

New Brighton, Saturday 17th December 2022

The Holy Ghost and the work of the Redemption

“We therefore learn from Paul that the Spirit's action directs our life towards the great values of love, joy, communion and hope. It is our task to experience this every day, complying with the inner promptings of the Spirit and helped in our discernment by the Apostle's enlightened guidance.”¹

We read everywhere in St Paul's works about the Holy Ghost. With him, we cannot speak about the Father and the Son without mentioning about the Holy Ghost. In the same way, we cannot speak about human, of the Church within St Paul's teaching, without mentioning the presence of the Holy Ghost.

That's the purpose of our lesson today, as an explanation about St Paul's teaching would be rather uncomplete without St Paul's thought about the Holy Ghost.

1. The Holy Ghost is the 3rd Person of the Holy Trinity

We started this lesson with a quotation from the general audience of the 15th November 2006, by Pope Benedict XVI. This sentence tells us about the great significance of the Holy Ghost within our own spiritual life.

As we said before, St Paul particularly stresses throughout his letters, the gift we received, the Holy Grace.

When we say about all this, we must ask ourselves the following question: Was St Paul aware of the Holy Ghost, of the Holy Trinity? Was he aware that the Holy Ghost was truly one of the persons of the Holy Trinity?

The answer is obviously a yes, as St Paul shares the common infallibility of the other Apostles.

The Holy Ghost didn't go through the process of Incarnation, like the Son. According to St Paul and the Apostles, we feel the operation of the Holy Ghost by his actions in the souls of men, by his mysterious action on Pentecost day. Through this action, St Paul caught the sight of the mystery of the 3rd person of the Holy Trinity.

St Paul sees the link behind prayer, the Church, baptised people: it is because of a living person, and not an impersonal principle. The One who comes to our help, who speaks, pray, and testifies we are God's children, is a real person: “And grieve not the holy Spirit of God”². Who else than a real person could be sadden by our bad actions? St Paul affirms that the Holy Ghost is one of the three.

“Now there are diversities of graces, but the same Spirit; And there are diversities of ministries, but the same Lord; And there are diversities of

¹ Benedict XVI, General Audience, 15th Nov. 2006, *St Paul and the Spirit*

² Eph., IV, 30

operations, but the same God, who worketh all in all. 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. But all these things one and the same Spirit worketh, dividing to every one according as he will.”³

In this excerpt of the 1st to the Corinthians, he explains us who is the origin of all gifts: the Holy Ghost, who is a real person. More than this, by presenting the person of the Holy Ghost, St Paul unveils for us the reality of the Divinity of the Holy Ghost: the Holy Ghost is the giver and the master of the divine gifts:

“But to us God hath revealed them, by this Spirit. For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God. Now we have received not the spirit of this world, but the Spirit that is of God; that we may know the things that are given us from God.”⁴

The Spirit is in God, like at home, He belongs to God.

When St Paul speaks about the Holy Ghost, he speaks about a real person, and a divine one, different from the Father and the Son, but equal to them in their divinity, and intimately bonded to them.

The Father is the principle, who decide all about Creation and Salvation in his perfect and eternal will. This will was perfectly accomplished and fulfilled by the Son, who took human flesh and offered the only sacrifice of the new covenant, being the new and only High Priest. The Salvation is completed and concluded with the sending of the Holy Ghost. Each time, a person is sent, and a person is sending him, and it is the same God.

This sending is obvious with the mission of the Son, as he went through the Incarnation, and became part of the history of the world. His humanity was real, and seen. This same humanity of Christ seized St Paul.

The personality of the Holy Ghost is not as obvious, but still is, thanks to the revelation of the Son, as they followed each other. Because Jesus revealed himself as a person not only human, but divine, we are invited to acknowledge this relationship of a Father and a Son. As the revelation is offered to us, an extension of the mystery of the Holy Trinity is given to us, with a third relationship, a third person.

St Paul doesn't really say much about the relationships between the three divine persons. He pays more attention to their divine missions, and the Salvation. But he's truly aware of their existence as being divine and eternal.

The Holy Ghost, sent from the Father, has a relationship with Him, because of that same mission. He is the Spirit of God, and therefore, of the Father.

³ 1 Cor., XII, 4-11

⁴ 1 Cor., II, 9-11

The Holy Ghost is also the Spirit of the Son⁵. St Paul doesn't say the Son is also sending the Holy Ghost, but we could imagine it, because in the 1st Epistle to the Corinthians, Chapter XV, St Paul says about Jesus being "a quickening spirit"⁶, since the day of His Resurrection. This means Jesus spreads the Spirit, he's giving the life of the Spirit, which is His own life. The Holy Ghost is related to the Son in His action, as He serves the Mystery of Christ to be poured in to men's hearts. The action of the Holy Ghost allows Christ to be amongst all of us, uniting us as one single body. If the Holy Ghost depends on Christ for His Mission, it also means a dependency in the being, the existence. The Son being eternal God, as well as the Father, the Holy Ghost, being directly involved in the mission of the Grace, and send by the Father and the Son, is God. The missions of the persons of the Holy Trinity, testify about their relations.

"For by him (Jesus-Christ) we have access both in one Spirit to the Father."⁷ The three divine persons are involved in a same union, but without confusion, for the Salvation of Humanity.

2. The Holy Ghost and the Church

Even if St Paul never teaches that the Holy Ghost is the soul of the Church, he says about Him building the Church, carefully avoiding the trap of saying the Church is only a spiritual gathering. The Gifts of the Holy Ghost makes this Church, and Charity is the 1st bond which unites all members.

"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."⁸

St Paul stresses the mission of the Holy Ghost as main builder of the Mystical Body of Christ, but also as leader of the spiritual life of each members of that same Body. The Holy Ghost spreads the grace of the Cross and the Redemption throughout the Body. That's the reason why the 7 Gifts are also attributed to Christ, as we just read this week in the epistle taken from the book of Isaiah for the Ember Days:

"And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears."⁹

The Holy Ghost is making personal the Life of Christ to each baptized person, member of the Holy Church. He delivers from evil, and gives the real freedom.

⁵ Phil., I, 19; II Cor., III, 18; Rom., VIII

⁶ I Cor., XV, 45

⁷ Eph., II, 18

⁸ I Cor., XII, 11-12

⁹ Is., XI, 1-3; *Roman Missal*, Reading for Ember Friday of Advent

“Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty.”¹⁰

“And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us.”¹¹

The Holy Ghost is the firm base upon which any life with God is built, the same Spirit which make us say Abba, Father:

“For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God.”¹²

Over the fidelity to the Holy Ghost, St Paul teaches us the need we have, as we’ve been baptized, to receive with Faith the Revelation of the Love of God.

3. The Work of the Redemption

This Revelation of the Love of God for us, poor human beings, is mainly done by the work of the Redemption, through the Passion and Resurrection of Christ.

“But also for us, to whom it shall be reputed, if we believe in him, that raised up Jesus Christ, our Lord, from the dead, Who was delivered up for our sins, and rose again for our justification.”¹³

All along his writings, St Paul teaches us about the Salvation Jesus brought us, the blood of Christ Priest being poured out upon the Cross to reconcile men and God.

“Day after day, in his new life, he experienced that salvation was "grace", that everything derived from the death of Christ and not from his own merit, which moreover did not exist. The "Gospel of grace" thus became for him the only way of understanding the Cross, not only the criterion of his new existence but also his response to those who questioned him.”¹⁴

We were all submitted to the law of the sin, but “Him, who knew no sin, he hath made sin for us, that we might be made the justice of God in him.”¹⁵ This is how God reconciled humanity with Him, offered us His forgiveness¹⁶, the Redemption of our sins¹⁷, our freedom from the slavery of the sin and Satan,¹⁸ our reconciliation with God, our justification. To make it short, God gave us His Grace¹⁹, the eternal life²⁰, the salvation through our act of faith²¹.

¹⁰ II Cor., III, 17

¹¹ Rom., V, 5

¹² Rom., VII, 14-16

¹³ Rom., IV, 24-25

¹⁴ Benedict XVI, General Audience, 29th Oct. 2008, *The Importance of Christology: the Theology of the Cross*.

¹⁵ II Cor., V, 21

¹⁶ Eph., I, 7

¹⁷ Rom., III, 24

¹⁸ Rom., VI, 6-7

¹⁹ Rom., III, 24

²⁰ Rom., VI, 23

²¹ Rom., X, 9-10

Following the Psalms and the suffering servant of Isaiah, we understand with St Paul that Redemption is not only the Passion of the Lord, but any action of God toward man, to restore the lost friendship, making again man free in justice with God. This was accomplished with a perfect act of love and obedience from Christ. Christ has died for us, and this understanding of the Redemption is making man entirely free.²²

This salvation which is offered to the Christian people is transforming us, when we truly unite us to Christ, through obedience in the virtue of Faith. It also brings us the real peace, which St Paul continuously preaches, speaking about the Gospel of Peace. This salvation is also, as we previously said already, an absolute and unmerited free gift from God to us, which makes the apostle doing multiple acts and words of thanksgiving.

4. We welcome the Redemption through the act of Faith and the Sacraments

Faith is central with St Paul, we will never cease to realize it. St Paul multiplies antithesis between flesh and spirit, justice and sin, Law and Grace, freedom and slavery, death and life... Every time, Faith is the trigger which transform what was evil, in a way that pleases God. We are justified through Faith.

St Paul doesn't forget about the sacraments, main channels of the Grace, and mainly the Baptism, which is presented to us not only as the washing of our soul, but as death and resurrection, as said in the epistle to the Romans:

“For we that are dead to sin, how shall we live any longer therein? 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. Now if we be dead with Christ, we believe that we shall live also together with Christ: Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once; but in that he liveth, he liveth unto God: So do you also reckon, that you are dead to sin, but alive unto God, in Christ Jesus our Lord. Let no sin therefore reign in your mortal body, so as to obey the lusts thereof. Neither yield ye your members as instruments of iniquity unto sin; but present yourselves to God, as those that are alive from the dead, and your members as instruments of justice unto God. For sin shall not have dominion over you; for you are not under the law, but under grace.”²³

²² Rom., VIII, 1

²³ Rom., VI, 2-14

We are fully transformed by the grace, and the Sacraments are not only a change in our life, but a conversion, in the true meaning of this word: turned towards God. What St Paul says about Baptism, is also true for the other Sacraments, as Eucharist, Holy Orders:

“With the gift of the cup, the Lord gives us the true sacrifice. The one true sacrifice is the love of the Son. With the gift of this love, eternal love, the world enters into the new covenant. Celebrating the Eucharist means that Christ gives us himself, his love, to configure us to himself and thereby to create the new world.”²⁴

Here, we cannot forget to mention about the Sacrament of Marriage, which St Paul makes as the sign of the love of Christ for the Church:

“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. 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: That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the church: Because we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. This is a great sacrament; but I speak in Christ and in the church.”²⁵

5. The Church of Christ: Redeemed mankind

Mystical Body of Christ, People of God and new Israel gathering both Jews and Greeks, those who received circumcision in their flesh, and according to the spirit, which is the Baptism, all baptized people are united within the Holy Church, fed by the Holy Bread of the Eucharist, living from Charity.

In St Paul’s teaching, the nature itself of the Christian faith required the Holy Church. To find an opposition between Christ and the Church in St Paul’s teaching would be a complete nonsense. It would be a negation of the nature of Christ, or the Church. It would be a negation of the relationship between Christ and the Church, between the Head and the Body.

This last image is quite developed in the Epistles to the Romans, the Corinthians, Galatians. A special mention to this last one, where St Paul refuses any difference between Jews and Greek in the New Covenant, and teaches us the real and true unity of all christians with Christ:

“For you are all the children of God by faith, in Christ Jesus. For as many of you as have been baptized in Christ, have put on Christ. There is

²⁴ Benedict XVI, General Audience, 10th Dec. 2008, *Theology of the sacraments*

²⁵ Eph., V, 22-32

neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus. And if you be Christ's, then are you the seed of Abraham, heirs according to the promise.”²⁶

We also need to mention here the eschatological expectation of the Church, full of hope that Christ will be back soon: “Marana Tha”²⁷, O Lord! Come!, or The lord is coming! According to a different translation of these hebrew words, which concludes the 1st Epistle to the Corinthians.

This union with God until the coming of the Lord is giving a plenary meaning to human fate and destiny. Christ is central in history, He is also central at the end of the world, because, He, the Risen, is bringing back to life everlasting all the people who remained faithful. Again, the resurrection is the reason of our Faith. The baptised man is saved by Faith and Hope, because he believes in Jesus bringing him life everlasting through his Passion, Death and resurrection.

We are dead with Christ, and risen with him through Baptism, living a new life according to the Spirit, while life without Christ remains a life of sins and death. The man who daily dies with and by Christ, is risen again daily through his union with Christ.²⁸

We are expecting the end of the time, not doing anything, but being vigilant, trying not to sin²⁹, using this world as not being part of it³⁰, thinking of the heavenly Jerusalem³¹, but all times moved with Hope, because we already heard and are sure of Christ's victory:

“For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain, even till now. And not only it, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body. For we are saved by hope. But hope that is seen, is not hope. For what a man seeth, why doth he hope for? But if we hope for that which we see not, we wait for it with patience.”³²

6. The Christian Life

The Mystery of the Redemption is central for the life of the Church, but also for the man himself. Christ must be there, at the centre. We are not only due to believe something that was said to us, we must live from this message of salvation. With St Paul, the Salvation is not only a word, but a reality which completely transforms us.

²⁶ Gal., III, 26-29

²⁷ I Cor., XVI, 22

²⁸ II Cor., IV, 10-12

²⁹ I Cor., XV, 34

³⁰ I Cor., VII, 29-31

³¹ Phil., III, 20

³² Rom., VIII, 18-25

Christ is a model to imitate. He is **Our** Lord, as we belong to him, because of our Baptism. With Christ, man became a new creature. Love and imitation of Christ will make Christians not living by themselves, but Christ living in them:

“And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me.”³³

This life of communion with Christ will only end and be completed with the perfect union, in Faith, with the paschal mystery of Christ. This life is also lived with Charity and Hope. With Faith in Christ, man can live but also root himself in the Love of God. From the free divine gift of the Virtue of Faith, until this Faith being lived in words and actions, going through a firm belief, obedience, confession and perseverance, life in Faith offers Christians the only opportunity to fight daily the right battle against flesh, sin, and world.

This Faith we received at Baptism is not only to be believed, but also practiced. St Paul gives us the evidences of the example of Christ, which we must follow, because He is the principle itself of our life with Him: He is our peace, our wisdom, our justice, our sanctification, our redemption, our unique foundation and hope:

“To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory.”³⁴

The Baptism we received washed us from the original sin, but is not enough, as the new life of the Grace given must grow and bring forth fruits. As the baptism doesn't remove the consequences, it results a constant battle between the old man and his wicked passions, and the newly born, who wish to live according to God's Grace.

This life with God is made of Charity, which is, with St Paul, the most excellent way to paradise. “Love therefore is the fulfilling of the law.”³⁵

This teaching brings Christian people to live a true freedom with Christ. We read before the excerpt from the Ephesians, when St Paul making an analogy between the love of a husband for his wife, and the Love of Christ for the Church. Christ gave everything for His people being free. We can read in parallel the chapter 5 of the epistle to the Galatians, about the sacrifice of Christ for the Church, which is the source of the freedom for mankind. In the Old Testament, freedom was often associated with the liberty God offered his people when He freed them from the slavery of Egypt. Since the old covenant, freedom was explained with redemption, a deliverance from slavery. St Paul reuses them, applying them to the paschal mystery of Christ. This excerpt from the Galatians, explaining this, was called after this, the Gospel of Freedom: Christ's Death and Resurrection bought us freedom, because He was victorious against sin and death. Similar teaching is found in the epistles to the Romans and Corinthians.

“For you, brethren, have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the spirit serve one another. For all the law is fulfilled in one word: Thou shalt love thy neighbour as thyself. But if you bite and devour one another; take heed you be not consumed one of another. I say then, walk in the spirit, and you shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh;

³³ Gal., II, 20

³⁴ Col, I 27

³⁵ Rom., XIII, 10

for these are contrary one to another: so that you do not the things that you would. But if you are led by the spirit, you are not under the law. 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. 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. And they that are Christ's, have crucified their flesh, with the vices and concupiscences. If we live in the Spirit, let us also walk in the Spirit.”³⁶

Since we are redeemed, we no longer live under the burden of the Law (Moses' Law), but under “His yoke [which] is easy, and His burden [which] is light.”³⁷ The sin was retaining us into the chains of slavery to Satan, the chains of death, but Christ freed us with the redemption, which the Law couldn't accomplish, but only prepare. Sin is taking off our liberty, Jesus is giving it back to us, with the free gift of His Grace, poured upon us by the Holy Ghost. Where is the Spirit of the Lord, here is the true freedom. A true Christian is only free with the life of the Spirit in Him, a true life of Charity, which leaves no room for selfishness. Freedom and Love are the two columns of Christian existence. They're giving us joy and confidence.

Armoured like this, dressed with the Charity, supported by the divine life received from the Holy Ghost, we are ready to face this world, to live in it as not being part of it, as we were newly made holy and immaculate, pleasing God, as He sees in us the image of His Son.

“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. 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. 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.”³⁸

Of course, the world, created by God, is not bad in itself. Nothing in it is impure, demonic, or other sorts of evil things. St Paul never denies the beauty and bounty of the Creation, as “all things are clean to the clean.”³⁹ Creation is the privileged way to know about God's work and bounty. But, if the Christian desires to become truly free, he must reject the evil, refusing to be submitted by the creation. Creation is a way to God, not an aim in itself. By Christ, and thought Christ Creator, man will not fear the world, but will know it as a need for him, and not a source of pleasures only. Man will learn how to “use this world, as if they used it not”⁴⁰, because he already focuses upon eternal life:

“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

³⁶ Gal., V, 13-25

³⁷ Matt., XI, 30

³⁸ Rom., XII, 1-3

³⁹ Titus, I, 15

⁴⁰ I Cor., VII, 31

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.”⁴¹

This Christian life St Paul is introducing us brings us to a peaceful life:

- Peace with God⁴²
- Peace within the Church, and with her members, as we live from the same bond of Charity⁴³
- Peace with non-Christians, which would be the best way to become an apostle towards them, and live a real oecumenism, bringing back the lost sheep in the safe home of the Church.⁴⁴

This peaceful life with Christ will bring forth the fruits of the Holy Ghost:

- Charity⁴⁵
- Grace, which is always linked to Charity and peace⁴⁶
- Joy⁴⁷
- Unity, as peace always edify and build up⁴⁸
- Life, as the Holy Ghost is, like Christ, a quickening Spirit⁴⁹
- The Kingdom of God⁵⁰

Conclusion

“Seized by Christ”⁵¹, St Paul remains our father in Faith, as he became our model in the imitation of Christ. The Apostle of the Nations, Saul of Tarsus never stopped giving, all along the centuries of the history of the Church, his strong teaching about Christ and the Redemption. His message will never fade, as it comes from Christ Himself. A French author of the end of the 19th century used to say: *Quand je veux savoir les dernières nouvelles, je lis Saint Paul*⁵² “When I want to know the latest news, I read Saint Paul”.

The persecutor became an apostle, if we may say, the greatest revolutionary man of the world, but of the only possible revolution, the one of Love, accomplished before him by Jesus, who loved Paul and all men until His own death, giving them freedom from slavery of the sin, and offering them the power of His resurrection, through his perfect obedience.

But if throughout his epistles, his explanation of the mystery get more mature, Saint Paul understood it from the very first day he met with Christ upon Damascus’ way.

He wrote about the Christian life in the epistles to the Thessalonians or Corinthians, explained the Salvation Christ accomplished with the epistles to the Romans and Galatians. Then

⁴¹ 1 Cor., VII, 29-31

⁴² Rom., V, 1; VI, 21; Eph., II

⁴³ Rom., VIII, 19-22; I Cor., XV, 53; II Cor., V, 1-4

⁴⁴ Rom., XII, 17-18; Heb., XII, 14

⁴⁵ II Cor., XIII, 11; Gal., V, 22; Rom., XIV, 17; Coll., III, 14sq

⁴⁶ Gal., VI, 16; I Tim., I, 2; II Tim., I, 2

⁴⁷ Gal., V, 22; Rom, XIV, 17; XV, 13

⁴⁸ Rom., XIV, 19

⁴⁹ Rom., VIII, 6

⁵⁰ Rom., XIV, 17

⁵¹ Phil., III, 12

⁵² Léon Bloy, *Journal*

he matured his thought upon the Lordship of Christ with the epistles of the Captivity⁵³, Christ being presented as King of the Creation, Lord of the history, and Head of the Church. He delivered us his testament, his last will in the pastoral epistles, after he fought the right battle of the Faith.

“I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love his coming. Make haste to come to me quickly.”⁵⁴

⁵³ Epistles to the Colossians, Ephesians, and Philemon

⁵⁴ II Tim., IV, 7-8