:20-25).
 - d. As the body is dead without the soul, so also faith without good works is dead (2:26).

IN THE SECOND PART (3:1-4:12) St. James warns the Christians against imprudent zeal in teaching others.

1. Thesis: St. James wishes to deter the inexperienced by calling attention to the responsibility (3:1).
2. This is confirmed by the great danger of offending with the tongue; the faults committed by this member (3:2-12).
 - a. In many things we all offend, especially with the tongue (3:2-6).
 - b. Although weak, it can not be tamed by man (3:7-8).
 - c. Good and evil must not come from the same member (3:9-12).
3. The immoderate desire to teach others arises from a lack of true knowledge (3:13-18). This is evident:
 - a. From the fact that true knowledge would manifest itself by good conversation and meekness, not by a harsh and contentious zeal (3:13-16).
 - b. From the properties of true wisdom which are wanting in such men (3:17-18).
4. The fruits of this imprudent desire or zeal to teach (4:1-12).
 - a. Various evil results and their source (4:1-6).
 - b. Exhortation to draw near to God with true humility (4:7-10).
 - c. God alone is judge and lawgiver (4:11-12).

IN THE THIRD PART (4:13-5:18) St. James gives special admonitions.

1. In all things they are entirely dependant on God, hence the proud may not glory in anything (4:13-17).

2. The rich are rebuked (5:1-6), and the poor consoled and exhorted to patience (5:7-11).
3. Instruction regarding oaths (5:12).
4. The indisposed and the sick, Extreme Unction (5:13-15).
5. Zeal for prayer in imitation of Elias (5:16-18).

CONCLUSION (5:19-20). The great reward which accrues to him who converts a sinner.

The First Epistle of St. Peter

INTRODUCTION (1:1-12).

1. Inscription (1:1-2).
2. Thanksgiving, commending the benefits conferred by the Gospel (1:3-12).
 - a. The regenerated are heirs of heaven (1:3-5).
 - b. Though they are tried now, they will rejoice when Christ comes to confer the fullness of the blessings of salvation (1:6-9).
 - c. The magnitude of these blessings (1:10-12).

IN THE FIRST PART (1:13-2:10) St. Peter exhorts his readers, in a general way, to lead a good Christian life.

1. They must be filled with a lively hope, impelling them to imitate Him who called them to these blessings (1:13-16).
2. Reasons for emphasizing this exhortation (1:17-21).
 - a. Their Father is also a just judge (1:17).
 - b. The price of their redemption (1:18-21).
3. This hope must be joined with true fraternal charity (1:22-2:1).
4. Strengthening of this Christian life (2:2-10).
 - a. True doctrine unites them intimately, as living stones, with the true cornerstone; with Him they offer true spiritual sacrifices (2:2-5)
 - b. This doctrine is confirmed by Scripture (2:6-8).
 - c. The dignity of Christians as the true people of God (2:9-10).

IN THE SECOND PART (2:11-4:19) St. Peter gives general and special admonitions to all the Christians.

1. General admonition to refute the calumnies of the Gentiles by integrity of morals (2:11-12).
2. Special admonitions (2:13-4:19).
 - a. How they are to conduct themselves among the Gentiles (2:13-3:12).
 1. All must be subject to their superiors, thus they will silence calumniators (2:13-17).
 2. Relations of servants to their masters (2:18-25).
 3. Wives are to be subject to their husbands, they are not to adorn their bodies with costly garments, but their souls with virtue (3:1-6).
 4. Men must honor their wives as co-heirs of heaven (3:7).

5. Charity is to be practiced by all, as Scripture teaches (3:8-12).
- b. How they are to conduct themselves during the present persecution (3:13-4:19).
 1. Be of good conscience, thus confuting calumniators (3:13-16), suffering innocently in imitation of Christ (3:17-22).
 2. Imitating Christ they should die to sin and should not be drawn again to their former mode of life (4:1-6).
 3. Mindful of the approaching judgment, they should watch and pray (4:7-11).
 4. Further exhortation for the time of persecution (4:12-19).

IN THE THIRD PART (5:1-11), more particular admonitions are given.

1. To priests, who are to be solicitous for their flock; their reward (5:1-4).
2. To the flock, exhortation to obedience (5:5).
3. To pastor and flock (5:6-11).
 - a. To practice humility, the reward (5:6-7).
 - b. To be sober and vigilant; others suffer like persecutions (5:8-11).

CONCLUSION (5:12-14).

1. The scope of the Epistle (5:12).
2. Salutations and apostolic blessing (5:13-14).

The Second Epistle of St. Peter

INSCRIPTION (1:1-2).

IN THE FIRST PART (1:3-21) St. Peter treats of the magnitude of the gifts conferred by Christ, and the solidity of the foundation on which the Christian faith rests.

1. St. Peter indicates the blessings his readers have received and deduces practical conclusions (1:3-15).
 - a. They have received everything necessary for the supernatural life and have been made partakers of the divine nature (1:3-4).
 - b. They must make progress in virtue; eight fundamental virtues are mentioned (1:5-7).
 - c. Exhortation to increase in virtue (1:8-11).
 - d. The Apostle's dying legacy (1:12-15).
2. Unshaken faith in the second coming of Christ (1:16-21).
 - a. As an eye-witness of the transfiguration, he has positive knowledge of the power and glory of His coming (1:16-18).
 - b. This testimony is strengthened by the prophecies of the O.T., which have the Holy Spirit as their author (1:19-21).

IN THE SECOND PART (2:1-3:13) the Christians are admonished to avoid the company of heretics.

1. False prophets, denying Christ and seducing the Christians, will be punished (2:1-3).

2. God punishes the wicked (2:4-11).
 - a. Three examples of such punishment (2:4-6).
 - b. The faithful are not subjected to such punishment (2:7-9a).
 - c. He punishes the wicked (2:9b-11).
3. Description of the life and doctrine of the false teachers (2:12-3:13).
 - a. Their life (2:12-22).
 1. The false teachers themselves (2:12-19).
 2. The sad state of those whom they allure into error (2:20-22).
 - b. False doctrine regarding the second coming of Christ (3:1-13).
 1. This error is the occasion of this Epistle (3:1-2).
 2. Their chief argument: the teaching regarding the second coming is absurd, there has been no such change since creation (3:3-4).
 3. Refutation: this argumentation is based on ignorance (3:5-9).
 - a. God punished the earth by the flood (3:5-6), there will be a destruction by fire before judgment day (3:7).
 - b. God does not measure time as man does, hence He does not punish immediately (3:8-9).
 4. Strive to hasten the coming of Christ by a holy life (3:10-13).

CONCLUSION (3:14-18).

1. Exhortation to lead holy lives (3:14).
2. Reference to St. Paul's Epistle on the necessity of laboring to make certain their salvation (3:15-16).
3. Final exhortation to be cautious, and to grow in grace (3:17-18).

The First Epistle of St. John

INTRODUCTION (1:1-4). The Apostle commends the Gospel which accompanied this Epistle, and in which he records events as an eye-witness.

IN THE FIRST PART (1:5-2:29) St. John refers to the Gospel (Jn. 1:4-10), announcing that God is life.

1. We must walk in the light, and consequently avoid sin, the sole obstacle to this (1:5-2:11).
 - a. God is light and if we wish to have fellowship with Him, we must walk in the light (1:5-7).
 - b. Those who walk in the light must confess their sins and thus obtain forgiveness (1:8-10).
 - c. Avoid sin; if they wish to appeal to their advocate they must observe His commandments and imitate Him (2:1-6).
 - d. The proof that we are in the light is fraternal charity (2:7-11).
2. Impediments to walking in the light (2:12-29).
 - a. *Captatio benevolentiae*: the reason for writing (2:12-14).
 - b. Two vices which impede those who walk in the light (2:15-23).

1. Love of the corrupt and transient world (2:15-17).
2. Association with heretics (2:18-23).
- c. Exhortation to remain faithful, so that they may await the coming of Christ with confidence (2:24-29).

IN THE SECOND PART (3:1-4:6) St. John refers to a second teaching of the Gospel (Jn. 1:12), viz., Christ gave "power to be made the sons of God to them that believe in His name" (3:1-2). Three conditions requisite in the sons of God.

1. To strive after perfection and avoid all sin (3:3-7); the effect of sin and of its avoidance as a criterion of sonship (3:8-10a).
2. The second condition is fraternal charity (3:10b-22).
 - a. The children of the devil do not know this virtue (3:10b-13).
 - b. Commendation of charity, which engenders true life (3:14-15).
 - c. A description of the requisites of charity (3:16-18).
 - d. The fruits of charity (3:19-22).
3. The third condition (3:23-4:6).
 - a. The fulfillment of a divine command, i.e., belief in the name of the Son of God (3:23-24).
 - b. Admonition: not every spirit is to be believed (4:1-3).
 - c. The children of this world harken to the Antichrist, those who are of God hear the voice of the Apostle (4:4-6).

IN THE THIRD PART (4:7-5:12) they are reminded of a third Gospel truth: "Love moved God to give His only begotten Son" (Jn. 3:16).

1. The love of God and of our neighbor are inseparably united (4:7-21).
 - a. Motives of this love (4:7-11).
 - b. The fruits of this love (4:12-13).
 - c. Faith is the root of charity; those who possess true charity need not fear judgment (4:14-18).
 - d. Exhortation to the love of God and of our neighbor (4:19-21).
2. Further explanation of the truth that faith is the root of charity (5:1-12).
 - a. Faith in Jesus Christ makes us children of God, and consequently effects that we love the Father and the Son; this love is inseparably joined with fraternal charity, and is recognized by the observance of the commandments of God; by this observance we overcome the world. Hence by faith in Jesus Christ we overcome the world (5:1-5).
 - b. Divine testimony is sanction for our faith, which leads to eternal life (5:6-12).

CONCLUSION (5:13-21).

1. The Apostle's reason for writing (5:13-17).
2. The Christian's source of confidence (3:18-20).
3. Concluding precept (5:21).

The Second Epistle of St. John

IN THE INSCRIPTION (1-3) the Apostle indicates the reason for his love of this particular church.

1. After an expression of joy (4), he reminds them of the precept of charity (5-6).
2. As seducers have appeared in their midst who deny the Incarnation, he exhorts the faithful to avoid them lest they lose the eternal reward (7-8).
3. He commands them to shun such company (9-11).
4. Reason for brevity (12); greeting (13).

The Third Epistle of St. John

SALUTATION (1).

1. St. John commends the hospitality of Gaius (2-8).
2. He finds fault with Diotrephes and threatens to expose him (9-10).
3. After a general admonition he commends Demetrius (11-12).
4. Reason for brevity (13-14); greeting (15).

The Epistle of St. Jude

INTRODUCTION, including the salutation (1-2) and the reason for writing (3-4).

IN THE FIRST PART (5-16), describing the false teachers and referring to the fate that awaits them, St. Jude cautions his readers against their doctrines.

1. Three examples of divine judgment (5-7).
2. Various classes who will receive the same punishment (8).
3. Their blasphemous conduct is contrasted with the forbearance of Michael, against whom the devils could bring no accusation (9-10).
4. They will be punished as were those whom they imitated (11-13).
5. Their punishment foretold by Henoch (14-16).

IN THE SECOND PART (17-23) he admonishes the faithful to be mindful of the teachings of the Apostles.

1. They had foretold the coming of these seducers (17-19).
2. Admonition to remain firm in faith and to persevere in the love of God till they are called to the future reward (20-21).
3. Treatment to be meted out to heretics (22-23).
4. Conclusion in the form of a doxology (24-25).

The Apocalypse of St. John

PROLOGUE (1:1-8).

1. Title (1:1-3).
2. Greeting and doxology (1:4-6).
3. Announcement of Christ's coming (1:7-8).

First Septenary (1:9-3:22). Seven letters to the Churches of Asia.

1. A preparatory vision (1:9-20).
2. The seven letters: to Ephesus (2:1-7), Smyrna (2:8-11), Pergamus (2:12-17), Thyatira (2:18-29), Sardis (3:1-6), Philadelphia (3:7-13), Laodicea (3:14-22).

Second Septenary (4:1-8:1). The seven seals.

1. A preparatory vision (4:1-5:14).
2. Opening of the first six seals: the white horse, war (6:1-2), the red horse, strife (6:3-4), the black horse, famine (6:5-6), the pale horse, pestilence (6:7-8), the souls under the altar (6:9-11), the earthquake (6:12-17).
3. An intermediary vision (7:1-17).
4. Opening of the seventh seal: the silence (8:1).

Third Septenary (8:2-11:19). The seven trumpets.

1. The preparatory vision (8:2-6).
2. The first six trumpets: the earth set on fire (8:7), the sea turned into blood (8:8-9), the streams become bitter (8:10-11), the heavenly bodies darken (8:12-13), the woe of locusts (9:1-12), the woe of horsemen (9:13-21).
3. An intermediary vision (10:1-11-13).
4. Sounding of the seventh trumpet: the third woe (11:14-19).

Fourth Septenary (12:1-15:4). The seven signs. The vision of:

1. The woman and the dragon (12:1-18).
2. The beast rising out of the sea (13:1-10).
3. The beast rising from the earth (13:11-18).
4. The Lamb and the virgins (14:1-5).
5. The three angels (14:6-13).
6. The harvest and the vintage (14:14-20).
7. The seven angels and the song of triumph (15:1-4).

Fifth Septenary (15:5-16:21). The seven bowls.

1. A preparatory vision (15:5-8).
2. The first six bowls are poured out on the earth (16:1-2), the sea (16:3), the waters (16:4-7), the sun (16:8-9), the throne of the beast (16:10-11), the Euphrates (16:12).
3. An intermediary vision (16:13-16).
4. Pouring out of the seventh bowl, upon the air (16:17-21).

Sixth Septenary (17:1-19:8). The destruction of Babylon. Seven stages of the prophecy:

1. Description of Babylon (17:1-6).
 2. Explanation of Babylon (17:7-18).
 3. Fall of Babylon (18:1-8).
 4. Mourning of Babylon (18:9-20).
 5. Final ruin of Babylon (18:21-24).
 6. Song of praise at its fall (19:1-5).
 7. God's reign and the marriage of the Lamb (19:6-8).
- EPILOGUE (19:9-10).**

Seventh Septenary (19:11-22:5). The Consummation. Seven visions:

1. The Conqueror and his hosts (19:11-16).
2. The defeat of the beast (19:17-21).
3. The victory of Satan (20:1-10).
4. The general judgment (20:11-15).
5. The new Jerusalem (21:1-8).
6. The plan of the new Jerusalem (21:9-27).
7. The paradise of God (22:1-5).

EPILOGUE (22:6-21).

1. The attestation of the angel (22:6-9).
2. The time is near (22:10-15).
3. The final attestation; blessing (22:16-21).

Announcement

ON THE HOLY PRIESTHOOD

A Symposium of Papal Documents

Pius X: *Haerent animo*
(Exhortation to the Clergy)

Benedict XV: *Humani generis*
(On Preaching)

Pius XI: *Ad Catholici Sacerdotii*
(Encyclical on the Priesthood)

Pius XI: *Quam ingens*
(Candidates for the Priesthood)

Ready in October

The Catholic Biblical Association of America

Membership in THE CATHOLIC BIBLICAL ASSOCIATION aids the work of the Catholic Biblical scholars of the United States. Membership is open to the Catholic Clergy, Religious Institutions, and Schools, and to the Catholic Laity.

THE CATHOLIC BIBLICAL ASSOCIATION, though its Active Members (those of the Clergy who have specialized in the study of Holy Scripture) sponsors:

The Revision of the New Testament (1941)

A Commentary on the New Testament (1942)

The Catholic Biblical Quarterly (1939-)

In Preparation:

The Revision of the Old Testament

A Commentary on the Old Testament (Two volumes)

A Scientific Commentary on each of the Books of the Bible

Membership Fee (a year) \$5.00

Life Membership \$100.00

Membership in THE CATHOLIC BIBLICAL ASSOCIATION entitles the Members to *The Catholic Biblical Quarterly* and to other periodical publication of the Association.

Subscription to THE CATHOLIC BIBLICAL QUARTERLY, without the privilege of Membership, \$4.00 a year.
(Special price to Seminarians.)

For further information address: The General Secretary, THE CATHOLIC BIBLICAL ASSOCIATION, The Catholic University, Washington 17, D. C.; or Reverend Matthew P. Stapleton, S.T.D., Chairman of Committee on Membership, St. John's Seminary, Brighton 35, Massachusetts.

S.M.H.E. Publications

Analysis of the New Testament

Single copies, 30 cents; four copies, one dollar, post-paid. Liberal discount to Seminaries, Colleges, and Religious Institutions, in lots of 25, 50, 100 or more.

Rome and the Study of Scripture

A Collection of Papal Enactments on the Study of Holy Scripture together with the decisions of the Pontifical Biblical Commission. 109 pages. Price 50 cents a copy.

Simon Brute de Remur

The Life Story of the First Bishop of Vincennes, by Sr. M. Salesia, O.S.B., Ph.D. 485 pages. Price, \$4.00.

"The first Bishop of Vincennes has been fortunate in his biographer, and his good fortune is shared by every one interested in the Church History." *Edwin Ryan, Ph.D.*

"If the life history of a man can ever summarize the epochs of the history of the Church, it occurred in the case of this saintly Bishop. *Augustine Walsh, O.S.B.*

"I congratulate you on the publication of your book. You have done a great service to the cause of Catholic History in the United States." *Gilbert Garraghan, S.J.*

"The volume is a distinct contribution to the new School of American Catholic historiography."

Peter Guilday, Ph.D.

St. Meinrad Historical Essays

Published by the seminarians, semi-annually. Each copy, 96 pages. Price, 50 cents a copy.

Address all orders to:

ST. MEINRAD HISTORICAL ESSAYS
St. Meinrad, Indiana

