

Ethics of the New Testament

A word on St. Basil the Great

St. Basil the Great (A.D. 330-379), Bishop of Caesarea in Cappadocia, is one of the three Cappadocian Fathers of the Church, along with St. Gregory of Nazianzen [referred to in the East as “The Theologian”] and St. Gregory of Nyssa. They were three brilliant leaders of philosophical Christian orthodoxy whose influence led to the final defeat of Arianism which denied the divinity of Christ.

St. Basil was the brother of St. Gregory of Nyssa and of St. Macrina, who persuaded St. Basil to leave a promising secular career and go on for the priesthood. Following his sister's example as a nun, St. Basil gave all his possessions to the poor and went to live in solitude near Neo-Caesarea. During this time he composed two major works on the spiritual life: the Longer and Shorter Rules for monastic living, and “The Morals” for all Christians.

The Morals are a simple collection of Scripture texts, drawn for the most part from the Gospels and Epistles. They are arranged in the form of chapters and preceded by a short synopsis which serves as both an introduction and a commentary. The chapters themselves are grouped as a series of Rules. There are eighty Rules in all.

In the history of Christian spirituality, St. Basil is considered the lawgiver of Eastern monasticism. He added study to prayer and manual labor for those seeking Christian perfection, and placed a renewed emphasis on the importance of internal dispositions in the pursuit of sanctity.

Note from the compiler:

The above background on St. Basil the Great and the following text are taken, (and adapted as noted), from the work by Fr. John A. Hardon, S.J., “The Treasury of Catholic Wisdom.” All Scripture texts are taken from Bishop Richard Challoner’s revision of the Douay-Rheims Version of the Holy Bible (A.D. 1749-52), a faithful translation of the renowned Latin Vulgate of St. Jerome (A.D. 342-420).

This document is precious not only because it helps us to concentrate on the key themes of New Testament morality as St. Basil the Great understood them, but also for its historical witness to the Orthodox Faith of the Catholic Church. It is a window into the early Church’s understanding of these classic texts and especially that of St. Basil the Great, one of the great Fathers and Pillars of the Eastern Church.

In Christ’s Light,
Wm. Der-Ghazarian

Ethics of the New Testament

For all Christians

RULE 1

Chp. 1: -That they who believe in the Lord must first do penance according to the preaching of John and of our Lord Jesus Christ Himself; for they who do not penance now will receive a harsher sentence than those who were condemned before the time of the Gospel.

From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand. (Matt 4:17);

Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance. Woe to thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. (Matt 11:20-22).

Chp. 2: -That this present life is the time for penance and for the remission of sins; in the life to come, the just judgment of retribution will take place.

But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy)... (Mark 2:10);

Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. (Matt 18:18);

Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment. (John 5:28,29);

Or despisest thou the riches of his goodness, and patience, and longsuffering? Knowest thou not, that the benignity of God leadeth thee to penance? But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God. Who will render to every man according to his works. (Rom 2:4-6);

And God indeed having winked at the times of this ignorance, now declareth unto men, that all should every where do penance. Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed; giving faith to all, by raising him up from the dead. (Acts 17:30,31).

Chp. 3: -That penitents should weep bitterly and show forth from their heart all the other appropriate works of penance.

And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. (Matt 26:75);

But God, who comforteth the humble, comforted us by the coming of Titus. And not by his coming only, but also by the consolation, wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoiced the more. For although I made you sorrowful by my epistle, I do not repent; and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful; now I am glad: not because you were made sorrowful; but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing. For the sorrow that is according to God worketh penance, steadfast unto salvation; but the sorrow of the world worketh death. For behold this selfsame thing, that you were made sorrowful according to God, how great carefulness it worketh in you; yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge: in all things you have shewed yourselves to be undefiled in the matter. (2 Cor 7:6-11);

And many of them that believed, came confessing and declaring their deeds. And many of them who had followed curious arts, brought together their books, and burnt them before all; and counting the price of them, they found the money to be fifty thousand pieces of silver. (Acts 19:18,19).

Chp. 4: -That mere renouncement of sin is not sufficient for the salvation of penitents, but fruits worthy of penance are also required of them.

And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come? Bring forth therefore fruit worthy of penance. And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire. (Matt 3:7-10).

Chp. 5: -That after departure from this life there is no opportunity for good deeds, since God in his forbearance has provided the present life for doing those things that please Him.

Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them: But the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut. But at last come also the other virgins, saying: Lord, Lord, open to us. But he answering said: Amen I say to you, I know you not. (Matt 25:1-12);

Strive to enter by the narrow gate; for many, I say to you, shall seek to enter, and shall not be able.

But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: Lord, open to us. And he answering, shall say to you: I know you not, whence you are. (Luke 13:24,25);

For he saith: In an accepted time have I heard thee; and in the day of salvation have I helped thee. Behold, now is the acceptable time; behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses... (2 Cor 6:2-4);

Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith. (Gal 6:10).

RULE 2

Chp. 1: -That he who entangles himself in matters foreign to piety cannot serve God.

No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. (Matt 6:24);

Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people. (2 Cor 6:14-16).

Chp. 2: -That he who would obey the Gospel must first be purged of all defilement of the flesh and the spirit that so he may be acceptable to God in the good works of holiness.

Woe to you scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. (Matt 23:25,26);

Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. (2 Cor 7:1).

Chp. 3: -That he who has affection for anything in this life or allows anything to draw him away from God even slightly cannot become the Lord's disciple.

He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me. (Matt 10:37, 38);

Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. (Matt 16:24,25).

RULE 3

Chp. 1: -That to love God with the whole heart has been declared by the Lord to be the first and the greatest commandment of the Law; and the second, to love one's neighbor as oneself.

Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. (Matt 22:37-39).

Chp. 2: -That, if anyone does not keep His commandments, it is proof that he does not love God and His Christ; but the observance of the commandments of Christ in bearing the tribulations sent by Him, even unto death, is proof of love.

He that hath my commandments, and keepeth them; he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him. He that loveth me not, keepeth not my words. And the word which you have heard, is not mine; but the Father's who sent me. (John 14:21,24);

If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. (John 15:10);

Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? (As it is written: For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.) But in all these things we overcome, because of him that hath loved us. (Rom 8:35-37).

RULE 4

Chp. 1: -That he who does His will gives honor and glory to God, but whoever transgresses His law dishonors Him.

I have glorified thee on the earth; I have finished the work which thou gavest me to do. (John 17:4);

So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. (Matt 5:16);

That you may approve the better things, that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God. (Phil 1:10,11);

Thou that makest thy boast of the law, by transgression of the law dishonourest God. (Rom 2:23).

RULE 5

Chp. 1: -That we must be free from all enmity toward all men and love our enemies; and, when necessity requires, lay down our life for our friends with a love like that which God and His Christ had for us.

You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be ye therefore perfect, as also your heavenly Father is perfect. (Matt 5:43,44-48);

For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting. (John 3:16);

This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. (John 15:12,13);

But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest; for he is kind to the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful. (Luke 6:35,36);

But God commendeth his charity towards us; because when as yet we were sinners, according to the time, Christ died for us; much more therefore, being now justified by his blood, shall we be saved from wrath through him. (Rom 5:8,9);

Be ye therefore followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness. (Eph 5:1,2).

Chp. 2: -That the mark of the disciples of Christ is their love for one another in Him.

By this shall all men know that you are my disciples, if you have love one for another. (John 13:35).

Chp. 3: -That to wrong one's neighbor in any way or to cause him such disedification that his faith is destroyed is a sure sign that one does not possess the love of Christ for one's neighbor, even if what is done is allowed by the Scripture for a special reason.

Let us not therefore judge one another any more. But judge this rather, that you put not a stumblingblock or a scandal in your brother's way. I know, and am confident in the Lord Jesus, that nothing is unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. For if, because of thy meat, thy brother be grieved, thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died. (Rom 14:13-15).

Chp. 4: -That the Christian must serve even one who is vexed with him, in every way, at least in so far as he is able.

If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee; Leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift. (Matt 5:23,24);

And we labour, working with our own hands: we are reviled, and we bless; we are persecuted, and we suffer it. We are blasphemed, and we entreat; we are made as the refuse of this world, the offscouring of all even until now. (1 Cor 4:12,13).

Chp. 5: -That he who has the charity of Christ sometimes causes pain, even to one whom he loves, for his good.

But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. (John 16:5-7);

And not by his coming only, but also by the consolation, wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoiced the more. For although I made you sorrowful by my epistle, I do not repent; and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful; Now I am glad: not because you were made sorrowful; but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing. (2 Cor 7:7-9).

RULE 6

Chp. 1: -That we must speak fearlessly and without shame in the confession of our Lord Jesus and His doctrine.

That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. (Matt 10:27,28-32);

For he that shall be ashamed of me and of my words, of him the Son of man shall be ashamed, when he shall come in his majesty, and that of his Father, and of the holy angels. (Luke 9:26);

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but labour with the gospel, according to the power of God. (2 Tim 1:8).

RULE 7

Chp. 1: -That even if a man seem to confess the Lord and hear His words, but does not obey His commands, he is condemned, even though, by some divine concession, he be vouchsafed an endowment of spiritual gifts.

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, you that work iniquity. (Matt 7:21-23);

And why call you me, Lord, Lord; and do not the things which I say? (Luke 6:46);
They profess that they know God: but in their works they deny him; being abominable, and incredulous, and to every good work reprobate. (Titus 1:16).

RULE 8

Chp. 1: -That we must neither doubt nor hesitate respecting the words of the Lord, but be fully persuaded that every word of God is true and possible even if nature rebel; for therein is the test of faith.

And in the fourth watch of the night, he came to them walking upon the sea. And they seeing him walk upon the sea, were troubled, saying: It is an apparition. And they cried out for fear. And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not. And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters. And he said: Come. And Peter going down out of the boat, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me. And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt? (Matt 14:25-31);

The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. (John 6:53,54);

But the angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John... And Zachary said to the angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years. And the angel answering, said to him: I am Gabriel, who stand before God: and am sent to speak to thee, and to bring thee these good tidings. And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time. (Luke 1:13,18-20);

And he was not weak in faith; neither did he consider his own body now dead, whereas he was almost an hundred years old, nor the dead womb of Sara. In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glory to God: most fully knowing, that whatsoever he has promised, he is able also to perform. And therefore it was reputed to him unto justice. (Rom 4:19-22).

Chp. 2: -That he who in small matters does not trust in the Lord is far more manifestly an unbeliever in things of greater moment.

If I have spoken to you earthly things, and you believe not; how will you believe, if I shall speak to you heavenly things? (John 3:12);

He that is faithful in that which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater. (Luke 16:10).

Chp. 3: -That we should not rely on our own reasoning to the point of rejecting the words of the Lord; but we must be convinced that the Lord's words are more worthy of credence than our own fullest knowledge.

Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed... And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. (Matt 26:31,33-34);

But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? (Matt 26:20-22);

And there came a voice to him: Arise, Peter; kill and eat. But Peter said: Far be it from me; for I never did eat any thing that is common and unclean. And the voice spoke to him again the second time: That which God hath cleansed, do not thou call common. (Acts 10:13-15);

For the weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels, and every height that exhalteth itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ; (2 Cor 10:4,5).

RULE 9

Chp. 1: -That no one should be remiss in learning what pertains to his duty but should listen attentively and understand the words of the Lord and do His will.

And Peter answering, said to him: Expound to us this parable. But he said: Are you also yet without understanding? Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. (Matt 15:15-18);

When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.

And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy. Yet hath he not root in himself, but is only for a time:

and when there ariseth tribulation and persecution because of the word, he is presently scandalized. And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless. But he that received the seed upon good ground, is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one an hundredfold, and another sixty, and another thirty.

(Matt 13:19-23);

And calling again the multitude unto him, he said to them: Hear ye me all, and understand. (Mark 7:14);

See therefore, brethren, how you walk circumspectly: not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. (Eph 5:15-17).

Chp. 2: -That we should not busy ourselves with matters which do not concern us.

And after the morsel, Satan entered into him. And Jesus said to him: That which thou dost, do quickly. Now no man at the table knew to what purpose he said this unto him. (John 13:27,28); They therefore who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel? But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power. (Acts 1:6,7).

Chp. 3: -That it is the duty of those who are zealous for God's good pleasure to make inquiry as to what is right for them to do.

Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Expound to us the parable of the cockle of the field. (Matt 13:36);

And behold one came and said to him: Good master, what good shall I do that I may have life everlasting? (Matt 19:16);

He said therefore to the multitudes that went forth to be baptized by him: Ye offspring of vipers, who hath shewed you to flee from the wrath to come? ...And the people asked him, saying: What then shall we do? (Luke 3:7,10);

Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the apostles: What shall we do, men and brethren? (Acts 2:37).

Chp. 4: -That he who is questioned must take care to give a worthy answer.

And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself. And he said to him: Thou hast answered right: this do, and thou shalt live. (Luke 10:25-28);

Let your speech be always in grace seasoned with salt: that you may know how you ought to answer every man. (Col 4:6).

Chp. 5: -That the condemnation of those who know and do not apply their knowledge is the more severe; but even sin committed in ignorance is not without risk.

And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more. (Luke 12:47,48).

RULE 10

Chp. 1: -That the end of sin is death.

He that believeth in the Son, hath life everlasting; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him. (John 3:36);

For when you were the servants of sin, you were free men to justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. ...For the wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Lord. (Rom 6:20-21,23);

Now the sting of death is sin: and the power of sin is the law. (1 Cor 15:56).

Chp. 2: -That the fulfillment of the commandment of God is life everlasting.

Amen, amen I say to you: If any man keep my word, he shall not see death for ever. (John 8:51);

For I have not spoken of myself; but the Father who sent me, he gave me commandment what I should say, and what I should speak. And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak. (John 12:49,50);

But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. (Rom 6:22).

RULE 11

Chp. 1: -That the judgments of God ought not be lightly regarded, but feared even though retribution is not immediate.

And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell. (Matt 10:28);

But if that servant shall say in his heart: My lord is long a coming; and shall begin to strike the menservants and maidservants, and to eat and to drink and be drunk: The lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers.

And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes. (Luke 12:45-47);

Afterwards, Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. (John 5:14);

Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. (Eph 5:6).

Chp. 2: -That he who has been chastised for his past sins and has obtained pardon prepares for himself a judgment of wrath more severe than the former judgment if he sin again.

Afterwards, Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. (John 5:14).

Chp. 3: -That when any incur the judgment of the wrath of God, the rest should amend their ways in fear.

And there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you: but unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe, and slew them: think you, that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you; but except you do penance, you shall all likewise perish. (Luke 13:1-5);

And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it. (Acts 5:5);

Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. (1 Cor 10:10,11).

Chp. 4: -That frequently a man is even delivered up to evil works as punishment for past impiety.

And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient. (Rom 1:28);

And in all seduction of iniquity to them that perish; because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying: that all may be judged who have not believed the truth, but have consented to iniquity. (2 Thess 2:10,11).

Chp. 5: -That the multitude of sinners does not arouse the solicitude of God, but he who is acceptable to Him, whether man or woman.

In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout

all the earth. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. (Luke 4:25,26);

For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptized, in the cloud, and in the sea: And did all eat the same spiritual food, and all drank the same spiritual drink; (and they drank of the spiritual rock that followed them, and the rock was Christ.) But with most of them God was not well pleased: for they were overthrown in the desert. (1 Cor 10:1-5).

RULE 12

Chp. 1: -That every contradiction, even if it arise from a pious and amicable spirit, estranges the one dissenting from the Lord; but every word of the Lord ought to be received with complete assent.

After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered, and said to him: What I do thou knowest not now; but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. (John 13:5-8).

Chp. 2: -That we should not conform with human traditions to the extent of setting aside the command of God.

For leaving the commandment of God, you hold the tradition of men, the washing of pots and of cups: and many other things you do like to these. And he said to them: Well do you make void the commandment of God, that you may keep your own tradition. (Mark 7:5-8).

Chp. 3: -That we should observe everything without exception which has been handed down by the Lord through the Gospel and the Apostles.

Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world. (Matt 28:19,20);

And they were both just before God, walking in all the commandments and justifications of the Lord without blame. (Luke 1:6);

He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. (Luke 10:16);

Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle. (2 Thess 2:14).

Chp. 4: -That no one may prefer his own will to the will of God, but in everything we must seek and do the will of God.

I cannot of myself do any thing. As I hear, so I judge: and my judgment is just; because I seek not my own will, but the will of him that sent me. (John 5:30);

And he was withdrawn away from them a stone's cast; and kneeling down, he prayed, saying: Father, if thou wilt, remove this chalice from me: but yet not my will, but thine be done. (Luke 22:41,42);

In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest... (Eph 2:3).

RULE 13

Chp. 1: -That we must always be sober and ready in our zeal for the works of God, being aware of the danger of a dilatory spirit.

Let your loins be girt, and lamps burning in your hands. And you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready: for at what hour you think not, the Son of man will come. (Luke 12:35-40);

But of the times and moments, brethren, you need not, that we should write to you; for yourselves know perfectly, that the day of the Lord shall so come, as a thief in the night. For when they shall say, peace and security; then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape. ...Therefore, let us not sleep, as others do; but let us watch, and be sober. (1 Thess 5:1-3,6).

Chp. 2: -That we should consider every season opportune for exercising zeal in that which is pleasing to God.

I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. (John 9:4);

Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only, but much more now in my absence,) with fear and trembling work out your salvation. (Phil 2:12).

RULE 14

Chp. 1: -That we should avoid unseasonable intrusions and discover the appropriate time for each word and deed.

Then came to him the disciples of John, saying: Why do we and the Pharisees fast often, but thy disciples do not fast? And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast. (Matt 9:14,15);

So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free. Stand fast, and be not held again under the yoke of bondage. (Gal 4:31-5:1).

RULE 15

Chp. 1: -That it is not right to neglect one's duty, relying on the good works of others.

Bring forth therefore fruit worthy of penance. And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham. (Matt 3:8,9).

RULE 16

Chp. 1: -That they who live with persons who are pleasing to God are in no way benefited if they are not perfecting their own will, even though in appearance they maintain a likeness to these.

Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them: But the wise took oil in their vessels with the lamps. ...But at last come also the other virgins, saying: Lord, Lord, open to us. But he answering said: Amen I say to you, I know you not. Watch ye therefore, because you know not the day nor the hour. (Matt 25:1-4, 11-13);

I say to you: in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together: the one shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be left. They answering, say to him: Where, Lord? Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together. (Luke 17:34-37).

RULE 17

Chp. 1: -That, having recognized the nature of this present time from the signs revealed to us by the Scriptures, we should dispose our affairs accordingly.

And from the fig tree learn a parable: When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. (Matt 24:32);

And he said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming: and so it happeneth: And when ye see the south wind blow, you say: There will be heat: and it cometh to pass. You hypocrites, you know

how to discern the face of the heaven and of the earth: but how is it that you do not discern this time? (Luke 12:54-56);

This therefore I say, brethren; the time is short; it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. (1 Cor 7:29-31).

RULE 18

Chp. 1: -That the commands of God should be carried out as the Lord enjoined; for he who is at fault in his manner of executing them is reprobate in the sight of God, even though he may seem to be complying with the command.

And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just. (Luke 14:12-14).

Chp. 2: -That we should not perform the command of God with a view to pleasing men or from any other earthly motive but in everything we should have as our aim the good pleasure and the glory of God.

Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. (Matt 6:1,2);

Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God. (1 Cor 10:31);

But as we were approved by God that the gospel should be committed to us: even so we speak, not as pleasing men, but God, who proveth our hearts. For neither have we used, at any time, the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness: nor sought we glory of men, neither of you, nor of others. (1 Thess 2:4-6).

Chp. 3: -That the commands of the Lord should be carried out with an attentive mind and with good dispositions before God and men; for he who does not so is condemned.

Woe to you scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Woe to you scribes and Pharisees, hypocrites; because you are like to

whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. (Matt 23:25-27);

He that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness. (Rom 12:8);

And do ye all things without murmurings and hesitations. (Phil 2:14);

Now the end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith. ...Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith. (1 Tim 1:5,19).

Chp. 4: -That requital for the more important works is based on the prudent management of lesser ones.

His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. (Matt 25:23);

For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away. (Matt 25:29);

If then you have not been faithful in the unjust mammon; who will trust you with that which is the true? And if you have not been faithful in that which is another's; who will give you that which is your own? (Luke 16:11,12).

Chp. 5: -That we should fulfill the commands of the Lord with insatiable desire, ever pressing onward toward greater achievement.

Blessed are they that hunger and thirst after justice: for they shall have their fill. (Matt 5:6); Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before, I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus. (Phil 3:13,14).

Chp. 6: -That the commands of God should be executed, insofar as it is possible for the doer, in such a way as to give glory to God and to enlighten all men.

You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. (Matt 5:14-16);

Now no man lighting a candle covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light. (Luke 8:16);

That you may approve the better things, that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God. (Phil 1:10,11).

RULE 19

Chp. 1: -That one who does the will of God should not be impeded whether he obeys in consideration of a divine command or of human reason, nor ought he permit any to hinder him even though they be his relatives, but he should abide by his decision.

Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him. But John stayed him, saying: I ought to be baptized by thee, and comest thou to me? And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfill all justice. Then he suffered him. (Matt 3:13-15);

From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again. And Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee. Who turning, said to Peter: Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men. (Matt 16:21-23);

And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them. Whom when Jesus saw, he was much displeased, and saith to them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. (Mark 10:13,14); And as we tarried there for some days, there came from Judea a certain prophet, named Agabus. Who, when he was come to us, took Paul's girdle: and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the Gentiles. Which when we had heard, both we and they that were of that place, desired him that he would not go up to Jerusalem. Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus. And when we could not persuade him, we ceased, saying: The will of the Lord be done. (Acts 21:10-14);

Who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men; prohibiting us to speak to the Gentiles, that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end. (1 Thess 2:15,16).

Chp. 2: -That he should not be prevented who carries out a command of God without sincerity and yet maintains in appearance the full integrity of the Lord's teaching: because no one is wronged insofar as the act itself is concerned and sometimes certain persons may be benefited by it; yet such a one should be exhorted to have dispositions worthy of his good action.

Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret, and thy Father who seeth in secret will repay thee. (Matt 6:2-4);

John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him. But Jesus said: Do not forbid him. For there

is no man that doth a miracle in my name, and can soon speak ill of me. For he that is not against you, is for you. (Mark 9:37-39);

Some indeed, even out of envy and contention; but some also for good will preach Christ. Some out of charity, knowing that I am set for the defence of the gospel. And some out of contention preach Christ not sincerely: supposing that they raise affliction to my bands. But what then? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice. (Phil 1:15-18).

RULE 20

Chp. 1: -That they who believe in the Lord should be baptized in the Name of the Father and of the Son and of the Holy Ghost.

Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt 28:19);

Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. ...Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. (John 3:3,5).

Chp. 2: -What is the nature or the function of baptism? The changing of the person baptized in thought and word and action and his transformation according to the power bestowed on him into that of which he has been born.

That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Wonder not, that I said to thee, you must be born again. The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit. (John 3:6-8);

So do you also reckon, that you are dead to sin, but alive unto God, in Christ Jesus our Lord. (Rom 6:11);

Know you not that all we, who are baptized in Christ Jesus, are baptized in his death? For we are buried together with him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead is justified from sin. (Rom 6:3-7);

In whom also you are circumcised with circumcision not made by hand, in despoiling of the body of the flesh, but in the circumcision of Christ: buried with him in baptism, in whom also you are risen again by the faith of the operation of God, who hath raised him up from the dead. (Col 2:11,12);

For as many of you as have been baptized in Christ, have put on Christ. (Gal 3:27-29);

Lie not one to another: stripping yourselves of the old man with his deeds, and putting on the new, him who is renewed unto knowledge, according to the image of him that created him. Where there is neither Gentile nor Jew, circumcision nor

uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all. Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience. (Col 3:9-12).

RULE 21

Chp. 1: -That the receiving of the Body and Blood of Christ is also necessary for life everlasting.

Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day. (John 6:54,55).

Chp. 2: -That he who undertakes to receive Communion, without observing the manner in which participation in the Body and Blood of Christ has been granted, derives no benefit therefrom; and he who communicates unworthily is condemned.

Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day. (John 6:54,55);

But Jesus, knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you? If then you shall see the Son of man ascend up where he was before? It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life. (John 6:62-64);

Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. (1 Cor 11:27-29).

Chp. 3: -The manner in which we should eat the Body and drink the Blood of the Lord, for a commemoration of the obedience of the Lord even unto death, that they who live may no longer live for themselves but unto Him who dies for them and rose again.

And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you. (Luke 22:19-20);

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. And giving thanks, broke, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for

the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come. (1 Cor 11:23-26);

For the charity of Christ presseth us: judging this, that if one died for all, then all were dead. And Christ died for all; that they also who live, may not now live to themselves, but unto him who died for them, and rose again. (2 Cor 5:14,15);

The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body, all that partake of one bread. (1 Cor 10:16,17).

Chp. 4: -That he who partakes of the Sacred Species should praise the Lord with hymns.

And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body. ...And a hymn being said, they went out unto mount Olivet. (Matt 26:26,30).

RULE 22

Chp. 1: -That committing sin estranges us from the Lord and leagues us with the Devil.

Jesus answered them: Amen, amen I say unto you: that whosoever committeth sin, is the servant of sin. (John 8:34);

You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. (John 8:44);

For when you were the servants of sin, you were free men to justice. (Rom 6:20).

Chp. 2: -That intimacy with the Lord is not to be explained in terms of kinship according to the flesh but it is achieved by alacrity in doing the will of God.

He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. (John 8:47);

And it was told him: Thy mother and thy brethren stand without, desiring to see thee. Who answering, said to them: My mother and my brethren are they who hear the word of God, and do it. (Luke 8:20-21); *[deleted verse 22 from text: not relative]

You are my friends, if you do the things that I command you. (John 15:14).

RULE 23

Chp. 1: -That he who is drawn into sin against his will should understand that, because he was voluntarily mastered by another sin committed previously, he is now, as a consequence of this first sin, led into another against his will.

For we know that the law is spiritual; but I am carnal, sold under sin. For that which I work, I understand not. For I do not that good which I will; but the evil which I hate, that I do. If then I do that which I will not, I consent to the law, that it is good. Now

then it is no more I that do it, but sin that dwelleth in me. For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me; but to accomplish that which is good, I find not. For the good which I will, I do not; but the evil which I will not, that I do. Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me. (Rom 7:14-20);

For whosoever are led by the Spirit of God, they are the sons of God. (Rom 8:14).
*[both texts transfered from above rule: they appear to belong here]

RULE 24

Chp. 1: -That we must not lie, but in all things tell the truth.

But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.

(Matt 5:37);

Wherefore putting away lying, speak ye the truth every man with his neighbour; for we are members one of another. (Eph 4:25);

Lie not one to another: stripping yourselves of the old man with his deeds... (Col 3:9).

RULE 25

Chp. 1: -That we should not engage in fruitless or controversial discussions.

Of these things put them in mind, charging them before the Lord. Contend not in words, for it is to no profit, but to the subverting of the hearers. ...And avoid foolish and unlearned questions, knowing that they beget strifes. (2 Tim 2:14,23).

Chp. 2: -That idle words in which there is nothing beneficial ought not be spoken; for to speak or to perform even a good action without aiming to give edification is to grieve the Holy Spirit of God.

But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. (Matt 12:36);

Let no evil speech proceed from your mouth; but that which is good, to the edification of faith, that it may administer grace to the hearers. And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption. (Eph 4:29,30).

RULE 26

Chp. 1: -That every word and deed should be ratified by the testimony of the Holy Scripture to confirm the good and cause shame to the wicked.

And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. (Matt 4:3,4);

And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. ...And they were all astonished,

and wondered, saying one to another: What meaneth this? But others mocking, said: These men are full of new wine. But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day: But this is that which was spoken of by the prophet Joel:

And it shall come to pass, in the last days, (saith the Lord,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. (Acts 2:4,12-17).

Chp. 2: -That appeals to what is natural or customary should also be employed for the ratification of what we do or say.

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. (Matt 7:15-17); But the Pharisees and scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners? And Jesus answering, said to them: They that are whole, need not the physician: but they that are sick. (Luke 5:30,31);

No man, being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath engaged himself. For he also that striveth for the mastery, is not crowned, except he strive lawfully. (2 Tim 2:4,5).

RULE 27

Chp. 1: -That we should not be like those who are hostile to the Lord's teaching, but imitate God and His saints according to the power given us by Him.

But Jesus called them to him, and said: You know that the princes of the Gentiles lord it over them; and they that are the greater, exercise power upon them. It shall not be so among you: but whosoever will be the greater among you, let him be your minister: And he that will be first among you, shall be your servant. Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many. (Matt 20:25-28);

And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. (Rom 12:2);

Be ye followers of me, as I also am of Christ. (1 Cor 11:1).

RULE 28

Chp. 1: -That we should not be readily and thoughtlessly carried away by those who make pretense of the truth, but we should recognize each from the sign given us by the Scriptures.

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? (Matt 7:15,16);

By this shall all men know that you are my disciples, if you have love one for another. (John 13:35);

Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. (1 Cor 12:3).

RULE 29

Chp. 1: -That everyone should give evidence of his calling by his own works.

But I have a greater testimony than that of John: for the works which the Father hath given me to perfect; the works themselves, which I do, give testimony of me, that the Father hath sent me. (John 5:36);

If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father. (John 10:37,38);

Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses... (2 Cor 6:3,4).

RULE 30

Chp. 1: -That we should not profane holy things by mingling them with those meant for ordinary use.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the chairs of them that sold doves: And he saith to them: It is written, My house shall be called the house of prayer; but you have made it a den of thieves. (Matt 21:12,13);

What, have you not houses to eat and to drink in? Or despise ye the church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. ...If any man be hungry, let him eat at home; that you come not together unto judgment. (1 Cor 11:22,34).

Chp. 2: -That which is consecrated to God should be honored as holy as long as the will of God is fulfilled in it.

Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not? Behold, your house shall be left to you, desolate. (Matt 23:37,38).

RULE 31

Chp. 1: -That objects set aside for those consecrated to God should not be usurped for others' use unless there be something superfluous.

For the woman was a Gentile, a Syrophenician born. And she besought him that he would cast forth the devil out of her daughter. Who said to her: Suffer first the children to be filled: for it is not good to take the bread of the children, and cast it to the dogs. But she answered and said to him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children. And he said to her: For this saying go thy way, the devil is gone out of thy daughter. (Mark 7:26-29).

RULE 32

Chp. 1: -That to everyone should be rendered what is reasonably and fairly due him.

And they asked him, saying: Master, we know that thou speakest and teachest rightly: and thou dost not respect any person, but teachest the way of God in truth. Is it lawful for us to give tribute to Caesar, or no? But he considering their guile, said to them: Why tempt you me? Shew me a penny. Whose image and inscription hath it? They answering, said to him, Caesar's. And he said to them: Render therefore to Caesar the things that are Caesar's: and to God the things that are God's. (Luke 20:21-25);

Render therefore to all men their dues. Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honour, to whom honour. Owe no man any thing, but to love one another. For he that loveth his neighbour, hath fulfilled the law. (Rom 13:7,8).

RULE 33

Chp. 1: -That we should not give scandal.

But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh. (Matt 18:6,7);

Let us not therefore judge one another any more. But judge this rather, that you put not a stumblingblock or a scandal in your brother's way. (Rom 14:13).

Chp. 2: -That whatever is opposed to the will of the Lord is scandal.

From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again. And Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee. Who turning, said to Peter: Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men. (Matt 16:21-23).

Chp. 3: -That even a deed or word countenanced by the Scripture should be avoided whenever others would be emboldened thereby to commit sin by a similar act, or to relax their zeal for virtue.

But as for the meats that are sacrificed to idols, we know that an idol is nothing in the world, and that there is no God but one. For although there be that are called gods, either in heaven or on earth (for there be gods many, and lords many); Yet to us there is but one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, by whom are all things, and we by him. But there is not knowledge in every one. For some until this present, with conscience of the idol: eat as a thing sacrificed to an idol, and their conscience, being weak, is defiled. But meat doth not commend us to God. For neither, if we eat, shall we have the more; nor, if we eat not, shall we have the less. But take heed lest perhaps this your liberty become a stumblingblock to the weak. For if a man see him that hath knowledge sit at meat in the idol's temple, shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols? And through thy knowledge shall the weak brother perish, for whom Christ hath died? Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ. Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother. (1 Cor 8:4-13);

Have not we power to eat and to drink? Have we not power to carry about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to do this? Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth the flock, and eateth not of the milk of the flock? (1 Cor 9:4-7).

Chp. 4: -That to avoid scandal even that which is not of necessity should be done.

And when they were come to Capharnaum, they that recieved the didrachmas, came to Peter and said to him: Doth not your master pay the didrachmas? He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers? And he said: Of strangers. Jesus said to him: Then the children are free. But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee. (Matt 17:23-26).

Chp. 5: -That as regards the will of the Lord, even if some take scandal, we must not let this hamper our freedom of action.

Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man. Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? But he answering them, said: Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both

will fall into the pit. And Peter answering, said to him: Expound to us this parable. (Matt 15:11-14); *[deleted verse 15: not relative]

Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. ...After this many of his disciples went back; and walked no more with him. Then Jesus said to the twelve: Will you also go away? (John 6:54,67-68);

For we are the good odour of Christ unto God, in them that are saved, and in them that perish. To the one indeed the odour of death unto death: but to the others the odour of life unto life. And for these things who is so sufficient? (2 Cor 2:15,16).

RULE 34

Chp. 1: -That each in his own degree should be as a pattern of good to others.

Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. (Matt 11:29);

For I know your forward mind: for which I boast of you to the Macedonians. That Achaia also is ready from the year past, and your emulation hath provoked very many. (2 Cor 9:2);

And you became followers of us, and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. (1 Thess 1:6,7).

RULE 35

Chp. 1: -That they who behold the fruit of the Holy Spirit in a man, who on every occasion maintains in his life a consistency with true piety, and do not ascribe this to the Holy Spirit but attribute it to the Adversary, commit blasphemy against the Holy Spirit Himself.

Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw. And all the multitudes were amazed, and said: Is not this the son of David? But the Pharisees hearing it, said: This man casteth not out the devils but by Beelzebub the prince of the devils. ...But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. (Matt 12:22-24,28);

Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. (Matt 12:31,32).

RULE 36

Chp. 1: -That they who follow the Lord's teaching as their model should be received with all honor and carefulness for the glory of the Lord Himself; and he who neither hearkens to them nor receives them is condemned.

He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. (Matt 10:40);

And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. (Matt 10:14,15);

Amen, amen I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. (John 13:20);

But I have thought it necessary to send to you Epaphroditus, my brother and fellow labourer, and fellow soldier, but your apostle, and he that hath ministered to my wants. ...Receive him therefore with all joy in the Lord; and treat with honour such as he is. (Phil 2:25,29).

RULE 37

Chp. 1: -That ready service according to our ability, even in very small things and even if it be rendered by a woman, is acceptable to God.

And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward. (Matt 10:42);

And looking on, he saw the rich men cast their gifts into the treasury. And he saw also a certain poor widow casting in two brass mites. And he said: Verily I say to you, that this poor widow hath cast in more than they all: For all these have of their abundance cast into the offerings of God: but she of her want, hath cast in all the living that she had. (Luke 21:1-4);

And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me. (Matt 26:6-10);

And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. (Acts 16:15).

RULE 38

Chp. 1: -That the Christian should offer his brethren simple and unpretentious hospitality.

One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves, and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. (John 6:8-11);

Now it came to pass as they went, that he entered into a certain town: and a certain woman named Martha, received him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things: But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her. (Luke 10:38-42).

RULE 39

Chp. 1: -That we should not be vacillating but steadfast in the faith and staunch in cleaving to the good things which are in the Lord.

And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy. Yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized. (Matt 13:20-21);

Therefore, my beloved brethren, be ye steadfast and unmoveable; always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord. (1 Cor 15:58);

I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel. (Gal 1:6).

RULE 40

Chp. 1: -That they who introduce erroneous doctrines, however subtly, to delude or confound the unstable should not be tolerated.

And Jesus answering, said to them: Take heed that no man seduce you: For many will come in my name saying, I am Christ: and they will seduce many. (Matt 24:4,5);

Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplace, and the first chairs in the synagogues, and the chief rooms at feasts: who devour the houses of widows, feigning long prayer. These shall receive greater damnation. (Luke 20:46,47);

But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema. (Gal 1:8,9).

RULE 41

Chp. 1: -That whatsoever gives scandal must be eradicated, no matter how essential and indispensable it may seem to be.

Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh. And if thy hand, or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life

maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. (Matt 18:7-9).

Chp. 2: -That we should be indulgent to those who are somewhat weak in faith and carefully lead them on to perfection; but our indulgence, of course, should not cause us to fail in the observance of God's command.

The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth judgment unto victory. And in his name the Gentiles shall hope. (Matt 12:20,21);

Now him that is weak in faith, take unto you: not in disputes about thoughts. (Rom 14:1);

Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens; and so you shall fulfil the law of Christ. (Gal 6:1,2).

RULE 42

Chp. 1: -That it is not to be thought that the Lord came to destroy the Law and the Prophets, but to fulfill them and to add that which is more perfect.

Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. (Matt 5:17);

Do we, then, destroy the law through faith? God forbid: but we establish the law. (Rom 3:31).

RULE 43

Chp. 1: -That as the law prohibits wicked deeds, so the Gospel forbids harboring the vices themselves concealed in the soul.

You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou Fool, shall be in danger of hell fire. (Matt 5:21,22);

For it is not he is a Jew, who is so outwardly; nor is that circumcision which is outwardly in the flesh: but he is a Jew, that is one inwardly; and the circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God. (Rom 2:28,29).

Chp. 2: -That as the law requires a partial, so the Gospel demands a full integrity for every good deed.

Which when Jesus had heard, he said to him: Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. (Luke 18:22);

In whom also you are circumcised with circumcision not made by hand, in despoiling of the body of the flesh, but in the circumcision of Christ. (Col 2:11).

Chp. 3: -That they who do not show forth a justice according to the Gospel greater than that prescribed by the Law cannot be accounted worthy of the Kingdom of Heaven.

For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. (Matt 5:20);

Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more, being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; according to the law, a Pharisee: according to zeal, persecuting the church of God; according to the justice that is in the law, conversing without blame. But the things that were gain to me, the same I have counted loss for Christ. Furthermore I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ: and may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith. (Phil 3:4-9).

RULE 44

Chp. 1: -That the yoke of Christ is sweet and His burden light unto refreshment for those who submit to it; but all things alien to the teaching of the Gospel are heavy and burdensome.

Come to me, all you that labour, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. For my yoke is sweet and my burden light. (Matt 11:28-30).

RULE 45

Chp. 1: -That they cannot be deemed worthy of the Kingdom of Heaven who do not imitate in their relations with one another the equality which is observed by children among themselves.

Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. (Matt 18:3).

Chp. 2: -That he who desires to be deemed worthy of greater glory in the kingdom of heaven ought to love here on earth that which is lowly and meanest of all.

Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. (Matt 18:4);

It shall not be so among you: but whosoever will be the greater among you, let him be your minister. (Matt 20:26);

And whosoever will be first among you, shall be the servant of all. (Mark 10:44);

Let nothing be done through contention, neither by vain glory: but in humility, let each esteem others better than themselves. (Phil 2:3).

RULE 46

Chp. 1: -That we are obliged to show in more important matters a great zeal, proportioned to that displayed in lesser ones.

And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the sabbath day, loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him. (Luke 13:15-17);

And he spoke also a parable to them, that we ought always to pray, and not to faint, saying: There was a judge in a certain city, who feared not God, nor regarded man. And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary. And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me. And the Lord said: Hear what the unjust judge saith. And will not God revenge his elect who cry to him day and night: and will he have patience in their regard? (Luke 18:1-7);

No man, being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath engaged himself. For he also that striveth for the mastery, is not crowned, except he strive lawfully. (2 Tim 2:4,5).

Chp. 2: -That relatively to those who manifest in lesser matters a fear born of faith and an alacrity proceeding from laudable desire, they who show themselves negligent or disdainful in concerns of greater moment shall be the more rigorously condemned.

The queen of the south shall rise in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here. (Luke 11:31);

The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here. (Matt 12:41).

Chp. 3: -That he who exercises zeal in lesser matters should not regard lightly the more important ones; but he ought to observe the greater precepts in a preeminent manner and accomplish the lesser ones as well.

Woe to you scribes and Pharisees, hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law; judgment, and mercy, and

faith. These things you ought to have done, and not to leave those undone. Blind guides, who strain out a gnat, and swallow a camel. (Matt 23:23,24).

RULE 47

Chp. 1: -That one ought not lay up for himself on earth but in heaven; and the method to be followed in laying up treasure in heaven.

Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. (Matt 6:19,20);

Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth. (Luke 12:33);

Which when Jesus had heard, he said to him: Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. (Luke 18:22);

Charge the rich of this world not to be highminded, nor to trust in the uncertainty of riches, but in the living God, (who giveth us abundantly all things to enjoy,) to do good, to be rich in good works, to give easily, to communicate to others, to lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life. (1 Tim 6:17-19). *[added verse 17: to complete sentence]

RULE 48

Chp. 1: -That we should be compassionate and generous; for they who are not such are denounced.

Blessed are the merciful: for they shall obtain mercy. (Matt 5:7);

Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again.
(Luke 6:30);

...foolish, dissolute, without affection, without fidelity, without mercy. Who, having known the justice of God, did not understand that they who do such things, are worthy of death; and not only they that do them, but they also that consent to them that do them. (Rom 1:31,32);

Charge the rich of this world... to do good, to be rich in good works, to give easily, to communicate to others... (1 Tim 6:17,18).

Chp. 2: -That whatever a man may possess over and above what is necessary for life, he is obliged to do good with, according to the command of the Lord who has bestowed on us the things we possess.

And he answering, said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner. (Luke 3:11);

For who distinguisheth thee? Or what hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it? (1 Cor 4:7);

In this present time let your abundance supply their want, that their abundance also may supply your want, that there may be an equality, as it is written: He that had much, had nothing over; and he that had little, had no want. (2 Cor 8:14,15).

Chp. 3: -That we should not be rich but poor according to the word of the Lord.

And he, lifting up his eyes on his disciples, said: Blessed are ye poor, for yours is the kingdom of God. ...But woe to you that are rich: for you have your consolation. (Luke 6:20, 24);

That in much experience of tribulation, they have had abundance of joy; and their very deep poverty hath abounded unto the riches of their simplicity. (2 Cor 8:2);

For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition. For the desire of money is the root of all evils; which some coveting have erred from the faith, and have entangled themselves in many sorrows. (1 Tim 6:9,10).

Chp. 4: -That we should not be eager to have the necessities of life in abundance, nor seek after luxury or satiety; but we should be free from every form of avarice and ostentation.

And he said to them: Take heed and beware of all covetousness; for a man's life doth not consist in the abundance of things which he possesseth. (Luke 12:15);

In like manner women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire... (1 Tim 2:9);

But having food, and wherewith to be covered, with these we are content. (1 Tim 6:8).

Chp. 5: -That no one should be anxious on account of his own need, nor place his hope in the appurtenances of this life, but commend his affairs to God.

No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought, can add to his stature by one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to day, and to morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? Be not solicitous therefore, saying, What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth

that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. Be not therefore solicitous for tomorrow; for the tomorrow will be solicitous for itself. Sufficient for the day is the evil thereof. (Matt 6:24-34);

And he spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? And he said: This will I do: I will pull down my barns, and will build greater; and into them will I gather all things that are grown to me, and my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years take thy rest; eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God. (Luke 12:16-21);

Charge the rich of this world not to be highminded, nor to trust in the uncertainty of riches, but in the living God, (who giveth us abundantly all things to enjoy,)... (1 Tim 6:17).

Chp. 6: -That we must be careful and solicitous regarding the needs of the brethren in accordance with the will of God.

Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me: I was in prison, and you came to me. ...And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. (Matt 25:34-36,40);

When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread, that these may eat? (John 6:5);

Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also. On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the collections be not then to be made. (1 Cor 16:1,2).

Chp. 7: -That he who is able should work and give to those in need; for he who was unwilling to work was judged unworthy even to eat.

Do not possess gold, nor silver, nor money in your purses: nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. (Matt 10:9-10);

I have shewed you all things, how that so labouring you ought to support the weak, and to remember the word of the Lord Jesus, how he said: It is a more blessed thing to give, rather than to receive. (Acts 20:35);

He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need. (Eph 4:28);

For also when we were with you, this we declared to you: that, if any man will not work, neither let him eat. (2 Thess 3:10).

RULE 49

Chp. 1: -That we should not resort to legal disputes with regard to the things of the body, even where its necessary covering is concerned.

And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also. Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again. (Luke 6:29,30);

Dare any of you, having a matter against another, go to be judged before the unjust, and not before the saints? Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded? But you do wrong and defraud, and that to your brethren. (1 Cor 6:1,7-8).

Chp. 2: -That we should not contend with another nor take revenge, but, if possible, live in peace with all men, as the Lord commands.

You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other. (Matt 5:38,39);

Salt is good. But if the salt became unsavory; wherewith will you season it? Have salt in you, and have peace among you. (Mark 9:49);

To no man rendering evil for evil. Providing good things, not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, have peace with all men. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord. (Rom 12:17-19);

I will therefore that men pray in every place, lifting up pure hands, without anger and contention. (1 Tim 2:8).

Chp. 3: -That we ought not exact vengeance even for wrong done to another from him who does the injury.

And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword. (Matt 26:50-52);

And he sent messengers before his face; and going, they entered into a city of the Samaritans, to prepare for him. And they received him not, because his face was of one going to Jerusalem. And when his disciples James and John had seen this, they said:

Lord, wilt thou that we command fire to come down from heaven, and consume them? And turning, he rebuked them, saying: You know not of what spirit you are. The Son of man came not to destroy souls, but to save. And they went into another town. (Luke 9:52-56).

RULE 50

Chp. 1: -That we should lead others along with ourselves to the peace that is in Christ.

Blessed are the peacemakers: for they shall be called children of God. (Matt 5:9);
Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. (John 14:27).

RULE 51

Chp. 1: -That it is necessary to correct every fault in ourselves before we bring charges against another.

Any why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam in thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. (Matt 7:3-5);

Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest. For we know that the judgment of God is, according to truth, against them that do such things. And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God? (Rom 2:1-3).

RULE 52

Chp. 1: -That we should not be indifferent to sinners, but mourn and grieve over them.

And when he drew near, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side... (Luke 19:41-43);

It is absolutely heard, that there is fornication among you, and such fornication as the like is not among the heathens; that one should have his father's wife. And you are puffed up; and have not rather mourned, that he might be taken away from among you, that hath done this deed. (1 Cor 5:1-2);

Lest again, when I come, God humble me among you: and I mourn many of them that sinned before, and have not done penance for the uncleanness, and fornication, and lasciviousness, that they have committed. (2 Cor 12:21).

Chp. 2: -That we should not bear with sinners in silence.

Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him. (Luke 17:3);

And have no fellowship with the unfruitful works of darkness, but rather reprove them. (Eph 5:11).

Chp. 3: -That we should tolerate association with sinners only for the purpose of recalling them to penitence, by every means short of sin.

And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples. And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners? But Jesus hearing it, said: They that are in health need not a physician, but they that are ill. Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners. (Matt 9:10-13);

Now the publicans and sinners drew near unto him to hear him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them. And he spoke to them this parable, saying: What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? (Luke 15:1-4);

And if any man obey not our word by this epistle, note that man, and do not keep company with him, that he may be ashamed: yet do not esteem him as an enemy, but admonish him as a brother. (2 Thess 3:14,15);

And if any one have caused grief, he hath not grieved me; but in part, that I may not burden you all. To him who is such a one, this rebuke is sufficient, which is given by many: So that on the contrary, you should rather forgive him and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow. (2 Cor 2:5-7).

Chp. 4: -That, when every form of solicitude has been applied in their regard, we should avoid those who persist in their evil ways.

But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican. (Matt 18:15-17).

RULE 53

Chp. 1: -That a Christian should not bear a grudge, but from his heart should forgive those who have offended him.

For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences. (Matt 6:14,15).

RULE 54

Chp. 1: -That it is not right for us to judge one another in matters which are countenanced by the Scripture.

Judge not, that you may not be judged, for with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. (Matt 7:1,2);

Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. (Luke 6:37);

For one believeth that he may eat all things: but he that is weak, let him eat herbs. Let not him that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to him. Who art thou that judgest another man's servant? To his own lord he standeth or falleth. And he shall stand: for God is able to make him stand. For one judgeth between day and day: and another judgeth every day: let every man abound in his own sense. He that regardeth the day, regardeth it unto the Lord. And he that eateth, eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not, and giveth thanks to God. ...Therefore every one of us shall render account to God for himself. Let us not therefore judge one another any more. But judge this rather, that you put not a stumblingblock or a scandal in your brother's way. (Rom 14:2-6,12-13);

Let no man therefore judge you in meat or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths, which are a shadow of things to come, but the body is of Christ. (Col 2:16,17).

Chp. 2: -That we should not quibble with regard to what is permitted by Scripture.

Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth. But he that discerneth, if he eat, is condemned; because not of faith. For all that is not of faith is sin. (Rom 14:22,23);

If then you be dead with Christ from the elements of this world, why do you yet decree as though living in the world? Touch not, taste not, handle not: which all are unto destruction by the very use, according to the precepts and doctrines of men. (Col 2:20-22).

Chp. 3: -That we must not make judgments where doubtful matters are concerned.

Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God. (1 Cor 4:5).

Chp. 4: -That we should not judge out of consideration of persons.

If a man receive circumcision on the sabbath day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the sabbath day? Judge not according to the appearance, but judge just judgment. (John 7:23,24).

Chp. 5: -That we ought not condemn anyone, even if his accusers be many, before making a careful study of his case in his presence.

Nicodemus said to them, (he that came to him by night, who was one of them:) Doth our law judge any man, unless it first hear him, and know what he doth? (John 7:50,51);

And as they tarried there many days, Festus told the king of Paul, saying: A certain man was left prisoner by Felix. About whom, when I was at Jerusalem, the chief priests, and the ancients of the Jews, came unto me, desiring condemnation against him. To whom I answered: It is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present, and have liberty to make his answer, to clear himself of the things laid to his charge. (Acts 25:14-16).

RULE 55

Chp. 1: -That we must recognize and acknowledge every good as a gift and that even the patient endurance of suffering for Christ's sake is of God.

John answered, and said: A man cannot receive any thing, unless it be given him from heaven. (John 3:27);

For who distinguisheth thee? Or what hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it? (1 Cor 4:7);

For by grace you are saved through faith, and that not of yourselves, for it is the gift of God; not of works, that no man may glory. (Eph 2:8,9);

And in nothing be ye terrified by the adversaries: which to them is a cause of perdition, but to you of salvation, and this from God: for unto you it is given for Christ, not only to believe in him, but also to suffer for him. Having the same conflict as that which you have seen in me, and now have heard of me. (Phil 1:28-30).

Chp. 2: -That we should not accept in silence the benefactions of God, but return thanks for them.

Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying: Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, publishing how great things Jesus had done to him. (Luke 8:38,39); And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, master, have mercy on us. Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said, Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole. (Luke 17:12-19);

But by the grace of God, I am what I am; and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me. (1 Cor 15:10);

For every creature of God is good, and nothing to be rejected that is received with thanksgiving. (1 Tim 4:4).

RULE 56

Chp. 1: -That we should persevere in watching and prayer.

Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

(Matt 7:7,8);

And he spoke also a parable to them, that we ought always to pray, and not to faint, saying: There was a judge in a certain city, who feared not God, nor regarded man. (Luke 18:1,2);

And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man. (Luke 21:34-36);

Be instant in prayer; watching in it with thanksgiving. (Col 4:2);

Always rejoice. Pray without ceasing. (1 Thess 5:16,17).

Chp. 2: -That we should give thanks to God even for the daily sustenance required by the body, before we partake of it.

And when he had commanded the multitudes to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes. (Matt 14:19);

And when he had said these things, taking bread, he gave thanks to God in the sight of them all; and when he had broken it, he began to eat. (Acts 27:35);

For every creature of God is good, and nothing to be rejected that is received with thanksgiving.

(1 Tim 4:4).

Chp. 3: -That we should not recite long and repetitious prayers for things that are perishable and unworthy of the Lord.

And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him. (Matt 6:7,8);

And seek not you what you shall eat, or what you shall drink: and be not lifted up on high. For all these things do the nations of the world seek. But your Father knoweth

that you have need of these things.
(Luke 12:29,30).

Chp. 4: -That we should pray, and with what dispositions of soul.

Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. (Matt 6:9,10);

Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. (Matt 6:33);

And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, who is in heaven, may forgive you your sins. (Mark 11:25);

I will therefore that men pray in every place, lifting up pure hands, without anger and contention.

(1 Tim 2:8).

Chp. 5: -That we should pray for one another and for those who are preachers of the Word of Truth.

And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren. (Luke 22:31,32);

By all prayer and supplication praying at all times in the spirit; and in the same watching with all instance and supplication for all the saints: and for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel. For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought. (Eph 6:18-20);

For the rest, brethren, pray for us, that the word of God may run, and may be glorified, even as among you. (2 Thess 3:1).

Chp. 6: -That we should pray even for our enemies.

You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect. (Matt 5:43-48). *[verse altered: original text not relative]

Chp. 7: -That no man ought to pray or prophesy with his head covered; and no woman, with uncovered head.

Every man praying or prophesying with his head covered, disgraceth his head. But every woman praying or prophesying with her head not covered, disgraceth her head:

for it is all one as if she were shaven. For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head. The man indeed ought not to cover his head, because he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. For the man was not created for the woman, but the woman for the man. Therefore ought the woman to have a power over her head, because of the angels. (1 Cor 11:4-10).

RULE 57

Chp. 1: -That no one should entertain exalted notions of himself because of his own good deeds and hold others in disdain.

And to some who trusted in themselves as just, and despised others, he spoke also this parable: Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week: I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted. (Luke 18:9-14).

RULE 58

Chp. 1: -That it must not be thought that the gift of God is purchased by money or by any other device.

And when Simon saw, that by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money, saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said to him: Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God. Do penance therefore for this thy wickedness; and pray to God, that perhaps this thought of thy heart may be forgiven thee. For I see thou art in the gall of bitterness, and in the bonds of iniquity. (Acts 8:18-23).

Chp. 2: -That according to the rule of faith God bestows gifts upon each man unto profit.

And having different gifts, according to the grace that is given us, either prophecy, to be used according to the rule of faith... (Rom 12:6);

And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit; to another, faith in the same spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches. (1 Cor 12:7-10).

Chp. 3: -That, since the gift of God is received as a free gift, it is our duty to share it freely and not make it a means of profit for self-gratification.

Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses. (Matt 10:8,9);

But Peter said: Silver and gold I have none; but what I have, I give thee: In the name of Jesus Christ of Nazareth, arise, and walk. And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. (Acts 3:6,7);

For neither have we used, at any time, the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness: nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children: so desirous of you, we would gladly impart unto you not only the gospel of God, but also our own souls: because you were become most dear unto us. (1 Thess 2:5-8).

Chp. 4: -That he who has received the first gift of God in a prudent manner and has diligently fostered it for the glory of God is deserving of other gifts also; but one who does not so is both deprived of the original gift and is not deemed worthy of that which has been prepared, and is delivered up to punishment.

And his disciples came and said to him: Why speakest thou to them in parables? Who answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand. And the prophecy of Isaias is fulfilled in them, who saith: By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive. (Matt 13:10-14);

For even as a man going into a far country, called his servants, and delivered to them his goods; And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. And he that had received the five talents, went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. (Matt 25:14-17);

For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth. (Matt 25:29,30).

RULE 59

Chp. 1: -That the Christian should not be attached to that glory which comes from men, nor claim for himself special honor, but should correct those who accord him such honor or who think too highly of him.

And behold one came and said to him: Good master, what good shall I do that I may have life everlasting? Who said to him: Why asketh thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments. (Matt 19:16,17);

I receive glory not from men. ...How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek? (John 5:41,44);

Woe to you, Pharisees, because you love the uppermost seats in the synagogues, and salutations in the marketplace. (Luke 11:43);

For neither have we used, at any time, the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness: nor sought we glory of men, neither of you, nor of others. (1 Thess 2:5,6);

And it came to pass, that when Peter was come in, Cornelius came to meet him, and falling at his feet adored. But Peter lifted him up, saying: Arise, I myself also am a man. (Acts 10:25,26);

And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat, and made an oration to them. And the people made acclamation, saying: It is the voice of a god, and not of a man. And forthwith an angel of the Lord struck him, because he had not given the honour to God: and being eaten up by worms, he gave up the ghost. (Acts 12:21-23).

RULE 60

Chp. 1: -That, inasmuch as the gifts of the Spirit are varied and one individual cannot receive them all, not all receive the same gift, everyone should soberly and thankfully remain content with the gift granted to him and all should be in accord with one another in the charity of Christ, as are the members of the body. Thus, he who is less richly endowed with gifts will not suffer discouragement by comparison with his superior in this regard; nor, indeed, should the more gifted be disdainful of his inferior. For they who are divided and at variance with one another are worthy of destruction.

And Jesus knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand. (Matt 12:25);

But if you bite and devour one another; take heed you be not consumed one of another. (Gal 5:15);

And not for them only do I pray, but for them also who through their word shall believe in me; That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. (John 17:20,21);

And the multitude of believers had but one heart and one soul: neither did any one say that aught of the things which he possessed, was his own; but all things were common unto them. (Acts 4:32);

For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office:

So we being many, are one body in Christ, and every one members one of another. And

having different gifts, according to the grace that is given us, either prophecy, to be used according to the rule of faith; (Rom 12:3-6);

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment. (1 Cor 1:10);

For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink. (1 Cor 12:12-13);

Fulfil ye my joy, that you may be of one mind, having the same charity, being of one accord, agreeing in sentiment. Let nothing be done through contention, neither by vain glory: but in humility, let each esteem others better than themselves: Each one not considering the things that are his own, but those that are other men's. (Phil 2:2-4).

RULE 61

Chp. 1: -That we should not be disdainful of those who administer the Lord's bounty, having regard to their lowliness, for with these especially God is well pleased.

At that time Jesus answered and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to the little ones. Yea, Father; for so hath it seemed good in thy sight. (Matt 11:25-26);

And coming into his own country, he taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and miracles? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude: And his sisters, are they not all with us? Whence therefore hath he all these things? And they were scandalized in his regard. But Jesus said to them: A prophet is not without honour, save in his own country, and in his own house. And he wrought not many miracles there, because of their unbelief. (Matt 13:54-58);

For see your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong. And the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might bring to nought things that are: that no flesh should glory in his sight. (1 Cor 1:26-29).

RULE 62

Chp. 1: -That they who believe in God and are baptized should straightway prepare themselves for temptation even from their own relatives and friends and even unto death, for one who is not thus prepared is easily shaken in a sudden crisis.

And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. And behold a voice from heaven, saying: This is my beloved Son, in whom I am

well pleased. Then Jesus was led by the spirit into the desert, to be tempted by the devil. (Matt 3:16-4:1);

Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles: (Matt 10:16-18);

The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against their parents, and shall put them to death. And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved. (Matt 10:21,22);

And he that taketh not up his cross, and followeth me, is not worthy of me. (Matt 10:38);

These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you; because they have not known the Father, nor me. (John 16:1-3);

Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots; for they believe for a while, and in time of temptation, they fall away. (Luke 8:13);

For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above our strength, so that we were weary even of life. But we had in ourselves the answer of death, that we should not trust in ourselves, but in God who raiseth the dead. (2 Cor 1:8,9);

And all that will live godly in Christ Jesus, shall suffer persecution. (2 Tim 3:12).

Chp. 2: -That no one should place himself in the way of temptation before God permits, but we should pray not to fall into temptation.

Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. ...And lead us not into temptation. But deliver us from evil. (Matt 6:9-10,13);

After these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. And his brethren said to him: Pass from hence, and go into Judea; that thy disciples also may see thy works which thou dost. For there is no man that doth any thing in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world. For neither did his brethren believe in him. Then Jesus said to them: My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth: because I give testimony of it, that the works thereof are evil. Go you up to this festival day, but I go not up to this festival day: because my time is not accomplished. When he had said these things, he himself stayed in Galilee. But after his brethren were gone up, then he also went up to the feast, not openly, but, as it were, in secret. (John 7:1-10);

And he said to them: Why sleep you? arise, pray, lest you enter into temptation. (Luke 22:46).

Chp. 3: -That we should retreat in good time before those who seek to ensnare us; yet, if anyone be permitted to fall into temptation, he should pray for issue that he may be able to bear it and that the will of God may be done.

And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come. (Matt 10:23);

And the Pharisees going out made a consultation against him, how they might destroy him. But Jesus knowing it, retired from thence: and many followed him, and he healed them all. (Matt 12:14,15);

From that day therefore they devised to put him to death. Wherefore Jesus walked no more openly among the Jews; but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples. (John 11:53,54);

And he was withdrawn away from them a stone's cast; and kneeling down, he prayed, saying: Father, if thou wilt, remove this chalice from me: but yet not my will, but thine be done. (Luke 22:41,42);

Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it. (1 Cor 10:13).

Chp. 4: -That, in every temptation which assails him, the Christian should remember what is said in Holy Scripture regarding the evil which confronts him and so keep himself unharmed and set his adversaries at naught.

Then Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. (Matt 4:1-4).

RULE 63

Chp. 1: -That the Christian should not fear nor be distressed in difficult circumstances, and thus be distracted from his trust in God; but he should take courage as if the Lord were at hand directing his affairs and strengthening him against all his adversaries and as if the Holy Spirit were instructing him even as to the very replies he should make to his foes.

And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. (Matt 10:28-31);

And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say; for the Holy Ghost shall teach you in the same hour what you must say. (Luke 12:11,12);

And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled. And he was in the hinder part of the ship, sleeping upon a pillow; and they awake him, and say to him: Master, doth it not concern thee that we perish? And rising up, he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased: and there was made a great calm. And he said to them: Why are you fearful? have you not faith yet? And they feared exceedingly: and they said one to another: Who is this (thinkest thou) that both wind and sea obey him? (Mark 4:37-40);

Then the high priest rising up, and all they that were with him, (which is the heresy of the Sadducees,) were filled with envy. And they laid hands on the apostles, and put them in the common prison. But an angel of the Lord by night opening the doors of the prison, and leading them out, said: Go, and standing speak in the temple to the people all the words of this life. Who having heard this, early in the morning, entered into the temple, and taught. And the high priest coming, and they that were with him, called together the council, and all the ancients of the children of Israel; and they sent to the prison to have them brought. (Acts 5:17-21);

For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above our strength, so that we were weary even of life. ...[God] hath delivered and doth deliver us out of so great dangers: in whom we trust that he will yet also deliver us. (2 Cor 1:8,10).

RULE 64

Chp. 1: -That we should rejoice to suffer all things even unto death for the name of the Lord and for His commandments.

Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you. (Matt 5:10-12);

Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets. (Luke 6:22,23);

And calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus; and they dismissed them. And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus. And every day they ceased not in the temple, and from house to house, to teach and preach Christ Jesus. (Acts 5:40-42);

If so ye continue in the faith, grounded and settled, and immovable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister. Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his

body, which is the church: whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God: (Col 1:23-25).

RULE 65

Chp. 1: -That it behooves us to make suitable requests in prayer, even if we are at the very point of death.

And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, my God, my God, why hast thou forsaken me? (Matt 27:46);

And Jesus crying out with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost. (Luke 23:46);

And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death. (Acts 7:58,59).

RULE 66

Chp. 1: -That we must not fail those who fight in behalf of religion.

Jesus answered them: Do you now believe? Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. (John 16:31,32);

Thou knowest this, that all they who are in Asia, are turned away from me: of whom are Phigellus and Hermogenes. The Lord give mercy to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chain: but when he was come to Rome, he carefully sought me, and found me. The Lord grant unto him to find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou very well knowest. (2 Tim 1:15-18);

At my first answer no man stood with me, but all forsook me: may it not be laid to their charge. (2 Tim 4:16).

Chp. 2: -That we must pray for those who are tried by temptation.

And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren. (Luke 22:31,32);

Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him. (Acts 12:5).

RULE 67

Chp. 1: -That to grieve for them that sleep, ill befits those who have the assurance of the resurrection from the dead.

And there followed him a great multitude of people, and of women, who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves, and for your children. (Luke 23:27-28);

And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died, and rose again; even so them who have slept through Jesus, will God bring with him. (1 Thess 4:12,13).

RULE 68

Chp. 1: -That we should not expect the needs peculiar to this life to continue after the resurrection; but we should realize that life in the next world is angelic and free from want.

And Jesus said to them: The children of this world marry, and are given in marriage: but they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives. Neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection. (Luke 20:34-36);

But some man will say: How do the dead rise again? or with what manner of body shall they come? Senseless man, that which thou sowest is not quickened, except it die first. And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest. But God giveth it a body as he will: and to every seed its proper body. ...So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body. If there be a natural body, there is also a spiritual body... (1 Cor 15:35-38,42-44).

Chp. 2: -That we must not expect the coming of the Lord to be in a certain place or in a manner according to the flesh, but suddenly throughout the whole world in the glory of the Father.

Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. (Matt 24:23,24);

Take you heed therefore; behold I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall be falling down, and the powers that are in heaven, shall be moved. And then shall they see the Son of man coming in the clouds, with great power and glory. (Mark 13:23-26);

For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ, shall rise first. (1 Thess 4:14,15).

RULE 69

Chp. 1: -A list of acts which are forbidden and have a threat attached to them.

For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man. But to eat with unwashed hands doth not defile a man. (Matt 15:19,20);

Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink. I was a stranger, and you took me not in: naked, and you covered me not: sick and in prison, and you did not visit me. (Matt 25:41-43);

But woe to you that are rich: for you have your consolation. Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep. Woe to you when men shall bless you: for according to these things did their fathers to the false prophets. (Luke 6:24-26);

And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly. (Luke 21:34);

And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient; being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents... (Rom 1:28-30);

For Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal, Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself. (Rom 13:9);

Know you not that the unjust shall not possess the kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. (1 Cor 6:9,10);

For I fear lest perhaps when I come I shall not find you such as I would, and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you. (2 Cor 12:20);

Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. ...Let us not be made desirous of vain glory, provoking one another, envying one another. (Gal 5:19-21,26);

Let all bitterness, and anger, and indignation, and clamour, and blasphemy, be put away from you, with all malice. ...But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish

talking, or scurrility, which is to no purpose; but rather giving of thanks. (Eph 4:31; 5:3,4);

Mortify therefore your members which are upon the earth; fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols. For which things the wrath of God cometh upon the children of unbelief. ...But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth. Lie not one to another: stripping yourselves of the old man with his deeds... (Col 3:5-6,8-9);

Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked and defiled, for murderers of fathers, and murderers of mothers, for manslayers, for fornicators, for them who defile themselves with mankind, for menstealers, for liars, for perjured persons, and whatever other thing is contrary to sound doctrine, which is according to the gospel of the glory of the blessed God, which hath been committed to my trust. (1 Tim 1:9-11);

Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared, forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth. (1 Tim 4:1-3);

If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to godliness, he is proud, knowing nothing, but sick about questions and strifes of words; from which arise envies, contentions, blasphemies, evil suspicions, conflicts of men corrupted in mind, and who are destitute of the truth, supposing gain to be godliness. (1 Tim 6:3-5);

Know also this, that, in the last days, shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasures more than of God: having an appearance indeed of godliness, but denying the power thereof. Now these avoid. (2 Tim 3:1-5);

For we ourselves also were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, and hating one another. (Titus 3:3).

Chp. 2: -A list of acts that are approved and carry with them certain promise of blessing.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you. (Matt 5:3-12);

Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in: Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me. (Matt 25:34-36);

Or ministry, in ministering; or he that teacheth, in doctrine; he that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood, with honour preventing one another. In carefulness not slothful. In spirit fervent. Serving the Lord. Rejoicing in hope. Patient in tribulation. Instant in prayer. Communicating to the necessities of the saints. Pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits. To no man rendering evil for evil. Providing good things, not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, have peace with all men. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good. (Rom 12:7-21);

Giving no offence to any man, that our ministry be not blamed: But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand and on the left; by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things. (2 Cor 6:3-10);

For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you. (2 Cor 13:11);

But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. (Gal 5:22,23);

I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling. (Eph 4:1-4);

And be ye kind one to another; merciful, forgiving one another, even as God hath forgiven you in Christ. Be ye therefore followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness. (Eph 4:32; 5:1,2);

If there be therefore any consolation in Christ, if any comfort of charity, if any society of the spirit, if any bowels of commiseration: fulfil ye my joy, that you may be of one mind, having the same charity, being of one accord, agreeing in sentiment. Let nothing be done through contention, neither by vain glory: but in humility, let each esteem others better than themselves. (Phil 2:1-3);

For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you. (Phil 4:8,9);

Therefore, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth. For you are dead; and your life is hid with Christ in God. (Col 3:1-3);

And we beseech you, brethren, rebuke the unquiet, comfort the feeble minded, support the weak, be patient towards all men. See that none render evil for evil to any man; but ever follow that which is good towards each other, and towards all men. Always rejoice. Pray without ceasing. In all things give thanks; for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. But prove all things; hold fast that which is good. From all appearance of evil refrain yourselves. (1 Thess 5:14-22);

That the aged men be sober, chaste, prudent, sound in faith, in love, in patience. The aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well: that they may teach the young women to be wise, to love their husbands, to love their children, to be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed. (Titus 2:2-5);

Admonish them to be subject to princes and powers, to obey at a word, to be ready to every good work. To speak evil of no man, not to be litigious, but gentle: shewing all mildness towards all men. (Titus 3:1,2);

Let the charity of the brotherhood abide in you. And hospitality do not forget; for by this some, being not aware of it, have entertained angels. Remember them that are in bands, as if you were bound with them; and them that labour, as being yourselves also in the body. Marriage honourable in all, and the bed undefiled. For fornicators and adulterers God will judge. Let your manners be without covetousness, contented with such things as you have; for he hath said: I will not leave thee, neither will I forsake thee. (Heb 13:1-5).

RULE 70

Chp. 1: -They who are entrusted with the preaching of the Gospel ought, after prayer and supplication, to appoint as deacons or priests blameless men whose past life has been investigated and found worthy.

Then he saith to his disciples, The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. (Matt 9:37,38);

And when day was come, he called unto him his disciples; and he chose twelve of them (whom also he named apostles): Simon, whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon who is called Zelotes, and Jude, the brother of James, and Judas Iscariot, who was the traitor. (Luke 6:13-16);

And after these things the Lord appointed also other seventy-two: and he sent them two and two before his face into every city and place whither he himself was to come. And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest. (Luke 10:1,2);

The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. ...And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And praying, they said: Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen, to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles. (Acts 1:1-2,23-26);

A faithful saying: if a man desire the office of a bishop, he desireth a good work. It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher, not given to wine, no striker, but modest, not quarrelsome, not covetous, but one that ruleth well his own house, having his children in subjection with all chastity. But if a man know not how to rule his own house, how shall he take care of the church of God? Not a neophyte: lest being puffed up with pride, he fall into the judgment of the devil. Moreover he must have a good testimony of them who are without: lest he fall into reproach and the snare of the devil. Deacons in like manner chaste, not double tongued, not given to much wine, not greedy of filthy lucre: holding the mystery of faith in a pure conscience. And let these also first be proved: and so let them minister, having no crime. (1 Tim 3:1-10);

For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee: if any be without crime, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre: but given to hospitality, gentle, sober, just, holy, continent: embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to convince the gainsayers. (Titus 1:5-9).

Chp. 2: -That we should not be careless with regard to ordinations and that they should not be held without careful deliberation; for that which has not been put to the test involves risk; also, that it is necessary to expose one who is detected in any misdemeanor so that he who has discovered this may not be an accomplice to the sin and that others may not be scandalized but may rather learn to fear.

Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste. (1 Tim 5:22);

Against a priest receive not an accusation, but under two or three witnesses. Them that sin reprove before all: that the rest also may have fear. (1 Tim 5:19,20).

Chp. 3: -That he who has been chosen should not of his own accord undertake the preaching of the Gospel, but wait for the time acceptable to God and begin his preaching when he has been assigned this duty; that, furthermore, he should preach to those to whom he has been sent.

These twelve Jesus sent: commanding them, saying: Go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel. (Matt 10:5,6);

And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by the devil. Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us: And he answering, said: I was not sent but to the sheep that are lost of the house of Israel. (Matt 15:22-24); You do the works of your father. They said therefore to him: We are not born of fornication: we have one Father, even God. Jesus therefore said to them: If God were your Father, you would indeed love me. For from God I proceeded, and came; for I came not of myself, but he sent me. (John 8:42);

Now they who had been dispersed by the persecution that arose on occasion of Stephen, went about as far as Phenice and Cyprus and Antioch, speaking the word to none, but to the Jews only. (Acts 11:19);

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God... (Rom 1:1);

How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! (Rom 10:14,15);

Paul, an apostle of Jesus Christ, according to the commandment of God our Savior, and of Christ Jesus our hope... (1 Tim 1:1).

Chp. 4: -That he who has been called to the preaching of the Gospel should obey instantly and without delay.

But he said to another: Follow me. And he said: Lord, suffer me first to go, and to bury my father. And Jesus said to him: Let the dead bury their dead: but go thou, and preach the kingdom of God. (Luke 9:59-60);

But when it pleased him, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles, immediately I

condescended not to flesh and blood. Neither went I to Jerusalem, to the apostles who were before me: but I went into Arabia, and again I returned to Damascus. (Gal 1:15-17).

Chp. 5: -That heterodoxy is forbidden.

Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. (John 10:1,2);

Jesus therefore said to them again: Amen, amen I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers: and the sheep heard them not. (John 10:7,8); But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema. (Gal 1:8,9);

If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to godliness, he is proud, knowing nothing, but sick about questions and strifes of words; from which arise envies, contentions, blasphemies, evil suspicions... (1 Tim 6:3,4).

Chp. 6: -That the faithful should be instructed in all the precepts of the Lord in the Gospel and also those transmitted to us through the Apostles as well as all that are to be inferred therefrom.

Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world. (Matt 28:19,20);

And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem. (Acts 16:4);

But they that have believing masters, let them not despise them, because they are brethren; but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort. (1 Tim 6:2).

Chp. 7: -That, if he who has been appointed to preach the doctrine of the Lord keep silence respecting anything which is necessary in order to please God, he is guilty of the blood of those who are thus endangered, whether by reason of their doing what is forbidden or of omitting the good they are obliged to do.

Woe to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in, you have hindered. (Luke 11:52);

And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews, that Jesus is the Christ. But they gainsaying and blaspheming, he shook his garments, and said to them: Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. (Acts 18:5,6);

Wherefore I take you to witness this day, that I am clear from the blood of all men; For I have not spared to declare unto you all the counsel of God. (Acts 20:26,27).

Chp. 8: -That, when there is question of something not expressly commanded in the Scripture, each should be exhorted to follow the better course.

For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it. (Matt 19:12);

Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful. I think therefore that this is good for the present necessity, that it is good for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. (1 Cor 7:25-27).

Chp. 9: -That no one is permitted to force others to do what he himself has not succeeded in accomplishing.

But he said: Woe to you lawyers also, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers. (Luke 11:46).

Chp. 10: -That he who is a preacher of the Word should be proposed to the rest as a model of every virtue by first practicing what he teaches.

Come to me, all you that labour, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. (Matt 11:28,29);

Then after he had washed their feet, and taken his garments, being set down again, he said to them: Know you what I have done to you? You call me Master, and Lord; and you say well, for so I am. If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. (John 13:12-15);

I have shewed you all things, how that so labouring you ought to support the weak, and to remember the word of the Lord Jesus, how he said: It is a more blessed thing to give, rather than to receive. (Acts 20:35);

Be ye followers of me, as I also am of Christ. (1 Cor 11:1);

Let no man despise thy youth: but be thou an example of the faithful in word, in conversation, in charity, in faith, in chastity. (1 Tim 4:12).

Chp. 11: -That he who is a preacher of the Word should not feel secure in his own righteousness, but should realize that the moral improvement of the faithful is the specific and preeminent function of the office committed to him.

You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. (Matt 5:13);

All that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out. Because I came down from heaven, not to do my own will, but the will of him that sent me. Now this is the will of the Father who sent me: that of all that he hath given me, I should lose nothing; but should raise it up again in the last day. And this is the will of my Father that sent me: that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day. (John 6:37-40);

For what is our hope, or joy, or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming? For you are our glory and joy. (1 Thess 2:19,20).

Chp. 12: -That the preacher of the Word should visit all the towns and cities in his charge.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people. (Matt 4:23);

And it came to pass afterwards, that he travelled through the cities and towns, preaching and evangelizing the kingdom of God; and the twelve with him... (Luke 8:1).

Chp. 13: -That all should be summoned to the hearing of the Gospel, that the Word must be preached with all candor, that the truth must be upheld even at the cost of opposition and persecution of whatever sort, unto death.

That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell. (Matt 10:27,28);

Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find, call to the marriage. (Matt 22:8,9);

Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. (John 18:20);

And when they had brought them, they set them before the council. And the high priest asked them, saying: Commanding we commanded you, that you should not teach in this name; and behold, you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us. But Peter and the apostles answering, said: We ought to obey God, rather than men. (Acts 5:27-29);

Save that the Holy Ghost in every city witnesseth to me, saying: That bands and afflictions wait for me at Jerusalem. But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus, to testify the gospel of the grace of God. (Acts 20:23,24);

For yourselves know, brethren, our entrance in unto you, that it was not in vain: but having suffered many things before, and been shamefully treated (as you know) at Philippi, we had confidence in our God, to speak unto you the gospel of God in much carefulness. (1 Thess 2:1,2).

Chp. 14: -That we should pray for the spiritual advancement of the faithful and also return thanks for this favor.

And not for them only do I pray, but for them also who through their word shall believe in me; That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. ...Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. (John 17:20-21,24);

In that same hour, he rejoiced in the Holy Ghost, and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight. (Luke 10:21);

First I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you. (Rom 1:8,9);

For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge, and in all understanding: that you may approve the better things, that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God. (Phil 1:8-11).

Chp. 15: -That good actions performed with the grace of God ought to be made known also to others for His glory.

And the apostles, when they were returned, told him all they had done. (Luke 9:10);

And when they were come, and had assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles. (Acts 14:26);

But that you also may know the things that concern me, and what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things: whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts. (Eph 6:21,22).

Chp. 16: -That we must be solicitous not only for those who are present but also for the absent and do all things as the work of edification may require.

And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. (John 10:16);

For which cause, forbearing no longer, we thought it good to remain at Athens alone: and we sent Timothy, our brother, and the minister of God in the gospel of Christ, to confirm you and exhort you concerning your faith. (1 Thess 3:1,2).

Chp. 17: -That we should hearken to those who ask us to confer a benefit.

And he was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus rising up followed him, with his disciples. (Matt 9:18,19);

And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them. And Peter rising up, went with them. And when he was come, they brought him into the upper chamber. And all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them. (Acts 9:38,39).

Chp. 18: -That they who accept the doctrine of truth should be confirmed in it by our visits.

And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do. (Acts 15:36);

But we, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire. For we would have come unto you, I Paul indeed, once and again: but Satan hath hindered us. (1 Thess 2:17,18);

For which cause, forbearing no longer, we thought it good to remain at Athens alone: and we sent Timothy, our brother, and the minister of God in the gospel of Christ, to confirm you and exhort you concerning your faith: that no man should be moved in these tribulations: for yourselves know, that we are appointed thereunto. (1 Thess 3:1-3).

Chp. 19: -That it behooves him who loves the Lord to be solicitous in all charity and with every manifestation of zeal for those whom he teaches, even though it should be necessary for him to persevere unto death itself in his teaching both public and private.

I am the good shepherd. The good shepherd giveth his life for his sheep. (John 10:11);

When therefore they had dined, Jesus saith to Simon Peter: Simon son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed

my sheep.

(John 21:15-17);

And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow: and he continued his speech until midnight. ...Then going up, and breaking bread and tasting, and having talked a long time to them, until daylight, so he departed. (Acts 20:7,11);

How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house, testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ. ...Therefore watch, keeping in memory, that for three years I ceased not, with tears to admonish every one of you night and day. (Acts 20:20-21,31);

For you remember, brethren, our labour and toil: working night and day, lest we should be chargeable to any of you, we preached among you the gospel of God. (1 Thess 2:9).

Chp. 20: -That the preacher of the Word should be compassionate and merciful, especially toward those who are suffering distress of soul.

And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners? But Jesus hearing it, said: They that are in health need not a physician, but they that are ill. Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners. (Matt 9:11-13);

And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd. (Matt 9:36).

Chp. 21: -That it is right to be kind and solicitous even with regard to the bodily needs of those in our charge.

And Jesus called together his disciples, and said: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat, and I will not send them away fasting, lest they faint in the way. (Matt 15:32);

And there came a leper to him, beseeching him, and kneeling down said to him: If thou wilt, thou canst make me clean. And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean. (Mark 1:40,41);

And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration. Then the twelve calling together the multitude of the disciples, said: It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. (Acts 6:1-3).

Chp. 22: -That the preacher of the Word should not be eager to busy himself with minor matters, relaxing, meanwhile, the zeal he is obliged to show in more important ones.

Then the twelve calling together the multitude of the disciples, said: It is not reason that we should leave the word of God, and serve tables. ...But we will give ourselves continually to prayer, and to the ministry of the word. (Acts 6:2,4).

Chp. 23: -That we should not be ostentatious nor traffic in the word of doctrine by flattering our hearers in the interest of our own pleasure or convenience; but it benefits us to act as if we were speaking for the glory of God in His very presence.

And all their works they do for to be seen of men. For they make their phylacteries broad, and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market place, and to be called by men, Rabbi. But be not you called Rabbi. For one is your master; and all you are brethren. And call none your father upon earth; for one is your father, who is in heaven. Neither be ye called masters; for one is you master, Christ. (Matt 23:5-10);

Jesus answered them, and said: My doctrine is not mine, but his that sent me. If any man do the will of him; he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. (John 7:16-18);

For we are not as many, adulterating the word of God; but with sincerity, but as from God, before God, in Christ we speak. (2 Cor 2:17);

For our exhortation was not of error, nor of uncleanness, nor in deceit: but as we were approved by God that the gospel should be committed to us: even so we speak, not as pleasing men, but God, who proveth our hearts. For neither have we used, at any time, the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness: nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children. (1 Thess 2:3-7).

Chp. 24: -That the preacher of the Word should not abuse his power by insolent or high-minded treatment of those in his care; but he should rather regard his position as a reason for showing humility toward them.

Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season. Blessed is that servant, whom when his lord shall come he shall find so doing. Amen I say to you, he shall place him over all his goods. But if that evil servant shall say in his heart: My lord is long a coming: and shall begin to strike his fellow servants, and shall eat and drink with drunkards: The lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not: and shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth. (Matt 24:45-51);

You call me Master, and Lord; and you say well, for so I am. If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet. (John 13:13,14);

And there was also a strife amongst them, which of them should seem to be the greater. And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is it not he that sitteth at table? But I am in the midst of you, as he that serveth. (Luke 22:24-27);

And sending from Miletus to Ephesus, he called the ancients of the church. And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you, for all the time, serving the Lord with all humility, and with tears, and temptations which befell me by the conspiracies of the Jews; How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house... (Acts 20:17-20);

For you gladly suffer the foolish; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. (2 Cor 11:19-21).

Chp. 25: -That we should not preach the Gospel in a spirit of strife or envy, or rivalry with anyone.

Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not contend, nor cry out, neither shall any man hear his voice in the streets. (Matt 12:18,19);

Some indeed, even out of envy and contention; but some also for good will preach Christ. Some out of charity, knowing that I am set for the defence of the gospel. And some out of contention preach Christ not sincerely: supposing that they raise affliction to my bands. (Phil 1:15-17).

Chp. 26: -That human devices for enhancing style should not be employed in preaching the Gospel, lest they conceal the grace of God.

At that time Jesus answered and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to the little ones. (Matt 11:25);

For Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made void. (1 Cor 1:17);

And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ. For I judged not myself to know anything among you, but Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the Spirit and power; that your faith might not stand on the wisdom of men, but on the power of God. (1 Cor 2:1-5).

Chp. 27: -That we should not think that we achieve success in preaching through our own devices, but we should rely entirely on God.

And such confidence we have, through Christ, towards God. Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit. For the letter killeth, but the spirit quickeneth. (2 Cor 3:4-6);

But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. (2 Cor 4:7).

Chp. 28: -That one who is entrusted with the preaching of the Gospel should possess nothing more than is strictly necessary for him.

Do not possess gold, nor silver, nor money in your purses: nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. (Matt 10:9,10);

And he said to them: Take nothing for your journey; neither staff, nor scrip, nor bread, nor money; neither have two coats. (Luke 9:3);

I have not coveted any man's silver, gold, or apparel, as you yourselves know: for such things as were needful for me and them that are with me, these hands have furnished. (Acts 20:33,34);

No man, being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath engaged himself. (2 Tim 2:4).

Chp. 29: -That we should not lend our mind to worldly affairs in the interest of those who are free to occupy themselves with these matters.

And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me. But he said to him: Man, who hath appointed me judge, or divider, over you? (Luke 12:13,14);

No man, being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath engaged himself. (2 Tim 2:4).

Chp. 30: -That they who, to please their listeners, neglect to give a frank presentation of the will of God become the slaves of those they would please and abandon the service of God.

How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek? (John 5:44);

For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ. (Gal 1:10).

Chp. 31: -That the aim a teacher proposes to himself should be that of forming each one according to his level "unto a perfect man, unto the measure of the age of the fullness of Christ."

Be you therefore perfect, as also your heavenly Father is perfect. (Matt 5:48);
And not for them only do I pray, but for them also who through their word shall believe in me; That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. (John 17:20,21);
And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ. (Eph 4:11-13).

Chp. 32: -That we should instruct our adversaries in forbearance and mildness in the hope of their conversion until the full measure of solicitude has been exercised toward them.

He shall not contend, nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth judgment unto victory. (Matt 12:19,20);

But the servant of the Lord must not wrangle: but be mild towards all men, apt to teach, patient, with modesty admonishing them that resist the truth: if peradventure God may give them repentance to know the truth, and they may recover themselves from the snares of the devil, by whom they are held captive at his will. (2 Tim 2:24-26).

Chp. 33: -That it is right to yield and not insist obstinately when, through fear or out of caution, some do not tolerate the presence of a preacher of the Word.

And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he, going up into the ship, returned back again. (Luke 8:37).

Chp. 34: -That we should depart from those who through obstinacy do not receive the Gospel, not allowing ourselves to accept even corporeal necessities from them.

And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. (Matt 10:14);

But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the kingdom of God is at hand. (Luke 10:10,11);

And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews, that Jesus is the Christ. But they gainsaying and

blaspheming, he shook his garments, and said to them: Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. (Acts 18:5,6).

Chp. 35: -That we should abandon the incorrigible when we have exhausted all the resources of our solicitude in their regard.

Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not? Behold, your house shall be left to you, desolate. (Matt 23:37,38);

Then Paul and Barnabas said boldly: To you it behoved us first to speak the word of God: but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles. For so the Lord hath commanded us: I have set thee to be the light of the Gentiles; that thou mayest be for salvation unto the utmost part of the earth. (Acts 13:46,47);

A man that is a heretic, after the first and second admonition, avoid: knowing that he, that is such an one, is subverted, and sinneth, being condemned by his own judgment. (Titus 3:10,11).

Chp. 36: -That the integrity of the Lord's words must be maintained unswervingly toward all and in all circumstances, with no concession to our preferences.

I charge thee before God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side. (1 Tim 5:21).

Chp. 37: -That the preacher of the Word should say and do each thing after deliberation and close examination with a view to pleasing God, so as also to gain the approval and esteem due him from those in his care.

And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you, for all the time, serving the Lord with all humility, and with tears, and temptations which befell me by the conspiracies of the Jews; (Acts 20:18,19);

I have not coveted any man's silver, gold, or apparel, as you yourselves know: for such things as were needful for me and them that are with me, these hands have furnished. (Acts 20:33,34);

You are witnesses, and God also, how holily, and justly, and without blame, we have been to you that have believed: as you know in what manner, entreating and comforting you, (as a father doth his children,) (1 Thess 2:10,11).

RULE 71

Chp. 1: -Prescriptions which refer jointly to bishops and priests.

A faithful saying: if a man desire the office of a bishop, he desireth a good work. It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher... (1 Tim 3:1,2);

Let the priests that rule well, be esteemed worthy of double honour: especially they who labour in the word and doctrine: for the scripture saith: Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward. Against a priest receive not an accusation, but under two or three witnesses. Them that sin reprove before all: that the rest also may have fear. I charge thee before God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side. Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste. (1 Tim 5:17-22);

But flee thou youthful desires, and pursue justice, faith, charity, and peace, with them that call on the Lord out of a pure heart. And avoid foolish and unlearned questions, knowing that they beget strifes. But the servant of the Lord must not wrangle: but be mild towards all men, apt to teach, patient... (2 Tim 2:22-24);

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience, persecutions, afflictions: such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured, and out of them all the Lord delivered me. (2 Tim 3:10,11);

For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee: if any be without crime, the husband of one wife, having faithful children, not accused of riot, or unruly. (Titus 1:5,6).

Chp. 2: -Concerning deacons.

And the saying was liked by all the multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch. These they set before the apostles; and they praying, imposed hands upon them. (Acts 6:5,6);

Deacons in like manner chaste, not double tongued, not given to much wine, not greedy of filthy lucre. (1 Tim 3:8).

RULE 72

Chp. 1: -Concerning the hearers: that those who are instructed in the Scriptures should examine what is said by the teachers, receiving what is in conformity with the Scriptures and rejecting what is opposed to them; and that those who persist in teaching such doctrines should be strictly avoided).

Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh. And if thy hand, or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. (Matt 18:7-9);

Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. ...But a stranger they follow not, but fly from him, because they know not the voice of strangers. (John 10:1,5);

But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. (Gal 1:8);

Despise not prophecies. But prove all things; hold fast that which is good. From all appearance of evil refrain yourselves. (1 Thess 5:20-22).

Chp. 2: -That they who possess little knowledge of the Scriptures should recognize the distinctive mark of the saints by the fruits of the Spirit, receiving those who bear this mark and avoiding those who do not.

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. (Matt 7:15,16);

Be ye followers of me, brethren, and observe them who walk so as you have our model. (Phil 3:17).

Chp. 3: -That they who teach rightly the Word of Truth should be received even as the Lord, unto the glory of Him who has sent them, Jesus Christ our Lord.

He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. (Matt 10:40);

Amen, amen I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. (John 13:20);

He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. (Luke 10:16);

And you know, how through infirmity of the flesh, I preached the gospel to you heretofore: and your temptation in my flesh, you despised not, nor rejected: but received me as an angel of God, even as Christ Jesus. (Gal 4:13,14).

Chp. 4: -That they who heed not those who are sent by the Lord bring dishonor not only upon these latter, but upon Him also who sent them, and they draw down upon themselves a harsher judgment than that pronounced upon the people of Sodom and Gomorrah.

And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city. (Matt 10:14,15);

He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. (Luke 10:16);

Therefore, he that despiseth these things, despiseth not man, but God, who also hath given his holy Spirit in us. (1 Thess 4:8).

Chp. 5: -That the teaching of the Lord's commandments should be received as having the power to procure eternal life and the kingdom of heaven; and also that we should put it into practice with a good will, even though it seems arduous.

Amen, amen I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life. (John 5:24);

And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch: confirming the souls of the disciples, and exhorting them to continue in the faith: and that through many tribulations we must enter into the kingdom of God. And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed. (Acts 14:20-22).

Chp. 6: -That reprimand and censure should be accepted as healing remedies for vice and as conducive to health; whence it is evident that they who feign indulgence in a spirit of flattery and do not upbraid the sinners, cause them to suffer supreme loss and plot the destruction of that life which is their true life.

But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. (Matt 18:15);

In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus; to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ. (1 Cor 5:4,5);

For although I made you sorrowful by my epistle, I do not repent; and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful; now I am glad: not because you were made sorrowful; but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing. For the sorrow that is according to God worketh penance, steadfast unto salvation; but the sorrow of the world worketh death. (2 Cor 7:8-10);

This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith. (Titus 1:13).

RULE 73

Chp. 1: -That a husband must not separate from his wife nor a wife from her husband unless one of them be taken in adultery or is a hindrance to the other in the devout service of God.

And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce. But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery. (Matt 5:31,32);

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. (Luke 14:26);

And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery. (Matt 19:9);

But to them that are married, not I but the Lord commandeth, that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife. (1 Cor 7:10,11).

Chp. 2: -That the husband may not put away his wife and marry another, nor may she who is put away by her husband marry another.

And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery. (Matt 19:9).

Chp. 3: -That husbands should love their wives with the love wherewith Christ has loved the Church, who delivered Himself up for her, that He might sanctify her.

Husbands, love your wives, as Christ also loved the church, and delivered himself up for it: that he might sanctify it, cleansing it by the laver of water in the word of life: ...So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. (Eph 5:25-26,28).

Chp. 4: -That wives should be subject to their husbands, as the church is to Christ, and thus do the will of God.

Let women be subject to their husbands, as to the Lord: because the husband is the head of the wife, as Christ is the head of the church. He is the saviour of his body. Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things. (Eph 5:22-24);

That they may teach the young women to be wise, to love their husbands, to love their children, to be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed. (Titus 2:4,5).

Chp. 5: -That women should not adorn themselves for beauty's sake, but they should be full of zeal and solicitude for good works, regarding this as the true and appropriate adornment for Christian women.

In like manner women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire, but as it becometh women professing godliness, with good works. (1 Tim 2:9,10).

Chp. 6: -That women should keep silence in church, but be zealous at home to inquire about the manner of pleasing God.

Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith. But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church. (1 Cor 14:34,35);

Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to use authority over the man: but to be in silence. For Adam was first formed; then Eve. And Adam was not seduced; but the woman being seduced, was in the transgression. Yet she shall be saved through childbearing; if she continue in faith, and love, and sanctification, with sobriety. (1 Tim 2:11-15).

RULE 74

Chp. 1: -That a widow who enjoys sufficiently robust health should spend her life in works of zeal and solicitude, keeping in mind the words of the Apostle and the example of Dorcas.

And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did. ...And Peter rising up, went with them. And when he was come, they brought him into the upper chamber. And all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them. (Acts 9:36,39);

Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband. Having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work. (1 Tim 5:9,10).

Chp. 2: -That the widow esteemed for the good works mentioned by the Apostle and accounted in the number of true widows should persevere day and night in prayer and supplication, with fasting.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. (Luke 2:36,37);

But she that is a widow indeed, and desolate, let her trust in God, and continue in supplications and prayers night and day. For she that liveth in pleasures, is dead while she is living. (1 Tim 5:5,6).

RULE 75

Chp. 1: -That bond-servants should obey their masters according to the flesh with a right good will for the glory of God in whatever does not violate a commandment of God.

Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ: not serving to the eye, as it were pleasing men, but, as the servants of Christ doing the will of God from the heart, with a good will serving, as to the Lord, and not to men. Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be bond, or free. (Eph 6:5-8);

Whosoever are servants under the yoke, let them count their masters worthy of all honour; lest the name of the Lord and his doctrine be blasphemed. But they that have believing masters, let them not despise them, because they are brethren; but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort. (1 Tim 6:1,2);

Exhort servants to be obedient to their masters, in all things pleasing, not gainsaying: not defrauding, but in all things shewing good fidelity, that they may adorn the doctrine of God our Savior in all things. (Titus 2:9,10).

Chp. 2: -That masters, mindful of the true Master, should, after the Lord's example, give in return to their bond-servants, insofar as they can, in the fear of God and out of clemency, whatever benefits they may receive from them.

Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God; He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. (John 13:3-5);

You call me Master, and Lord; and you say well, for so I am. If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. (John 13:13-15);

And you, masters, do the same things to them, forbearing threatenings, knowing that the Lord both of them and you is in heaven; and there is no respect of persons with him. (Eph 6:9).

RULE 76

Chp. 1: -That children should honor and obey their parents in all things wherein the command of God would not be violated.

And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. ...And he went down with them, and came to Nazareth, and was subject to them. (Luke 2:48,51);

Children, obey your parents in the Lord, for this is just. Honour thy father and thy mother, which is the first commandment with a promise: That it may be well with thee, and thou mayest be long lived upon earth. (Eph 6:1-3).

Chp. 2: -That parents should rear their children with mildness and forbearance "in the discipline and correction of the Lord," and, insofar as may be, give them no occasion for anger or grief.

And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord. (Eph 6:4);

Fathers, provoke not your children to indignation, lest they be discouraged. (Col 3:21).

RULE 77

Chp. 1: -That virgins should be free from all solicitude for this world so that they may be able to give thanks to God without distraction of mind or body, in expectation of the kingdom of heaven.

For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it. (Matt 19:12);

But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband. And this I speak for your profit: not to cast a snare upon you; but for that which is decent, and which may give you power to attend upon the Lord, without impediment. (1 Cor 7:32-35).

RULE 78

Chp. 1: -That soldiers may not perform deeds of violence nor make false accusations.

And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man; neither calumniate any man; and be content with your pay. (Luke 3:14).

RULE 79

Chp. 1: -That rulers are custodians of the decrees of God.

For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same. For he is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil. (Rom 13:3,4).

Chp. 2: -That it is right to submit to higher authority wherever a command of God would not be violated.

Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same. (Rom 13:1-3);

But Peter and the apostles answering, said: We ought to obey God, rather than men. (Acts 5:29);

Admonish them to be subject to princes and powers, to obey at a word, to be ready to every good work. (Titus 3:1).

RULE 80

Chp. 1: -The qualities which the Scripture would have Christians possess as disciples of Christ, conformed only to the pattern of what they behold in Him or hear from Him.

Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. (Matt 11:29);

You call me Master, and Lord; and you say well, for so I am. If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. (John 13:13-15).

Chp. 2: -As sheep of Christ who hear the voice of their own Shepherd only and follow Him.

My sheep hear my voice: and I know them, and they follow me. (John 10:27);

But a stranger they follow not, but fly from him, because they know not the voice of strangers. (John 10:5).

Chp. 3: -As vine branches of Christ rooted in Him and in Him bringing forth fruit, doing and possessing only what is conformable to Him and worthy of Him.

I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. (John 15:5).

Chp. 4: -As members of Christ, perfect in every observance of the Lord's commandments or in showing forth the gifts of the Holy Spirit in conformity with the dignity of their Head which is Christ.

Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. (1 Cor 6:15);

But doing the truth in charity, we may in all things grow up in him who is the head, even Christ: from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity. (Eph 4:15,16).

Chp. 5: -As a spouse of Christ, guarding their purity and walking according to the will of the Bridegroom alone.

He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled. (John 3:29);

For I am jealous of you with the jealousy of God. For I have espoused you to one husband that I may present you as a chaste virgin to Christ. (2 Cor 11:2).

Chp. 6: -As temples of God, holy, pure, and filled only with what pertains to the worship of God.

Jesus answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. (John 14:23);

And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people. (2 Cor 6:16).

Chp. 7: -As a sacrifice unto God, blameless and unspotted, in every member and part maintaining the integrity of divine worship.

I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. (Rom 12:1).

Chp. 8: -As sons of God formed to the image of God according to the measure vouchsafed to men.

Little children, yet a little while I am with you. You shall seek me; and as I said to the Jews: Whither I go you cannot come; so I say to you now. (John 13:33);

My little children, of whom I am in labour again, until Christ be formed in you. (Gal 4:19).

Chp. 9: -As light in the world, both so as to be non-receptive of evil and to illuminate those who come to them to receive knowledge of the truth, that they may become what they ought to be or give proof of what they are.

You are the light of the world. A city seated on a mountain cannot be hid. (Matt 5:14);

That you may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation; among whom you shine as lights in the world. (Phil 2:15).

Chp. 10: -As salt in the earth, so that they may renew in spirit unto incorruption those who associate with them.

You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. (Matt 5:13).

Chp. 11: -As the word of life, confirming the hope of the true life by their mortification in the things of this life.

That you may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation; among whom you shine as lights in the world. Holding forth the word of life to my glory in the day of Christ, because I have not run in vain, nor laboured in vain. (Phil 2:15,16).

Chp. 12: -What the Scripture would have those be who are entrusted with the preaching of the Gospel, as apostles and ministers of Christ and faithful dispensers of the mysteries of God, fulfilling to the letter in word and work the precepts of the Lord alone.

Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. (Matt 10:16);

Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt 28:19);

Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. (1 Cor 4:1,2).

Chp. 13: -As heralds of the kingdom of heaven unto the ruin of him who wields empire over one who dies in sin.

And going, preach, saying: The kingdom of heaven is at hand. (Matt 10:7);

I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom: Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. (2 Tim 4:1,2).

Chp. 14: -As the model or rule of piety unto the perfecting of all righteousness in the followers of the Lord and unto proof of iniquity in those who are guilty of the slightest disobedience.

Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before, I

press towards the mark, to the prize of the supernal vocation of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded; and if in any thing you be otherwise minded, this also God will reveal to you. Nevertheless whereunto we are come, that we be of the same mind, let us also continue in the same rule. (Phil 3:13-16);

Let no man despise thy youth: but be thou an example of the faithful in word, in conversation, in charity, in faith, in chastity. (1 Tim 4:12);

Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth. (2 Tim 2:15).

Chp. 15: -As the eye in the body, discerning good and evil, guiding the members of Christ as circumstances require with regard to each one.

The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome. (Matt 6:22).

Chp. 16: -As shepherds of the sheep of Christ, not refusing to lay down their life for them if occasion require it, to the end that they may communicate to these the Gospel of God.

I am the good shepherd. The good shepherd giveth his life for his sheep. (John 10:11);

Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood. (Acts 20:28).

Chp. 17: -As physicians who care for the maladies of the soul with great compassion, according to their knowledge of the doctrine of the Lord, to bring about health in Christ and perseverance.

But Jesus hearing it, said: They that are in health need not a physician, but they that are ill. (Matt 9:12);

Now we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves. (Rom 15:1).

Chp. 18: -As fathers and nurses of children they themselves have begotten, who with fervent dispositions of love in Christ would not only impart the Gospel of God to them, but even give their lives for them.

Little children, yet a little while I am with you. You shall seek me; and as I said to the Jews: Whither I go you cannot come; so I say to you now. (John 13:33);

For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you. (1 Cor 4:15);

Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children: so

desirous of you, we would gladly impart unto you not only the gospel of God, but also our own souls: because you were become most dear unto us. (1 Thess 2:7,8).

Chp. 19: -As co-workers with God, devoting themselves completely and solely in behalf of the Church to those works only that are worthy of God.

For we are God's coadjutors: you are God's husbandry; you are God's building. (1 Cor 3:9).

Chp. 20: -As husbandmen of the vines of God, who plant nothing alien to the vine which is Christ, nothing unfertile, but with all diligence foster that which is congenial and fruitful.

I am the true vine; and my Father is the husbandman. Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit. (John 15:1,2);

I have planted, Apollo watered, but God gave the increase. (1 Cor 3:6).

Chp. 21: -As builders of the temple of God, shaping each soul to be framed together upon the foundation of the Apostles and Prophets.

According to the grace of God that is given to me, as a wise architect, I have laid the foundation; and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation no man can lay, but that which is laid; which is Christ Jesus. (1 Cor 3:10,11);

Now therefore you are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building, being framed together, groweth up into an holy temple in the Lord. In whom you also are built together into an habitation of God in the Spirit. (Eph 2:19-22).

-What is the mark of a Christian?

Faith working by charity.

-What is the mark of faith?

A sure conviction of the truth of the inspired words, not to be shaken by any process of reasoning, nor by the alleging of natural requirements, nor by the pretenses of false piety.

-What is the mark of a faithful soul?

To be in these dispositions of full acceptance on the authority of the words [of the Scripture], not venturing to reject anything nor making additions. For, if "all that is not of faith is sin," as the Apostle says (Rom 14:23), and "faith cometh by hearing and hearing by the word of Christ" (Rom 10:17), everything outside Holy Scripture, not being of faith, is sin.

-What is the mark of charity toward God?

To observe His commandments with a view to His glory.

-What is the mark of charity toward one's neighbor?

Not to seek what is one's own but that which is to the advantage of the loved one both in body and soul.

-What is the mark of a Christian?

To be born anew through baptism of water and the Spirit.

-What is the mark of one born of water?

That he be dead and immovable with regard to all sin, as Christ died once and for all because of sin, as it is written: "All we, who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism into death; ...knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer" (Rom 6:3,4,6).

-What is the mark of one born of the Spirit?

That he become in the measure granted him that of which he has been born, as it is written: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6).

-What is the mark of him who has been born anew?

That he strip off the old man with his deeds and cupidities and put on the new man, "who is renewed unto knowledge, according to the image of him that created him" (Col 3:10), As it is written: "As many of you as have been baptized in Christ, have put on Christ" (Gal 3:27).

-What is the mark of a Christian?

That he be "cleansed ...from all defilement of the flesh and of the spirit" in the Blood of Christ, "perfecting sanctification in the fear of God" and the love of Christ, (2 Cor 7:1) "not having spot or wrinkle, or any such thing;" that he be "holy, and without blemish" (Eph 5:27) and so eat the Body of Christ and drink His Blood; for "he that eateth and drinketh unworthily, eateth and drinketh judgment to himself" (1 Cor 11:29).

-What is the mark of those who eat the Bread and drink the Cup of Christ?

That they keep in perpetual remembrance Him who died for us and rose again.

-What is the mark of those who keep such remembrance?

That they "may not now live to themselves, but unto him who died for them, and rose again" (2 Cor 5:15).

-What is the mark of a Christian?

That his justice abound in all things more than that of the scribes and Pharisees, according to the rule of the doctrine which has been handed down in the Lord's Gospel.

For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.(Matt 5:20).

-What is the mark of Christians?

That they love one another as Christ has loved us.

And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness. (Eph 5:2).

-What is the mark of a Christian?

To set the Lord always in his sight.

I set the Lord always in my sight: for he is at my right hand, that I be not moved. (Ps 15:8).

-What is the mark of a Christian?

To watch daily and hourly and stand prepared in that state of perfection which is pleasing to God, knowing that at what hour he thinks not, the Lord will come.

Be you then also ready: for at what hour you think not, the Son of man will come.(Luke 12:40).