

**Saint Joseph Vest Pocket Edition of
The New Catholic Version**

**NEW
TESTAMENT**

WITH COMPLETE NOTES



Dedicated to Saint Joseph
Patron of the Universal Church

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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 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 digni-

GENERAL INTRODUCTION TO THE NEW TESTAMENT

During the second century A.D. there were many writings in circulation that bore the name of Gospel, Acts, or Letter and claimed to be from the pen of an apostle, but only a few of these gained a place in the liturgy, catechesis, and preaching. Toward the end of that same century, it became customary to give the name "New Testament" to the collection of writings that had acquired authority everywhere in the Church as an important point of reference for the faith and that carried the guarantee of apostolic origin.

The first Christians did not immediately get the idea of connecting their writings with the Bible, Israel's book of revelation, which Christians were using in their liturgy and teaching. Gradually, however, the new writings acquired equal importance. To distinguish them from the Law and the Prophets or, in other words, the Bible, Christians spoke of a "New Testament," so that the other became in fact the "Old Testament."

The word "testament," in this context, is a translation of the Greek word used to convey the idea of a pact, that is, in this case, the Covenant that God had made with the people he had chosen. To speak of a "new covenant" was a bold step. It meant that the Covenant of Sinai, which was the foundation of the Jewish faith, had been completed and transcended by the coming of Christ. In the "passing over" of Jesus, God had established a new and definitive relationship with all human beings.

Henceforth, the Christian Bible had two parts: the Old and New Testaments. The Old was not rejected, but was interpreted as a prediction of the New and a way toward it. In reading the ancient texts, people now thought of the coming of Christ, which, for Christians, was the historical fulfillment of the hope of Israel.

The *twenty-seven Books* of the New Testament constitute the literature that is closest to Christian origins. Close in date, to be sure, but close, above all, by reason of the experience and faith to which they bear witness.

I. THE FACE OF THE NEW TESTAMENT

A Collection of Varied Writings

The New Testament writings are, then, close to Christ both in their date and in the experience they communicate. At the same

dered them to tell no one what they had seen until the Son of Man had risen from the dead.¹⁰ Therefore, they kept the matter to themselves, although they did argue about what rising from the dead could possibly mean.

¹¹ And they asked him, “Why do the scribes say that Elijah must come first?”¹² He said to them, “Elijah will indeed come first and restore all things. Yet how is it written about the Son of Man?—that he must endure great suffering and be treated with contempt!¹³ However, I tell you that Elijah has come, and they did to him whatever they pleased, as it is written about him.”

Jesus Heals a Boy Possessed by a Spirit.*¹⁴ When they returned to the disciples, they saw a large crowd surrounding them, and some scribes were engaged in an argument with them.¹⁵ As soon as the people saw Jesus, they were overcome with awe and ran forward to greet him.¹⁶ He asked them, “What are you arguing about with them?”

¹⁷ A man in the crowd answered him, “Teacher, I have brought you my son who is possessed by a spirit that makes him unable to speak.¹⁸ Whenever it seizes him, it flings him to the ground, and he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to drive it out, but they

were unable to do so.”

¹⁹ Jesus said to them in reply, “O unbelieving generation, how much longer shall I remain with you? How much longer must I put up with you? Bring the boy to me.”²⁰ When they brought the boy to him, the spirit saw him and immediately threw the child into convulsions. He fell to the ground and rolled around, foaming at the mouth.

²¹ Jesus asked the father, “How long has the boy been in this condition?” “From childhood,” he replied.²² “It has often tried to kill him by throwing him into a fire or into water. If it is possible for you to do anything, have pity on us and help us.”²³ Jesus answered, “If it is possible! All things are possible for one who has faith.”²⁴ Immediately, the father of the child cried out, “I do believe. Help my unbelief.”

²⁵ When Jesus saw that a crowd was rapidly gathering around them, he rebuked the unclean spirit, saying to it, “Deaf and mute spirit, I command you: come out of him and never enter him again!”²⁶ Shrieking and throwing the boy into convulsions, it came out of him. He lay there like a corpse, so that many remarked, “He is dead.”²⁷ But Jesus, taking him by the hand, raised him, and he stood up.

²⁸ When he went indoors, his disciples asked him privately, “Why were we not able to cast it out?”²⁹ He answered, “This kind

yet the world did not recognize him.

- 11 He came to his own,
but his own did not accept him.
- 12 However, to those who did accept him
and who believed in his name he granted the power to become children of God,
13 who were born not from blood
or human desire or human will,
but from God.
- 14 And the Word became flesh
and dwelt among us.
And we saw his glory,
the glory as of the Father's only Son,
full of grace and truth.

Jesus Christ, Fullness of Truth.* ¹⁵ John testified to him, proclaiming, "This is the one of whom I said, 'The one who comes after me ranks ahead of me because he existed before me.'"

- 16 From his fullness we have all received,
grace upon grace.
- 17 For the Law was given through Moses,
but grace and truth came through Jesus Christ.
- 18 No one has ever seen God.
It is the only Son, God,
who is at the Father's side,
who has made him known.

B: Jesus Is the Expected Messiah*

John the Baptist Is Not the Messiah.* ¹⁹ This is the testimony offered by John when the Jews* sent priests and Levites from Jerusalem to ask him, "Who are you?" ²⁰ He confessed, he did not deny, but confessed, "I am not the Christ." ²¹ Then they asked him, "Who then are you? Are you Elijah?" ²² He said, "I am not." "Are you the Prophet?" He answered, "No." ²³ Therefore, they said to him, "Who are you, so we may have an answer to give to those who sent us? What do you have to say about yourself?" ²⁴ He replied, in the words of the prophet Isaiah,

"I am the voice of one crying out in the wilderness,
'Make straight the way of the Lord.'"

²⁴ Some Pharisees were present in this group, ²⁵ and they asked him, "Why then are you baptizing if you are neither the Christ, nor Elijah, nor the Prophet?" ²⁶ John answered them, "I baptize with water; but among you there is one whom you do not know, ²⁷ the one who is coming after me. I am not worthy to loosen the strap of his sandal." ²⁸ This took place in Bethany, beyond the Jordan, where John was baptizing.

Behold, the Lamb of God, Who Takes Away the Sin of the World.* ²⁹ The next day John saw Jesus coming toward him, and he said,

wine on a branch of hyssop and held it up to his lips. ³⁰When Jesus had taken the wine, he said, “It is finished.”* Then he bowed his head and gave up his spirit.

The Blood and the Water. ³¹It was the day of Preparation, and the Jews did not want to have the bodies remain on the cross on the Sabbath, especially since that Sabbath day was a great solemnity. Therefore, they requested Pilate to order that their legs be broken and the bodies taken down.

³²So the soldiers came and broke the legs of the first man and then of the other who had been crucified with him. ³³However, when they came to Jesus and saw that he was already dead, they did not break his legs, ³⁴but one of the soldiers thrust a lance into his side, and immediately a flow of blood and water came forth. ³⁵An eyewitness has testified to this, and his testimony is true. He knows that what he says is true, so that you also may believe

³⁶This happened so that the Scripture might be fulfilled,

“Not one of his bones will be broken.”

³⁷And again, in another passage Scripture says,

“They shall look on the one whom they have pierced.”

Jesus Is Buried.* ³⁸Shortly thereafter, Joseph of Arimathea,

who was a disciple of Jesus, but secretly, because of his fear of the Jews, asked Pilate for permission to remove the body of Jesus. Pilate granted him permission, and so he came and took his body away.

³⁹Nicodemus, who had first come to Jesus at night, also came, bringing with him a mixture of myrrh and aloes weighing about one hundred pounds.*

⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, in accordance with the burial custom of the Jews.

⁴¹At the place where Jesus had been crucified there was a garden, and in that garden there was a new tomb in which no one had ever been buried. ⁴²And so, since it was the Jewish day of Preparation and the tomb was nearby, they laid Jesus there.

G: The Appearances of the Risen One*

20 The Mystery of the Empty Tomb.* ¹Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been moved away from the tomb. ²Therefore, she ran to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we don’t know where they have put him.”

³Then Peter and the other

- 13 Their throats are open graves;
they use their tongues to deceive.
The venom of vipers is on their lips;
14 their mouths are full of cursing and bitterness.
15 Their feet hasten to shed blood;
16 ruin and misery mark their paths.
17 The way of peace they do not know;
18 there is no fear of God before their eyes.”

¹⁹ Now we know that what the Law says is addressed to those who are under the Law, so that every mouth may be silenced and the entire world may be seen as guilty before God. ²⁰ For no one can be regarded as justified in the sight of God by keeping the Law. The Law brings only the consciousness of sin.

B: The Redemption in Jesus Christ*

God's Righteousness through Faith in Jesus Christ.*

²¹ But now the righteousness of God that is attested by the Law and the Prophets has been manifested apart from law: ²² the righteousness of God through faith in Jesus Christ for all who believe. No distinction has been made. ²³ For all have sinned and thereby are deprived of the glory of God, ²⁴ and all are justified by

the gift of his grace that is given freely through the redemption in Christ Jesus.

²⁵ God designated him to be a sacrifice of expiation of sin through faith by the shedding of his blood because in his divine forbearance he allowed to be unpunished the sins previously committed. ²⁶ He thus demonstrated his righteousness in the present time so that he might show himself to be just as the one who justifies anyone who has faith in Jesus.

Justification through Faith Apart from the Works of the Law.

²⁷ What reason then does one have to boast? It is excluded! By works of the Law? No, rather by the law of faith. ²⁸ For we maintain that one is justified by faith apart from the works of the Law.

²⁹ Is God the God only of the Jews? Is he not also the God of the Gentiles? Yes, he is the God of the Gentiles too, ³⁰ since there is only one God, and he will justify both the circumcised and the uncircumcised on the basis of their faith. ³¹ Are we thereby nullifying the Law by this faith? By no means! On the contrary, we are upholding the Law.

C: Abraham Justified through Faith*

4 Justified through Faith, Not Works.* ¹ What then are we to say about Abraham, our

name.”

¹² This demands patient endurance on the part of the saints who keep the commandments of God and remain faithful to Jesus.

¹³ Then I heard a voice from heaven say, “Write: Blessed * are those who die in the Lord from now on.”

“Yes,” says the Spirit, “they will find rest from their labors, for their deeds go with them.”

One Like a Son of Man.* ¹⁴ Now in my vision, I saw a white cloud, and seated on the cloud was one “like a son of man,”* with a gold crown on his head and a sharp sickle in his hand. ¹⁵ Another angel then came out of the temple and called out in a loud voice to the one seated on the cloud, “Use your sickle and reap, for the time to reap has come, because the harvest of the earth is fully ripe.” ¹⁶ So the one who was seated on the cloud swept over the earth with his sickle, and the earth was harvested.

¹⁷ Another angel came out of the temple in heaven, and he too had a sharp sickle. ¹⁸ Then from the altar came forth still another angel who was in charge of the fire, and he cried out in a loud voice to the one who had the sharp sickle, “Take your sharp sickle and gather the clusters from the vines of the earth, for her grapes are ripe.”

¹⁹ So the angel swung his sickle over the earth and gathered in its vintage, which he then cast into the great winepress of God’s wrath. ²⁰ The winepress was trodden outside the city, and blood flowed from the winepress to the height of a horse’s bridle for a distance of two hundred miles.

15 The Seven Angels and the Seven Plagues.* ¹ Then I saw in heaven another great and wondrous sign: seven angels with the seven plagues, the last plagues of all, for through them the wrath of God is completed.

The Song of Moses and the Song of the Lamb.* ² I saw something that looked like a sea of glass mixed with fire. Standing beside the sea of glass and holding the harps that God had given them were those who had been victorious over the beast and its image and over the number of its name. They were holding harps given them by God ³ and singing the song of Moses, the servant of God, and the song of the Lamb:

“How great and wonderful are your works,
Lord God Almighty!
Just and true are your ways,
O King of the nations!

