

**Priests.** Sacred ministers, whose duty it was to offer sacrifice. Their dress comprised a long linen tunic, ornamented sash and turban.

**Prophets.** Men chosen by God to speak in His name. They were the teachers and guardians of the religion of Israel, at times advisers to kings, defenders of the poor and oppressed, heralds of the future Messiah and His Kingdom.

**Proselytes.** Converts from the Gentiles to the Jewish faith

**Rabbi.** Signifies "My Master."

**Redemption.** Deliverance procured by payment of a ransom. Refers to the deliverance of the human race from sin, its effects and punishments, by Jesus Christ, Who by shedding His Blood on the Cross paid the price of our salvation. Prefigured by the deliverance of Israel from bondage in Egypt and Babylonia. See **Captivity**.

**Right Hand (Sit at).** To hold the place of honor.

**Sadducees.** A religious party of the Jews who were the nationalists of their day. They believed in God but rejected the oral traditions of their forefathers and denied the resurrection of human beings and the existence of angels.

**Saints.** A common term in the Old Testament to designate those who belong to God, it was applied in the New Testament to those who believed in Christ. It occurs first in Acts 9:13, and is frequent in the writings of St. Paul. Those are saints who are separated from non-Christians, are attached to the glorious Christ, and are sanctified by the indwelling of the Holy Spirit.



**Sandals.** Shoes strapped to the foot with leather thongs.

**Sanhedrin.** Civil and religious Council of the Jews composed of 71 members and presided over by the High Priest.

**Satan.** God's great adversary who seeks to destroy men. This devil or prince of demons is a spirit completely given up to evil. Christ crushed his power through His death.

**Scribes.** Jews devoted to the study of the Law.

**Scroll.** A roll of parchment or papyrus on which it was the custom to write.

**Son of Man.** A Messianic title found in the Prophet Daniel and used by Jesus, Who by means of it progressively revealed Himself as the Messiah to the Jews.

**Soul.** A spirit having understanding and free will and destined to live forever. It is created by God to His image and likeness, and is the seat of grace and glory. It also refers to a person under his/her superior and God-like aspect.

**Tabernacle.** This signifies "tent" and was originally a portable construction which served as a sanctuary for the Israelites and contained the Ark of the Covenant.

**Temple.** House of worship which was built by Solomon, destroyed and then rebuilt after the Babylonian Captivity, and finally destroyed in 70 A.D., by the Romans. The Body of Christ is the new temple built at His Resurrection. The Church is the spiritual temple made up of living bricks who are the baptized Christians.

**Word of God.** (1) A decree, commandment or utterance of God; (2) divine revelation, especially that contained in the Gospel; (3) Second Person of the Blessed Trinity.

**Yahweh.** The proper personal name of the God of Israel, signifying, "I am who am" (Ex 3:14-15). It is commonly explained in reference to God as the absolute and necessary Being. It may be understood of God as the Source of all created beings. Out of reverence for this name, the term **Adonai**, "my Lord," was later used as a substitute. The word Lord in the present version represents this traditional usage. The word "Jehovah" arose from a false reading for this name as it is written in the current Hebrew text.

**Zephaniah.** One of the 12 Minor Prophets.

## THE BOOK OF GENESIS

*Genesis is the first book of the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), the first section of the Jewish and the Christian Scriptures. Its title in English, "Genesis," comes from the Greek of Gn 2:4, literally, "the book of the generation (genesis) of the heavens and earth." Its title in the Jewish Scriptures is the opening Hebrew word, Bereshit, "in the beginning."*

*The book has two major sections—the creation and expansion of the human race (2:4—11:9), and the story of Abraham and his descendants (11:10—50:26). The first section deals with God and the nations, and the second deals with God and a particular nation, Israel. The opening creation account (1:1—2:3) lifts up two themes that play major roles in each section—the divine command to the first couple (standing for the whole race) to produce offspring and to possess land (1:28). In the first section, progeny and land appear in the form of births and genealogies (chaps. 2—9) and allotment of land (chaps. 10—11), and in the second, progeny and land appear in the form of promises of descendants and land to the ancestors. Another indication of editing is the formulaic introduction, "this is the story; these are the descendants" (Hebrew *tōledôt*), which occurs five times in Section I (2:4; 5:1; 6:9; 10:1; 10:31) and five times in Section II (11:10; 25:12, 19; 36:1 [v. 9 is an addition]; 37:2).*

***The Composition of the Book.*** For the literary sources of Genesis, see *Introduction to the Pentateuch*. As far as the sources of Genesis are concerned, contemporary readers can reasonably assume that ancient traditions (J and E) were edited in the sixth or fifth century B.C. for a Jewish audience that had suffered the effects of the exile and was now largely living outside of Palestine. The editor highlighted themes of vital concern to this audience: God intends that every nation have posterity and land; the ancestors of Israel are models for their descendants who also live in hope rather than in full possession of what has been promised; the ancient covenant with God is eternal, remaining valid even when the human party has been unfaithful. By highlighting such concerns, the editor addressed the worries of exiled Israel and indeed of contemporary Jews and Christians.

***Genesis 1—11.*** The seven-day creation account in Gn 1:1—2:3 tells of a God whose mere word creates a beautiful universe in which human beings are an integral and important part. Though Gn 2:4—3:24 is often regarded as "the second creation story," the text suggests that the

<sup>6</sup>\* God answered him in the dream: Yes, I know you did it with a pure heart. In fact, it was I who kept you from sinning against me; that is why I did not let you touch her. <sup>7</sup>So now, return the man's wife so that he may intercede for you, since he is a prophet,\* that you may live. If you do not return her, you can be sure that you and all who are yours will die.

<sup>8</sup>Early the next morning Abimelech called all his servants and informed them of everything that had happened, and the men were filled with fear. <sup>9</sup>Then Abimelech summoned Abraham and said to him: "What have you done to us! What wrong did I do to you that you would have brought such great guilt on me and my kingdom? You have treated me in an intolerable way. <sup>10</sup>What did you have in mind," Abimelech asked him, "that you would do such a thing?" <sup>11</sup>Abraham answered, "I thought there would be no fear of God\* in this place, and so they would kill me on account of my wife. <sup>12</sup>Besides, she really is my sister,\* but only my father's daughter, not my mother's; and so she became my wife. <sup>13</sup>When God sent me wandering from my father's house, I asked her: 'Would you do me this favor? In whatever place we come to, say: He is my brother.'"

<sup>14</sup>Then Abimelech took flocks and herds and male and female slaves and gave them to Abraham; and he restored his wife Sarah to him. <sup>15</sup>Then Abimelech said, "Here, my land is at your disposal; settle wherever you please." <sup>16</sup>To

Sarah he said: "I hereby give your brother a thousand shekels of silver. This will preserve your honor before all who are with you and will exonerate you before everyone." <sup>17</sup>Abraham then interceded with God, and God restored health to Abimelech, to his wife, and his maidservants, so that they bore children; <sup>18</sup>for the LORD had closed every womb in Abimelech's household on account of Abraham's wife Sarah.

## CHAPTER 21

**Birth of Isaac.\*** <sup>1</sup>The LORD took note of Sarah as he had said he would; the LORD did for her as he had promised. <sup>2</sup>Sarah became pregnant and bore Abraham a son in his old age, at the set time that God had stated. <sup>3</sup>Abraham gave the name Isaac to this son of his whom Sarah bore him. <sup>4</sup>When his son Isaac was eight days old, Abraham circumcised him, as God had commanded. <sup>5</sup>Abraham was a hundred years old when his son Isaac was born to him. <sup>6</sup>Sarah then said, "God has given me cause to laugh,\* and all who hear of it will laugh with me. <sup>7</sup>Who would ever have told Abraham," she added, "that Sarah would nurse children! Yet I have borne him a son in his old age."<sup>8</sup>The child grew and was weaned, and Abraham held a great banquet on the day of the child's weaning.

<sup>9</sup>Sarah noticed the son whom Hagar the Egyptian had borne to Abraham playing with her son Isaac; <sup>10</sup>so she demanded of Abraham: "Drive out that slave and her son! No son of that slave is

ment, they come to me to have me settle the matter between them and make known to them God's statutes and instructions."

<sup>17</sup>"What you are doing is not wise," Moses' father-in-law replied. <sup>18</sup>"You will surely wear yourself out, both you and these people with you. The task is too heavy for you; you cannot do it alone. <sup>19</sup>\* Now, listen to me, and I will give you some advice, and may God be with you. Act as the people's representative before God, and bring their disputes to God. <sup>20</sup> Enlighten them in regard to the statutes and instructions, showing them how they are to conduct themselves and what they are to do. <sup>21</sup> But you should also look among all the people for able and God-fearing men, trustworthy men who hate dishonest gain, and set them over the people as commanders of thousands, of hundreds, of fifties, and of tens. <sup>22</sup> Let these render decisions for the people in all routine cases. Every important case they should refer to you, but every lesser case they can settle themselves. Lighten your burden by letting them bear it with you! <sup>23</sup> If you do this, and God so commands you,\* you will be able to stand the strain, and all these people, too, will go home content."

<sup>24</sup> Moses listened to his father-in-law and did all that he had said. <sup>25</sup> He picked out able men from all Israel and put them in charge of the people as commanders of thousands, of hundreds, of fifties, and of tens. <sup>26</sup> They rendered decisions for the people in all routine

cases. The more difficult cases they referred to Moses, but all the lesser cases they settled themselves. <sup>27</sup> Then Moses said farewell to his father-in-law, who went off to his own country.

## VI. COVENANT AND LEGISLATION AT MOUNT SINAI

### CHAPTER 19

**Arrival at Sinai.** <sup>1</sup>In the third month after the Israelites' departure from the land of Egypt, on the first day, they came to the wilderness of Sinai. <sup>2</sup> After they made the journey from Rephidim and entered the wilderness of Sinai, they then pitched camp in the wilderness.\*

While Israel was encamped there in front of the mountain, <sup>3</sup> Moses went up to the mountain of God. Then the LORD called to him from the mountain, saying: This is what you will say to the house of Jacob; tell the Israelites: <sup>4</sup> You have seen how I treated the Egyptians and how I bore you up on eagles' wings and brought you to myself. <sup>5</sup> Now, if you obey me completely and keep my covenant,\* you will be my treasured possession among all peoples, though all the earth is mine. <sup>6</sup> You will be to me a kingdom of priests,\* a holy nation. That is what you must tell the Israelites. <sup>7</sup> So Moses went and summoned the elders of the people. When he set before them all that the LORD had ordered him to tell them, <sup>8</sup> all the people answered together, "Everything the LORD has said, we will do." Then Moses brought back to the LORD the response of the people.

2 Blessed is the man to whom the  
LORD imputes no guilt,  
in whose spirit is no deceit.

*II*

3 Because I kept silent,\* my  
bones wasted away;  
I groaned all day long.

4 For day and night your hand  
was heavy upon me;  
my strength withered as in  
dry summer heat. *Selah*

5 Then I declared my sin to you;  
my guilt I did not hide.  
I said, "I confess my transgression  
to the LORD,"  
and you took away the guilt  
of my sin. *Selah*

6 Therefore every loyal person  
should pray to you  
in time of distress.

Though flood waters\* threaten,  
they will never reach him.

7 You are my shelter; you guard  
me from distress;  
with joyful shouts of deliverance  
you surround me. *Selah*

*III*

8 I will instruct you and show you  
the way you should walk,  
give you counsel with my eye  
upon you.

9 Do not be like a horse or mule,  
without understanding;  
with bit and bridle their  
temper is curbed,  
else they will not come to you.

*IV*

10 Many are the sorrows of the  
wicked one,  
but mercy surrounds the one  
who trusts in the LORD.

11 Be glad in the LORD and rejoice,  
you righteous;  
exult, all you upright of heart.

**PSALM 33\***

**Praise of God's Power and  
Providence**

*I*

1 Rejoice, you righteous, in the  
LORD;  
praise from the upright is fitting.

2 Give thanks to the LORD on the  
harp;  
on the ten-stringed lyre offer  
praise.

3 Sing to him a new song;  
skillfully play with joyful  
chant.

4 For the LORD's word is upright;  
all his works are trustworthy.

5 He loves justice and right.  
The earth is full of the mercy  
of the LORD.

*II*

6 By the LORD's word the heavens  
were made;  
by the breath of his mouth all  
their host.\*

7\* He gathered the waters of the  
sea as a mound;  
he sets the deep into storage  
vaults.

*III*

8 Let all the earth fear the LORD;  
let all who dwell in the world  
show him reverence.

9 For he spoke, and it came to be,  
commanded, and it stood in  
place.

10 The LORD foils the plan of  
nations,  
frustrates the designs of  
peoples.

11 But the plan of the LORD stands  
forever,  
the designs of his heart  
through all generations.

**Psalm 100** A hymn inviting the people to enter the Temple courts with thank offerings for the God who created them.

**100:3** Although the people call on all the nations of the world to join in their hymn, they are conscious of being the chosen people of God.

**Psalm 101** The king, grateful at being God's chosen (Ps 101:1), promises to be a ruler after God's own heart (Ps 101:2–3), allowing into the royal service only the God-fearing (Ps 101:3–8).

**101:2** *Within my household*: the king promises to make his own household, i.e., the royal court, a model for Israel, banning all officials who abuse their power.

**101:6** *I look to the faithful of the land*: the king seeks companions only among those faithful to God.

**101:8** *Morning after morning*: the morning is the normal time for the administration of justice (2 Sm 15:2; Jer 21:12) and for the arrival of divine aid (Ps 59:17; 143:8; Is 33:2). *I clear all the wicked from the land*: the king, as God's servant, is responsible for seeing that divine justice is carried out.

**Psalm 102** A lament, one of the Penitential Psalms. The psalmist, experiencing psychological and bodily disintegration (Ps 102:4–12), cries out to God (Ps 102:1–3). In the Temple precincts where God has promised to be present, the psalmist recalls God's venerable promises to save the poor (Ps 102:13–23). The final part (Ps 102:24–28) restates the original complaint and prayer, and emphasizes God's eternity.

**102:9** *They make my name a curse*: enemies use the psalmist's name in phrases such as, "May you be as wretched as this person!"

**102:20–23** Both Ps 102:20–21 and Ps 102:22–23 depend on Ps 102:19.

**102:25** *In the midst of my days*: when the normal span of life is but half completed, cf. Is 38:10; Jer 17:11.

**Psalm 103** The speaker in this hymn begins by praising God for personal benefits (Ps 103:1–5), then moves on to God's mercy toward all the people (Ps 103:6–18). Even sin cannot destroy that mercy (Ps 103:11–13), for the eternal God is well aware of the people's human fragility (Ps 103:14–18). The psalmist invites the heavenly beings to join in praise (Ps 103:19–22).

**103:5** *Your youth is renewed like the eagle's*: because of the eagle's long life it was a symbol of perennial youth and vigor, cf. Is 40:31.

**Psalm 104** A hymn praising God who easily and skillfully made rampaging waters and primordial night into a world vibrant with life. The psalmist describes God's splendor in the heavens (Ps 104:1–4), how the chaotic waters were tamed to fertilize and feed the world (Ps 104:5–18), and how primordial night was made into a gentle time of refreshment (Ps 104:19–23). The picture is like Gn 1:1–2: a dark and watery chaos is made dry and lighted so that creatures might live. The psalmist reacts to the beauty of creation with awe (Ps 104:24–34). May sin not deface God's work (Ps 104:35)!

**104:3** *Your chambers upon the waters*: God's heavenly dwelling above the upper waters of the sky, cf. Gn 1:6–7; Ps 29:10.

**104:5–9** God places the gigantic disk of the earth securely on its foundation and then, as a warrior, chases

away the enveloping waters and confines them under, above, and around the earth.

**104:16–18** Even the exotic flora and fauna of the high mountains of the Lebanon range receive adequate water.

**104:26** *Leviathan*: a sea monster symbolizing primeval chaos, cf. Ps 74:14; Is 27:1; Jb 40:25. God does not destroy chaos but makes it part of the created order.

**104:29–30** On one level, the spirit (or wind) of God is the fall and winter rains that provide food for all creatures. On another, it is the breath (or spirit) of God that makes beings live.

**104:35** *Hallelujah*: a frequent word in the last third of the Psalter. The word combines the plural imperative of praise (*hallelu*) with an abbreviated form of the divine name Yah(weh).

**Psalm 105** A hymn to God who promised the land of Canaan to the holy people, cf. Ps 78; 106; 136. Israel is invited to praise and seek the presence of God (Ps 105:1–6), who is faithful to the promise of land to the ancestors (Ps 105:7–11). In every phase of the national story—the ancestors in the land of Canaan (Ps 105:12–15), Joseph in Egypt (Ps 105:16–22), Israel in Egypt (Ps 105:23–38), Israel in the desert on the way to Canaan (Ps 105:39–45)—God remained faithful, reiterating the promise of the land to successive servants.

**105:14** *Kings*: Pharaoh and Abimelech of Gerar, cf. Gn 12:17; 20:6–7.

**105:15** *My anointed ones . . . my prophets*: the patriarchs Abraham, Isaac, and Jacob, who were "anointed" in the sense of being consecrated and recipients of God's revelation.

**105:16** *The grain that sustained them*: lit., every "staff of bread."

**105:23, 27** *The land of Ham*: a synonym for Egypt, cf. Gn 10:6.

**105:27–38** This Psalm and Ps 78:43–51 have an account of the plagues differing in number or in order from Ex 7:14–12:30. Several versions of the exodus story were current.

**Psalm 106** Israel is invited to praise the God whose mercy has always tempered judgment of Israel (Ps 106:1–3). The speaker, on behalf of all, seeks solidarity with the people, who can always count on God's fidelity despite their sin (Ps 106:4–5). Confident of God's mercy, the speaker invites national repentance (Ps 106:6) by reciting from Israel's history eight instances of sin, judgment, and forgiveness. The sins are the rebellion at the Red Sea (Ps 106:6–12; see Ex 14–15), the craving for meat in the desert (Ps 106:13–15; see Nm 11), the challenge to Moses' authority (Ps 106:16–18; see Nm 16), the golden calf episode (Ps 106:19–23; see Ex 32–34), the refusal to take Canaan by the southern route (Ps 106:24–27; see Nm 13–14 and Dt 1–2), the rebellion at Baal-Peor (Ps 106:28–31; see Nm 25:1–10), the anger of Moses (Ps 106:32–33; see Nm 20:1–13), and mingling with the nations (Ps 106:34–47). The last, as suggested by its length and generalized language, may be the sin that invites the repentance of the present generation. The text gives the site of each sin: Egypt (Ps 106:7), the desert (Ps 106:14), the camp (Ps 106:16), Horeb (Ps 106:19), in their tents (Ps 106:25), Baal-Peor (Ps 106:28), the waters of Meribah (Ps 106:32), Canaan (Ps 106:38).

what your right is doing, <sup>4</sup> so that your almsgiving may be secret. And your Father who sees in secret will repay you.

**Teaching About Prayer.** <sup>5</sup> “When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. <sup>6</sup> But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you. <sup>7</sup> \* In praying, do not babble like the pagans, who think that they will be heard because of their many words.\* <sup>8</sup> Do not be like them. Your Father knows what you need before you ask him.

**The Lord’s Prayer.** <sup>9</sup> \* “This is how you are to pray:

Our Father in heaven,\*  
 hallowed be your name,  
<sup>10</sup> your kingdom come,\*  
 your will be done,  
 on earth as in heaven.  
<sup>11</sup>\* Give us today our daily bread;  
<sup>12</sup> and forgive us our debts,\*  
 as we forgive our debtors;  
<sup>13</sup> and do not subject us to the  
 final test,\*  
 but deliver us from the evil  
 one.

<sup>14</sup>\* If you forgive others their transgressions, your heavenly Father will forgive you. <sup>15</sup> But if you do not forgive others, neither will your Father forgive your transgressions.

**Teaching About Fasting.** <sup>16</sup> “When you fast,\* do not look gloomy like the hypocrites. They neglect their

appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. <sup>17</sup> But when you fast, anoint your head and wash your face, <sup>18</sup> so that you may not appear to others to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you.

**Treasure in Heaven.** <sup>19</sup> \* “Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. <sup>20</sup> But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. <sup>21</sup> For where your treasure is, there also will your heart be.

**The Light of the Body.\*** <sup>22</sup> “The lamp of the body is the eye. If your eye is sound, your whole body will be filled with light; <sup>23</sup> but if your eye is bad, your whole body will be in darkness. And if the light in you is darkness, how great will the darkness be.

**God and Money.** <sup>24</sup> \* “No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon.

**Dependence on God.\*** <sup>25</sup> “Therefore I tell you, do not worry about your life, what you will eat [or drink], or about your body, what you will wear. Is not life more than food and the body more than clothing? <sup>26</sup> Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are

he went home. <sup>24</sup> After this time his wife Elizabeth conceived, and she went into seclusion for five months, saying, <sup>25</sup> "So has the Lord done for me at a time when he has seen fit to take away my disgrace before others."

**Announcement of the Birth of Jesus.\*** <sup>26</sup> In the sixth month, the angel Gabriel was sent from God

to a town of Galilee called Nazareth, <sup>27</sup> to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. <sup>28</sup> And coming to her, he said, "Hail, favored one! The Lord is with you." <sup>29</sup> But she was greatly troubled at what was said and pondered what sort of greeting this might be. <sup>30</sup> Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. <sup>31</sup> Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. <sup>32</sup> He will be great and will be called Son of the Most High,\* and the Lord God will give him the throne of David his father, <sup>33</sup> and he will rule over the house of Jacob forever, and of his kingdom there will be no end." <sup>34</sup> But Mary said to the angel, "How can this be, since I have no relations with a man?"\* <sup>35</sup> And the angel said to her in reply, "The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. <sup>36</sup> And behold, Elizabeth, your relative, has also conceived\* a son in her old age, and this is the sixth month for her who was called barren; <sup>37</sup> for nothing will be impossible for God." <sup>38</sup> Mary said,

"Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

**Mary Visits Elizabeth.** <sup>39</sup> During those days Mary set out and traveled to the hill country in haste to a town of Judah, <sup>40</sup> where she entered the house of Zechariah and greeted Elizabeth. <sup>41</sup> When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, <sup>42</sup> cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. <sup>43</sup> And how does this happen to me, that the mother of my Lord\* should come to me? <sup>44</sup> For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. <sup>45</sup> Blessed are you who believed\* that what was spoken to you by the Lord would be fulfilled."

**The Canticle of Mary.** <sup>46</sup> And Mary said:\*

"My soul proclaims the greatness of the Lord;  
<sup>47</sup> my spirit rejoices in God my savior.  
<sup>48</sup> For he has looked upon his handmaid's lowliness;  
 behold, from now on will all ages call me blessed.  
<sup>49</sup> The Mighty One has done great things for me,  
 and holy is his name.  
<sup>50</sup> His mercy is from age to age  
 to those who fear him.  
<sup>51</sup> He has shown might with his arm,  
 dispersed the arrogant of mind and heart.



than I. <sup>29</sup> And now I have told you this before it happens, so that when it happens you may believe. <sup>30</sup> I will no longer speak much with you, for the ruler of the world\* is coming. He has no power over me, <sup>31</sup> but the world must know that I love the Father and that I do just as the Father has commanded me. Get up, let us go.

## CHAPTER 15

**The Vine and the Branches.** <sup>1</sup>\* "I am the true vine,\* and my Father is the vine grower. <sup>2</sup> He takes away every branch in me that does not bear fruit, and everyone that does he prunes\* so that it bears more fruit. <sup>3</sup> You are already pruned because of the word that I spoke to you. <sup>4</sup> Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. <sup>5</sup> I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. <sup>6</sup>\* Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. <sup>7</sup> If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. <sup>8</sup> By this is my Father glorified, that you bear much fruit and become my disciples. <sup>9</sup> As the Father loves me, so I also love you. Remain in my love. <sup>10</sup> If you keep my commandments, you will remain in my love, just as I have

kept my Father's commandments and remain in his love.

<sup>11</sup> "I have told you this so that my joy may be in you and your joy may be complete. <sup>12</sup> This is my commandment: love one another as I love you. <sup>13</sup>\* No one has greater love than this, to lay down one's life for one's friends. <sup>14</sup> You are my friends if you do what I command you. <sup>15</sup> I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends,\* because I have told you everything I have heard from my Father. <sup>16</sup> It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. <sup>17</sup> This I command you: love one another.

**The World's Hatred.\*** <sup>18</sup> "If the world hates you, realize that it hated me first. <sup>19</sup> If you belonged to the world, the world would love its own; but because you do not belong to the world, and I have chosen you out of the world, the world hates you. <sup>20</sup> Remember the word I spoke to you,\* 'No slave is greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. <sup>21</sup> And they will do all these things to you on account of my name,\* because they do not know the one who sent me. <sup>22</sup> If I had not come and spoken\* to them, they would have no sin; but as it is they have no excuse for their sin. <sup>23</sup> Whoever hates me also hates my Father. <sup>24</sup> If I had not done works among them that no

**2:13–22** This episode indicates the post-resurrectional replacement of the temple by the person of Jesus.

**2:13** *Passover*: this is the first Passover mentioned in John; a second is mentioned in 6:4; a third in 13:1. Taken literally, they point to a ministry of at least two years.

**2:14–22** The other gospels place the cleansing of the temple in the last days of Jesus' life (Matthew, on the day Jesus entered Jerusalem; Mark, on the next day). The order of events in the gospel narratives is often determined by theological motives rather than by chronological data.

**2:14** *Oxen, sheep, and doves*: intended for sacrifice. The doves were the offerings of the poor (Lv 5:7). *Money-changers*: for a temple tax paid by every male Jew more than nineteen years of age, with a half-shekel coin (Ex 30:11–16), in Syrian currency. See note on Mt 17:24.

**2:17** Ps 69:10, changed to future tense to apply to Jesus.

**2:19** This saying about the destruction of the temple occurs in various forms (Mt 24:2; 27:40; Mk 13:2; 15:29; Lk 21:6; cf. Acts 6:14). Mt 26:61 has: "I can destroy the temple of God. . ."; see note there. In Mk 14:58, there is a metaphorical contrast with a new temple: "I will destroy this temple *made with hands* and within three days I will build another *not made with hands*." Here it is symbolic of Jesus' resurrection and the resulting community (see v. 21 and Rev 21:2). In *three days*: an Old Testament expression for a short, indefinite period of time; cf. Hos 6:2.

**2:20** *Forty-six years*: based on references in Josephus (*Jewish Wars* 1:401; *Antiquities* 15:380), possibly the spring of A.D. 28. Cf. note on Lk 3:1.

**3:1–21** Jesus instructs Nicodemus on the necessity of a new birth from above. This scene in Jerusalem at Passover exemplifies the faith engendered by signs (2:23). It continues the self-manifestation of Jesus in Jerusalem begun in chap. 2. This is the first of the Johannine discourses, shifting from dialogue to monologue (vv. 11–15) to reflection of the evangelist (vv. 16–21). The shift from singular through v. 10 to plural in v. 11 may reflect the early church's controversy with the Jews.

**3:1** *A ruler of the Jews*: most likely a member of the Jewish council, the Sanhedrin; see note on Mk 8:31.

**3:3** *Born*: see note on 1:13. *From above*: the Greek adverb *anōthen* means both "from above" and "again." Jesus means "from above" (see v. 31) but Nicodemus misunderstands it as "again." This misunderstanding serves as a springboard for further instruction.

**3:8** *Wind*: the Greek word *pneuma* (as well as the Hebrew *rūah*) means both "wind" and "spirit." In the play on the double meaning, "wind" is primary.

**3:14** *Lifted up*: in Nm 21:9, Moses simply "mounted" a serpent upon a pole. John here substitutes a verb implying glorification. Jesus, exalted to glory at his cross and resurrection, represents healing for all.

**3:15** *Eternal life*: used here for the first time in John, this term stresses quality of life rather than duration.

**3:16** *Give*: as a gift in the incarnation, and also "over to death" in the crucifixion; cf. Rom 8:32.

**3:17–19** *Condemn*: the Greek root means both judgment and condemnation. Jesus' purpose is to save, but his coming provokes judgment; some condemn themselves by turning from the light.

**3:19** Judgment is not only future but is partially realized here and now.

**3:22–26** Jesus' ministry in Judea is only loosely connected with 2:13–3:21; cf. 1:19–36. Perhaps John the Baptist's further testimony was transposed here to give meaning to "water" in v. 5. Jesus is depicted as baptizing (v. 22); contrast 4:2.

**3:23** *Aenon near Salim*: site uncertain, either in the upper Jordan valley or in Samaria.

**3:24** A remark probably intended to avoid objections based on a chronology like that of the synoptics (Mt 4:12; Mk 1:14).

**3:25** *A Jew*: some think Jesus is meant. Many manuscripts read "Jews."

**3:29** *The best man*: lit., "the friend of the groom," the *shoshben* of Jewish tradition, who arranged the wedding. Competition between him and the groom would be unthinkable.

**3:31–36** It is uncertain whether these are words by the Baptist, Jesus, or the evangelist. They are reflections on the two preceding scenes.

**3:34** *His gift*: of God or to Jesus, perhaps both. This verse echoes vv. 5, 8.

**4:1–42** Jesus in Samaria. The self-revelation of Jesus continues with his second discourse, on his mission to "half-Jews." It continues the theme of replacement, here with regard to cult (v. 21). Water (vv. 7–15) serves as a symbol (as at Cana and in the Nicodemus episode).

**4:2** An editorial refinement of 3:22, perhaps directed against followers of John the Baptist who claimed that Jesus imitated him.

**4:4** *He had to*: a theological necessity; geographically, Jews often bypassed Samaria by taking a route across the Jordan.

**4:5** *Sychar*: Jerome identifies this with Shechem, a reading found in Syriac manuscripts.

**4:9** Samaritan women were regarded by Jews as ritually impure, and therefore Jews were forbidden to drink from any vessel they had handled.

**4:10** *Living water*: the water of life, i.e., the revelation that Jesus brings; the woman thinks of "flowing water," so much more desirable than stagnant well water. On John's device of such misunderstanding, cf. note on 3:3.

**4:11** *Sir*: the Greek *kyrios* means "master" or "lord," as a respectful mode of address for a human being or a deity; cf. v. 19. It is also the word used in the Septuagint for the Hebrew *'adōnai*, substituted for the tetragrammaton YHWH.

**4:20** *This mountain*: Gerizim, on which a temple was erected in the fourth century B.C. by Samaritans to rival Mount Zion in Jerusalem; cf. Dt 27:4 (Mount Ebal = the Jews' term for Gerizim).

**CHAPTER 18**

**Paul in Corinth.** <sup>1</sup> After this he left Athens and went to Corinth. <sup>2</sup> There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla\* because Claudius had ordered all the Jews to leave Rome. He went to visit them <sup>3</sup> and, because he practiced the same trade, stayed with them and worked, for they were tentmakers by trade. <sup>4</sup> Every sabbath, he entered into discussions in the synagogue, attempting to convince both Jews and Greeks.

<sup>5</sup> When Silas and Timothy came down from Macedonia, Paul began to occupy himself totally with preaching the word, testifying to the Jews that the Messiah was Jesus. <sup>6</sup> When they opposed him and reviled him, he shook out his garments\* and said to them, "Your blood be on your heads! I am clear of responsibility. From now on I will go to the Gentiles."<sup>7</sup> So he left there and went to a house belonging to a man named Titus Justus, a worshiper of God;\* his house was next to a synagogue. <sup>8</sup> Crispus,\* the synagogue official, came to believe in the Lord along with his entire household, and many of the Corinthians who heard believed and were baptized. <sup>9</sup> One night in a vision the Lord said to Paul, "Do not be afraid. Go on speaking, and do not be silent, <sup>10</sup> for I am with you. No one will attack and harm you, for I have many people in this city."<sup>11</sup> He settled there for a year and a half and taught the word of God among them.

**Accusations Before Gallio.** <sup>12</sup> But when Gallio was proconsul of Achaia,\* the Jews rose up together against Paul and brought him to the tribunal, <sup>13</sup> saying, "This man is inducing people to worship God contrary to the law."\* <sup>14</sup> When Paul was about to reply, Gallio spoke to the Jews, "If it were a matter of some crime or malicious fraud, I should with reason hear the complaint of you Jews; <sup>15</sup> but since it is a question of arguments over doctrine and titles and your own law, see to it yourselves. I do not wish to be a judge of such matters."<sup>16</sup> And he drove them away from the tribunal. <sup>17</sup> They all seized Sosthenes, the synagogue official, and beat him in full view of the tribunal. But none of this was of concern to Gallio.

**Return to Syrian Antioch.** <sup>18</sup> Paul remained for quite some time, and after saying farewell to the brothers he sailed for Syria, together with Priscilla and Aquila. At Cenchreae he had his hair cut because he had taken a vow.\* <sup>19</sup> When they reached Ephesus, he left them there, while he entered the synagogue and held discussions with the Jews. <sup>20</sup> Although they asked him to stay for a longer time, he did not consent, <sup>21</sup> but as he said farewell he promised, "I shall come back to you again, God willing." Then he set sail from Ephesus. <sup>22</sup> Upon landing at Caesarea, he went up and greeted the church\* and then went down to Antioch. <sup>23</sup> \* After staying there some time, he left and traveled in orderly sequence through the Galatian country and Phrygia, bringing strength to all the disciples.

sound, the dead will be raised incorruptible, and we shall be changed. <sup>53</sup>For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. <sup>54</sup>\* And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about:

“Death is swallowed up in victory.

<sup>55</sup> Where, O death, is your victory? Where, O death, is your sting?”

<sup>56</sup> The sting of death is sin,\* and the power of sin is the law. <sup>57</sup> But thanks be to God who gives us the victory through our Lord Jesus Christ.

<sup>58</sup> Therefore, my beloved brothers, be firm, steadfast, always fully devoted to the work of the Lord, knowing that in the Lord your labor is not in vain.

## VI. CONCLUSION

### CHAPTER 16

**The Collection.\*** <sup>1</sup> Now in regard to the collection\* for the holy ones, you also should do as I ordered the churches of Galatia. <sup>2</sup> On the first day of the week each of you should set aside and save whatever he can afford, so that collections will not be going on when I come. <sup>3</sup> And when I arrive, I shall send those whom you have approved with letters of recommendation to take your gracious gift to Jerusalem. <sup>4</sup> If it seems fit-

ting that I should go also,\* they will go with me.

**Paul's Travel Plans.\*** <sup>5</sup> I shall come to you after I pass through Macedonia (for I am going to pass through Macedonia), <sup>6</sup> and perhaps I shall stay or even spend the winter with you, so that you may send me on my way wherever I may go. <sup>7</sup> For I do not wish to see you now just in passing, but I hope to spend some time with you, if the Lord permits. <sup>8</sup>\* I shall stay in Ephesus until Pentecost, <sup>9</sup> because a door has opened for me wide and productive for work, but there are many opponents.

<sup>10</sup> If Timothy comes, see that he is without fear in your company, for he is doing the work of the Lord just as I am. <sup>11</sup> Therefore, no one should disdain him. Rather, send him on his way in peace that he may come to me, for I am expecting him with the brothers. <sup>12</sup> Now in regard to our brother Apollos, I urged him strongly to go to you with the brothers, but it was not at all his will that he go now. He will go when he has an opportunity.

**Exhortation and Greetings.** <sup>13</sup> Be on your guard, stand firm in the faith, be courageous, be strong. <sup>14</sup> Your every act should be done with love.

<sup>15</sup> I urge you, brothers—you know that the household of Stephanas is the firstfruits of Achaia and that they have devoted themselves to the service of the holy ones—<sup>16</sup> be subordinate to such people and to everyone who works and toils with them. <sup>17</sup> I rejoice in the arrival of Stephanas, Fortunatus, and Achaicus, because they made

## THE SECOND LETTER TO THE CORINTHIANS

*The Second Letter to the Corinthians is the most personal of all of Paul's extant writings, and it reveals much about his character. In it he deals with one or more crises that have arisen in the Corinthian church. The confrontation with these problems caused him to reflect deeply on his relationship with the community and to speak about it frankly. One moment he is venting his feelings of frustration and uncertainty, the next he is pouring out his relief and affection. The importance of the issues at stake between them calls forth from him an enormous effort of personal persuasion, as well as doctrinal considerations that are of great value for us. Paul's ability to produce profound theological foundations for what may at first sight appear to be rather commonplace circumstances is perhaps nowhere better exemplified than in Second Corinthians. The emotional tone of the letter, its lack of order, and our ignorance of some of its background do not make it easy to follow, but it amply repays the effort required of the reader.*

*Second Corinthians is rich and varied in content. The interpretation of Exodus in chap. 3, for instance, offers a striking example of early apologetic use of the Old Testament. Paul's discussion of the collection in chaps. 8—9 contains a theology of sharing of possessions, of community of goods among Christian churches, which is both balanced and sensitive. Furthermore, the closing chapters provide an illustration of early Christian invective and polemic, because the conflict with intruders forces Paul to assert his authority. But in those same chapters Paul articulates the vision and sense of values that animate his own apostolate, revealing his faith that Jesus' passion and resurrection are the pattern for all Christian life and expressing a spirituality of ministry unsurpassed in the New Testament.*

*The letter is remarkable for its rhetoric. Paul falls naturally into the style and argumentation of contemporary philosophic preachers, employing with ease the stock devices of the "diatribe." By a barrage of questions, by challenges both serious and ironic, by paradox heaped upon paradox, even by insults hurled at his opponents, he strives to awaken in his hearers a true sense of values and an appropriate response. All his argument centers on the destiny of Jesus, in which a paradoxical reversal of values is revealed. But Paul appeals to his own personal experience as well. In passages of great rhetorical power (4:7–15; 6:3–10; 11:21–29; 12:5–10; 13:3–4)*

tormented day and night forever and ever.

**The Large White Throne.\***<sup>11</sup> Next I saw a large white throne and the one who was sitting on it. The earth and the sky fled from his presence and there was no place for them.<sup>12</sup> I saw the dead, the great and the lowly, standing before the throne, and scrolls were opened. Then another scroll was opened, the book of life.\* The dead were judged according to their deeds, by what was written in the scrolls.<sup>13</sup> The sea gave up its dead; then Death and Hades\* gave up their dead. All the dead were judged according to their deeds.<sup>14</sup> Then Death and Hades were thrown into the pool of fire. (This pool of fire is the second death.\*)<sup>15</sup> Anyone whose name was not found written in the book of life was thrown into the pool of fire.

## VI. THE NEW CREATION\*

### CHAPTER 21

**The New Heaven and the New Earth.**<sup>1</sup> Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more.\*<sup>2</sup> I also saw the holy city, a new Jerusalem,\* coming down out of heaven from God, prepared as a bride adorned for her husband.<sup>3</sup> I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people\* and God himself will always be with them [as their God].\*" <sup>4</sup> He

will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, [for] the old order has passed away."

<sup>5</sup> The one who sat on the throne\* said, "Behold, I make all things new." Then he said, "Write these words down, for they are trustworthy and true."<sup>6</sup> He said to me, "They are accomplished.\* I [am] the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water.<sup>7</sup> The victor\* will inherit these gifts, and I shall be his God, and he will be my son.<sup>8</sup> But as for cowards,\* the unfaithful, the depraved, murderers, the unchaste, sorcerers, idol-worshippers, and deceivers of every sort, their lot is in the burning pool of fire and sulfur, which is the second death."

**The New Jerusalem.\***<sup>9</sup> One of the seven angels who held the seven bowls filled with the seven last plagues came and said to me, "Come here. I will show you the bride, the wife of the Lamb."<sup>10</sup> He took me in spirit to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God.<sup>11</sup> It gleamed with the splendor of God. Its radiance was like that of a precious stone, like jasper, clear as crystal.<sup>12</sup> It had a massive, high wall, with twelve gates where twelve angels were stationed and on which names were inscribed, [the names] of the twelve tribes of the Israelites.<sup>13</sup> There were three gates facing east, three north, three south, and three west.<sup>14</sup> The

given, Ex 31:18; Dt 5:22; □ tablets, of the, broken, Ex 32:19; Dt 9:17; □ other tablets, of the, given, Ex 34:27; Dt 10:1; □ the Old and the New, Rom 3:20; 4:15; 5:20; 7:1-7; Gal 3:19; 1 Tm 1:8; Heb 7:18-27; □ the natural, Rom 1:18-23; 2:12-16; □ ceremonies of the, abrogated by Christ, Mt 15:1-20; Mk 15:38; Acts 13:38; 15:11; Rom 6:14; 7:4; 8:3; Gal 3:13; 4:5; Eph 2:13; Col 2:14; 1 Pt 1:11-19.

**Lepers**, healed, 2 Kgs 5:14; Mt 8:2f; Mk 1:40-42; Lk 17:12-14.

**Liberty**, evangelical, Jn 8:32; Rom 6:18; 8:2, 21; Gal 5:13; 1 Pt 1:18; 2:16; 2 Pt 2:19; □ evil and condemned liberty, Jer 34:14ff.

**Light**, Jesus Christ is the light of the world, Is 9:2; 49:6; 60:1, 19; 62:1; Jn 1:5; 8:12; 9:5; 12:36, 46; 1 Jn 1:5; 2:8; □ how Christians are, Prv 4:19; Mt 5:14; Rom 2:19; Phil 2:15.

**Man**, creation and dignity, Gn 1:26f; 2:7; Dt 4:32; Eccl 7:29; Is 43:7; 45:12; 1 Cor 11:7; □ his fall, Gn 3; 2 Cor 11:3; his sinful state, Ps 51:1-6, 9-12; Rom 3:13-18; 7:18; 1 Jn 1:8; □ his weakness, Jb 14:1-12; Ps 39:5-14; 103:14-16; Eccl 12:4-10; Mt 6:27; 1 Cor 3:7; □ his redemption, Rom 5; 1 Cor 1:30; Gal 3:14; Eph 3; Col 1:12-29; Heb 2:9-18; 1 Pt 1:18f; □ lot of wicked man, Jb 18:5-21; 8:11-15; of the child of God, Ps 31:16; Acts 13:48; 22:14; 1 Thes 3:5; 1 Pt 1:3-5.

**Mary**, mother of God, foretold and prefigured, Gn 3:15; Ps 45:10; 46:5; 85:2; 87:3; 132:8; Prv 31:10-31; Song; Sir 24; Is 7:14; 11:1; 19:1; 45:8; Jer 31:22; □ called mother of our Lord, Lk 1:43; □ mother of Jesus, Mt 2:13; □ the angel Gabriel sent to, Lk 1:26; □ visits St. Elizabeth, Lk 1:39f; □ composes her canticle, the Magnificat, Lk 1:46; □ gives birth to our Savior, Mt 1:16; Lk 2:7; □ presents Jesus in the temple, Lk 2:22; □ sorrows prophesied to her, Lk 2:34f; □ flees into Egypt, Mt 2:13f; □ returns to Nazareth, Mt 2:20-23; □ loses Jesus in the temple, Lk 2:42-51; □ at the foot of the cross, Jn 19:25; □ St. John given to her as a son, Jn 19:26f; □ remains with the apostles, Acts 1:14.

**Mass**, sacrifice of, prefigured, Gn 14:18; 22:13; □ foretold, Mal 1:10f; □ instituted by Christ, Lk 22:19f; □ attested, 1 Cor 10:16, 18-21; Heb 13:10. See Eucharist.

**Messiah**, he is promised to Adam, Gn 3:15; □ promised to Abraham, Gn 12:3; 21:12; 22:18; □ he will have a precursor, Mal 3:1; 4:5f; □ his birth miraculously announced, Is 7:14; Jer 23:5f; □ time of his coming revealed to Daniel, Dn 9:24ff; □ place of his birth designated, Mi 5:2, 5; □ his reign described, Jer 23:5; □ his presence in the second temple, Hg 2:8; □ his abode among men, Is 12:6; □ he will be rejected by his people, Ps 22:7; Is 49:7; □ called the Christ, Jn 1:41; 4:25; 7:41; 11:27; Mt 26:63f; Acts 17:3; 18:28; □ he is the Lamb of God, Jn 1:29, 36; □ his passion prefigured and foretold; his birth, life, works and death. See Christ.

**Miracles**, see p. 2335.

**Name**, of God, to be venerated, Dt 5:11; Lv 18:21; Ps 111:9; Mi 4:5; 1 Tm 6:1; Ez 36:20f; Lk 1:49; □ of Christ, to be confessed, Acts 9:15, 28; 19:17; 2 Thes 1:12; 2 Tm 2:19; □ actions done in Christ's name, Mt 28:19; Mk 9:41; Jn 14:13; 16:23f; Acts 3:6; 4:10; 1 Cor 5:4f; Eph 5:20; Col 3:17; Heb 13:15; □ salvation in Christ's name, Acts 2:21; Rom 10:13; 1 Cor 6:11; 1 Jn 3:23; 5:13.

**Neighbor**, duties toward, Ex 2:13; 20:16; 22:26; Lv 19:18; Dt 15:2; 27:17; Prv 3:28; 24:28; 25:8, 17; Lk 10:25-37; Rom 3:9; Gal 5:14; Jas 2:8.

**Obedience**, Prv 25:12; Rom 6:16; 13:5; 1 Pt 1:22; □ to God, Dt 11:27f; 30:19f; 1 Sm 15:22f; Eccl 4:17; Jer 43:7; Acts 4:19; □ to parents, Ex 20:12; 21:15, 17; Lv 19:3; Dt 5:16; Tb 4:3f; Prv 19:26; 30:17; Sir 3:1-16; 23:14; Mt 15:4; 19:19; Mk 7:10; Eph 6:1-4; 2 Tm 3:2; Heb 12:7; □ to masters and those in authority, Eph 6:5-9; Heb 13:17; □ of Christ, Lk 2:51; Phil 2:8; Heb 5:8f.

**Original Sin**, Jb 14:4; 15:14; Ps 51:7; Sir 8:5; Rom 3:9, 23; 5:12; □ its effects, Gn 8:21; Rom 5:12, 17; 6:23; 8:6-8, 11, 13, 17; Gal 5:17.

**Parables**, see p. 2335.

**Pardon**, granted by God alone, Mk 2:7; Lk 5:21; Ps 51:6; □ granted in virtue of Christ's blood, Mt 26:28; Eph 1:7; Heb 9:12, 22; 1 Pt 1:18f; as a result of faith in Jesus, Acts 10:43; 26:18; in Christ, Eph 4:32; Col 1:14; after repentance, Mk 1:4; Lk 3:3; 24:47; Acts 5:31; through baptism, Acts 2:38; □ power to pardon granted by Jesus to disciples, Jn 20:23; □ happiness of those pardoned, Ps 32:1; Rom 4:7; □ pardon one another, Mt 6:14f; 18:23-35; Mk 11:25f; Lk 6:37; 2 Cor 2:7; Eph 4:32; Col 3:13; Jas 2:13.

**Parents**, their duties, Gn 18:19; 21:19; 24:2; 25:6; 34:4ff; 49; Ex 10:2; 12:26; 13:14; 21:9f; Lv 19:29; Nm 30:6; Dt 4:9; 6:7; 11:19; 21:19; 22:15; 32:46; Jos 4:21; 1 Sm 2:23; 3:13; 1 Kgs 2:1; Tb 1:10, 4; 10:12f; 14:5, 12; Jb 1:5; Ps 78:5; Prv 1:8; 4:1; 5:7; 11:29; 13:24; 19:18; 20:7; 22:6, 15; 23:13; 29:17; Sir 4:23; 7:23; 8:9; 25:7; 30:1-13; 42:5, 9-14; Dn 13:3; 1 Mc 2:49ff; 2 Mc 6:24, 28; 7:20-29; Mt 10:37; Eph 6:4; Col 3:21; 2 Tm 3:15; Ti 2:4.

**Peace**, of God, Lv 26:6; Prv 16:7; Jb 11:18f; Rom 1:7; 2 Cor 1:2; Phil 4:7; □ of Christ, Lk 7:50; 8:48; Jn 14:27; Rom 5:1; 1 Cor 1:3; Gal 1:3; 2 Thes 3:16; □ fruit of the Spirit, Rom 8:6; Gal 5:22; Eph 2:17; □ peace with God, Is 27:5; Acts 10:34-36; Rom 5:1; 2 Cor 5:18-20; Eph 2:12-18; □ no peace for the wicked, Is 48:22; 57:21; 59:8; Jer 12:12; 16:5; Rom 3:17; Rev 6:4.

**Penance**, satisfaction for sins, Ps 6:7; Mt 3:8; Lk 3:8; Acts 2:38; 8:22; 2 Cor 7:7-10; □ is preached, Jer 7:3; Mt 3:2, 4, 8; Lk 3:3, 8; 13:3; 24:47; Acts 2:38; 3:19; 8:21; 17:30; 20:21; 26:20; □ examples of true, Jgs 10:15; 2 Sm 12:13; 24:10-17; 2 Chr 12:6f; 33:12; Jdt 4:7-9; Jon 3; Mt 26:75; Lk 7:37-44; 15:18; 18:13; 19:8; 22:62; 23:41; Acts 2:37-41; □ examples of false, Gn 4:13; 27:38; Ex 8:4-11; 9:27; 10:16; Jos 7:20; Jgs 1:7; 1 Sm 15:24, 30; 24:19; 1 Kgs 13:6; 21:27; Wis 5:3; 1 Mc 6:12; 2 Mc 9:12; Mt 27:4; Acts 8:13-23; Heb 12:17.