

THE NEW AMERICAN BIBLE

Revised Edition

Translated from the Original Languages
with Critical Use of All the Ancient Sources

AUTHORIZED BY THE BOARD OF TRUSTEES
of the
CONFRATERNITY OF CHRISTIAN DOCTRINE
and
APPROVED BY THE ADMINISTRATIVE COMMITTEE
of the
UNITED STATES CONFERENCE OF CATHOLIC BISHOPS



World Catholic Press
A Division of
Catholic Book Publishing Corp.

THE BOOK OF EXODUS

The second book of the Pentateuch is called Exodus, from the Greek word for "departure," because its central event was understood by the Septuagint's translators to be the departure of the Israelites from Egypt. Its Hebrew title, Shemoth ("Names"), is from the book's opening phrase, "These are the names. . . ." Continuing the history of Israel from the point where the Book of Genesis leaves off, Exodus recounts the Egyptian oppression of Jacob's ever-increasing descendants and their miraculous deliverance by God through Moses, who led them across the Red Sea to Mount Sinai where they entered into a covenant with the Lord. Covenantal laws and detailed prescriptions for the tabernacle (a portable sanctuary foreshadowing the Jerusalem Temple) and its service are followed by a dramatic episode of rebellion, repentance, and divine mercy. After the broken covenant is renewed, the tabernacle is constructed, and the cloud signifying God's glorious presence descends to cover it.

These events made Israel a nation and confirmed their unique relationship with God. The "law" (Hebrew torah) given by God through Moses to the Israelites at Mount Sinai constitutes the moral, civil, and ritual legislation by which they were to become a holy people. Many elements of it were fundamental to the teaching of Jesus (Mt 5:21–30; 15:4) as well as to New Testament and Christian moral teaching (Rom 13:8–10; 1 Cor 10:1–5; 1 Pt 2:9).

The principal divisions of Exodus are:

- I. Introduction: The Oppression of the Israelites in Egypt (1:1–2:22)*
- II. The Call and Commission of Moses (2:23–7:7)*
- III. The Contest with Pharaoh (7:8–13:16)*
- IV. The Deliverance of the Israelites from Pharaoh and Victory at the Sea (13:17–15:21)*
- V. The Journey in the Wilderness to Sinai (15:22–18:27)*
- VI. Covenant and Legislation at Mount Sinai (19:1–31:18)*
- VII. Israel's Apostasy and God's Renewal of the Covenant (32:1–34:35)*
- VIII. The Building of the Tabernacle and the Descent of God's Glory upon It (35:1–40:38)*

I. INTRODUCTION: THE OPPRESSION OF THE ISRAELITES IN EGYPT

CHAPTER 1

Jacob's Descendants in Egypt. 1 These are the names of the sons of Israel* who, accompanied by their households, entered into Egypt with Jacob: 2* Reuben, Simeon, Levi and Judah; 3 Issachar, Zebulun and Benjamin; 4 Dan and Naphtali; Gad and Asher. 5 The total number of Jacob's direct descendants* was seventy.^a Joseph was already in Egypt.

6 Now Joseph and all his brothers and that whole generation died.^b 7 But the Israelites were fruitful and prolific. They

a. Gn 46:26–27; Dt 10:22; Acts 7:14.—b. Gn 50:26.

*

1:1 *Sons of Israel*: here literally the first-generation sons of Jacob/Israel. Cf. v. 5. However, beginning with v. 7 the same Hebrew phrase refers to Jacob's more remote descendants; hence, from there on, it is ordinarily rendered "the Israelites." *Households*: the family in its fullest sense, including wives, children and servants.

1:2 Jacob's sons are listed here according to their respective mothers. Cf. Gn 29:31; 30:20; 35:16–26.

1:5 *Direct descendants*: lit., "persons coming from Jacob's loins"; hence, wives of Jacob's sons and servants are not included. Cf. Gn 46:26. *Seventy*: Gn 46:26, along with the Septuagint for the verse, agrees on a total of sixty-six coming down to Egypt with Jacob, but in v. 27 the Hebrew text adds the two sons born to Joseph in Egypt and presupposes Jacob himself and Joseph for a total of seventy; the Septuagint adds "nine sons" born to Joseph to get a total of seventy-five. This is the figure the Septuagint and 4QEx* have here in v. 5.

inclined to do even at the present time, before I have brought them into the land which I promised on oath. **22** So Moses wrote this song that same day, and he taught it to the Israelites.

Commission of Joshua. 23 Then he commissioned Joshua, son of Nun, and said to him, Be strong and steadfast, for it is you who will bring the Israelites into the land which I promised them on oath.^o I myself will be with you.

The Law Placed in the Ark. 24 When Moses had finished writing out on a scroll the words of this law in their entirety, **25** Moses gave the Levites^p who carry the ark of the covenant of the LORD this order: **26** Take this book of the law and put it beside the ark of the covenant and the LORD, your God, that there it may be a witness against you.^q **27** For I already know how rebellious and stiff-necked you will be. Why, even now, while I am alive among you, you have been rebels against the LORD! How much more, then, after I am dead!^r **28** Assemble all your tribal elders and your officials before me, that I may speak these words for them to hear and so may call heaven and earth to witness against them. **29** For I know that after my death you are sure to act corruptly and to turn aside from the way along which I commanded you, so that evil will befall you in time to come because you have done what is evil in the LORD's sight, and provoked him by your deeds.

The Song of Moses. 30 Then Moses recited the words of this song in their entirety, for the whole assembly of Israel to hear:

CHAPTER 32

- 1* Give ear, O heavens, and let me speak;
let the earth hear the words of my mouth!^a
- 2 May my teaching soak in like the rain,
and my utterance drench like the dew,
Like a downpour upon the grass,
like a shower upon the crops.
- 3 For I will proclaim the name of the LORD,
praise the greatness of our God!
- 4 The Rock—how faultless are his deeds,
how right all his ways!
A faithful God, without deceit,
just and upright is he!^b
- 5 Yet his degenerate children have treated
him basely,
a twisted and crooked generation!^c
- 6 Is this how you repay the LORD,
so foolish and unwise a people?
Is he not your father who begot you,
the one who made and established
you?^d
- 7 Remember the days of old,
consider the years of generations past.
Ask your father, he will inform you,
your elders, they will tell you:^e

- 8 When the Most High allotted each nation
its heritage,
when he separated out human beings,^f
He set up the boundaries of the peoples
after the number of the divine beings;^g
- 9 But the LORD's portion was his people;
his allotted share was Jacob.^g
- 10 He found them in a wilderness,
a wasteland of howling desert.
He shielded them, cared for them,
guarded them as the apple of his eye.^h
- 11 As an eagle incites its nestlings,
hovering over its young,
So he spread his wings, took them,
bore them upon his pinions.ⁱ
- 12 The LORD alone guided them,
no foreign god was with them.^j
- 13^k He had them mount the summits of the
land;^{*}
fed them the produce of its fields;
He suckled them with honey from the
crag
and olive oil from the flinty rock;
- 14 Butter from cows and milk from sheep,
with the best of lambs;
Bashan* bulls and goats,
with the cream of finest wheat;
and the foaming blood of grapes you
drank.
- 15 So Jacob ate and was satisfied,
Jeshurun* grew fat and kicked;
you became fat and gross and gorged.
They forsook the God who made them
and scorned the Rock of their salva-
tion.^l

o. Dt 31:7-8; Nm 27:15-23; Jos 1:1-9.—p. 24-25: Dt 31:9—q. Dt 10:1-5; Ex 40:20; 1 Kgs 8:9.—r. Dt 9:6-7, 22-24.—s. Dt 31:12-13, 19-22; 30:19; 32:1-43.—t. Jgs 2:11-23.—a. Dt 4:26; 30:19; 31:28.—b. Dt 7:9; 32:15, 18, 30-31; 2 Sm 22:3; Ps 18:2, 31, 46; 92:15; Is 17:10; Hb 1:12; Rev 15:3.—c. Dt 9:12; 14:1; 31:29; Ps 78:8; Is 1:2-4; Lk 9:41.—d. Ex 4:22-23; Is 63:16; 64:8; Jer 31:9; Hos 11:1-4.—e. Dt 4:32-34.—f. Gn 14:18-22; Nm 24:16; Jb 1:6; 2:1; Ps 29:1; 47:2; 82:6; 83:18; 89:5-7; Is 14:14; Acts 17:26.—g. Dt 7:6; Ex 19:5-6; Ps 33:12; Sir 17:17; Jer 10:16; Zec 2:16.—h. Dt 1:31; 2:7; 8:15; Ps 17:8; Prv 7:2; Jer 2:2-3, 6; Hos 2:15; 13:5-6; Zec 2:12.—i. Ex 19:4.—j. Ex 15:13; Is 43:12; Hos 13:4.—k. 13-14: Dt 8:7-10; Ps 81:16.—l. Dt 8:12-18; 31:20; 33:5, 26; Neh 9:25; Is 44:2.

*

32:1-43 The whole song is a poetic sermon, having for its theme the Lord's benefits to Israel (vv. 1-14) and Israel's ingratitude and idolatry in turning to the gods of the nations; these sins will be punished by the nations themselves (vv. 15-29); in turn, the foolish pride of the nations will be punished, and the Lord's honor will be vindicated (vv. 30-43).

32:8 *Divine beings*: lit., "sons of God" (see also v. 43); members of the divine assembly; cf. 1 Kgs 22:19; Jb 1:6; 2:1; 38:7; Ps 82; 89:6-7. The nations are portrayed as having their respective tutelary deities.

32:13 *The land*: Canaan.

32:14 *Bashan*: a fertile grazing land east of the Jordan, famous for its sleek, strong cattle. Cf. Ps 22:13; Ez 39:18; Am 4:1.

32:15 *Jeshurun*: a term for Israel from *yashar*, meaning "upright"; its use here is possibly ironic.

harps, lyres, and cymbals, to make a loud sound of rejoicing.^g 17 Therefore the Levites appointed Heman, son of Joel, and, among his brothers, Asaph, son of Berechiah; and among the sons of Merari, their brothers, Ethan, son of Kushaiah;^h 18 and, together with these, their brothers of the second rank: the gatekeepers Zechariah, Uzziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-edom, and Jeiel. 19 The singers, Heman, Asaph, and Ethan, sounded brass cymbals. 20 Zechariah, Uzziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah played on harps set to "Alamoth."ⁱ 21 But Mattithiah, Eliphelehu, Mikneiah, Obed-edom, and Jeiel led the song on lyres set to "sheminith." 22 Chenaniah was the chief of the Levites in the singing; he directed the singing, for he was skillful.ⁱ 23 Berechiah and Elkanah were gatekeepers before the ark. 24 The priests, Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, sounded the trumpets before the ark of God.^j Obed-edom and Jeiel were also gatekeepers before the ark.

The Ark Comes to Jerusalem. 25^k Thus David, the elders of Israel, and the commanders of thousands went to bring up the ark of the covenant of the LORD with joy from the house of Obed-edom. 26 While God helped the Levites to carry the ark of the covenant of the LORD, they sacrificed seven bulls and seven rams.^l 27 David was vested in a robe of fine linen, as were all the Levites who carried the ark, the singers, and Chenaniah, the leader of song; David was also wearing a linen ephod.^m 28 Thus all Israel brought up the ark of the covenant of the LORD with joyful shouting, to the sound of horns, trumpets, and cymbals, and the music of harps and lyres. 29 But as the ark of the covenant of the LORD was entering the City of David, Michal, daughter of Saul, looked down from her window, and when she saw King David leaping and dancing, she despised him in her heart.ⁿ

CHAPTER 16

1^a They brought in the ark of God and set it within the tent which David had pitched for it.^b Then they sacrificed burnt offerings and communion offerings to God. 2 When David had finished sacrificing the burnt offerings and communion offerings, he blessed the people in the name of the LORD, 3 and distributed to every Israelite, to every man and every woman, a loaf of bread, a piece of meat, and a raisin cake.

David's Directives for the Levites. 4 He then appointed certain Levites to minister before the ark of the LORD, to celebrate, thank, and praise the LORD, the God of Israel.^c 5 Asaph was their chief, and second

to him were Zechariah, Uzziel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel. These were to play on harps and lyres, while Asaph was to sound the cymbals, 6 and the priests Benaiah and Jahaziel were to be the regular trumpeters before the ark of the covenant of God.

7 On that same day, David appointed Asaph and his brothers to sing for the first time these praises of the LORD:

- 8* Give thanks to the LORD, invoke his name;^d
make known among the peoples his deeds.
- 9 Sing praise, play music;
proclaim all his wondrous deeds.
- 10 Glory in his holy name;
rejoice, O hearts that seek the LORD!
- 11 Rely on the mighty LORD;
constantly seek his face.
- 12 Recall the wondrous deeds he has done,
his signs, and his words of judgment.
- 13 You sons of Israel, his servants,
offspring of Jacob, the chosen ones!
- 14 The LORD is our God;
who rules the whole earth.
- 15 He remembers forever his covenant
the pact imposed for a thousand generations—
- 16 Which was made with Abraham,
confirmed by oath to Isaac,
- 17 And ratified as binding for Jacob,
an everlasting covenant for Israel:
- 18 "To you will I give the land of Canaan,
your own allotted heritage."
- 19 When they were few in number,
a handful, and strangers there,
- 20 Wandering from nation to nation,
from one kingdom to another,
- 21 He let no one oppress them;
for their sake he rebuked kings:
- 22 "Do not touch my anointed,
to my prophets do no harm."
- 23^e Sing to the LORD, all the earth,
announce his salvation, day after day.
- 24 Tell his glory among the nations;
among all peoples, his wondrous deeds.
- 25 For great is the LORD and highly to be praised;
to be feared above all gods.

g. 1 Chr 13:8; 16:5; 2 Chr 5:12; 29:25; Neh 12:27.—h. 1 Chr 6:31–47; 25:1–8.—i. 1 Chr 26:29.—j. Nm 10:8; Jos 6:4–8.—k. 25–29: 2 Sm 6:12–16.—l. 2 Sm 6:17; 2 Chr 29:21.—m. 1 Sm 2:18; 2 Sm 6:14.—n. 2 Sm 6:20–23.—o. 1–3: 2 Sm 6:17–19.—b. 1 Chr 15:1.—c. Sir 47:9.—d. 8–22: Ps 105:1–15.—e. 23–33: Ps 96:1–13.

*

15:20–21 *Alamoth* . . . *sheminith*: musical terms of uncertain meaning. *Alamoth*, lit., "young women," occurs in the superscription to Ps 46. The term *sheminith*, in v. 21, might mean "bass" or "octave"; cf. Ps 6:1; 12:1.

16:8–36 A hymn composed of parts of several psalms: vv. 8–22 = Ps 105:1–15; vv. 23–33 = Ps 96:1–13; vv. 34–36 = Ps 106:1, 47–48. There are minor textual variants between this hymn and the psalms it is drawn from.

- 18 I will make your name renowned through all generations;
thus nations shall praise you forever. ^g

PSALM 46***God, the Protector of Zion**

- 1 For the leader. A song of the Korahites. According to *alamoth*.*

I

- 2 God is our refuge and our strength,
an ever-present help in distress. ^a
3* Thus we do not fear, though earth be shaken
and mountains quake to the depths of the sea,
4 Though its waters rage and foam
and mountains totter at its surging. ^b

*Selah**II*

- 5* Streams of the river gladden the city of God,
the holy dwelling of the Most High. ^c
6 God is in its midst; it shall not be shaken;
God will help it at break of day. ^d
7 Though nations rage and kingdoms totter,
he utters his voice and the earth melts. ^e
8* The LORD of hosts is with us;
our stronghold is the God of Jacob.

*Selah**III*

- 9 Come and see the works of the LORD,
who has done fearsome deeds on earth; ^f
10 Who stops wars to the ends of the earth,
breaks the bow, splinters the spear,
and burns the shields with fire; ^g
11 ^h“Be still and know that I am God!
I am exalted among the nations,
exalted on the earth.”
12 The LORD of hosts is with us;
our stronghold is the God of Jacob.

*Selah***PSALM 47*****The Ruler of All the Nations**

- 1 For the leader. A psalm of the Korahites.

I

- 2 All you peoples, clap your hands;
shout to God with joyful cries. ^a
3 For the LORD, the Most High, is to be feared,
the great king over all the earth, ^b
4 Who made people subject to us,
nations under our feet, ^c
5* Who chose our heritage for us,
the glory of Jacob, whom he loves. ^d

*Selah**II*

- 6* God has gone up with a shout;
the LORD, amid trumpet blasts. ^e

- 7 Sing praise to God, sing praise;
sing praise to our king, sing praise.

III

- 8 For God is king over all the earth; ^f
sing hymns of praise.
9 God rules over the nations;
God sits upon his holy throne.
10 The princes of the peoples assemble
with the people of the God of Abraham.
For the shields of the earth belong to God,
highly exalted. ^g

PSALM 48***The Splendor of the Invincible City**

- 1 A psalm of the Korahites.* A song.

I

- 2 Great is the LORD and highly praised
in the city of our God: ^a
His holy mountain,
3 fairest of heights,
the joy of all the earth, ^b

g. Is 60:15.—a. Ps 48:4; Is 33:2.—b. Ps 93:3–4; Jb 9:5–6; Is 24:18–20; 54:10.—c. Ps 48:2–3; 76:3.—d. Is 7:14.—e. Ps 2:1–5; 48:5–8; 76:7–9; Is 17:12–14.—f. Ps 48:9–10.—g. Ps 76:4.—h. Ps 48:11.—a. Ps 89:16; Zep 3:14.—b. Ps 95:3; Ex 15:18; Is 24:23; 52:7.—c. Ps 2:8.—d. Is 58:14.—e. Ps 24:8, 10; 68:18–19; 98:6.—f. 8–9; Ps 72:11; 93:1; 96:10; 97:1; 99:1; Jer 10:7.—g. Ps 89:19; Ex 3:6; Is 2:2–4.—a. Ps 96:4; 145:3.—b. Ps 50:2; Lam 2:15.

*

Psalm 46 A song of confidence in God's protection of Zion with close parallels to Ps 48. The dominant note in Ps 46 is sounded by the refrain, The LORD of hosts is with us (Ps 46:8, 12). The first strophe (Ps 46:2–4) sings of the security of God's presence even in utter chaos; the second (Ps 46:5–8), of divine protection of the city from its enemies; the third (Ps 46:9–11), of God's imposition of imperial peace.

46:1 *Alamoth*: the melody of the Psalm, now lost.

46:3–4 Figurative ancient Near Eastern language to describe social and political upheavals.

46:5 Jerusalem is not situated on a river. This description derives from mythological descriptions of the divine abode and symbolizes the divine presence as the source of all life (cf. Is 33:21; Ez 47:1–12; Jl 4:18; Zec 14:8; Rev 22:1–2).

46:8 The first line of the refrain is similar in structure and meaning to Isaiah's name for the royal child, Emmanuel, With us is God (Is 7:14; 8:8, 10).

Psalm 47 A hymn calling on the nations to acknowledge the universal rule of Israel's God (Ps 47:2–5) who is enthroned as king over Israel and the nations (Ps 47:6–9).

47:5 *Our heritage . . . the glory*: the land of Israel (cf. Is 58:14), which God has given Israel in an act of sovereignty.

47:6 *God has gone up*: Christian liturgical tradition has applied the verse to the Ascension of Christ.

Psalm 48 A Zion hymn, praising the holy city as the invincible dwelling place of God. Unconquerable, it is an apt symbol of God who has defeated all enemies. After seven epithets describing the city (Ps 48:2–3), the Psalm describes the victory by the Divine Warrior over hostile kings (Ps 48:4–8). The second half proclaims the dominion of the God of Zion over all the earth (Ps 48:9–12) and invites pilgrims to announce that God is eternally invincible like Zion itself (Ps 48:13–14).

48:1 *Korahites*: see note on Ps 42:1.

- 11 I said in my alarm,
"All men are liars!"^g
- 12 How can I repay the LORD
for all the great good done for me?
- 13 I will raise the cup of salvation*
and call on the name of the LORD.
- 14 I will pay my vows to the LORD
in the presence of all his people.
- 15* Dear in the eyes of the LORD
is the death of his devoted.^h
- 16 LORD, I am your servant,
your servant, the child of your maid-
servant;ⁱ
you have loosed my bonds.
- 17 I will offer a sacrifice of praise
and call on the name of the LORD.^j
- 18 I will pay my vows to the LORD^k
in the presence of all his people,
- 19 In the courts of the house of the LORD,
in your midst, O Jerusalem.
Hallelujah!

PSALM 117*

The Nations Called to Praise

- 1 Praise the LORD, all you nations!
Extol him, all you peoples!^a
- 2 His mercy for us is strong;
the faithfulness of the LORD is forever.
Hallelujah!

PSALM 118*

Hymn of Thanksgiving

I

- 1 Give thanks to the LORD, for he is good,^a
his mercy endures forever.
- 2 Let Israel say:
his mercy endures forever.
- 3 Let the house of Aaron say,
his mercy endures forever.
- 4 Let those who fear the LORD say,^b
his mercy endures forever.

II

- 5 In danger I called on the LORD;
the LORD answered me and set me free.
- 6 The LORD is with me; I am not afraid;
what can mortals do against me?^c
- 7 The LORD is with me as my helper;
I shall look in triumph on my foes.
- 8 Better to take refuge in the LORD^d
than to put one's trust in mortals.
- 9 Better to take refuge in the LORD
than to put one's trust in princes.

III

- 10 All the nations surrounded me;
in the LORD's name I cut them off.
- 11 They surrounded me on every side;
in the LORD's name I cut them off.
- 12 They surrounded me like bees;^e
they burned up like fire among thorns;
in the LORD's name I cut them off.
- 13 I was hard pressed and falling,
but the LORD came to my help.^f
- 14 The LORD, my strength and might,
has become my savior.^g

IV

- 15 The joyful shout of deliverance
is heard in the tents of the righteous:
"The LORD's right hand works valiantly;
the LORD's right hand is raised;
the LORD's right hand works valiantly."
- 17 I shall not die but live
and declare the deeds of the LORD.
- 18 The LORD chastised me harshly,
but did not hand me over to death.

V

- 19 Open the gates of righteousness;
I will enter and thank the LORD.^h
- 20 This is the LORD's own gate,
through it the righteous enter.
- 21 I thank you for you answered me;
you have been my savior.
- 22* The stone the builders rejected
has become the cornerstone.ⁱ
- 23 By the LORD has this been done;
it is wonderful in our eyes.
- 24 This is the day the LORD has made;
let us rejoice in it and be glad.
- 25 LORD, grant salvation!*
LORD, grant good fortune!

g. Ps 12:2.—h. Ps 72:14; Is 43:4.—i. Ps 86:16; 143:12; Wis 9:5.—j. Lv 7:12ff.—k. Jon 2:10.—a. Rom 15:11.—a. Ps 100:5; 136:1f.—b. Ps 115:9–11.—c. Ps 27:1; Heb 13:6.—d. 8f. Ps 146:3.—e. Dt 1:44.—f. Ps 129:1–2.—g. Ex 15:2; Is 12:2.—h. Is 26:2.—i. Mt 21:42; Lk 20:17; Acts 4:11; Rom 9:33; 1 Pt 2:7.

*

116:13 *The cup of salvation*: probably the libation of wine poured out in gratitude for rescue, cf. Ex 25:29; Nm 15:5, 7, 10.

116:15 *Dear in the eyes of the LORD*: the meaning is that the death of God's faithful is grievous to God, not that God is pleased with the death, cf. Ps 72:14. In Wis 3:5–6, God accepts the death of the righteous as a sacrificial burnt offering.

Psalm 117 This shortest of hymns calls on the nations to acknowledge God's supremacy. The supremacy of Israel's God has been demonstrated to them by the people's secure existence, which is owed entirely to God's gracious fidelity.

Psalm 118 A thanksgiving liturgy accompanying a procession of the king and the people into the Temple precincts. After an invocation in the form of a litany (Ps 118:1–4), the psalmist (very likely speaking in the name of the community) describes how the people confidently implored God's help (Ps 118:5–9) when hostile peoples threatened its life (Ps 118:10–14); vividly God's rescue is recounted (Ps 118:15–18). Then follows a possible dialogue at the Temple gates between the priests and the psalmist as the latter enters to offer the thanksgiving sacrifice (Ps 118:19–25). Finally, the priests impart their blessing (Ps 118:26–27), and the psalmist sings in gratitude (Ps 118:28–29).

118:22 *The stone the builders rejected*: a proverb: what is insignificant to human beings has become great through divine election. The "stone" may originally have meant the foundation stone or capstone of the Temple. The New Testament interpreted the verse as referring to the death and resurrection of Christ (Mt 21:42; Acts 4:11; cf. Is 28:16 and Rom 9:33; 1 Pt 2:7).

118:25 *Grant salvation*: the Hebrew for this cry has come into English as "Hosanna." This cry and the words in Ps 118:26 were used in the gospels to welcome Jesus entering the Temple on Palm Sunday (Mk 11:9–10).

- 19 The way of the wicked is like darkness;
they do not know on what they stumble.

**With Your Whole Being
Heed My Words and Live***

- 20 My son, to my words be attentive,
to my sayings incline your ear;
21 Let them not slip from your sight,
keep them within your heart;
22 For they are life to those who find them,^c
bringing health to one's whole being.
23 With all vigilance guard your heart,
for in it are the sources of life.
24* Dishonest mouth put away from you,
deceitful lips put far from you.
25 Let your eyes look straight ahead
and your gaze be focused forward.
26 Survey the path for your feet,
and all your ways will be sure.
27 Turn neither to right nor to left,
keep your foot far from evil.

CHAPTER 5

Warning Against Adultery*

- 1 My son, to my wisdom be attentive,
to understanding incline your ear,
2 That you may act discreetly,
and your lips guard what you know.
3 Indeed, the lips of the stranger drip
honey,*
and her mouth is smoother than oil;^a
4 But in the end she is as bitter as worm-
wood,
as sharp as a two-edged sword.
5 Her feet go down to death,
her steps reach Sheol;^b
6 Her paths ramble, you know not where,
lest you see before you the road to life.
7 So now, children, listen to me,
do not stray from the words of my
mouth.
8 Keep your way far from her,^c
do not go near the door of her house,
9 Lest you give your honor* to others,^d
and your years to a merciless one;
10 Lest outsiders take their fill of your wealth,
and your hard-won earnings go to
another's house;
11 And you groan in the end,
when your flesh and your body are con-
sumed;
12 And you say, "Oh, why did I hate instruc-
tion,
and my heart spurn reproof!
13 Why did I not listen to the voice of my
teachers,
incline my ear to my instructors!
14 I am all but ruined,
in the midst of the public assembly!"
15 Drink water* from your own cistern,
running water from your own well.
16 Should your water sources be dispersed
abroad,
streams of water in the streets?

- 17 Let them be yours alone,
not shared with outsiders;
18 Let your fountain be blessed and have joy
of the wife of your youth,
19 your lovely hind, your graceful doe.*
Of whose love you will ever have your fill,
and by her ardor always be intoxicated.
20 Why then, my son, should you be intoxica-
ted with a stranger,
and embrace another woman?
21 Indeed, the ways of each person are plain
to the LORD's sight;
all their paths he surveys;^e
22 By their own iniquities the wicked will be
caught,
in the meshes of their own sin they will
be held fast;
23 They will die from lack of discipline,
lost because of their great folly.

c. Prv 8:35.—a. Prv 7:5.—b. Prv 2:18; 7:27.—c. Prv 7:25.—d. Sir 9:6.—e. Jb 14:16; 31:4; 34:21.

*

4:20–27 Acquiring wisdom brings life and health. The learning process involves two stages: (1) hearing the teacher's words and treasuring them in the heart; (2) speaking and acting in accord with the wisdom that one has stored in one's heart. Seven organs of the body are mentioned: ear, eyes, heart, mouth, lips, eyelids ("gaze," v. 25), feet. Each of the organs is to be strained to its limit as the disciple puts wisdom into practice. The physical organ stands for the faculty, e.g., the eye for sight, the foot for movement. The figure of speech is called metonymy; one word is substituted for another on the basis of a causal relation.

4:24–27 In vv. 20–21 the faculties of hearing (ear) and seeing (eye) take in the teaching and the heart stores and ponders it, so in the second half of the poem, vv. 24–27, the faculties of speech, sight, and walking enable the disciple to put the teaching into practice.

5:1–23 This is the first of three poems on the forbidden woman, the "stranger" outside the social boundaries (cf. 2:16–19); the other two are 6:20–35 and chap. 7. Understanding and discretion are necessary to avoid adultery, which leads astray and begets bitterness, bloodshed, and death (vv. 1–6). It destroys honor, wastes the years of life, despoils hard-earned wealth, and brings remorse in the end (vv. 7–14). Conjugal fidelity and love bring happiness and security (vv. 15–20). Cf. 6:20—7:27. The structure of the poem consists of a two-line introduction; part one consists of three stanzas of four lines each warning of the forbidden woman's effect on her lovers (vv. 3–14); part two consists of a stanza of twelve lines exhorting the disciple to marital fidelity (vv. 15–20); and a final stanza of six lines on the perils of the woman (vv. 21–23).

5:3 A metaphorical level is established in the opening description of the forbidden woman: her lips drip honey and her feet lead to death. By her lies, she leads people away from the wisdom that gives life.

5:9 *Honor*: the words "life" and "wealth" have also been read in this place. A *merciless one*: the offended husband; cf. 6:34–35.

5:15–16 *Water*: water may have an erotic meaning as in Sg 4:15, "[You are] a garden fountain, a well of living water." Eating and drinking can be metaphors expressing the mutuality of love. The wife is the opposite of the adulterous woman; she is not an outsider, not unfeeling, not a destroyer of her husband's self and goods. The best defense against adultery is appreciating and loving one's spouse. The best defense against folly is to appreciate and love wisdom.

5:19 *Lovely hind . . . graceful doe*: ancient Near Eastern symbols of feminine beauty and charm; cf. Sg 2:7, 9, 17.

- 26 Lift up your eyes on high
and see who created* these:
He leads out their army and numbers
them,
calling them all by name.
By his great might and the strength of his
power
not one of them is missing!ⁱ
- 27 Why, O Jacob, do you say,*
and declare, O Israel,
“My way is hidden from the LORD,
and my right is disregarded by my
God”?
- 28 Do you not know?
Have you not heard?
The LORD is God from of old,
creator of the ends of the earth.
He does not faint or grow weary,
and his knowledge is beyond scrutiny.
- 29 He gives power to the faint,
abundant strength to the weak.
- 30 Though young men faint and grow weary,
and youths stagger and fall,
- 31 They that hope in the LORD will renew their
strength,
they will soar on eagles’ wings;
They will run and not grow weary,
walk and not grow faint.

CHAPTER 41

The Liberator of Israel

- 1 Keep silence before me, O coastlands;*
let the nations renew their strength.
Let them draw near and speak;
let us come together for judgment.
- 2 Who has stirred up from the East the
champion of justice,
and summoned him to be his atten-
dant?
To him he delivers nations
and subdues kings;
With his sword he reduces them to dust,
with his bow, to driven straw.
- 3 He pursues them, passing on without loss,
by a path his feet scarcely touch.
- 4 Who has performed these deeds?
Who has called forth the generations
from the beginning?^a
I, the LORD, am the first,
and at the last* I am he.
- 5 The coastlands see, and fear;
the ends of the earth tremble:
they approach, they come on.
- 6 Each one helps his neighbor,
one says to the other, “Courage!”
- 7 The woodworker encourages the gold-
smith,
the one who beats with the hammer,
him who strikes on the anvil,
Saying of the soldering, “It is good!”
then fastening it with nails so it will not
totter.
- 8 But you, Israel, my servant,^b
Jacob, whom I have chosen,
offspring of Abraham my friend—
- 9 You whom I have taken from the ends of
the earth
and summoned from its far-off places,
To whom I have said, You are my servant;
I chose you, I have not rejected you—
- 10 Do not fear: I am with you;
do not be anxious: I am your God.
I will strengthen you, I will help you,
I will uphold you with my victorious
right hand.
- 11 Yes, all shall be put to shame and disgrace
who vent their anger against you;
Those shall be as nothing and perish
who offer resistance.
- 12 You shall seek but not find
those who strive against you;
They shall be as nothing at all
who do battle with you.
- 13 For I am the LORD, your God,
who grasp your right hand;
It is I who say to you, Do not fear,
I will help you.
- 14 Do not fear, you worm Jacob,
you maggot Israel;
I will help you—oracle of the LORD;
the Holy One of Israel is your re-
deemer.*
- 15 I will make of you a threshing sledge,
sharp, new, full of teeth,
To thresh the mountains and crush them,
to make the hills like chaff.
- 16 When you winnow them, the wind shall
carry them off,
the storm shall scatter them.
But you shall rejoice in the LORD;
in the Holy One of Israel you shall glory.
- 17 The afflicted and the needy seek water in
vain,
their tongues are parched with thirst.

i. Ps 147:4-5.—a. Is 44:7; 46:10.—b. 8-9: Is 44:1-2, 21; 45:4.

*

40:26 *Created*: see note on Gn 1:1—2:3. *By name*: for he is their Creator.

40:27-28 The exiles, here called Jacob-Israel (Gn 32:29), must not give way to discouragement: their Lord is the eternal God.

41:1-4 Earlier prophets had spoken of the Assyrians and Babylonians as the Lord's instruments for the punishment of Israel's sins; here the Lord is described as raising up and giving victory to a foreign ruler in order to deliver Israel from the Babylonian exile. The ruler is Cyrus (44:28; 45:1), king of Anshan in Persia, a vassal of the Babylonians. He rebelled against the Babylonian overlords in 556 B.C., and after a series of victories, entered Babylon as victor in 539; the following year he issued a decree which allowed the Jewish captives to return to their homeland (2 Chr 36:22-23; Ezr 1:1-4). For Second Isaiah, the meteoric success of Cyrus was the work of the Lord to accomplish the deliverance promised by earlier prophets.

41:4 *The first . . . the last*: God as the beginning and end encompasses all reality. The same designation is used in 44:6 and 48:12.

41:14 *Redeemer*: in Hebrew, *go'el*, one who frees others from slavery and avenges their sufferings; cf. Lv 25:48; Dt 19:6, 12. Cf. note on Ru 2:20.

Jesus the prophet,* from Nazareth in Galilee.”

The Cleansing of the Temple.* 12^e Jesus entered the temple area and drove out all those engaged in selling and buying there. He overturned the tables of the money changers and the seats of those who were selling doves.*^f 13^g And he said to them, “It is written:

‘My house shall be a house of prayer,*
but you are making it a den of thieves.’”

14^h The blind and the lame* approached him in the temple area, and he cured them. 15 When the chief priests and the scribes saw the wondrous things* he was doing, and the children crying out in the temple area, “Hosanna to the Son of David,” they were indignant 16 *ⁱ and said to him, “Do you hear what they are saying?” Jesus said to them, “Yes; and have you never read the text, ‘Out of the mouths of infants and nurslings you have brought forth praise’?” 17 And leaving them, he went out of the city to Bethany, and there he spent the night.

The Cursing of the Fig Tree.* 18^j When he was going back to the city in the morning, he was hungry. 19^k Seeing a fig tree by the road, he went over to it, but found nothing on it except leaves. And he said to it, “May no fruit ever come from you again.” And immediately the fig tree withered. 20 When the disciples saw this, they were amazed and said, “How was it that the fig tree withered immediately?” 21 *^l Jesus said to them in reply, “Amen, I say to you, if you have faith and do not waver, not only will you do what has been done to the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will be done. 22^m Whatever you ask for in prayer with faith, you will receive.”

The Authority of Jesus Questioned.* 23ⁿ When he had come into the temple area, the chief priests and the elders of the people approached him as he was teaching and said, “By what authority are you doing these things?* And who gave you this authority?”^o 24 Jesus said to them in reply, “I shall ask you one question,* and if you answer it for me, then I shall tell you by what authority I do these things. 25 Where was John’s baptism from? Was it of heavenly or of human origin?” They discussed this among themselves and said, “If we say ‘Of heavenly origin,’ he will say to us, ‘Then why did you not believe him?’ 26 *^p But if we say, ‘Of human origin,’ we fear the crowd, for they all regard John as a prophet.” 27 So they said to Jesus in reply, “We do not know.” He himself said to them, “Neither shall I tell you by what authority I do these things.*

The Parable of the Two Sons.* 28 “What is your opinion? A man had two sons. He

e. 12–17: Mk 11:15–19; Lk 19:45–48; Jn 2:14–22.—f. Lv 5:7.—g. Is 56:7; Jer 7:11.—h. 2 Sm 5:8 LXX.—i. Ps 8:2 LXX; Wis 10:21.—j. 18–22: Mk 11:12–14, 20–24.—k. Jer 8:13; Lk 13:6–9.—l. 17:20; Lk 17:6.—m. 7:7; 1 Jn 3:22.—n. 23–27: Mk 11:27–33; Lk 20:1–8.—o. Jn 2:18.—p. 14:5.

*

21:11 *The prophet*: see 16:14 (“one of the prophets”) and v. 46.

21:12–17 Matthew changes the order of Mark (11:11, 12, 15) and places the cleansing of the temple on the same day as the entry into Jerusalem, immediately after it. The activities going on in *the temple area* were not secular but connected with the temple worship. Thus Jesus’ attack on those so engaged and his charge that they were *making God’s house of prayer a den of thieves* (vv. 12–13) constituted a claim to authority over the religious practices of Israel and were a challenge to the priestly authorities. Verses 14–17 are peculiar to Matthew. Jesus’ healings and his countenancing the children’s cries of praise rouse the indignation of *the chief priests and the scribes* (v. 15). These two groups appear in the infancy narrative (2:4) and have been mentioned in the first and third passion predictions (16:21; 20:18). Now, as the passion approaches, they come on the scene again, exhibiting their hostility to Jesus.

21:12 These activities were carried on in the court of the Gentiles, the outermost court of the temple area. Animals for sacrifice were sold; the *doves* were for those who could not afford a more expensive offering; see Lv 5:7. *Tables of the money changers*: only the coinage of Tyre could be used for the purchases; other money had to be exchanged for that.

21:13 *‘My house . . . prayer’*: cf. Is 56:7. Matthew omits the final words of the quotation, “for all peoples” (“all nations”), possibly because for him the worship of the God of Israel by all nations belongs to the time after the resurrection; see 28:19. *A den of thieves*: the phrase is taken from Jer 7:11.

21:14 *The blind and the lame*: according to 2 Sm 5:8 LXX *the blind and the lame* were forbidden to enter “the house of the Lord,” the temple. These are the last of Jesus’ healings in Matthew.

21:15 *The wondrous things*: the healings.

21:16 *‘Out of the mouths . . . praise’*: cf. Ps 8:3 LXX.

21:18–22 In Mark the effect of Jesus’ cursing the fig tree is not immediate; see Mk 11:14, 20. By making it so, Matthew has heightened the miracle. Jesus’ act seems arbitrary and ill-tempered, but it is a prophetic action similar to those of Old Testament prophets that vividly symbolize some part of their preaching; see, e.g., Ez 12:1–20. It is a sign of the judgment that is to come upon the Israel that with all its apparent piety lacks the fruit of good deeds (3:10) and will soon bear the punishment of its fruitlessness (v. 43). Some scholars propose that this story is the development in tradition of a parable of Jesus about the destiny of a fruitless tree, such as Lk 13:6–9. Jesus’ answer to the question of the amazed disciples (v. 20) makes the miracle an example of the power of prayer made with unwavering *faith* (vv. 21–22).

21:21 See 17:20.

21:23–27 Cf. Mk 11:27–33. This is the first of five controversies between Jesus and the religious authorities of Judaism in 21:23–22:46, presented in the form of questions and answers.

21:23 *These things*: probably his entry into the city, his cleansing of the temple, and his healings there.

21:24 To reply by counterquestion was common in rabbinical debate.

21:26 *We fear . . . as a prophet*: cf. 14:5.

21:27 Since through embarrassment on the one hand and fear on the other the religious authorities claim ignorance of the origin of John’s baptism, they show themselves incapable of speaking with authority; hence Jesus refuses to discuss with them the grounds of his authority.

21:28–32 The series of controversies is interrupted by three parables on the judgment of Israel (21:28–22:14) of which this, peculiar to Matthew, is the first. The second (vv. 33–46) comes from Mark (12:1–12), and the third (22:1–14) from Q; see Lk 14:15–24. This interruption of the controversies is similar to that in Mark, although Mark

THE GOSPEL ACCORDING TO LUKE

The Gospel according to Luke is the first part of a two-volume work that continues the biblical history of God's dealings with humanity found in the Old Testament, showing how God's promises to Israel have been fulfilled in Jesus and how the salvation promised to Israel and accomplished by Jesus has been extended to the Gentiles. The stated purpose of the two volumes is to provide Theophilus and others like him with certainty—assurance—about earlier instruction they have received (1:4). To accomplish his purpose, Luke shows that the preaching and teaching of the representatives of the early church are grounded in the preaching and teaching of Jesus, who during his historical ministry (Acts 1:21–22) prepared his specially chosen followers and commissioned them to be witnesses to his resurrection and to all else that he did (Acts 10:37–42). This continuity between the historical ministry of Jesus and the ministry of the apostles is Luke's way of guaranteeing the fidelity of the Church's teaching to the teaching of Jesus.

Luke's story of Jesus and the church is dominated by a historical perspective. This history is first of all salvation history. God's divine plan for human salvation was accomplished during the period of Jesus, who through the events of his life (22:22) fulfilled the Old Testament prophecies (4:21; 18:31; 22:37; 24:26–27, 44), and this salvation is now extended to all humanity in the period of the church (Acts 4:12). This salvation history, moreover, is a part of human history. Luke relates the story of Jesus and the church to events in contemporary Palestinian (Lk 1:5; 3:1–2; Acts 4:6) and Roman (Lk 2:1–2; 3:1; Acts 11:28; 18:2, 12) history for, as Paul says in Acts 26:26, "this was not done in a corner." Finally, Luke relates the story of Jesus and the church to contemporaneous church history. Luke is concerned with presenting Christianity as a legitimate form of worship in the Roman world, a religion that is capable of meeting the spiritual needs of a world empire like that of Rome. To this end, Luke depicts the Roman governor Pilate declaring Jesus innocent of any wrongdoing three times (23:4, 14, 22). At the same time Luke argues in Acts that Christianity is the logical development and proper fulfillment of Judaism and is therefore deserving of the same toleration and freedom traditionally accorded Judaism by Rome (Acts 13:16–41; 23:6–9; 24:10–21; 26:2–23).

The prominence given to the period of the church in the story has important consequences for Luke's interpretation of the teachings of Jesus. By presenting the time of the church as a distinct phase of salvation history, Luke accordingly shifts the early Christian emphasis away from the expectation of an imminent parousia to the day-to-day concerns of the Christian community in the world. He does this in the gospel by regularly emphasizing the words "each day" (Lk 9:23; cf. Mk 8:34; Lk 11:3; 16:19; 19:47) in the sayings of Jesus. Although Luke still believes the parousia to be a reality that will come unexpectedly (12:38, 45–46), he is more concerned with presenting the words and deeds of Jesus as guides for the conduct of Christian disciples in the interim period between the ascension and the parousia and with presenting Jesus himself as the model of Christian life and piety.

Throughout the gospel, Luke calls upon the Christian disciple to identify with the master Jesus, who is caring and tender toward the poor and lowly, the outcast, the sinner, and the afflicted, toward all those who recognize their dependence on God (4:18; 6:20–23; 7:36–50; 14:12–14; 15:1–32; 16:19–31; 18:9–14; 19:1–10; 21:1–4), but who is severe toward the proud and self-righteous, and particularly toward those who place their material wealth before the service of God and his people (6:24–26; 12:13–21; 16:13–15, 19–31; 18:9–14, 15–25; cf. 1:50–53). No gospel writer is more concerned than Luke with the mercy and compassion of Jesus (7:41–43; 10:29–37; 13:6–9; 15:11–32). No gospel writer is more concerned with the role of the Spirit in the life of Jesus and the Christian disciple (1:35, 41; 2:25–27; 4:1, 14, 18; 10:21; 11:13; 24:49), with the importance of prayer (3:21; 5:16; 6:12; 9:28; 11:1–13; 18:1–8), or with Jesus' concern for women (7:11–17, 36–50; 8:2–3; 10:38–42). While Jesus calls all humanity to repent (5:32; 10:13; 11:32; 13:1–5; 15:7–10; 16:30; 17:3–4; 24:47), he is particular-

12 Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father.^b 13 And whatever you ask in my name, I will do, so that the Father may be glorified in the Son.ⁱ 14 If you ask anything of me in my name, I will do it.

The Advocate. 15 "If you love me, you will keep my commandments.^j 16 And I will ask the Father, and he will give you another Advocate* to be with you always,^k 17 the Spirit of truth,* which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you.^l 18 I will not leave you orphans; I will come to you.^m 19 In a little while the world will no longer see me, but you will see me, because I live and you will live.ⁿ 20 On that day you will realize that I am in my Father and you are in me and I in you.ⁿ 21 Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him."^o 22 Judas, not the Iscariot,* said to him, "Master, [then] what happened that you will reveal yourself to us and not to the world?"^p 23 Jesus answered and said to him, "Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him.^q 24 Whoever does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me.

25 "I have told you this while I am with you. 26 The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that [I] told you.^r 27 Peace* I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid.^s 28 * You heard me tell you, 'I am going away and I will come back to you.'^t If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I. 29 And now I have told you this before it happens, so that when it happens you may believe.^u 30 I will no longer speak much with you, for the ruler of the world* is coming. He has no power over me, 31 but the world must know that I love the Father and that I do just as the Father has commanded me. Get up, let us go.^v

CHAPTER 15

The Vine and the Branches. 1 * "I am the true vine,* and my Father is the vine grower.^a 2 He takes away every branch in me that does not bear fruit, and every one that does he prunes* so that it bears more fruit. 3 You are already pruned because of the word that I spoke to you.^b 4 Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on

the vine, so neither can you unless you remain in me. 5 I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. 6 *^c Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. 7 If you remain in me and my words remain in you, ask for whatever you want and it will be done for you.^d 8 By this is my Father glorified, that you bear much fruit and become my disciples.^e 9 As the Father loves me, so I also love you. Remain in my love.^f 10 If you keep my com-

h. 1:50; 5:20.—i. 15:7, 16; 16:23–24; Mt 7:7–11.—j. 15:10; Dt 6:4–9; Ps 119; Wis 6:18; 1 Jn 5:3; 2 Jn 6.—k. 15:26; Lk 24:49; 1 Jn 2:1.—l. 16:13; Mt 28:20; 2 Jn 1–2.—m. 16:16.—n. 10:38; 17:21; Is 2:17; 4:2–3.—o. 16:27; 1 Jn 2:5; 3:24.—p. 7:4; Acts 10:40–41.—q. Rev 3:20.—r. 15:26; 16:7, 13–14; Ps 51:13; Is 63:10.—s. 16:33; Eph 2:14–18.—t. 8:40.—u. 13:19; 16:4.—v. 6:38.—a. Ps 80:9–17; Is 5:1–7; Jer 2:21; Ez 15:2; 17:5–10; 19:10.—b. 13:10.—c. Ez 15:6–7; 19:10–14.—d. 14:13; Mt 7:7; Mk 11:24; 1 Jn 5:14.—e. Mt 5:16.—f. 17:23.

* 14:16 *Another Advocate*: Jesus is the first advocate (*paraclete*); see 1 Jn 2:1, where Jesus is an advocate in the sense of intercessor in heaven. The Greek term derives from legal terminology for an advocate or defense attorney, and can mean spokesman, mediator, intercessor, comforter, consoler, although no one of these terms encompasses the meaning in John. The Paraclete in John is a teacher, a witness to Jesus, and a prosecutor of the world, who represents the continued presence on earth of the Jesus who has returned to the Father.

14:17 *The Spirit of truth*: this term is also used at Qumran, where it is a moral force put into a person by God, as opposed to the spirit of perversity. It is more personal in John; it will teach the realities of the new order (v. 26), and testify to the truth (v. 6). While it has been customary to use masculine personal pronouns in English for the Advocate, the Greek word for "spirit" is neuter, and the Greek text and manuscript variants fluctuate between masculine and neuter pronouns.

14:18 *I will come to you*: indwelling, not parousia.

14:22 *Judas, not the Iscariot*: probably not the brother of Jesus in Mk 6:3 // Mt 13:55 or the apostle named Jude in Lk 6:16, but Thomas (see note on Jn 11:16), although other readings have "Judas the Cananean."

14:27 *Peace*: the traditional Hebrew salutation *šālôm*; but Jesus' "Shalom" is a gift of salvation, connoting the bounty of messianic blessing.

14:28 *The Father is greater than I*: because he sent, gave, etc., and Jesus is "a man who has told you the truth that I heard from God" (8:40).

14:30 *The ruler of the world*: Satan; cf. 12:31; 16:11.

15:1–16:4 Discourse on the union of Jesus with his disciples. His words become a monologue and go beyond the immediate crisis of the departure of Jesus.

15:1–17 Like 10:1–5, this passage resembles a parable. Israel is spoken of as a vineyard at Is 5:1–7; Mt 21:33–46 and as a vine at Ps 80:9–17; Jer 2:21; Ez 15:2; 17:5–10; 19:10; Hos 10:1. The identification of the vine as the Son of Man in Ps 80:15 and Wisdom's description of herself as a vine in Sir 24:17 are further background for portrayal of Jesus by this figure. There may be secondary eucharistic symbolism here; cf. Mk 14:25, "the fruit of the vine."

15:2 *Takes away . . . prunes*: in Greek there is a play on two related verbs.

15:6 Branches were cut off and dried on the wall of the vineyard for later use as fuel.

because of the supreme good of knowing Christ Jesus my Lord. For his sake I have accepted the loss of all things and I consider them so much rubbish, that I may gain Christ **9** and be found in him, not having any righteousness of my own based on the law but that which comes through faith in Christ,^h the righteousness from God, depending on faith **10** to know him and the power of his resurrection and [the] sharing of his sufferings by being conformed to his death,ⁱ **11** if somehow I may attain the resurrection from the dead.^j

Forward in Christ.* **12**^k It is not that I have already taken hold of it or have already attained perfect maturity,* but I continue my pursuit in hope that I may possess it, since I have indeed been taken possession of by Christ [Jesus]. **13** Brothers, I for my part do not consider myself to have taken possession. Just one thing: forgetting what lies behind but straining forward to what lies ahead, **14** I continue my pursuit toward the goal, the prize of God's upward calling, in Christ Jesus.^l **15** Let us, then, who are "perfectly mature" adopt this attitude. And if you have a different attitude, this too God will reveal to you. **16** Only, with regard to what we have attained, continue on the same course.*

Wrong Conduct and Our Goal.* **17** Join with others in being imitators of me,* brothers, and observe those who thus conduct themselves according to the model you have in us.^m **18** For many, as I have often told you and now tell you even in tears, conduct themselves as enemies of the cross of Christ.ⁿ **19** Their end is destruction. Their God is their stomach; their glory is in their "shame." Their minds are occupied with earthly things.^o **20** But our citizenship* is in heaven, and from it we also await a savior, the Lord Jesus Christ.^p **21** He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself.^q

VI. INSTRUCTIONS FOR THE COMMUNITY*

CHAPTER 4

Live in Concord. **1** Therefore, my brothers, whom I love and long for, my joy and crown, in this way stand firm in the Lord, beloved.^a

2 I urge Euodia and I urge Syntyche* to come to a mutual understanding in the Lord. **3** Yes, and I ask you also, my true yokemate,* to help them, for they have struggled at my side in promoting the gospel, along with Clement and my other co-workers, whose names are in the book of life.^b

Joy and Peace. **4** Rejoice* in the Lord always. I shall say it again: rejoice!^c **5** Your kindness* should be known to all. The Lord is near.^d **6** Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God.^e **7** Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.^f

8^g Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things.* **9** Keep on doing what you have learned and received and heard and seen in me.^h Then the God of peace will be with you.*

h. Rom 3:21-22.—i. Rom 6:3-5; 8:17; Gal 6:17.—j. Jn 11:23-26; Acts 4:2; Rev 20:5-6.—k. 1 Tm 6:12, 19.—l. 1 Cor 9:24-25; 2 Tm 4:7.—m. 1 Cor 4:16; 11:1; 1 Thes 1:7; 1 Pt 5:3.—n. 1 Cor 1:17, 23; Gal 6:12.—o. Rom 8:5-6; 16:18.—p. Eph 2:6; 19; Col 3:1-3; Heb 12:22.—q. Rom 8:23, 29; 1 Cor 15:42-57; 2 Cor 3:18; 5:1-5 / 1 Cor 15:27-28.—a. 1 Thes 2:19-20.—b. Ex 32:32-33; Ps 69:29; Dn 12:1; Lk 10:20; Rev 3:5; 13:8; 17:8; 20:12, 15; 21:27.—c. 2:18; 3:1.—d. Ti 3:2 / Ps 145:18; Heb 10:37; Jas 5:8-9.—e. Mt 6:25-34; 1 Pt 5:7 / Col 4:2.—f. Jn 14:27; Col 3:15.—g. Rom 12:17.—h. 1 Thes 4:1 / Rom 15:33; 16:20; 1 Cor 14:33; 1 Thes 5:23.

*

3:12-16 To be *taken possession of by Christ* does not mean that one has already arrived at perfect spiritual maturity. Paul and the Philippians instead press on, trusting in God.

3:12 *Attained perfect maturity*: possibly an echo of the concept in the mystery religions of being an initiate, admitted to divine secrets.

3:16 Some manuscripts add, probably to explain Paul's cryptic phrase, "thinking alike."

3:17-21 Paul and those who live a life centered in Christ, envisaging both his suffering and resurrection, provide a model that is the opposite of opponents who reject Christ's cross (cf. 1 Cor 1:23).

3:17 *Being imitators of me*: not arrogance, but humble simplicity, since all his converts know that Paul is wholly dedicated to imitating Christ (1 Cor 11:1; cf. also Phil 4:9; 1 Thes 1:6; 2 Thes 3:7, 9; 1 Cor 4:6).

3:20 *Citizenship*: Christians constitute a colony of heaven, as Philippi was a *colonia* of Rome (Acts 16:12). The hope Paul expresses involves the final coming of Christ, not a status already attained, such as the opponents claim.

4:1-9 This series of ethical admonitions rests especially on the view of Christ and his coming (cf. v. 5) in 3:20-21. Paul's instructions touch on unity within the congregation, joy, prayer, and the Christian outlook on life.

4:2 *Euodia* . . . *Syntyche*: two otherwise unknown women in the Philippian congregation; on the advice to them, cf. 2:2-4.

4:3 *Yokemate*: or "comrade," although the Greek *syzygos* could also be a proper name. *Clement*: otherwise unknown, although later writers sought to identify him with Clement, bishop of Rome (Eusebius, *Ecclesiastical History* 3.15.1).

4:4 *Rejoice*: see note on 3:1.

4:5 *Kindness*: considerateness, forbearance, fairness. *The Lord is near*: most likely a reference to Christ's parousia (Phil 1:6, 10; 3:20-21; 1 Cor 16:22), although some sense an echo of Ps 119:151 and the perpetual presence of the Lord.

4:8 The language employs terms from Roman Stoic thought.

4:9 Cf. note on 3:17.

13* This is how we know that we remain in him and he in us, that he has given us of his Spirit. 14 More over, and testify that the Father sent his Son as savior of the world. 15 Whoever acknowledges that Jesus is the Son of God, God remains in him and he in God. 16 We have come to know and to believe in the love God has for us.

God is love, and whoever remains in love remains in God and God in him. 17 In this is love brought to perfection among us, that we have confidence on the day of judgment because as he is, so are we in this world. 18 There is no fear in love, but perfect love drives out fear because fear has to do with punishment, and so one who fears is not yet perfect in love. 19 We love because he first loved us. 20 If anyone says, "I love God," but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God* whom he has not seen. 21 This is the commandment we have from him: whoever loves God must also love his brother.^k

CHAPTER 5

Faith Is Victory over the World. 1* Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the father loves [also] the one begotten by him. ^a 2 In this way we know that we love the children of God when we love God and obey his commandments. 3 For the love of God is this, that we keep his commandments. And his commandments are not burdensome,^b 4 for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith. ^c 5 Who [indeed] is the victor over the world but the one who believes that Jesus is the Son of God?^d

6 This is the one who came through water and blood,* Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth. ^e 7 So there are three that testify, 8 the Spirit, the water, and the blood, and the three are of one accord.^f 9 If we accept human testimony, the testimony of God is surely greater. Now the testimony of God is this, that he has testified on behalf of his Son.^g 10 Whoever believes in the Son of God has this testimony within himself. Whoever does not believe God has made him a liar by not believing the testimony God has given about his Son.^h 11 And this is the testimony: God gave us eternal life, and this life is in his Son.ⁱ 12 Whoever possesses the Son has life; whoever does not possess the Son of God does not have life.

IV. EPILOGUE *

Prayer for Sinners. 13 I write these things to you so that you may know that you have eternal life, you who believe in the name of

the Son of God.^j 14 And we have this confidence in him, that if we ask anything according to his will, he hears us.^k 15 And if we know that he hears us in regard to whatever we ask, we know that what we have asked him for is ours. 16 If anyone sees his brother sinning, if the sin is not deadly, he should pray to God and he will give him life. This is only for those whose sin is not deadly. There is such a thing as deadly sin, about which I do not say that you should pray.^l 17 All wrongdoing is sin, but there is sin that is not deadly.

18 We know that no one begotten by God sins; but the one begotten by God he protects, and the evil one cannot touch him. 19 We know that we belong to God, and the whole world is under the power of the evil one. 20 We also know that the Son of God has come and has given us discernment to know the one who is true. And we are in the one who is true, in his Son Jesus Christ. He is the true God and eternal life.^m 21 Children, be on your guard against idols.

i. 2:28.—j. 2:4.—k. Jn 13:34; 14:15, 21; 15:17.—a. Jn 8:42; 1 Pt 1:23.—b. Jn 14:15.—c. Jn 16:33.—d. 1 Cor 15:57.—e. Jn 15:26; 19:34.—f. Jn 5:32, 36; 15:26.—g. Jn 5:32, 37.—h. Jn 3:33.—i. 1:2; Jn 1:4; 5:21, 26; 17:3.—j. Jn 1:12; 20:31.—k. 3:21—22; Mt 7:7; Jn 14:13—14.—l. Mt 12:31.—m. Jer 24:7; Jn 17:3; Eph 1:17.

4:13–21 The testimony of the Spirit and that of faith join the testimony of love to confirm our knowledge of God. Our love is grounded in the confession of Jesus as the Son of God and the example of God's love for us. Christian life is founded on the knowledge of God as love and on his continuing presence that relieves us from fear of judgment (vv. 16–18). What Christ is gives us confidence, even as we live and love in this world. Yet Christian love is not abstract but lived in the concrete manner of love for one another.

4:20 *Cannot love God*: some ancient manuscripts read "how can he love . . . ?"

5:1–5 Children of God are identified not only by their love for others (4:7–9) and for God (vv. 1–2) but by their belief in the divine sonship of Jesus Christ. Faith, the acceptance of Jesus in his true character and the obedience in love to God's commands (v. 3), is the source of the Christian's power in the world and conquers the world of evil (vv. 4–5), even as Christ overcame the world (Jn 16:33).

5:6–12 *Water and blood* (v. 6) refers to Christ's baptism (Mt 3:16–17) and to the shedding of his blood on the cross (Jn 19:34). *The Spirit* was present at the baptism (Mt 3:16; Mk 1:10; Lk 3:22; Jn 1:32, 34). *The testimony* to Christ as the Son of God is confirmed by divine witness (vv. 7–9), greater by far than the two legally required human witnesses (Dt 17:6). To deny this is to deny God's truth; cf. Jn 8:17–18. The gist of the divine witness or *testimony* is that *eternal life* (vv. 11–12) is given in Christ and nowhere else. *To possess the Son* is not acceptance of a doctrine but of a person who lives now and provides life.

5:13–21 As children of God we have confidence in prayer because of our intimate relationship with him (vv. 14–15). In love, we pray (vv. 16–17) for those who are in *sin*, but not in *deadly sin* (lit., "sin unto death"), probably referring to apostasy or activities brought on under the antichrist; cf. Mk 3:29; Heb 6:4–6; 10:26–31. Even in the latter case, however, prayer, while not enjoined, is not forbidden. The letter concludes with a summary of the themes of the letter (vv. 18–20). There is a sharp antithesis between the children of God and those belonging to the world and to the evil one. The Son reveals the God of truth; Christians dwell in the true God, in his Son, and have eternal life. The final verse (v. 21) voices a perennial warning about *idols*, any type of rival to God.

List of the Popes

1. St. Peter, d. 67
2. St. Linus, 67-76
3. St. Anacletus I, 76-88
4. St. Clement I, 88-97
5. St. Evaristus, 97-105
6. St. Alexander I, 105-15
7. St. Sixtus I, 115-25
8. St. Telesphorus, 125-36
9. St. Hyginus, 136-40
10. St. Pius I, 140-55
11. St. Anicetus, 155-66
12. St. Soter, 166-75
13. St. Eleuterius, 175-89
14. St. Victor I, 189-99
15. St. Zephyrinus, 199-217
16. St. Callistus I, 217-22
17. St. Urban I, 222-30
18. St. Pontian, 230-35
19. St. Anterus, 235-36
20. St. Fabian, 236-50
21. St. Cornelius, 251-53
22. St. Lucius I, 253-54
23. St. Stephen I, 254-57
24. St. Sixtus II, 257-58
25. St. Dionysius, 259-68
26. St. Felix I, 269-74
27. St. Eutychian, 275-83
28. St. Caius, 283-96
29. St. Marcellinus, 296-304
30. St. Marcellus I, 304-09
31. St. Eusebius, 309-11
32. St. Melchisedes, 311-14
33. St. Sylvester I, 314-35
34. St. Marcus, 336
35. St. Julius I, 337-52
36. Liberius, 352-66
37. St. Damasus I, 366-84
38. St. Siricius, 384-99
39. St. Anastasius I, 399-401
40. St. Innocent I, 401-17
41. St. Zosimus, 417-18
42. St. Boniface I, 418-22
43. St. Celestine I, 422-32
44. St. Sixtus III, 432-40
45. St. Leo I, 440-61
46. St. Hilarius, 461-68
47. St. Simplicius, 468-83
48. St. Felix II, 483-92
49. St. Gelasius I, 492-96
50. Anastasius II, 496-98
51. St. Symmachus, 498-514
52. St. Hormisdas, 514-23
53. St. John I, 523-26
54. St. Felix III, 526-30
55. Boniface II, 530-32
56. John II, 533-35
57. St. Agapitus I, 535-36
58. St. Silverius, 536-37
59. Vigilius, 537-55
60. Pelagius I, 556-61
61. John III, 561-74
62. Benedict I, 575-79
63. Pelagius II, 579-90
64. St. Gregory I, 590-604
65. Sabinianus, 604-06
66. Boniface III, 607
67. St. Boniface IV, 608-15
68. St. Deusdedit, 615-18
69. Boniface V, 619-25
70. Honorius I, 625-38
71. Severinus, 638-40
72. John IV, 640-42
73. Theodore I, 642-49
74. St. Martin I, 649-55
75. St. Eugene I, 655-57
76. St. Vitalian, 657-72
77. Adeodatus, 672-76
78. Donus, 676-78
79. St. Agatho, 678-81
80. St. Leo II, 682-83
81. St. Benedict II, 684-85
82. John V, 685-86
83. Conon, 686-87
84. St. Sergius I, 687-701
85. John VI, 701-05
86. John VII, 705-07