

PART II. EARLY CHRISTIANITY AND LAW

A. THE LETTER OF PAUL TO THE CHURCH IN ROME

1:1–3:31, 7:1–8:11, 12:1–13:14 in *Jerusalem Bible, New Testament* (1966),[†] pp. 267–91 [Footnotes omitted.]

Address

1 ¹From Paul a servant of Christ Jesus who has been called to be an apostle, and specially chosen to preach the Good News that God ²promised long ago through his prophets in the scriptures.

³This news is about the Son of God who, according to the human nature he took, was a descendant of David: ⁴it is about Jesus Christ our Lord who, in the order of the spirit, the spirit of holiness that was in him, was proclaimed Son of God in all his power though his resurrection from the dead. ⁵Through him we received grace and our apostolic mission to preach the obedience of faith to all pagan nations in honour of his name. ⁶You are one of these nations, and by his call belong to Jesus Christ. ⁷To you all, then, who are God's beloved in Rome, called to be saints, may God our Father and the Lord Jesus Christ send grace and peace.

Thanksgiving and prayer

⁸First I thank my God through Jesus Christ for all of you and for the way in which your faith is spoken of all over the world. ⁹The God I worship spiritually by preaching the Good News of his Son knows that I never fail to mention you in my prayers, ¹⁰and to ask to be allowed at long last the opportunity to visit you, if he so wills. ¹¹For I am longing to see you either to strengthen you by sharing a spiritual gift with you, ¹²or what is better, to find encouragement among you from our common faith. ¹³I want you to know, brothers, that I have often planned to visit you—though until now I have always been prevented—in the hope that I might work as fruitfully among you as I have done among the other pagans. ¹⁴I owe a duty to Greeks just as much as to barbarians, to the educated just as much as to the uneducated, ¹⁵and it is this that makes me want to bring the Good News to you too in Rome.

SALVATION BY FAITH: JUSTIFICATION

The theme stated

¹⁶For I am not ashamed of the Good News: it is the power of God saving all who have faith—Jews first, but Greeks as well—¹⁷since this is what reveals the justice of God to us: it shows how faith leads to faith, or as scripture says: *The upright man finds life through faith.* [Hab 2:4]

GOD'S ANGER AGAINST PAGAN AND JEW

God's anger against the pagans

¹⁸The anger of God is being revealed from heaven against all the impiety and depravity of men who keep truth imprisoned in their wickedness. ¹⁹For what can be known about God is perfectly plain to them since God himself has made it plain. ²⁰Ever since God created the world his everlasting power and deity—however invisible—have been there for the mind to see in the things he has made. That is why such people are without excuse: ²¹they knew God and yet refused to honour him as God or to thank him; instead, they made nonsense out of logic and their empty minds were darkened. ²²The more they called themselves philosophers, the more stupid they grew, ²³*until they exchanged the glory of the immortal God for a worthless imitation, for the image* [Ps 106:20] of mortal man, of birds, of quadrupeds and reptiles. ²⁴That is

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why God left them to their filthy enjoyments and the practices with which they dishonour their own bodies, ²⁵since they have given up divine truth for a lie and have worshipped and served creatures instead of the creator, who is blessed for ever. Amen!

²⁶That is why God has abandoned them to degrading passions: why their women have turned from natural intercourse to unnatural practices ²⁷and why their menfolk have given up natural intercourse to be consumed with passion for each other, men doing shameless things with men and getting an appropriate reward for their perversion.

²⁸In other words, since they refused to see it was rational to acknowledge God, God has left them to their own irrational ideas and to their monstrous behaviour. ²⁹And so they are steeped in all sorts of depravity, rottenness, greed and malice, and addicted to envy, murder, wrangling, treachery and spite. ³⁰Libellers, slanderers, enemies of God, rude, arrogant and boastful, enterprising in sin, rebellious to parents, ³¹without brains, honour, love or pity. ³²They know what God's verdict is: that those who behave like this deserve to die—and yet they do it; and what is worse, encourage others to do the same.

The Jews are not exempt from God's anger

2 ¹So no matter who you are, if you pass judgment you have no excuse. In judging others you condemn yourself, since you behave no differently from those you judge. ²We know that God condemns that sort of behaviour impartially: ³and when you judge those who behave like this while you are doing exactly the same, do you think you will escape God's judgement? ⁴Or are you abusing his abundant goodness, patience and toleration, not realising that this goodness of God is meant to lead you to repentance? ⁵Your stubborn refusal to repent is only adding to the anger God will have towards you on that day of anger when his just judgements will be made known. ⁶*He will repay each one as his works deserve.* [Ps 62:12] ⁷For those who sought renown and honour and immortality by always doing good there will be eternal life; ⁸for the unsubmitive who refused to take truth for their guide and took depravity instead there will be anger and fury. ⁹Pain and suffering will come to every human being who employs himself in evil—Jews first, but Greeks as well; ¹⁰renown, honour and peace will come to everyone who does good—Jews first, but Greeks as well. ¹¹God has no favourites.

The Law will not save them

¹²Sinners who were not subject to the Law will perish all the same without that Law; sinners who were under the Law will have that Law to judge them. ¹³It is not listening to the Law but keeping it that will make people holy in the sight of God. ¹⁴For instance, pagans who never heard of the Law but are led by reason to do what the Law commands, may not actually 'possess' the Law, but they can be said to 'be' the Law. ¹⁵They can point to the substance of the Law engraved on their hearts—they can call a witness, that is, their own conscience—they have accusation and defence, that is, their own inner mental dialogue. ¹⁶... on the day when, according to the Good News I preach, God, through Jesus Christ, judges the secrets of mankind.

¹⁷If you call yourself a Jew, if you really trust in the Law and are proud of your God, ¹⁸if you know God's will through the Law and can tell what is right, ¹⁹if you are convinced you can guide the blind and be a beacon to those in the dark, ²⁰if you can teach the ignorant and instruct the unlearned because your Law embodies all knowledge and truth, ²¹then why not teach yourself as well as the others? You preach against stealing, yet you steal; ²²you forbid adultery, yet you commit adultery; you despise idols, yet you rob their temples. ²³By boasting about the Law and then disobeying it, you bring God into contempt. ²⁴As scripture says: *It is your fault that the name of God is blasphemed among the pagans.* [Is 52:5 LXX]

Circumcision will not save them

²⁵It is a good thing to be circumcised if you keep the Law; but if you break the Law, you might as well have stayed uncircumcised. ²⁶If a man who is not circumcised obeys the commandments of the Law, surely that makes up for not being circumcised? ²⁷More than that, the man who keeps the Law, even though he has not been physically circumcised, is a living condemnation of the way you disobey the Law in spite of being circumcised and having it all written down. ²⁸To be a Jew is not just to look like a Jew, and circumcision is more than a physical operation. ²⁹The real Jew is the one who is inwardly a Jew, and the real circumcision is

in the heart—something not of the letter but of the spirit. A Jew like that may not be praised by men, but he will be praised by God.

God's promises will not save them

³ Well then, is a Jew any better off? Is there any advantage to being circumcised? ² A great advantage in every way. First, the Jews are the people to whom God's message was entrusted. ³ What if some of them were unfaithful? Will their lack of fidelity cancel God's fidelity? ⁴ That would be absurd. God will always be true even though everyone proves to be false; so scripture says: *In all you say your justice shows, and when you are judged you win your case.* [Ps 54:4 LXX] ⁵ But if our lack of holiness makes God demonstrate his integrity, how can we say God is unjust when—to use a human analogy—he gets angry with us in return? ⁶ That would be absurd, it would mean God could never judge the world. ⁷ You might as well say that since my untruthfulness makes God demonstrate his truthfulness and thus gives him glory, I should not be judged to be a sinner at all. ⁸ That would be the same as saying: Do evil as a means to good. Some slanderers have accused us of teaching this, but they are justly condemned.

All are guilty

⁹ Well: are we any better off? Not at all: as we said before, Jews and Greeks are all under sin's dominion. ¹⁰ As scripture says:)

There is not a good man left, no, not one;

¹¹ *there is not one who understands,*

not one who looks for God.

¹² *All have turned aside, tainted all alike*

there is not one good man left, not a single one. [Ps 14:1–3 (rearranged)]

¹³ *Their throats are yawning graves;*

their tongues are full of deceit. [Ps 5:9]

Vipers' venom is on their lips, [Ps 140:3]

¹⁴ *bitter curses fill their mouths.* [Ps 10:7]

¹⁵ *Their feet are swift when blood is to be shed,*

¹⁶ *wherever they go there is havoc and ruin.*

¹⁷ *They know nothing of the way of peace,* [Is 50:7–8]

¹⁸ *there is no fear of God before their eyes.* [Ps 36:1]

¹⁹ Now all this that the Law says is said, as we know, for the benefit of those who are subject to the Law, but it is meant to silence everyone and to lay the whole world open to God's judgement; ²⁰ and this is because *no one can be justified the sight* [Ps 143:2] of God by keeping the Law: all that law does is to tell us what is sinful.

FAITH AND THE JUSTICE OF GOD

The revelation of God's Justice

²¹ God's justice that was made known through the Law and the Prophets has now been revealed outside the Law, ²² since it is the same justice of God that comes through faith to everyone, Jew and pagan alike, who believes in Jesus Christ. ²³ Both Jew and pagan sinned and forfeited God's glory, ²⁴ and both are justified through the free gift of his grace by being redeemed in Christ Jesus ²⁵ who was appointed by God to sacrifice his life so as to win reconciliation through faith. In this way God makes his justice known; first, for the past, when sins went unpunished because he held his hand; ²⁶ then, for the present age, by showing positively that he is just, and that he justifies everyone who believes in Jesus.

What faith does

²⁷ So what becomes of our boasts? There is no room for them. What sort of law excludes them? The sort of law that tells us what to do? On the contrary, it is the law of faith, ²⁸ since, as we see it, a man is justified by faith and not by doing something the Law tells him to do. ²⁹ Is God the God of Jews alone and not of the pagans too? Of the pagans too, most certainly, ³⁰ since there is only one God and he is the one who will justify the circumcised because their faith and justify the uncircumcised through their faith. ³¹ Do we mean that faith makes the Law pointless? Not at all: we are giving the Law its true value. [...]

SALVATION [...]

DELIVERANCE FROM SIN AND DEATH AND LAW [...]

The Christian is not bound by the Law

⁷ Brothers, those of you who have studied law will know that laws affect a person only during his lifetime. ² A married woman, for instance, has legal obligations to her husband while he is alive, but all these obligations come to an end if the husband dies. ³ So if she gives herself to another man while her husband is still alive, she is legally an adulteress; but after her husband is dead her legal obligations come to an end, and she can marry someone else without becoming an adulteress. ⁴ That is why you, my brothers, who through the body of Christ are now dead to the Law, can now give yourselves to another husband, to him who rose from the dead to make us productive for God. ⁵ Before our conversion our sinful passions, quite unbridled by the Law, fertilised our bodies to make them give birth to death. ⁶ But now we are rid of the Law, freed by death from our imprisonment, free to serve in the new spiritual way and not the old way of a written law.

The function of the Law

⁷ Does it follow that the Law itself is sin? Of course not. What I mean is that I should not have known what sin was except for the Law. I should not for instance have known what it means to covet if the Law had not said *You shall not covet*. [Ex 20:17] ⁸ But it was this commandment that sin took advantage of to produce all kinds of covetousness in me, for when there is no Law, sin is dead.

⁹ Once, when there was no Law, I was alive; but when the commandment came, sin came to life ¹⁰ and I died: the commandment was meant to lead me to life but it turned out to mean death for me, ¹¹ because sin took advantage of the commandment to mislead me, and so sin, through that commandment, killed me.

¹¹ The Law is sacred, and what it commands is sacred, just and good. ¹² Does that mean that something good killed me? Of course not. But sin, to show itself in its true colours, used that good thing to kill me; and thus sin, thanks to the commandment, was able to exercise all its sinful power.

The inward struggle

¹⁴ The Law, of course, as we all know, is spiritual; but I am unspiritual; I have been sold as a slave to sin. ¹⁵ I cannot understand my own behaviour. I fail to carry out the things I want to do, and I find myself doing the very things I hate. ¹⁶ When I act against my own will, that means I have a self that acknowledges that the Law is good, ¹⁷ and so the thing behaving in that way is not my self but sin living, in me. ¹⁸ The fact is, I know of nothing good living in me—living, that is, in my unspiritual self—though the will to do what is good is in me, the performance is not, ¹⁹ with the result that instead of doing the good things I want to do, I carry out the sinful things I do not want. ²⁰ When I act against my will, then, it is not my true self doing it, but sin which lives in me.

²¹ In fact, this seems to be the rule, that every single time I want to do good, it is something evil that comes to hand. ²² In my inmost self I dearly love God's Law, but ²³ I can see that my body follows a different law that battles against the law which my reason dictates. This is what makes me a prisoner of that law of sin which lives inside my body.

²⁴ What a wretched man I am! Who will rescue me from this body doomed to death? ²⁵ Thanks be to God through Jesus Christ our Lord!

In short, it is I who with my reason serve the Law of God, and no less I who serve in my unspiritual self the law of sin.

THE CHRISTIAN'S SPIRITUAL LIFE

The life of the spirit

⁸ The reason, therefore, why those who are in Christ Jesus are not condemned, ² is that the law of the spirit of life in Christ Jesus has set you free from the law of sin and death. ³ God has done what the Law, because of our unspiritual nature, was unable to do. God dealt with sin by sending his own Son in a body as physical as any sinful body, and in that body God condemned sin. ⁴ He did this in order that the Law's just demands might be satisfied in us, who behave not as our unspiritual nature but as the spirit dictates. ⁵ The

unspiritual are interested only in what is unspiritual, but the spiritual are interested in spiritual things. ⁶It is death to limit oneself to what is unspiritual; life and peace can only come with concern for the spiritual. ⁷That is because to limit oneself to what is unspiritual is to be at enmity with God: such a limitation never could and never does submit to God's law. ⁸People who are interested only in unspiritual things can never be pleasing to God. ⁹Your interests, however, are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him. ¹⁰Though your body may be dead it is because of sin, but if Christ is in you then your spirit is life itself because you have been justified; ¹¹and if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you. [...]

EXHORTATION

Spiritual Worship

12 ¹Think of God's mercy, my brothers, and worship him, I beg you, in a way that is worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God. ²Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modelled by your new mind. This is the only way to discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do.

Humility and charity

³In the light of the grace I have received I want to urge each one among you not to exaggerate his real importance. Each of you must judge himself soberly by the standard of the faith God has given him. ⁴Just as each of our bodies has several parts and each part has a separate function, ⁵so all of us, in union with Christ, form one body, and as parts of it we belong to each other. ⁶Our gifts differ according to the grace given us. If your gift is prophecy, then use it as your faith suggests; ⁷if administration, then use it for administration; if teaching, then use it for teaching. ⁸Let the preachers deliver sermons, the almsgivers give freely, the officials be diligent, and those who do works of mercy do them cheerfully.

⁹Do not let your love be a pretence, but sincerely prefer good to evil. ¹⁰Love each other as much as brothers should, and have a profound respect for each other. ¹¹Work for the Lord with untiring effort and with great earnestness of spirit. ¹²If you have hope, this will make you cheerful. Do not give up if trials come; and keep on praying. ¹³If any of the saints are in need you must share with them; and you should make hospitality your special care.

Charity to everyone, including enemies

¹⁴Bless those who persecute you: never curse them, bless them. ¹⁵Rejoice with those who rejoice and be sad with those in sorrow. ¹⁶Treat everyone with equal kindness; never be condescending but make real friends with the poor. Do not allow yourself to become self-satisfied. ¹⁷Never repay evil with evil but let everyone see that you are interested only in the highest ideals. ¹⁸Do all you can to live at peace with everyone. ¹⁹Never try to get revenge; leave that, my friends, to God's anger. As scripture says: *Vengeance is mine—I will pay them back*, [Dt 32:35] the Lord promises. ²⁰But there is more: *If your enemy is hungry, you should give him food, and if he is thirsty, let him drink. Thus you heap red-hot coals on his head.* [Pr 25:21–22] ²¹Resist evil and conquer it with good.

Submission to civil authority

13 ¹You must all obey the governing authorities. Since all government comes from God, the civil authorities were appointed by God, ²and so anyone who resists authority is rebelling against God's decision, and such an act is bound to be punished. ³Good behaviour is not afraid of magistrates; only criminals have anything to fear. If you want to live without being afraid of authority, you must live honestly and authority may even honour you. ⁴The state is there to serve God for your benefit. If you break the law, however, you may well have fear: the bearing of the sword has its significance. The authorities are there to serve God: they carry out God's revenge by punishing wrongdoers. ⁵You must obey, therefore, not only because you are afraid of being punished, but also for conscience' sake. ⁶This is also the reason why you must pay taxes,

since all government officials are God's, officers. They serve God by collecting taxes. ⁷Pay every government official what he has a right to ask—whether it be direct tax or indirect, fear or honour.

Love and law

⁸Avoid getting into debt, except the debt of mutual love. If you love your fellow men you have carried out your obligations. ⁹All the commandments: *You shall not commit adultery, you shall not kill, you shall not steal, you shall not covet*, [Ex 20:13–17] and so on, are summed up in this single command: *You must love your neighbour as yourself*. [Lv 19:18] ¹⁰Love is the one thing that cannot hurt your neighbour; that is why it is the answer to every one of the commandments.

Children of the light

¹¹Besides, you know 'the time' has come: you must wake up now: our salvation is even nearer than it was when we were converted. ¹²The night is almost over, it will be daylight soon—let us give up all the things we prefer to do under cover of the dark; let us arm ourselves and appear in the light. ¹³Let us live decently as people do in the daytime: no drunken orgies, no promiscuity or licentiousness, and no wrangling or jealousy. ¹⁴Let your armour be the Lord Jesus Christ; forget about satisfying your bodies with all their cravings. [...]

B. SAYINGS ON MARRIAGE AND DIVORCE

Mk. 10:2–12, Lk. 16:18, Mt. 5:31–32, Mt. 19:3–12, 1 Cor. 7, Ep. 5:21–6:9

in *Jerusalem Bible, New Testament* (1966),[†] pp. 78, 120, 22, 45–6, 297–9, 336 [Footnotes omitted.]

Mark 10:2–12

²Some Pharisees approached him and asked, 'Is it against the law for a man to divorce his wife?' They were testing him. ³He answered them, "What did Moses command you?"⁴ "Moses allowed us" they said "to draw up a writ of dismissal and so to divorce." ⁵Then Jesus said to them, "It was because you were so unteachable that he wrote this commandment for you. But from the beginning of creation *God made them male and female*. [Gn 1:27] ⁶*This is why a man must leave father and mother,* ⁸*and the two become one body*. [Gn 2:24] They are no longer two, therefore, but one body. ⁹So then, what God has united, man must not divide." ¹⁰Back in the house the disciples questioned him again about this, ¹¹and he said to them, "The man who divorces his wife and marries another is guilty of adultery against her. ¹²And if a woman divorces her husband and marries another she is guilty of adultery too."

Luke 16:18

¹⁸"Everyone who divorces his wife and marries another is guilty of adultery, and the man who marries a woman divorced by her husband commits adultery."

Matthew 5:31–32

³¹"It has also been said: *Anyone who divorces his wife must give her a writ of dismissal*. [Dt 24:1] ³²But I say this to you: everyone who divorces his wife, except for the case of fornication, makes her an adulteress; and anyone who marries a divorced woman commits adultery."

Matthew 19:3–12

³Some Pharisees approached him, and to test him they said, "Is it against the Law for a man to divorce his wife on any pretext whatever?" ⁴He answered, "Have you not read that the creator from the beginning *made them male and female* [Gn 1:27] ⁵and that he said: *This is why a man must leave his father and mother, and cling to his wife, and the two become one body?* [Gn 2:24] ⁶They are no longer two, therefore, but one body. So then, what God has united, man must not divide."

⁷They said to him, "Then why did Moses command that a writ of dismissal should be given in cases of divorce?" ⁸"It was because you were so unteachable" he said "that Moses allowed you to divorce your

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wives, but it was not like this from the beginning. ⁹Now I say this to you: the man who divorces his wife—I am not speaking of fornication—and marries another, is guilty of adultery.”

¹⁰The disciples said to him, “If that is how things are between husband and wife, it is not advisable to marry.” ¹¹But he replied, “It is not everyone who can accept what I have said, but only those to whom it is granted. ¹²There are eunuchs born that way from their mother’s womb, there are eunuchs made so by men and there are eunuchs who have made themselves that way for the sake of the kingdom. Let anyone accept this who can.”

1 Corinthians 7

¹Now for the questions about which you wrote. Yes, it is a good than for a man not to touch a woman; ²but since sex is always a danger, let each man have his own wife and each woman her own husband. ³The husband must give his wife what she has a right to expect, and so too the wife to the husband. ⁴The wife has not rights over her own body; it is the husband who has them. In the same way, the husband has no rights over his body; the wife has them. ⁵Do not refuse each other except by mutual consent, and then only for an agreed time, to leave yourselves free for prayer; then come together again in case Satan should take advantage of your weakness to tempt you. ⁶This is a suggestion, not a rule: ⁷I should like everyone to be like me, but everybody has his own particular gifts from God, one with a gift for one thing and another with a gift for the opposite.

⁸There is something I want to add for the sake of widows and those who are not married: it is a good thing for them to stay as they are, like me, ⁹but if they cannot control the sexual urges, they should get married, since it is better to be married than to be tortured.

¹⁰For the married I have something to say, and this is not from me but from the Lord: a wife must not leave her husband—¹¹or if she does leave him, she must either remain unmarried or else make it up with her husband—nor must a husband send his wife away.

¹²The rest is from me and not from the Lord. If a brother has a wife who is an unbeliever, and she is content to live with him, he must not send her away; ¹³and if a woman has an unbeliever for a husband, and he is content to live with her, she must not leave him. ¹⁴This is because the unbelieving husband is made one with the saints through his wife, and an unbelieving wife is made one with the saints through her husband. If this is not so, your children would be unclean, whereas in fact they are holy. ¹⁵However, if the unbelieving partner does not consent, they may separate; in these circumstances, the brother or sister is not tied; God has called you to a life of peace. ¹⁶If you are a wife, it may be your part to save your husband, for all you know; if a husband, for all you know, it may be your part to save your wife.

¹⁷For the rest, what each one has is the Lord has given him and he should continue as he was when God’s call reached him. This is the ruling that I gave in all the churches. ¹⁸If anyone had already been circumcised at the of his call, he need not disguise it, and anyone who was uncircumcised at the time of his call need not be circumcised; ¹⁹because to be circumcised or uncircumcised means nothing: what does matter is to keep the commandments of God. ²⁰Let everyone stay as he was at the time of his call. ²¹If, when you were called, you were a slave, do not let this bother you; but if you should have the chance of being free accept it. ²²A slave, when he is called in the Lord, becomes the Lord’s freedman, and a freedman called in the Lord becomes Christ’s slave. ²³You have been bought and paid for; do not be slaves of other men. ²⁴Each one of you, my brothers, should stay as he was before God at the time of his call.

²⁵About remaining celibate, I have no directions from the Lord but give my own opinion as one who, by the Lord’s mercy, has stayed faithful. ²⁶Well then, I believe that in these present times of stress this is right: that it is good for a man to stay as he is. ²⁷If you are tied to a wife, do not look for freedom; if you are free of a wife, then do not look for one. ²⁸But if you marry, it is no sin, and it is not a sin for a young girl to get married. They will have their troubles, though, in their married life, and I should like to spare you that.

²⁹Brothers, this is what I mean: our time is growing short. Those who have wives should live as though they had none, ³⁰and those who mourn should live as though they had nothing to mourn for; those who are enjoying life should live as though there were nothing to laugh about; those who life is buying things should

live as though they had nothing of their own; ³¹and those who have to deal with the world should not become engrossed in it. I say this because the world as we know it is passing away.

³²I would like to see you free from all worry. An unmarried man can devote himself to the Lord's affairs, all he need worry about is pleasing the Lord; ³³but a married man has to bother about the world's affairs and devote himself to pleasing his wife: ³⁴he is torn two ways. In the same way an unmarried woman, like a young girl, can devote herself to the Lord's affairs; all she need worry about is being holy in body and spirit. The married woman, on the other hand, has to worry about the world's affairs and devote herself to pleasing her husband. ³⁵I say this only to help you, not to put a halter round your necks, but simply to make sure that everything is as it should be, and that you give your undivided attention to the Lord.

³⁶Still, if there is anyone who feels that it would not be fair to his daughter to let her grow too old for marriage, and that he should do something about it, he is free to do as he likes: he is not sinning if there is a marriage. ³⁷On the other hand, if someone has firmly made his mind up, without any compulsion and in complete freedom of choice, to keep his daughter as she is, he will be doing a good thing. ³⁸In other words, the man who sees that his daughter is married has done a good thing but the man who keeps his daughter unmarried has done something even better.

³⁹A wife is tied as long as her husband is alive. But if the husband dies, she is free to marry anybody she likes, on it must be in the Lord. ⁴⁰She would be happier in my opinion if she stayed as she is—and I too have the Spirit of God, I think.

Ephesians 5:21–6:9

²¹Give way to one another in obedience to Christ. ²²Wives should regard their husbands as they regard the Lord, ²³since as Christ is the head of the Church and saves the whole body, so is a husband the head of his wife; ²⁴and as the Church submits to Christ, so should wives to their husbands in everything. ²⁵Husbands should love their wives just as Christ loved the Church and sacrificed himself for her ²⁶to make her holy. He made her clean by washing her in water with a form of words ²⁷so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless. ²⁸In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. ²⁹A man never hates his body, but he feeds it and looks after it; and that is the way Christ treats the Church, ³⁰because it is his body—and we are its living parts. ³¹*For this reason, a man must leave his father and mother and be joined to his wife, and the two will become one body.* [Gn 2:24] ³²This mystery has many implications; but I am saying it applies to Christ and the Church. ³³To sum up; you too, each one of you, must love his wife as he loves himself; and let every wife respect her husband.

6 ¹Children, be obedient to your parents in the Lord—that is your duty. ²The first commandment that has a promise attached to it is: *Honour your father and mother*, ³and the promise is: *and you will prosper and have long life in the land.* [Ex 20:12] ⁴And parents, never drive your children to resentment but in bringing them up correct them and guide them as the Lord does.

⁵Slaves be obedient to your masters in this world, with deep respect and sincere loyalty, as you are obedient to Christ: ⁶not only when you are under their eye, as if you had only to please men, but because you are slaves of Christ and wholeheartedly do the will of God. ⁷Work hard and willingly, but do it for the sake of the Lord and not for the sake of men. ⁸You can be sure that everyone, whether a slave or a free man, will be properly rewarded by the Lord for whatever work he has done well. ⁹And those of you who are employers, treat your slaves in the same spirit; do without threats, remembering that they and you have the same Master in heaven and he is not impressed by one person more than by another.

C. TWO WITNESSES IN THE BIBLE

Dt. 17:2-7, Dt. 19:15; Dn. 13:44-62, Mt. 18:15-17, 2 Cor. 13:1-2

in *New Jerusalem Bible*, (1985),[†] as found in *The Complete Parallel Bible* (Oxford, s.d.) pp. 405, 409, 2431-2, 2673-4, 3063

Dt. 17:2-6¹

²“If there is anyone, man or woman, among you in any of the towns given you by Yahweh your God, who does what is wrong in the eyes of Yahweh your God by violating his covenant, ³who goes and serves other gods and worships them, or the sun or the moon or any of heaven’s array—a thing I have forbidden—⁴and this person is denounced to you: if after careful enquiry it is found true and confirmed that this hateful thing has been done in Israel, ⁵you must take the man or woman guilty of this evil deed outside your city gates, and there you must stone that man or woman to death. ⁶A death sentence may be passed only on the word of two witnesses or three; and no one must be put to death on the word of one witness alone. ⁷The witnesses’ hands must strike the first blow in putting the condemned to death, the rest of the people following. You must banish this evil from among you.”

Dt. 19:15

¹⁵“A single witness will not suffice to convict anyone of a crime of any kind; whatever the misdemeanour, the evidence of two witnesses or three is required to sustain the charge.”

Mt. 18:15-17

¹⁵“If your brother does something wrong, go and have it out with him alone, between your two selves. If he listens, you have won back your brother. ¹⁶If he does not listen, take one or two others along with you: *whatever the misdemeanour, the evidence of two or three witnesses is required to sustain the charge.* ¹⁷But if he refuses to listen to these, report it to the community; and if he refuses to listen to the community, treat him like a gentile or a tax collector.”

2 Cor. 13:1-2

¹This will be the third time I have confronted you. *Whatever the misdemeanour, the evidence of two or three witnesses is required to sustain the charge.* ²I gave you notice once, and now, though I am not with you, I give notice again, just as when I was with you for a second time, to those who sinned before, and to all others; and it is to this effect, that when I do come next time, I shall have no mercy.

Dn. 13

[To these should be added Daniel 13 (in Greek only), the story of Susannah and the elders, too long to quote here in full, but a wonderful law story about how to examine witnesses.

[In Babylon, Susannah, the daughter of Hilkiah and the wife of Joachim, was the object of the lust of two elders of the people. They trapped her in her garden where she was taking a bath alone and told her that they would accuse her of being with a young man if she did not have sexual relations with them. She screamed, and the elders appeared before the people and accused her of committing adultery with the (fictitious) young man. As we pick up the story, Susannah, being led to execution, cries out to God for help:]

⁴⁴The Lord heard her cry ⁴⁵and, as she was being led away to die, he roused the holy spirit residing in a young man named Daniel ⁴⁶who began to shout: “I am innocent of this woman’s death!” ⁴⁷At this all the people turned to him and asked, “What do you mean by that?” ⁴⁸Standing in the middle of the crowd he replied, “Are you so stupid, children of Israel, as to condemn a daughter of Israel unheard, and without troubling to find out the truth? Go back to the scene of the trial: these men have given false evidence against her.”

⁵⁰All the people hurried back, and the elders said to Daniel, “Come and sit with us and tell us what you mean, since God has given you the gifts the elders have.” ⁵¹Daniel said, “Keep the men well apart from each

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¹ This comes right in the middle of the so-called “priestly Code.”

other, for I want to question them.”⁵²When the men had been separated, Daniel had one of them brought to him. “You have grown old in wickedness,” he said, “and now the sins of earlier days have overtaken you,⁵³ you with your unjust judgments, your condemnation of the innocent, your acquittal of the guilty, although the lord has said “You must not put the innocent and upright to death.”⁵⁴Now then, since you saw her so clearly, tell me under what sort of tree you saw them lying under.” He replied, “Under an acacia tree.”⁵⁵Daniel said, “Indeed, your lie recoils on your own head:² the angel of God has already received from him your sentence and will cut you in half.”⁵⁶He dismissed the man, ordered the other to be brought and said to him, “Son of Canaan, not of Judah, beauty has seduced you, lust has led your heart astray!⁵⁷This is how you have been behaving with the daughters of Israel, and they have been too frightened to resist; but here is a daughter of Judah who could not stomach your wickedness!⁵⁸Now then, tell me what sort of tree you surprised them under.” He replied, “Under an aspen tree.”⁵⁹Daniel said, “Indeed! Your lie recoils on your own head: the angel of God is waiting with a sword to rend³ you in half, and destroy the pair of you.”

⁶⁰Then the whole assembly shouted, blessing God, the Saviour of those who trust in him. ⁶¹They turned on the two elders whom Daniel had convicted of false evidence out of their own mouths. ⁶²As the law of Moses prescribes,⁴ they were given the same punishment as they had schemed to inflict on their neighbour. They were put to death. And, thus, that day an innocent life was saved.

² A play on words in the Greek.

³ Another play on words in the Greek.

⁴ Cf. Dt 19:16–21, which appears just after the two-witness requirement quoted above.