

THE NEW TESTAMENT

St. Joseph

NEW CATHOLIC BIBLE

WITH MANY HELPS FOR BIBLE READING

Vatican II *Constitution on Divine Revelation*, Learning about Your Bible,
over 30 Photographs and Maps of the Holy Land,
Index of Sunday Gospels, Bible Dictionary,
Doctrinal Index, Words of Christ in Red,
and Complete Study Guide by Kathryn Sullivan, R.S.C.J.



CATHOLIC BOOK PUBLISHING CORP.
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PREFACE

In the words of the *Catechism of the Catholic Church*, “The Word of God, which is the power of God for salvation to everyone who has faith, is set forth and displays its power in a most wonderful way in the writings of the New Testament which hand on the ultimate truth of God’s Revelation. Their central object is Jesus Christ, God’s incarnate Son: his acts, teachings, Passion and glorification, and his Church’s beginnings under the Spirit’s guidance” (no. 124).

Hence, in the life of Christians there can never be too many translations of the New Testament. It is a well-known fact that different translations are able to bring out nuances of meaning specific to each one. The New Testament is so full of meaning that we can rightly say no single translation will do it justice.

Accordingly, it has become customary for Christians to make use of many translations of the sacred books in order to discover the riches of the New Testament and pray with its text. In doing so they are carrying out the recommendation of the Bishops of the United States:

“What is most necessary of all is that we begin . . . to meet with Christ as he speaks to us through the liturgical rites and the inspired word of Scripture. This should best start with the use of the primal form of ‘mental prayer’ or ‘meditation,’ traditionally known as . . . ‘praying the Bible’” (*The Use of the Vernacular at Mass*, no. 1).

Following the highly acclaimed publication of the New Catholic Bible version of *The Psalms* in 2002, this translation of the New Catholic Bible version of *The New Testament* has been accomplished by the same board of highly qualified Scripture scholars under the direction of Rev. Jude Winkler, OFM Conv., S.S.L. They were committed to render as perfectly as possible a translation of literal or formal equivalence. Numerous translations were consulted and decisions were made by consensus according to accepted principles of textual criticism.

With a deep desire to be faithful to God’s inspired words, the translators used the best available Greek texts to achieve a dignified and accurate version of the sacred text in language that is clear and meaningful to today’s readers.

With multiple cross-references to other Scripture texts and extensive explanatory footnotes that reflect the most current consensus of Catholic scholarship, the New Catholic Bible is a translation that can be trusted to provide the reader with a prayerful and fulfilling Bible experience suitable for private devotion and study.

A ST. JOSEPH EDITION

Therefore, we have thought it worthwhile to make available a Catholic version of the New Testament in the renowned and exclusive format of our St. Joseph Editions of Bibles and Missals. The St. Joseph Edition is an editorial system developed over a span of fifty years. It consists in a series of

features intended to ensure that a text (particularly a biblical or liturgical text) is user friendly, leading to greater readability and easier understanding.

The textual features or format in the present case are a large readable typeface, the words of Christ in red, additional headings and subheadings, and a full measure extension for long lines of poetry that clearly indicates when a line has a runover. It also includes a general introduction to the New Testament as well as introductions to each Book, copious cross-references, and pastoral notes or footnotes. For greater clarity and convenience, the footnotes and cross-references are printed at the bottom of each page and cross-indexed in the text itself.

An asterisk (*) in the text indicates that there is a footnote to the text in question. Each footnote is in turn clearly marked with the number of the chapter and verse to which it pertains. Similarly, a lightface superior italic letter (^a) in the text indicates that there is a cross-reference to a particular verse or verses. The reference itself is also clearly marked with the same letter. Hence, the reader is always aware of a helpful footnote or cross-reference simply by reading the text.

OTHER FEATURES OF THIS EDITION

This particular edition offers a host of other helpful features. Among them we might mention: a handy edge-marking Index, the Vatican II *Constitution on Divine Revelation*, and the excellent section on the meaning and message of the New Testament by the renowned Scripture scholar Kathryn Sullivan of the Sisters of the Sacred Heart, which is invaluable for serious study of the New Testament.

Perhaps most important of all is a series of self-explaining maps showing key events and areas in the Bible, each placed near the text that it concerns. In this way the reader is kept abreast of the history of salvation without needlessly turning to some other part of the book.

A series of photographs of important archaeological finds offers much light on the New Testament and provides impartial confirmation of the events present therein. Finally, the Bible Dictionary, Liturgical Index of Sunday Gospels, and the Doctrinal New Testament Index help to bring the New Testament into the very life and worship of each reader.

We trust that this new version of the New Testament will lead many into a better understanding of the Holy Books and a fuller knowledge of their principal author, the Triune God, and their primary protagonist, Jesus Christ, the incarnate Word.

CATHOLIC BOOK PUBLISHING CORP.

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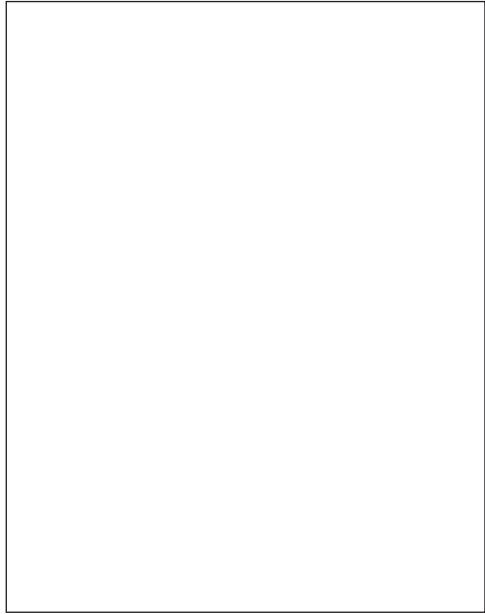
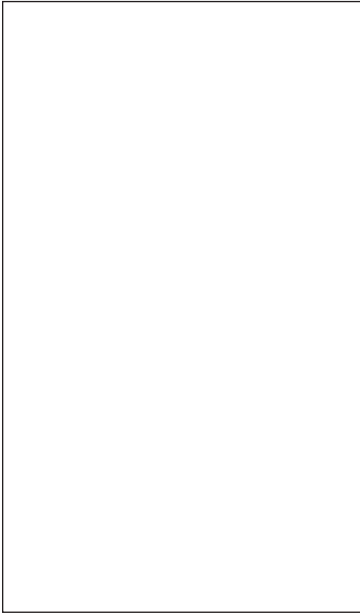
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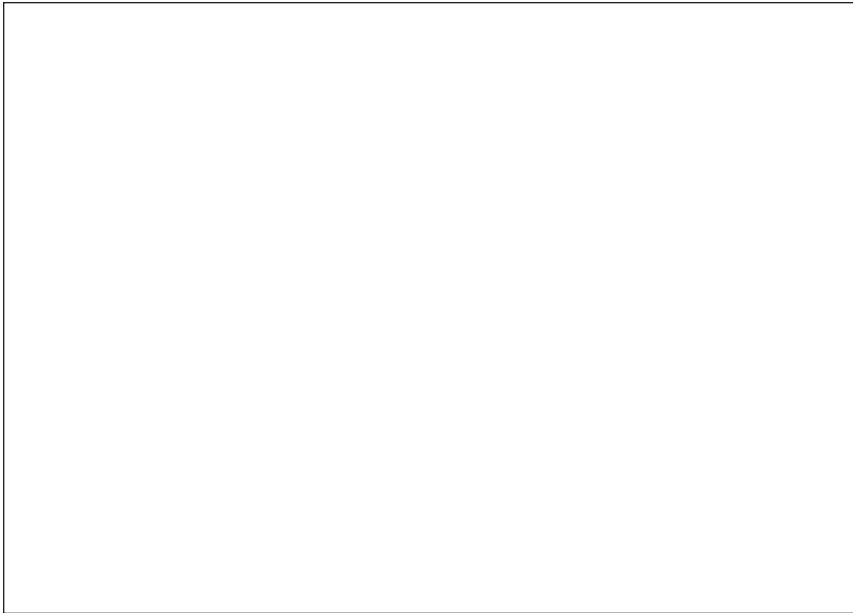
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STUDY GUIDE

THE MEANING AND MESSAGE OF THE NEW TESTAMENT

BY KATHRYN SULLIVAN, R.S.C.J.

The texts presented here are prepared for reading or prayer in the hope that the person of Jesus and his life-giving words as cherished in the apostolic church may bring strength and light.

The first table contains a list of topics related to Jesus and his words. The second table contains an amplification of each topic and references to specific passages in the gospels. The third table contains a list of topics related to the life and teaching of the early days of the Church. The fourth table contains references to relevant passages in the Acts of the Apostles and the epistles and Book of Revelation. The fifth table contains sixty themes that are to be found in the New

Testament. The sixth table contains an amplification of each theme and references to relevant passages in the whole New Testament.

Those who wish to deepen their understanding of the meaning of the New Testament are urged to consult the recommended passages and make these inspired words the subject of prayerful reflection. These passages contain much more than each table indicates. It would also be profitable to examine any references found in the notes to the New Testament, especially those to other passages of the New Testament where the thought is related but is not exactly the same.

TABLE NUMBER ONE

The Person of Jesus Christ and His Life-Giving Words

- | | |
|--|--|
| <ol style="list-style-type: none">1. IN THE GOSPELS WE SEE that Jesus is true God.2. He wishes all men to know the Father.3. He teaches that God is good.4. He explains that God loves all men.5. He offers salvation to all men.6. IN THE GOSPEL WE SEE that Jesus is true man.7. He brings life to the world.8. He seeks the poor.9. He saves sinners.10. He comforts the troubled.11. IN THE GOSPELS WE SEE that Jesus preaches the Kingdom of God.12. He overcomes Satan the adversary.13. He promises men his body and blood. | <ol style="list-style-type: none">14. He proclaims an ethic based on love.15. He prays to his Father and teaches men how to pray.16. IN THE GOSPELS WE SEE that Jesus is the Light and Life of the world.17. He preaches to men in parables.18. He heals the sick.19. He goes about doing good.20. He tells men who he is.21. IN THE GOSPELS WE SEE that Jesus is the way to the Father.22. He taught men how to live.23. He helped them to be true witnesses.24. He gave his life for men.25. He will return one day to judge the living and the dead. |
|--|--|

TABLE NUMBER TWO

The Person of Jesus Christ and His Life-Giving Words

RECOMMENDED GOSPEL PASSAGES

- | | |
|---|--|
| <ol style="list-style-type: none">1. IN THE GOSPELS WE SEE that Jesus is true God, the Son of the Father<ol style="list-style-type: none">(1) The words of the Father from heaven, Mt 3:17; 17:5(2) In the beginning was the Word, Jn 1:1-14(3) Only the Son knows the Father, Mt 11:25-27(4) Before Abraham was I am, Jn 8:54-57(5) Who do men say that I am?, Mt 16:16(6) He comes from the Father, Jn 16:26-28; 17:5 | <ol style="list-style-type: none">(7) All that the Father has is his, Jn 16:13-15; 17:9(8) He and the Father are one, Jn 10:29(9) To see him is to see the Father, Jn 14:9(10) The Father has given him all power, Mt 11:27(11) Father and Son love one another, Jn 5:20(12) His divine power will be revealed at the end of time, Mt 24:30(13) His words are the words of him who sent him, Jn 14:24(14) He returns to his Father and our Father, Jn 20:17 |
|---|--|

THE SUNDAY GOSPELS (3 year Cycle)

See p. 468 for feasts of the year that displace the Mass of Sunday.

| | | | | | |
|----------|----------|----------|----------|----------|----------|
| 2018 — B | 2022 — C | 2026 — A | 2030 — B | 2034 — C | 2038 — A |
| 2019 — C | 2023 — A | 2027 — B | 2031 — C | 2035 — A | 2039 — B |
| 2020 — A | 2024 — B | 2028 — C | 2032 — A | 2036 — B | 2040 — C |
| 2021 — B | 2025 — C | 2029 — A | 2033 — B | 2037 — C | 2041 — A |

Year A

ADVENT

| | |
|------------------------------------|----|
| 1st Sunday of Advent — Mt 24:37-44 | 59 |
| 2nd Sunday of Advent — Mt 3:1-12 | 23 |
| 3rd Sunday of Advent — Mt 11:2-11 | 38 |
| 4th Sunday of Advent — Mt 1:18-24 | 22 |

CHRISTMAS TIME

| | |
|---|-----|
| Nativity of the Lord [Christmas] (Vigil) — Mt 1:1-25 | 21 |
| (Mass during the Night) — Lk 2:1-14 | 101 |
| (Mass at Dawn) — Lk 2:15-20 | 101 |
| (Mass during the Day) — Jn 1:1-18 | 146 |
| Sunday after the Nativity [Christmas] (Holy Family) — Mt 2:13-15, 19-23 | 23 |
| January 1 (Solemnity of Mary, the Holy Mother of God) — Lk 2:16-21 | 101 |
| 2nd Sunday after the Nativity [Christmas] — Jn 1:1-18 | 146 |
| Epiphany of the Lord (Vigil and during the Day) — Mt 2:1-12 | 22 |
| Sunday after Epiphany (Baptism of the Lord) — Mt 3:13-17 | 24 |

LENT

| | |
|---|-----|
| Ash Wednesday — Mt 6:1-6, 16-18 | 28 |
| 1st Sunday of Lent — Mt 4:1-11 | 24 |
| 2nd Sunday of Lent — Mt 17:1-9 | 47 |
| 3rd Sunday of Lent — Jn 4:5-42 | 156 |
| 4th Sunday of Lent — Jn 9:1-41 | 164 |
| 5th Sunday of Lent — Jn 11:1-45 | 168 |
| Palm Sunday of the Passion of the Lord — Procession: Mt 21:1-11 | 52 |
| Mt 26:14—27:66 | 61 |
| Holy Thursday Chrism Mass — Lk 4:16-21 | 105 |

SACRED PASCHAL TRIDUUM AND EASTER TIME

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| Mass of Lord's Supper — Jn 13:1-15 | 173 |
| Good Friday — Jn 18:1—19:42 | 181 |
| Easter Vigil — Mt 28:1-10 | 66 |
| Easter Sunday — Jn 20:1-9 | 185 |
| or Mt 28:1-10 | 66 |
| Evening: Lk 24:13-35 | 142 |
| 2nd Sunday of Easter — Jn 20:19-31 | 186 |
| 3rd Sunday of Easter — Lk 24:13-35 | 142 |
| 4th Sunday of Easter — Jn 10:1-10 | 166 |
| 5th Sunday of Easter — Jn 14:1-12 | 174 |
| 6th Sunday of Easter — Jn 14:15-21 | 175 |
| Ascension of the Lord — Mt 28:16-20 | 67 |

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| 7th Sunday of Easter — Jn 17:1-11a | 179 |
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SOLEMNITIES OF THE LORD DURING ORDINARY TIME

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| Most Holy Trinity (Sunday after Pentecost) — Jn 3:16-18 | 150 |
| Most Holy Body and Blood of Christ — Jn 6:51-58 | 158 |
| Most Sacred Heart of Jesus — Mt 11:25-30 | 37 |

ORDINARY TIME

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| 1st Sunday — (See Baptism of the Lord, above) | |
| 2nd Sunday — Jn 1:29-34 | 147 |
| 3rd Sunday — Mt 4:12-23 | 25 |
| 4th Sunday — Mt 5:1-12a | 26 |
| 5th Sunday — Mt 5:13-16 | 26 |
| 6th Sunday — Mt 5:17-37 | 26 |
| 7th Sunday — Mt 5:38-48 | 27 |
| 8th Sunday — Mt 6:24-34 | 29 |
| 9th Sunday — Mt 7:21-27 | 30 |
| 10th Sunday — Mt 9:9-13 | 33 |
| 11th Sunday — Mt 9:36—10:8 | 34 |
| 12th Sunday — Mt 10:26-33 | 35 |
| 13th Sunday — Mt 10:37-42 | 35 |
| 14th Sunday — Mt 11:25-30 | 37 |
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| 22nd Sunday — Mt 16:21-27 | 46 |
| 23rd Sunday — Mt 18:15-20 | 49 |
| 24th Sunday — Mt 18:21-35 | 49 |
| 25th Sunday — Mt 20:1-16a | 51 |
| 26th Sunday — Mt 21:28-32 | 53 |
| 27th Sunday — Mt 21:33-43 | 53 |
| 28th Sunday — Mt 22:1-14 | 54 |
| 29th Sunday — Mt 22:15-21 | 54 |
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| 31st Sunday — Mt 23:1-12 | 55 |
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| 33rd Sunday — Mt 25:14-30 | 59 |
| 34th Sunday (Our Lord Jesus Christ, King of the Universe) — Mt 25: 31-46 | 60 |

BIBLE DICTIONARY

ABEL. The religious and just son of Adam and Eve whose sacrifice pleased God, yet aroused the murderous envy of his brother Cain. He was a shepherd and offered the firstlings of his flock to the Lord (Gen 4:2-8).

ABRAHAM. "Father of believers." At God's command he left his home in Ur of the Chaldees about 2000 B.C. and settled in Palestine. God made a covenant with him and promised him a great posterity. In his old age his wife Sarah bore him a son (Isaac) in fulfillment of God's promise (Gen 11—25).

ABYSS. In the Old Testament this word refers to the primordial ocean of the ancient Semitic cosmogony. After God's creative activity this vast body forms the salt-water seas (Gen 1:9f); part of it is the fresh water under the earth (Ps 33:7), which wells forth on the earth as springs and fountains (Gen 7:11). Part of it, "the upper waters" (Ps 148:4), is held up by the dome of the sky (Gen 1:6f), from which rain descends on the earth (Gen 7:11). In the New Testament this word is used to describe the depths of the earth, variously considered the abode of the dead (Rom 10:7) or of the demons (Lk 8:3; Rev 9:1ff; 11:7; 17:8; 20:1, 3). Sheol, Pool of Fire, Gehenna and the netherworld are similar conceptions.

ADONAI. One of the names of God. It is a plural of majesty and signifies "my lord." In Jewish tradition, it is the word which designates God and replaces the "ineffable Name" (YHWH), which no one was permitted to pronounce. *See* LORD. NAME. YAHWEH.

ALLELUIA. Triumphant acclamation signifying: "Praise God," which is often found at the beginning or the end of certain psalms (105—107; 135; Rev 19:1). It has passed over, untranslated, into the Catholic liturgy.

ALPHA AND OMEGA. The first and last letters of the Greek alphabet. The Hebrews used these two letters to symbolize the fullness, the eternity of God. The Christians inherited this tradition and used alpha and omega to express their belief that in Jesus, the Son of God, is to be found all grace and truth (Rev 1:8; 21:6; 22:13).

ALTAR. A stone or pile of stones, or any structure or place on which sacrifices were burned or incense was offered to God. In the temple at Jerusalem there was an altar of bronze. Solomon had a special altar constructed for burning incense (2 Chr 4:1).

AMEN. A Hebrew word meaning, "certainly, truly," used to give assent to a statement, a curse, a blessing, a prayer, or the like; in this sense of "so be it," the term came to be employed in Jewish worship and as such the Christian liturgy also uses it after prayers and blessings. In the Gospels, Jesus uses it to give force to his statements (Mt 5:18, 26). However, the present translation does not reproduce "Amen" but translates it according to the sense of the context.

ANANIAS. Three persons bear this name in the New Testament: (1) the husband of Sapphira (Acts 5); (2) a Christian who received Paul after his conversion (Acts 9 and 22); (3) a high priest who ordered St. Paul to be slapped (Acts 23) and was later assassinated (A.D. 66).

ANATHEMA (DOOMED). In Hebrew: *herem*, which originally signified some thing (or person) set aside from profane use and made sacred to the Lord (Deut 12:12ff; Jos 11:11, 14). Hence, it could not be appropriated by anyone; in a good number of cases, the obligation existed to destroy it. This often barbaric custom expressed God's absolute rights over every creature. In the course of time, the term was softened and came to refer to nothing more than objects offered to God (Lev 27:28; Ezek 44:27; Mk 7:11). The Greek term *anathema* in the New Testament is used in the sense of "cursed," "separated from God." Later Christianity used this word in the sense of "excommunication" (1 Cor 12:3: "let a curse be upon him").

ANCIENTS. The forebears of Israel, whose traditions were supposed to be the authority for the unwritten law (Mt 5:27-33; 15:2). *See* ELDERS.

ANGEL OF THE LORD. Someone who has received a divine delegation, through whom God reveals himself, says, or does something (Jdg 6:11ff). In numerous biblical texts, the word designates the visible manifestation of God (Gen 16:7-13; Zec 3:1ff). In the New Testament, angels are heavenly spirits (Heb 1:7).

ANGER (WRATH) OF GOD. This expression is to be compared with other similar expressions: repentance, jealousy, hand and arm of God. It is an "anthropomorphism," a figure of speech, an image. Seeking to explain the external phenomena supposedly produced by God (storms, floods, earthquakes, catastrophes), we attribute to him sentiments or attitudes which would be found in similar circumstances among men (Ps 78; Deut 32:15ff; Isa 1:18-20; Lk 13:3-5).

ANTICHRIST. This word, which is found only in the Letters of St. John (1 Jn 2:18-22; 4:3; 2 Jn 7), designates a personage who is at once both an enemy of Christ and his evildoing imitator. The idea stems from the Jewish writers of the age preceding Christianity. These described the Messiah as having to appear at the end of times to renew all things, but as having to take part in a very violent struggle against a mysterious Adversary. This idea is found throughout the New Testament. Paul calls him "the lawless one," "the son of destruction" (2 Thes 2:3, 8; 2 Cor 6:15). Matthew, Mark, and Revelation seem to refer to a collectivity of persons (Mt 24:23f; Mk 13:14-20; Rev 13:17; 17:7-14).

ANTIOCH. Capital of the Roman province of Syria, it was the most active center of early Christianity (Acts 11:26).

DOCTRINAL NEW TESTAMENT INDEX

Other subjects will be found in the Bible Dictionary, pp. 469. The cross references to the passages cited below should also be consulted.

Absolution, the power promised and given to the pastors of the church, Mt 16:19; 18:18; Jn 20:22f.

Abstinence, from flesh with its blood, forbidden, Acts 15:29; □ observed by St. John the Baptist, Lk 1:15; □ even permitted food to be abstained from, so as not to scandalize others, Rom 4:20f; 1 Cor 8:13.

Adoption, of Israel by God, Rom 9:4; □ of children of God described, Rom 8:14-17; Gal 3:26-29; 4:1-7; Eph 1:5; Heb 2:10; □ effects, 2 Cor 6:17, 18; 7:1; Heb 12:5-11; 1 Jn 3:2-5; □ of Gentiles, Rom 9:24-26; Acts 15:17.

Affliction, days of affliction shortened on account of the elect, Mt 24:22; Mk 13:20; □ no proportion between the affliction of this life and the glory to come, Rom 8:18.

Agriculture, serves as an example for spiritual lessons, Jer 12:13; Joel 1:8-14; Mt 13:3-43; 2 Cor 9:6; Gal 6:7-9.

Almsgiving, Mt 6:3; 10:42; 19:21; 25:35, 42; Lk 3:11; 6:35; 11:41; 12:33; 14:13.

Altar, place where faithful achieve communion with God, 1 Cor 10:18; □ to be respected, Mt 2:23f; 23:18-20; □ Christians have an altar that has supplanted the previous ones, Heb 13:10; the Lord's table, 1 Cor 10:16-21.

Angels, they have a charge over us, Mt 18:10; Heb 1:14; □ pray for us, Rev 8:4; □ communion with, Heb 12:22; □ fall of, Lk 10:18; Jude 6; Rev 12:4; 20:9.

Anger, Mt 5:22; Eph 4:26, 31; Jas 1:19f.

Animals, seen in a vision by St. Peter, Acts 10:12.

Apostles, chosen from the disciples, Lk 6:13; □ sent to announce the kingdom of God in Judea, Mt 10; □ sent to evangelize the whole world, Mt 18:19; Mk 16:15; Lk 24:46; Jn 15:16, 27; 20:21; Acts 1:8; 10:42.

Apostolical Traditions, 1 Cor 11:2; 2 Thes 2:15; 3:6; 2 Tim 1:13; 2:2; 3:14.

Avarice, Lk 12:15-21; 1 Cor 5:11; 6:9f; Eph 5:3, 5; Col 3:5; 1 Tim 6:9; Heb 13:5.

Beasts, of the Apocalypse, Rev 17:3.

Beatitudes, Mt 5:3-11; Lk 6:20-23.

Bishop, at Ephesus, Acts 20:28; □ at Philippi, Phil 1:1; □ qualities required of, 1 Tim 3:1-7; Tit 1:6-9.

Blasphemy, punished, Rom 2:24; 1 Tim 1:20; Jude 8; □ against Jesus Christ, Mt 27:39; Lk 23:39; □ against the Holy Spirit, not forgiven, Mt 12:31.

Blessings, by which creatures are consecrated and sanctified, 1 Tim 4:5; Heb 19:2f; □ spiritual blessings: Acts 4:12; presence of God, Mt 28:20; strength, Col 1:11; help, Heb 2:18; joy, Acts 13:52; peace, Jn 14:27; Phil 4:7; □ of praise, 1 Cor 1:9.

Blindness, cured by Christ, Mt 9:27-30; 12:22; 20:30-34; Jn 9; □ inflicted as a punishment, Jn 12:40; Acts 28:26; Rom 11:8, 10; Gen 19:11; 2 Ki 6:18; Acts 13:11; □ inflicted by Satan, 2 Cor 4:4.

Body, of Christian is temple of Holy Spirit, 1 Cor 3:16, 17; 2 Cor 6:16; and member of Christ, 1 Cor 6:15; 12:27; □ Church is body of Christ, Eph 1:22, 23; Col 3:15; 1 Cor 10:17; □ of man will be raised up, Mt 22:23-32; 1 Cor 15:12-57; □ Word of God received a human body, Mt 1:18-23; Jn 1:14; Heb 10:5; □ which was crucified, Jn 19:17-18, 33; and raised again, 1 Cor 15:3-8.

Bread, Jesus, the bread which came down from heaven, Jn 4:31; 1 Cor 10:16; 11:27; **see** Eucharist; □ multiplied by Christ, Mt 16:19; Mk 6:41; 8:20; Lk 9:13; Jn 6:11.

Ceremonies, at prayer, 1 Cor 11:4; □ signs of things to come, 1 Cor 10:11; 2 Cor 3:13; Heb 7; 8:5; 9:1; 10:1.

Charity, a virtue more excellent than faith, Mt 22:38; 1 Cor 13:13; □ fraternal, Mt 7:3; 19:19; 22:38; Jn 13:14, 34; 15:12; Rom 12:10; 13:9; 1 Cor 13; Gal 5:14; Eph 4:15; 5:2; Phil 2:2; Col 3:13f; 1 Thes 4:9; 1 Tim 1:5; Heb 13; 1 Pet 4:8; 1 Jn 3:23; 4:7; □ toward our enemies, Mt 5:44; Lk 6:27, 35; 23:33; Acts 7:60; Rom 12:20; □ produced by the Holy Spirit, Col 1:8; □ exemplified by Jesus, Jn 13:1—16:34; 15:12; Eph 5:2, 25; Rev 1:5.

Chastity, virginity preferable to marriage, Mt 22:30; □ evangelical perfection, Mt 19:12; 1 Cor 7:25; recommended to ministers of the church, 1 Tim 3:2, 8; □ recommended to women, Tit 2:5.

Children, massacred by Herod, Mt 2:16; □ blessed by our Lord, Mt 10:16; Lk 18:17; □ duty to parents, Mt 10:35; 19:19; Mk 10:19; Lk 2:51; Acts 7:14; Col 3:20; 1 Pet 5:5.

Christ, Jesus, foretold in Old Testament, Lk 24:27; □ Son of Man, Mt 9:6; 26:64; Mk 8:31; Lk 19:10; Jn 3:13-

14; 5:27; Acts 7:55; □ Son of David, Mt 1:1; 9:27; Jn 7:42; □ Son of Mary, Mt 1:21; Lk 2:7; Jn 19:25; Acts 1:14; □ Son of God, Mt 3:17; 4:3; 14:33; 16:16; Mk 1:1; Lk 1:32; Jn 1:34; 10:36; Rom 1:3; □ the same God with his Father and equal to him, Jn 5:18, 19, 23; 10:30; 14:1, 9; 16:14f; 17:10; Phil 2:5f; □ true God, Mt 1:23; Lk 1:16f; Jn 1:1; 20:28f; Acts 20:25; Rom 9:5; Tit 2:13; 1 Jn 5:20; □ Creator of all things, Jn 1:3, 10f; Col 1:16f; Heb 1:2, 10-12; 3:4; □ the Lord of glory, 1 Cor 2:8; □ the King of kings and Lord of lords, Rev 17:14; 19:16; □ the Alpha and Omega, the beginning and the end, Rev 1:7f, 17f; 2:8; 22:12f; □ circumcised, Lk 2:21; □ baptized in the Jordan, Mt 3:16; Mk 1:9; Lk 3:21; □ preached the kingdom, Mt 3:2; Mk 1:15; Acts 2:38; □ performed many signs, Mt 4:23f; Lk 7:21f; □ obedient to the Father, Mt 11:25; Mk 14:36; Lk 2:49; Jn 4:34; Phil 2:8; □ immune from sin, Jn 8:46; 2 Cor 5:21; Heb 4:15; 1 Pet 2:22; □ he died for all, Jn 3:16f; Rom 5:18; 2 Cor 5:14f; 1 Tim 2:3-6; 4:10; Heb 2:9; 1 Jn 2:1f; □ even for the reprobate, Rom 14:15; 1 Cor 8:11; 2 Pet 2:1; □ rose from the dead and appeared to many, Mt 12:39f; 28:6; Acts 1:22; 2:24; Rom 4:24; 1 Cor 15:4, 14; □ is seated at the right hand of the Father, Mk 14:62; 16:19; Acts 7:55; Rom 8:34; Eph 1:20; Col 3:6; Heb 1:3; 1 Pet 3:22; □ will come to judge all human beings, Mt 19:28; 24:30-51; 25:31-46; Jn 5:22; Acts 10:42; Rom 14:10; 2 Cor 5:10; □ designated by various titles: Lamb of God, Jn 1:29; good shepherd, Jn 10:11; light of the world, Jn 8:12; image of God, 2 Cor 4:4; eternal priest, Heb 7:24; mediator of the new covenant, Heb 9:15; head of the Church, Col 1:18.

Church, of God, 1 Cor 1:2, 10, 32; 11:22; 1 Thes 1:4; 1 Tim 3:5, 15; □ and of Christ, Mt 16:18; Acts 20:28; □ body of Christ, 1 Cor 12:12f, 27; Rom 12:5; Eph 1:22f; □ God's building and temple, 1 Cor 3:9, 10, 16; □ royal priesthood, 1 Tim 2:1; 1 Pet 2:5, 9; □ bride, 2 Cor 11:2; Eph 5:25, 27, 29; Rev 19:7; □ flock, Lk 12:32; Jn 10:3-5, 11; □ founded on Christ, 1 Cor 3:11; □ will last forever, Mt 16:18; □ possesses the means of salvation, Eph 4:11, 12; □ organization and government, Acts 6:2-6; 14:23; 1 Tim 3:8-13; 1 Cor 12:4-11; Eph 4:11-13; □ infallible in matters of faith or morals; this follows from the promises, Mt 16:18; 28:19f; Lk 22:32; Jn 14:16f, 26; 16:13; 17:11, 20; 1 Tim 3:14f; 1 Jn 2:27; Isa 35:8; 54:9f; 59:19-21.