THE NEW TESTAMENT

St. Joseph

NEW CATHOLIC VERSION

WITH MANY HELPS FOR BIBLE READING

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 Version of *The Psalms* in 2002, this translation of the New Catholic 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 Version 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, 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 (\textsuperscript{o}) 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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VI: THE PASSION AND RESURRECTION*

CHAPTER 26

The Plot against Jesus.* 1 When Jesus had finished discoursing on all these subjects, he said to his disciples, 2 “In two days it will be Passover, at which time the Son of Man will be handed over to be crucified.”

3 Meanwhile, the chief priests and the elders of the people assembled together in the palace of the high priest, d whose name was Caiaphas,* 4 and they made plans to arrest Jesus by deceit and have him put to death. 5 However, they said, “It must not occur during the feast, or the people may begin to riot.”

A Woman of Bethany Anoints Jesus.* 6 e Now when Jesus was in Bethany at the house of Simon the leper, 7 a woman came up to him with an alabaster jar of very expensive ointment and poured it over his head as he reclined at table. 8 When the disciples saw this, they became indignant, and they remarked, “Why this waste? 9 This ointment could have been sold for a considerable sum, with the money given to the poor.”

10 Jesus was aware of their attitude, and he said to them, “Why are you bothering this woman? She has performed a good deed for me. 11 The poor you will always have with you, but you will not always have me.” f

The Preparations for the Passover Supper.* 11 Then one of the Twelve, the man called Judas Iscariot, went to the chief priests 12 and asked, “What are you willing to give me if I hand him over to you?” They paid him thirty pieces of silver, i and from that moment he began to look for an opportunity to betray him.

The Treachery of Judas Foretold.* 14 Then one of the Twelve, the man called Judas Iscariot, went to the chief priests 15 and asked, “What are you willing to give me if I hand him over to you?” They paid him thirty pieces of silver, i and from that moment he began to look for an opportunity to betray him.

The Last Supper.* 20 When evening came, he reclined at table with the Twelve. 21 And while they were eating, he said, “Amen, I say to you, one of you will betray me.” 22 Greatly distressed on hearing this, they began to ask him, one after another, “Is it I, Lord?”

23 He answered, “The one who has dipped his hand into the bowl with me is the one you, * but you will not always have me. f In pouring this ointment on my body, she has prepared me for burial. 13 Amen, I say to you, wherever in the whole world this gospel is proclaimed, what she has done will be told in remembrance of her.”

Judas Betrays Jesus.* 14 Then one of the Twelve, the man called Judas Iscariot, went to the chief priests 15 and asked, “What are you willing to give me if I hand him over to you?” They paid him thirty pieces of silver, i and from that moment he began to look for an opportunity to betray him.
Christian tradition has always identified Luke as the companion of Paul and his "beloved physician" (Col 4:14; Philem 24). In any case, the author of the third Gospel, who also wrote the Book of Acts, seems to be a conscientious historian.

As he himself says at the beginning of his work, he was very diligent in collecting testimonies and traditions, both oral and written, concerning the life of Jesus. He certainly knew the Gospel of Mark and, in addition, drew upon a source that Matthew likewise used. On the whole, the episodes and words found in the other Gospels are found also in Luke and in almost the same order. But many stories have reached us only through his Gospel. The book has its own style, its own way of presenting the material; from a literary point of view, it is more carefully written.

The work shows us, first and foremost, the author's deep faith in Jesus and his concern for the life of the Gospel. He contemplates the Lord with a special degree of sympathy, and an interiority and mysticism shine through his writing that make it far different from Mark's rough style. Jesus is Luke's savior and redeemer, his joy.

While writing at almost the same period as Matthew, Luke addresses his work to converts from the pagan world, men and women who must live in that world. He is therefore realistic in his teaching.

In addition, this Gospel will be continued in the Acts of the Apostles. In the latter work, Luke describes the beginnings of the young Christian Church, which had been charged by its Lord with proclaiming to all human beings that they have been saved, no matter what the culture was to which they belonged.
CHAPTER 3

Nicodemus Goes To Visit Jesus. 1 There was a man from the Pharisees named Nicodemus, a member of the Jewish ruling council, who came to Jesus at night. "Rabbi," he said, "we know that you are a teacher who has come from God, for no one would be able to perform the signs that you do unless God were with him." 2 Jesus replied,

"Amen, amen, I say to you, no one can see the kingdom of God without being born from above." 3

4 Nicodemus asked, "How can a man be born again once he is old? Is it possible for him to enter a second time into his mother's womb and be born?" 4 Jesus said,

"Amen, amen, I say to you, no one can enter the kingdom of God unless he is born of water and the Spirit. 5 What is born of the flesh is flesh, and what is born of the Spirit is spirit." 6

7 "You should not be astonished when I say, 'You must be born from above.' 8 The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." 9

10 "How is this possible?" asked Nicodemus. 11 Jesus responded, "You are a teacher of Israel and you do not know these things? 12 If I tell you about earthly things and you do not believe, how will you believe when I speak to you about heavenly things? 13 "Amen, amen, I say to you, we speak of what we know and we testify to what we have seen, and yet you do not accept our testimony." 14

Jesus Christ, Savior and Judge

13 No one has gone up to heaven except the one who descended from heaven, the Son of Man. 14 And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, 15 in order that everyone who believes in him may have eternal life. 16 For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may attain eternal life. 17 "For God did not send his Son into the world to condemn the world but in order that the world might be saved through him." 18

3:5 Born of water and the Spirit: this phrase refers to Christian Baptism, the necessary vehicle for our spiritual rebirth, wrought by the Holy Spirit. It may be that here the evangelist is clarifying the words of the Lord according to a later and more mature understanding of Christian teaching, as lived in the primitive community.

3:13-21 The evangelist prolongs the conversation with Nicodemus in meditation on Jesus. What, then, is the mystery of Jesus and what does he bring to the human condition? The evangelist meditates on the Son of God, the divine messenger now glorified at his Father's side.

From Jesus, life came through the cross—as is suggested by the allusion to the bronze serpent intended to cure dying Hebrews (see Num 21:9). The cross was a testimony of God's love for the world and for each one of us. The cross was also the light given to us. This light enables us to recognize our conduct in truth and compels us to make a decisive choice: either to submit to Jesus and be saved, or to flee and be condemned.

3:14 So must the Son of Man be lifted up: the reference is to the lifting up on the cross, which in John's view is identical with the glorification of Jesus.
THE STREET CALLED STRAIGHT — View of one of the oldest streets in the world. In St. Paul’s time Damascus was laid out in the form of a rectangle intersected by “straight streets.” The longest of them all was the “Street called Straight.” When Paul was blinded on the way to Damascus, his companions took him into the city to the house of Judas where Ananias called for him. (See Acts 9:11ff)

THE OLD WALL OF DAMASCUS — View of the Bab Kisar Gate (now boarded up) in the old wall of Damascus 300 yards south of the Easter Gate at the end of the “Street called Straight.” It was here that tradition says the disciples lowered Paul in a basket through a window in the wall to enable him to escape his enemies. (See Acts 9:25)
ARTEMIS OF THE EPHESIANS — Ephesian goddess counterpart of the Roman Diana, regarded as the great Asiatic nursing mother of gods, men, animals and plants. Her worship was centered in the great temple at Ephesus and her feast was highly commercialized. (See Acts 19:26-28)

THE FORTRESS ANTONIA IN JERUSALEM — A fortress connected with the temple at Jerusalem and housing a Roman legion to guard against excesses on the part of the people. When Paul was seized in the temple by the Jews, he was taken to this fortress and addressed the people from its stairs. (See Acts 21:30ff)

THE THEATER AT EPHESUS — View of excavation of the theater at Ephesus. Visible are the ruins of the stage and the orchestra, with some of the seats rising tier upon tier behind them (which could reportedly hold 24,000 people). It was here that the silversmiths incited the worshipers of Artemis to gather and riot because of the words of Paul. (See Acts 19:28ff)
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

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.
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

1. IN THE GOSPELS WE SEE that Jesus is true God, the Son of the Father
   (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
   (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
2019 — C  2023 — A  2027 — B
2020 — A  2024 — B  2028 — C
2021 — B  2025 — C  2029 — A
2030 — B  2034 — C  2038 — A
2031 — C  2035 — A  2039 — B
2032 — A  2036 — B  2040 — C
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 Chrismass Mass — Lk 4:16-21 .......... 105

SACRED PASCHAL TRIDUUM AND EASTER TIME
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

7th Sunday of Easter — Jn 17:1-11a .......... 179
Pentecost Vigil — Jn 7:37-39 .......... 161
Mass during the Day — Jn 20:19-23 .......... 186

SOLEMNITIES OF THE LORD DURING ORDINARY TIME
Most Holy Trinity (Sunday after Pentecost) —
Jn 3:16-18 .......... 150
Most Sacred Heart of Jesus — Mt 11:25-30 .......... 37

ORDINARY TIME
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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31st Sunday — Mt 23:1-12 .......... 55
32nd Sunday — Mt 25:1-13 .......... 59
33rd Sunday — Mt 25:14-30 .......... 59
34th Sunday (Our Lord Jesus Christ, King of the
Universe) — Mt 25:31-46 .......... 60
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 "indef-
angible 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 sym-
bolize 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 con-
structed 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).

ANTHEMA (DOOMED). In Hebrew: herem, which originally
signified some thing (or person) set aside from pro-
flane 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").

ANCEIENTS. 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
dlegation, 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 com-
pared with other similar expressions: repentance, jeal-
ousy, hand and arm of God. It is an "anthropomor-
phism," a figure of speech, an image. Seeking to
explain the external phenomena supposedly pro-
duced by God (storms, floods, earthquakes, catastro-
phes), 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 per-
sonage who is at once both an enemy of Christ and his
evildoing imitator. The idea stems from the Jewish writ-
ers of the age preceding Christianity. These described
the Messiah as having to appear at the end of tim es to
explain the external phenomena supposedly pro-
duced by God (storms, floods, earthquakes, catastro-
phes), 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).

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 1:5; 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; 2:1; 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.


Altar, place where faithful achieve communion with God, 1 Cor 10:18; to be respected, Mt 22:33; 23:18-20; Christians have an altar that has supplant 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.

Apostolic 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, of Ephesus, Acts 20:28; of 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 19:27; 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 19.

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 Christ 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 2:22, 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 18:18-23; 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, performed m any signs, Mt 24:23; Lk 7:21f; obedient to the Father, Mt 11:25; Mk 14:36; Lk 2:49; 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 22:39; 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 2:22f; 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, 16:13f; 17:11, 20; 1 Tim 3:14f; 1 Jn 2:27; Isa 38:5, 9f, 59:19-21.