

THE
Catholic
Youth
Bible
REVISED

New American Bible
Including the Revised Psalms and the Revised New Testament
Translated from the Original Languages with Critical Use of
All the Ancient Sources

Saint Mary's Press™

For the text of the articles and introductions
Nihil Obstat: Rev. William M. Becker, S.T.D.
Censor Deputatus
October 20, 2004

Imprimatur: †Most Rev. Bernard J. Harrington, D.D.
Bishop of Winona
October 20, 2004

The nihil obstat and imprimatur are official declarations that a book or pamphlet is free of doctrinal or moral error. No implication is contained therein that those who have granted the nihil obstat or imprimatur agree with the contents, opinions, or statements expressed.

Scripture texts, prefaces, footnotes, and cross references used in this work are taken from the New American Bible With Revised New Testament and Psalms Copyright © 1991, 1986, and 1970 by the Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.

For the text of the New American Bible (NAB)
OLD TESTAMENT

Nihil Obstat: Stephen J. Hartdegen, O.F.M., L.S.S.
Christian P. Ceroke, O. Carm., S.T.D.

Imprimatur: †Patrick Cardinal O'Boyle, D.D.
Archbishop of Washington
July 27, 1970

NEW TESTAMENT

Nihil Obstat: Stephen J. Hartdegen, O.F.M., L.S.S.
Censor Deputatus

Imprimatur: †James A. Hickey, S.T.D., J.C.D.
Archbishop of Washington
August 27, 1986

PSALMS

Imprimatur: Most Rev. Daniel E. Pilarczyk
President, National Conference of Catholic Bishops
October 10, 1991

Revised edition article writers: Tony Tamberino; Victor Valenzuela; Larry Schatz, F.S.C.; Lisa-Marie Calderone-Stewart; and Vikki Shepp

Article and introduction writers: Eduardo Arnouil; Lisa-Marie Calderone-Stewart; Carmen María Cervantes; Catherine Cory; Gary Dreier; Karen Emmerich; Carole Goodwin; Ron Kenney; Edward P. Kunzman; Judi Lanciotti; Joseph A. Morris, C.M.; Daniel Ponsetto; Rosa Sanchez; Larry Schatz, F.S.C.; Valerie Shields; Brian Singer-Towns; and Michael Theisen

The acknowledgments continue on page 1727.

Produced with the assistance of The Livingstone Corporation. Project staff include: Christopher D. Hudson, Ashley Taylor, Joel Bartlett, Rosalie Krusemark, Thomas Ristow, Troy Ristow, Kathleen Ristow, and Katie Gieser.

The Catholic Youth Bible, Revised

Copyright © 2005 by Saint Mary's Press, Christian Brothers Publications, 702 Terrace Heights, Winona, MN 55987-1318, www.smp.org. All rights reserved. Except for the use of NAB verses as stipulated, no part of this book may be reproduced by any means without the written permission of the publisher.

Printed in the United States of America

Printing: 9 8 7 6 5 4 3 2 1

Year: 2013 12 11 10 09 08 07 06 05

ISBN 0-88489-794-X, paper
ISBN 0-88489-798-2, hardcover
ISBN 0-88489-799-0, leatherette
5067201

Library of Congress Cataloging-in-Publication Data

Bible. English. New American. 2005.

The Catholic youth Bible : New American Bible including the revised Psalms and the revised New Testament / translated from the original languages with critical use of all the ancient sources.—Rev. ed.
p. cm.

ISBN 0-88489-798-2 (hardcover)—ISBN 0-88489-794-X (pbk.)—ISBN 0-88489-799-0 (leatherette)

I. Title.

BS192.3.A12004 .W56

220.5'2054-dc22

2005001257

Contents

Welcome! vi

How to Read and Study the Bible xiv

The Church Year and Suggested Reading Plans xvi

Preface to the New American Bible: The Old Testament xxiv

The Old Testament

Introduction to the Pentateuch 2

Genesis 4	Leviticus 120	Deuteronomy 195
Exodus 69	Numbers 153	

Introduction to the Historical Books 238

Joshua 240	2 Kings 388	Judith 523
Judges 265	1 Chronicles 416	Esther 539
Ruth 290	2 Chronicles 445	1 Maccabees 552
1 Samuel 296	Ezra 478	2 Maccabees 583
2 Samuel 330	Nehemiah 490	
1 Kings 358	Tobit 506	

Introduction to the Wisdom and Poetry Books 608

Job 610	Ecclesiastes 788	Wisdom 811
Psalms 644	Song of Songs 801	Sirach 836
Proverbs 750		

Introduction to the Prophets 890

Isaiah 892	Hosea 1119	Nahum 1164
Jeremiah 963	Joel 1132	Habakkuk 1169
Lamentations 1029	Amos 1138	Zephaniah 1174
Baruch 1039	Obadiah 1148	Haggai 1179
Ezekiel 1048	Jonah 1151	Zechariah 1183
Daniel 1097	Micah 1155	Malachi 1195



The New Testament

Preface to the New American Bible: First Edition of The New Testament 1202

Preface to the Revised Edition 1204

Introduction to the Gospels and the Acts of the Apostles 1208

Matthew 1210

Luke 1315

Acts 1426

Mark 1280

John 1376

Introduction to the Letters and Revelation 1474

Romans 1476

2 Thessalonians 1598

1 Peter 1651

1 Corinthians 1503

1 Timothy 1603

2 Peter 1660

2 Corinthians 1532

2 Timothy 1611

1 John 1666

Galatians 1553

Titus 1617

2 John 1674

Ephesians 1564

Philemon 1621

3 John 1676

Philippians 1575

Hebrews 1624

Jude 1678

Colossians 1583

James 1643

Revelation 1681

1 Thessalonians 1590

Where Do I Find It? 1709

Events, People, and Teachings 1710

Sacrament Connections 1713

Life and Faith Issues 1714

Article Subject Index 1715

Study Aids 1737

Concordance 1739

Maps 1799

Biblical History Timeline 1806

Old and New Testament Figures
and Events, Places of the Bible,
and Images of Jesus 1810

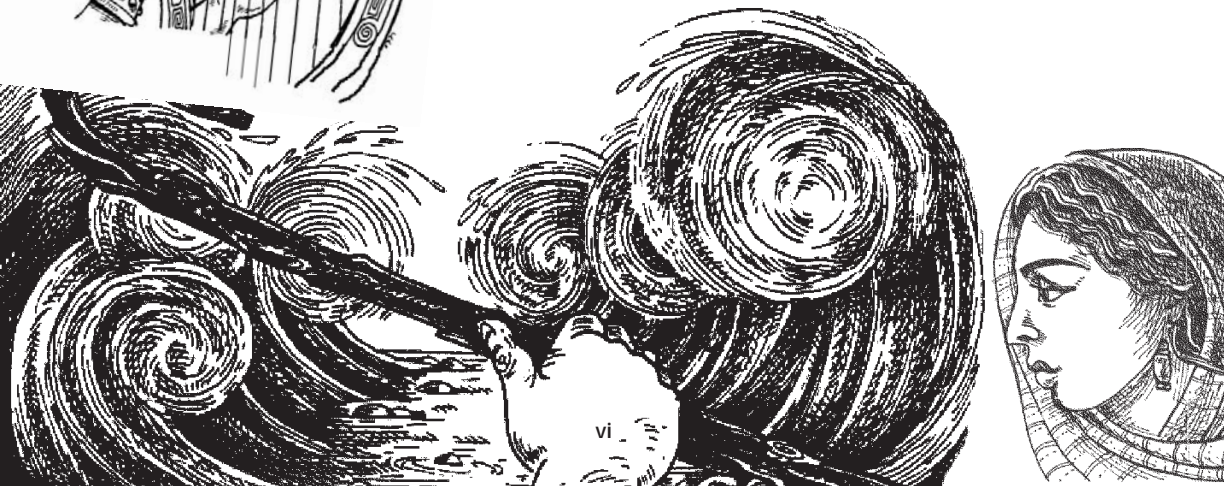
Alphabetical List of Bible Books
and Abbreviations 1814



Welcome!

THIS UNIQUE BIBLE IS FOR YOU.

The Catholic Youth Bible (CYB) is filled with things that will make it easier for you to understand the Bible's message. The authors, editors, designers, and artists involved in creating its special features were focused on you—a young person seeking answers to life's important questions. The *CYB* can be a true companion, helping you find the answers you seek and perhaps raising new questions along the way. It will help you see yourself in God's image and likeness, **A VITAL PART OF GOD'S SAVING WORK IN THE WORLD.**

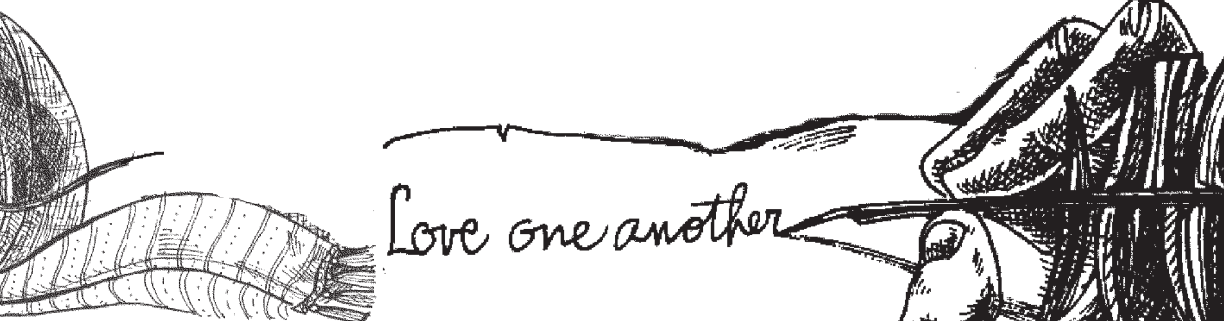
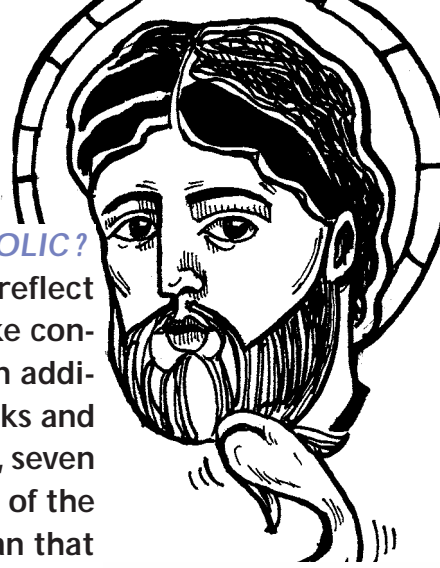


WHAT MAKES THIS YOUTH BIBLE CATHOLIC?

For starters, its introductions and articles reflect Catholic interpretation of the Bible and make connections to Catholic beliefs and traditions. In addition, this Bible contains all seventy-three books and letters that form a complete Catholic Bible, seven more than most other Bibles (see "The Case of the Missing Books," near Tb 1, 16). Does this mean that other Christians cannot use *The Catholic Youth Bible*? Not at all. When it comes to the Scriptures, Christians from all cultures and denominations have more in common than they have differences.

AS YOU USE THIS BIBLE, keep in mind two important points. The first is that the Bible is for everyone. Wherever you are in your relationship with God, *the Bible can speak to you*. The articles in the *CYB* invite you to consider what the church teaches about God's message in the Bible whether you are a committed Christian or a searcher with lots of questions.

The second point is that all the special features in *The Catholic Youth Bible* are designed to encourage you *to read the Bible itself*. It is the Bible's stories, poems, prophecies, and letters that carry this central message: *God desires a loving relationship with us*. The special features of this Bible can help you understand God's message. **BUT IT IS GOD'S WORD IN THE BIBLE THAT CAN CHANGE YOUR LIFE.**



SPECIAL FEATURES

The Catholic Youth Bible is loaded with special features to help make it easier for you to read and understand the Bible. Here is a list of some of those features and where to find them.

HOW TO READ AND STUDY THE BIBLE

The chapter that follows this general introduction gives advice for interpreting the Bible and a process for studying the Bible alone or with a group.

How to **Read AND Study** THE BIBLE

SUGGESTED READING PLANS

This chapter offers some great reading plans to get you started in studying the Bible.

Suggested **Reading Plans**

SECTION INTRODUCTIONS

Each major section of the Bible (the Pentateuch, the historical books, the wisdom books, the prophetic books, the Gospels and the Acts of the Apostles, and the Letters and Revelation) begins with background on the books in that section.



BOOK INTRODUCTIONS

Introductions at the beginning of most books (sometimes two or three books share a single introduction) give insight into each book's central message and an overview of its contents. You can find more extensive book introductions in other editions of the New American Bible.



LIVE IT!

The "Live It!" articles apply the Bible's messages to situations you may be facing now or will face in the future.



PRAY IT!

The "Pray It!" articles can help you use the Bible for personal prayer. They show the biblical basis for the prayer and sacramental life of the Catholic church.



DID YOU KNOW?

The “Did You Know?” articles provide background from biblical scholars to help you understand the culture and traditions of biblical times, or the church’s interpretation of certain passages.



INTRODUCING . . .

The “Introducing . . .” articles give a quick introduction to the lives of important biblical people.



CATHOLIC CONNECTIONS

The “Catholic Connections” articles show the biblical basis for many Catholic Christian beliefs and practices.



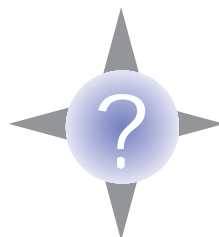
CULTURAL CONNECTIONS

The “Cultural Connections” articles explain how people in different cultures have understood and lived out God’s revelation in the Bible. The articles represent many of the diverse cultures that have found their home in the United States.



WHERE DO I FIND IT?

Several indexes are located at the back of the Bible. The first index helps you locate Bible passages on events, people, and teachings of Jesus. The second index helps you find Bible passages related to each sacrament. The third index helps you find Bible passages related to life and faith issues. The fourth index leads you to articles on specific topics.



STUDY AIDS

A concordance, color maps, a timeline, and pictures are found at the back of the Bible. The timeline and maps will help you locate where and when different biblical events occurred.



The Bible Is MULTICULTURAL

THE BIBLE developed in the midst of great cultural diversity. In fact, the Bible was originally written in at least two languages, Hebrew and Greek. The people of the Old Testament were influenced by Arabic, Egyptian, and other Middle Eastern cultures that surrounded them. Later, they and the early Christian church were influenced by the Greek and Roman cultures. In the Bible, God is revealed as the God of *all* nations and *all* cultures.

As the Word of God, the Bible's core message of God's love for human beings speaks to people of any culture. That is one reason the Bible has been translated into more languages than any other book in the world. Christians also believe that God is at work in the lives of people of every culture, whether or not they have been formally introduced to the Christian message. Listening to other cultures' experience of God can deepen Christian people's appreciation of God's message present in the Bible.

We also live in a multicultural world. *The Catholic Youth Bible* responds to this reality in two main ways. First, all the articles attempt to speak in a way that people of all cultures can appreciate and understand. Second, some articles have been specially written to represent distinct cultural perspectives. Most of these articles represent African American, Asian American, Hispanic and Latino, and Native American perspectives. The revised edition of *The Catholic Youth Bible* includes additional articles representing cultural perspectives from around the world.

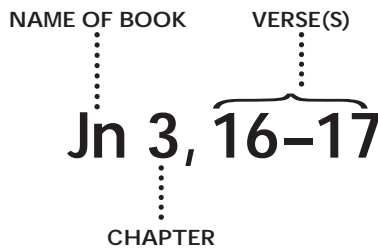
All the articles share cultural experiences and traditions, religious symbols, prayers, and poetry, and they connect all these elements to the Bible. "Cultural Connections," an entry in the subject index at the back of the Bible, lists the locations of all these articles. If you would like to read articles from one of the four major cultural perspectives mentioned above, the subject index still contains entries for those.

The cultural perspectives represented in *The Catholic Youth Bible* are a small sampling of the many unique cultures in the world. Because of space restrictions, articles on many cultures could not be included. Despite these limitations, the multicultural articles can deepen your appreciation of the Bible's message and of the rich ways different cultures live that message.

NAVIGATING *The Catholic Youth Bible*

THE CATHOLIC YOUTH BIBLE has several aids to help you locate references to Bible books and the Bible's special features. The contents on pages iv–v will be your main guide in locating the different books and features. However, the last page in the color section (facing the back cover) lists all the Bible books alphabetically and gives their abbreviations and beginning page numbers. You will find this a useful and easy-to-locate guide. Also, the section “Where Do I Find It?” offers several types of indexes to help you locate specific passages and articles.

Throughout *The Catholic Youth Bible*, there are many references to specific Bible passages. These references are given in shorthand form, such as Jn 3, 16–17. The initial letters are the abbreviation for (or, in a few cases, the full name of) the Bible book. The number before the comma stands for the chapter, and the number(s) after the comma stands for the verse(s). So Jn 3, 16–17 refers to the Gospel According to John, chapter 3, verses 16 to 17.



Most of the articles end with a citation identifying the Bible passage the article is based on. It is important to read the passage before reading the article.

In addition to the Bible text, you will find footnotes and Scripture cross-references printed along the bottom of each page. Every time you see an obelisk (†) in the Bible text, you will find a corresponding footnote labeled with the same chapter and verse numbers at the bottom of the page. The footnotes provide you with added information about words and phrases mentioned in the Bible. Every time you see an asterisk (*) in the Bible text, you will find a corresponding cross-reference labeled with the same chapter and verse numbers at the bottom of the page. The cross-references direct you to similar Scripture passages.

QUESTIONS AND ANSWERS About the Bible

THE BIBLE—which is also called the sacred Scriptures—tells the story of the loving relationship between God and humankind. It brings people to a deeper relationship with God, teaches important truths about Christian faith, and challenges how we live our life and relate with other people. However, studying the Bible raises questions for many people. This section gives some answers to key questions from Catholic Christian teaching. Because these are brief answers to important questions, you may want to talk more about them with someone in your family, church, or school.

What does it mean to say that God inspired the Bible? Did God speak directly to the Bible’s authors?

Christians make a fantastic claim about the Bible: God is the author of the sacred Scriptures. They believe the Bible is God’s word, containing the truths that God wishes to reveal to humankind for our salvation. Through the Holy Spirit, God inspired the human authors of the Bible’s books to reveal these truths in their writings. These two concepts—God’s **inspiration** of the biblical authors and God’s **revelation** in their writings of the truths about God and God’s will for us—are two important Christian beliefs about the Bible.

To say that biblical authors were inspired by God does not mean that they took dictation directly from God. They were true authors using creative literary forms to communicate the people’s experience of God. In fact, many of the books had more than one author. Some books went through several decades of

development in which the stories were told and retold, written down, combined, and edited. The church believes the Holy Spirit was guiding the many people involved throughout this whole process.

How do I know that what is in the Bible is true? Aren’t there mistakes in the Bible?

Christians believe that the Bible is true and without errors when it teaches the things God wishes to reveal for the sake of our salvation. This is called the **inerrancy** of the Bible.

Some Christians also believe that the Bible is without error in every respect, including all references to scientific and historical facts. But Catholic Christians, along with others, are cautious about making this claim. The Catholic church teaches that in order to interpret the Bible correctly, we must understand what the human authors intended to communicate at the time of their writing. To know what God wants to reveal through their words, we must take into account “the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking, and narrating then current” (*Catechism of the Catholic Church*, no. 110).

In other words, from our modern viewpoint, some statements in the Bible may seem like mistakes. But these “mistakes” may be due to the difference between a biblical author’s cultural perspective and our cultural perspective. Or they may be due to our misunderstanding of a biblical author’s use of literary devices such as metaphors, fiction, and poetry. Or perhaps they are due to a biblical author’s different understanding of science or history. In its introductions and articles, *The Catholic Youth Bible* will help you understand the biblical authors’ intentions and the church’s teaching about what God is revealing through them.

Why do Catholics believe that the Bible alone isn't enough to teach all the truths about the Christian faith?

All Christians believe that God's complete revelation—all that people need to know about God and about their relation to God—is expressed in Jesus Christ. They believe that Jesus is the living Word of God, “the image of the invisible God” (Col 1, 15). All Christians believe that the Bible is a primary way of communicating God's revelation, which has its ultimate source in Christ.

But Catholic Christians believe that God's revelation is also communicated through **sacred Tradition**. Sacred Tradition, which is sometimes simply called Tradition, is all that the first Apostles learned from Jesus and the Holy Spirit. Under the guidance of the Holy Spirit, it is preserved, taught, and reinterpreted for each new generation by the Apostles' successors—the pope and bishops. Scripture and Tradition are closely related and support each other, having their common source in Jesus Christ. Some of the articles in *The Catholic Youth Bible* expand on the Bible's message with teaching from sacred Tradition.

Why does the Bible have two testaments?

The Bible reveals God's plan for humanity. It is divided into two parts. The Old Testament records the relationship between God and the descendants of Abraham, particularly the descendants of Abraham's grandson Jacob. At different times in their history, these descendants are called the Hebrews, the Israelites, and the Jews. The Old Testament contains their religious history, laws, and sacred stories. Because the Old Testament contains the sacred Scriptures of the Jewish people, many Christians also call the Old Testament the Hebrew Scriptures.

The New Testament presents Jesus as the full revelation of God. Jesus was a Jew, and he affirmed the core beliefs of the Jewish faith. He knew and cherished the Hebrew Scriptures. But he also revealed new insights into God's desired relationship with human beings. After his Resurrection, as his followers lived out the implications of his teachings, they eventually formed a new religious faith that came to

be called Christianity. The books and letters in the New Testament record their central teachings and beliefs about Jesus.

The church teaches that there is a profound unity to the Old and New Testaments in relation to God's revelation. “The Old Testament prepares for the New and the New Testament fulfills the Old; the two shed light on each other; both are true Word of God” (*Catechism*, no. 140). This is why both the Old and New Testaments are used in Catholic liturgy and catechism.

The Bible was written a long time ago. What does it have to do with my life today?

Christians believe the Bible's core message of God's desire to be in a loving relationship with human beings is greater than the difficulties caused by the passing of time and by cultural differences between the biblical era and our time. They believe that the more people read, reflect on, and study the Bible, the more they can discover what God is saying to people today. The Bible's message does not wear out or become obsolete. However, the Bible was originally written by and for people who lived in different historical circumstances. In order to make the Bible relevant to our time, people need to interpret it in its proper context (see the next chapter, “How to Read and Study the Bible,” for help with this). This process of making the Bible's message current for our time is called **actualization**.

Each person, community, and culture brings its life experiences to interact with God's revelation in the Bible. God's word sheds light on our hopes and struggles and in so doing becomes a source of new life for us. Knowing that God forgives our sins, liberates us from the things that oppress and enslave us, and rejoices in our successes gives us the inner peace we all seek. The Bible tells us that we are entrusted with Jesus' mission to share God's peace, justice, and love—a mission that gives true meaning to our life.

Of course, the best way to discover what the Bible has to do with your life is to read and study it yourself. The same Holy Spirit who inspired the original authors will also be your companion as you spend time with the Bible—comforting, exciting, challenging, and encouraging you along your way.

How to Read AND Study THE BIBLE

MAKING SENSE OF THE BIBLE

**“And the Word
became flesh and
made his dwelling
among us”
(Jn 1, 14).**

God’s Word came to earth as a person, Jesus Christ. Jesus was fully human so that people could experience God’s love firsthand. He was also fully God so that through him death is overcome and new life is breathed into sinful humanity.

The Bible is called God’s word because it is closely linked to Jesus. Like Jesus, it can be said to be both human and divine. It is divine because it reveals to us God and God’s plan. But it is also the work of human authors and reflects their knowledge, culture, and biases. It is through their words that the Bible reveals God’s nature, God’s saving work in the world (often called salvation history), and God’s purpose for humanity—including our lives. It follows that an important part of understanding the Bible is understanding the human authors’ intentions.

However, understanding the authors’ intentions isn’t enough either. We must also look at the message of any individual book or passage within the bigger picture of the entire Bible’s message and the church’s interpretation of it. Here are some suggestions for considering these different contexts when you read the Bible.

Consider the Book’s Central Themes

The Bible’s authors usually had a central theme or themes in mind when writing their particular book or letter. So when you are confused about the meaning of a particular verse or passage, it often helps to go back and read the whole chapter or even check out the introduction to the book. For example, you may wonder what Jesus is trying to teach us in the story of the prodigal son, Lk 15, 11–32. You might try reading from the beginning of chapter 15. You’ll find that Jesus told the story in response to people who criticized him for welcoming sinners. This helps us understand that the prodigal son story teaches that we are supposed to welcome sinners too.

Consider the Historical Situation and the Audience

Certain Bible passages do not make sense unless we understand the historical situation the author was trying to address. The introductions to each of the books in *The Catholic Youth Bible* help you with this. For example, in Am 5, 21.23 God tells the people: “I hate, I spurn your feasts, I take no pleasure in your solemnities; . . . / Away with your noisy songs!” Doesn’t God like worship? In the introduction to Amos, we learn that God sent Amos to speak against the rich people who exploited the poor and then attended elaborate religious festivals to worship God. The hypocrisy was what God hated.

Consider the Teaching of the Whole Bible

An old saying calls us to “use the Bible to interpret the Bible.” Some people focus on a single verse from the Bible and ignore other passages on the same subject. For example, some churches will not allow women in any position of leadership. They base this on 1 Cor 14, 34, which says, “women should keep silent in the churches.” But in doing this, they disregard other passages, such as those in which Paul pays respect to women who were ministers and leaders in the church.

Consider the Church’s Interpretation

Most Christian churches have traditions and teachings for interpreting the Bible and applying its message. For Roman Catholics, bishops ultimately have the responsibility for properly interpreting God’s revelation in the Bible. Many other people (Scripture scholars, priests, parish ministers, and teachers, for example) help us understand the bishops’ interpretation of Scripture and how to apply it to our lives. *The Catholic Youth Bible* points out the Catholic church’s established teaching for important passages, especially in the “Catholic Connections” articles. When in doubt, ask a priest, minister, parish leader, teacher, or parent for help in looking for the correct interpretation of a confusing passage.

HEAD AND HEART

Sometimes when you pick up the Bible, you want to study and learn. Maybe you want to learn some Bible history or understand more about Baptism. Maybe you want to know why the Gospel of John is so different from the other Gospels. These are things of the head, the intellect.

Sometimes when you pick up the Bible, you are hungry to grow closer to God. You want to experience God's presence in your life or receive guidance about a problem. These are things of the heart, the soul.

Ask God to touch both your head and heart when you read the Bible. It's important to be open to both because we were created to be whole people. *The Catholic Youth Bible* can help. Some of the articles, particularly the introductions to the books, the "Did You Know?" articles, and the "Catholic Connections" articles, give background to help your understanding for head reading. The "Live It!" and "Pray It!" articles are more for your heart reading.

THE PRIMA PROCESS

Prima is the Latin word for "first." In the PRIMA process, each letter of the word stands for a step in reading and studying the Bible individually or with a group. Using the PRIMA process helps you remember to keep God first in your life!

Pray. Begin with a prayer that your time with the Bible will draw you closer to God.

Read attentively, trusting that God will give you what you need to learn or grow.

Imagine what was going on when the passage was first written. What is its cultural and historical context? Try to put yourself into the story. What was the author trying to get across?

Meditate on what you have read. How does this fit in the context of the rest of the Bible's teaching? with the church's teaching? What do you think God is teaching you?

Apply what you have read to your life. God may be calling you to address a particular issue or relationship. Or you may find words of comfort and support you need at this particular time. Carry God's word into the rest of your day, the rest of your life!

PERSONAL AND GROUP STUDY

Personal Reading and Study

Faith is personal. Reading the Bible by yourself can help you grow in both your head and heart relationships with God. Choose a time that fits for you and make a commitment to read *The Catholic Youth Bible* regularly, at least once a week if not every day. The PRIMA process and the Bible reading plans in the

next chapter will give you a structure for your personal reading.

Group Reading and Study

Your faith is personal, but it is not private. The Bible itself teaches that God calls us to be part of a Christian community. Reading and studying the Bible with a group can feed you and teach you in an exciting way. Consider starting a group Bible study by inviting some friends or family members to meet with you. Or check at your parish to see what Bible studies might already be going on.

Again, the PRIMA process and the Bible reading plans in this book can provide a structure for reading the Bible with a group. Check with your parish or school for other resources you can use with a group.

MAKING A PLAN

Note: All the reading plans described in this section are found in the next chapter, "Suggested Reading Plans."

The Catholic church has an excellent plan for reading and studying the Bible, called the lectionary. The lectionary includes a cycle of Scripture passages read at Sunday Eucharist in the liturgy of the word. It is inspiring to know that other Catholics all over the world are hearing and reflecting on the same Scriptures at the same time. Studying the Sunday lectionary readings can make a big difference in your appreciation of the Eucharist. You can use reading plan 1, "Reading the Bible with the Church," to help you do this for part of the year. It lists the Sunday lectionary readings for the entire year.

Reading whole books of the Bible is important to fully understanding the Bible in context. But it rarely works to say, "I'm going to read the whole Bible cover to cover." Most people quit when they hit the detailed laws in the Book of Exodus. So as a start, you can use reading plan 2, "A Walk Through the Bible," which gives a four-week overview of the important events in the Bible. After that you might read one of the four Gospels—Mark is good because it is short and filled with action. Then try the Acts of the Apostles. Follow this by one of the letters from the New Testament—1 Corinthians is a good one to start with. Eventually, move on to Genesis and Exodus from the Old Testament to see how their themes are connected to the New Testament books you have read.

You could also make a plan to study themes in the Bible. To get started, pick from reading plans 3 to 8, which cover topics such as sin and salvation, suffering, God's call, and women in the Bible. Or use the article subject index in the back of *The Catholic Youth Bible* to create your own reading plan on a topic that interests you.

The Church Year

THE FEAST DAYS AND HOLY DAYS celebrated by Catholics and other Christians follow a yearly pattern. This pattern is called the liturgical year; it is different from the calendar year. Here is a description of the major seasons in the liturgical year. It might help you if you also take a look at the circular diagram of the liturgical year, found on page xvii.

Advent begins the liturgical year four Sundays before Christmas. It is a time of preparation for the coming of Christ. The Advent season can be found on the liturgical year wheel in November and December. It is represented by the small graphic of an Advent wreath.

The **Christmas** season lasts twelve days, beginning with Christmas Day and concluding with the feast of the Baptism of the Lord. This season is found at the top part of the liturgical year wheel. The cross reminds us that the wood of the manger becomes the wood of the cross.

Lent begins with Ash Wednesday and lasts forty days. It is a solemn time of fasting, prayer, and almsgiving in preparation for Easter. The small picture of the palms and cross in the liturgical year wheel symbolizes all of Lent as a journey toward Palm Sunday, when the same crowd that waves palms and yells “Hosanna!” ends up waving angry fists and shouting “Crucify him!”

The **Easter Triduum** is the celebration of Holy Thursday, Good Friday, and the Easter Vigil on Holy Saturday. At this one, continuous, three-day liturgy, Christians remember the Lord’s Supper, Christ’s Passion and death, and his Resurrection. These feasts are at the heart of the liturgical year. They are represented by the picture of the Easter candle, which makes its appearance in the darkness of the Easter Vigil. The vestments and altar cloths seen are red on Good Friday and white on the other two days.

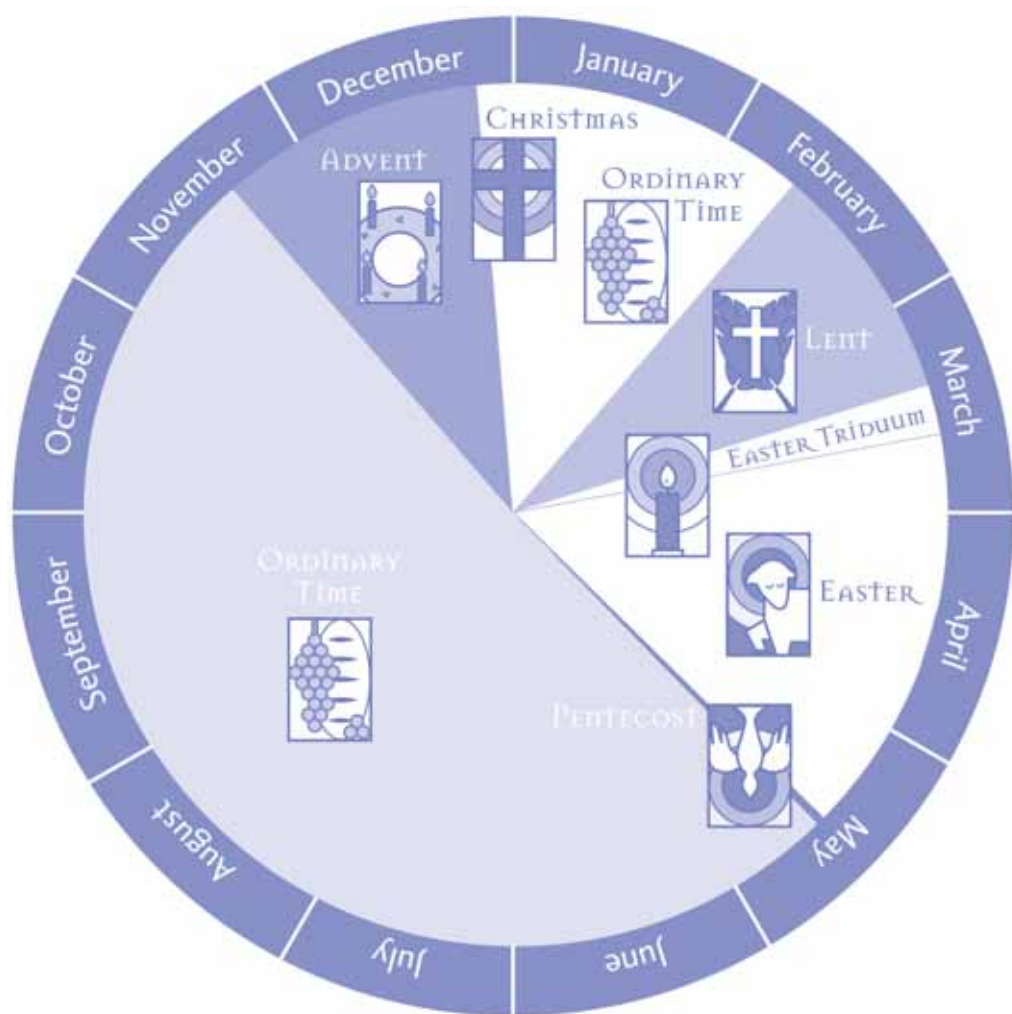
The **Easter Season** lasts fifty days, beginning with Easter Sunday and ending with the feast of Pentecost. The symbol of the lamb represents Jesus, the innocent sacrificial lamb of God. The symbol of the Holy Spirit reminds us that the Holy Spirit came to the disciples, in the rush of wind and tongues of fire. The altar cloths and vestments are white throughout the Easter season, and then red on Pentecost. Red is the color of the Holy Spirit (as in Confirmation Mass) and of the celebration of feast days associated with martyrs, people killed for their faith (such as the feast of Saints Peter and Paul).

The season of **Ordinary Time** is made up of the days between Christmas and Lent, and the days between Easter and Advent. The bread and wine show us that the main focus of Ordinary Time is the ministry of Jesus, represented by the grapes and bread of communion. There are some special feast days during Ordinary Time that are not celebrated with green vestments and altar cloths, such as Trinity Sunday and the Feast of the Body and Blood of Christ, the first two Sundays after Pentecost, and the Feast of Christ the King, the last Sunday before Advent. You’ll see white on all three of those days. The particular dates and days these feasts fall upon vary from year to year.

Christmas is always December 25, so counting backwards four Sundays shows the four Sundays of Advent. Sometimes Advent includes Thanksgiving weekend, and sometimes it doesn’t, depending on which day of the week Christmas is.

Easter is always the first Sunday after the first full moon in the spring. Counting backwards six Sundays and then one Wednesday shows when Ash Wednesday and Lent begin. Sometimes Easter is in March, and sometimes it is in April.

On page xviii, you will find a Bible reading plan that corresponds to the readings of the Bible heard on Sundays throughout these seasons. That is an excellent way to get to know the Bible and the liturgical year at the same time.



Suggested Reading Plans

1 READING PLAN 1: Reading the Bible with the Church

This reading plan lists the Sunday readings for the liturgical year.

ADVENT AND CHRISTMAS

Year A (2007, 2010, 2013)	Year B (2005, 2008, 2011)	Year C (2006, 2009, 2012)
The First Sunday of Advent		
Is 2, 1–5	Is 63, 16–17.19; 64, 2–7	Jer 33, 14–16
Rom 13, 11–14	1 Cor 1, 3–9	1 Thes 3, 12–4, 2
Mt 24, 37–44	Mk 13, 33–37	Lk 21, 25–28.34–36
The Second Sunday of Advent		
Is 11, 1–10	Is 40, 1–5.9–11	Bar 5, 1–9
Rom 15, 4–9	2 Pt 3, 8–14	Phil 1, 4–6.8–11
Mt 3, 1–12	Mk 1, 1–8	Lk 3, 1–6
The Third Sunday of Advent		
Is 35, 1–6.10	Is 61, 1–2.10–11	Zep 3, 14–18
Jas 5, 7–10	1 Thes 5, 16–24	Phil 4, 4–7
Mt 11, 2–11	Jn 1, 6–8.19–28	Lk 3, 10–18
The Fourth Sunday of Advent		
Is 7, 10–14	2 Sm 7, 1–5.8–11.16	Mi 5, 1–4
Rom 1, 1–7	Rom 16, 25–27	Heb 10, 5–10
Mt 1, 18–24	Lk 1, 26–38	Lk 1, 39–45
Midnight Mass (25 December, every year, readings are the same for all cycles)		
Is 9, 1–6	Is 9, 1–6	Is 9, 1–6
Ti 2, 11–14	Ti 2, 11–14	Ti 2, 11–14
Lk 2, 1–14	Lk 2, 1–14	Lk 2, 1–14
Feast of the Holy Family		
Sir 3, 2–6.12–14	Sir 3, 2–6.12–14	Sir 3, 2–6.12–14
Col 3, 12–21	Col 3, 12–21	Col 3, 12–21
Mt 2, 13–15.19–23	Lk 2, 22–40 or 2, 22.39–40	Lk 2, 41–52
Solemnity of Mary, Mother of God (1 January, every year, readings are the same for all cycles)		
Nm 6, 22–27	Nm 6, 22–27	Nm 6, 22–27
Gal 4, 4–7	Gal 4, 4–7	Gal 4, 4–7
Lk 2, 16–21	Lk 2, 16–21	Lk 2, 16–21
Epiphany (readings are the same for all cycles)		
Is 60, 1–6	Is 60, 1–6	Is 60, 1–6
Eph 3, 2–3.5–6	Eph 3, 2–3.5–6	Eph 3, 2–3.5–6
Mt 2, 1–12	Mt 2, 1–12	Mt 2, 1–12
Baptism of the Lord		
Is 42, 1–4.6–7	Is 42, 1–4.6–7	Is 42, 1–4.6–7
Acts 10, 34–38	Acts 10, 34–38	Acts 10, 34–38
Mt 3, 13–17	Mk 1, 7–11	Lk 3, 15–16.21–22

LENT AND EASTER

Year A (2008, 2011, 2014)	Year B (2006, 2009, 2012)	Year C (2007, 2010, 2013)
Ash Wednesday (readings are the same for all cycles)		
Jl 2, 12–18	Jl 2, 12–18	Jl 2, 12–18
2 Cor 5, 20–6, 2	2 Cor 5, 20–6, 2	2 Cor 5, 20–6, 2
Mt 6, 1–6.16–18	Mt 6, 1–6.16–18	Mt 6, 1–6.16–18
The First Sunday of Lent		
Gn 2, 7–9; 3, 1–7	Gn 9, 8–15	Dt 26, 4–10
Rom 5, 12–19	1 Pt 3, 18–22	Rom 10, 8–13
Mt 4, 1–11	Mk 1, 12–15	Lk 4, 1–13

LENT AND EASTER (continued)

Year A (2008, 2011, 2014)	Year B (2006, 2009, 2012)	Year C (2007, 2010, 2013)
The Second Sunday of Lent		
Gn 12, 1–4 2 Tm 1, 8–10 Mt 17, 1–9	Gn 22, 1–2.9.10–13.15–18 Rom 8, 31–34 Mk 9, 2–10	Gn 15, 5–12.17–18 Phil 3, 17–4, 1 Lk 9, 28–36
The Third Sunday of Lent		
Ex 17, 3–7 Rom 5, 1–2.5–8 Jn 4, 5–42	Ex 20, 1–17 1 Cor 1, 22–25 Jn 2, 13–25	Ex 3, 1–8.13–15 1 Cor 10, 1–6.10–12 Lk 13, 1–9
The Fourth Sunday of Lent		
1 Sm 16, 1.6–7.10–13 Eph 5, 8–14 Jn 9, 1–41	2 Chr 36, 14–17.19–23 Eph 2, 4–10 Jn 3, 14–21	Jos 5, 9.10–12 2 Cor 5, 17–21 Lk 15, 1–3.11–32
The Fifth Sunday of Lent		
Ez 37, 12–14 Rom 8, 8–11 Jn 11, 1–45	Jer 31, 31–34 Heb 5, 7–9 Jn 12, 20–33	Is 43, 16–21 Phil 3, 8–14 Jn 8, 1–11
Passion Sunday (Palm Sunday)		
Is 50, 4–7 Phil 2, 6–11 Mt 26, 14–27, 66	Is 50, 4–7 Phil 2, 6–11 Mk 14, 1–15, 47	Is 50, 4–7 Phil 2, 6–11 Lk 22, 14–23, 56
Holy Thursday (<i>readings are the same for all cycles</i>)		
Ex 12, 1–8.11–14 1 Cor 11, 23–26 Jn 13, 1–15	Ex 12, 1–8.11–14 1 Cor 11, 23–26 Jn 13, 1–15	Ex 12, 1–8.11–14 1 Cor 11, 23–26 Jn 13, 1–15
Good Friday (<i>readings are the same for all cycles</i>)		
Is 52, 13–53, 12 Heb 4, 14–16; 5, 7–9 Jn 18, 1–19, 42	Is 52, 13–53, 12 Heb 4, 14–16; 5, 7–9 Jn 18, 1–19, 42	Is 52, 13–53, 12 Heb 4, 14–16; 5, 7–9 Jn 18, 1–19, 42
Easter Sunday (<i>readings are the same for all cycles</i>)		
Acts 10, 34.37–43 Col 3, 1–4 or 1 Cor 5, 6–8 Jn 20, 1–9	Acts 10, 34.37–43 Col 3, 1–4 or 1 Cor 5, 6–8 Jn 20, 1–9	Acts 10, 34.37–43 Col 3, 1–4 or 1 Cor 5, 6–8 Jn 20, 1–9
Second Sunday of Easter		
Acts 2, 42–47 1 Pt 1, 3–9 Jn 20, 19–31	Acts 4, 32–35 1 Jn 5, 1–6 Jn 20, 19–31	Acts 5, 12–16 Rv 1, 9–11.12–13.17–19 Jn 20, 19–31
Third Sunday of Easter		
Acts 2, 14.22–28 1 Pt 1, 17–21 Lk 24, 13–35	Acts 3, 13–15.17–19 1 Jn 2, 1–5 Lk 24, 35–48	Acts 5, 27–32.40–41 Rv 5, 11–14 Jn 21, 1–19 or 1–14
Fourth Sunday of Easter		
Acts 2, 14.36–41 1 Pt 2, 20–25 Jn 10, 1–10	Acts 4, 8–12 1 Jn 3, 1–2 Jn 10, 11–18	Acts 13, 14.43–52 Rv 7, 9.14–17 Jn 10, 27–30
Fifth Sunday of Easter		
Acts 6, 1–7 1 Pt 2, 4–9 Jn 14, 1–12	Acts 9, 26–31 1 Jn 3, 18–24 Jn 15, 1–8	Acts 14, 21–27 Rv 21, 1–5 Jn 13, 31–35
Sixth Sunday of Easter		
Acts 8, 5–8.14–17 1 Pt 3, 15–18 Jn 14, 15–21	Acts 10, 25–26.34–35.44–48 1 Jn 4, 7–10 Jn 15, 9–17	Acts 15, 1–2.22–29 Rv 21, 10–14.22–23 Jn 14, 23–29
Seventh Sunday of Easter		
Acts 1, 12–14 1 Pt 4, 13–16 Jn 17, 1–11	Acts 1, 15–17.20–26 1 Jn 4, 11–16 Jn 17, 11–19	Acts 7, 55–60 Rv 22, 12–14.16–17.20 Jn 17, 20–26
Pentecost Sunday (<i>readings are the same for all cycles</i>)		
Acts 2, 1–11 1 Cor 12, 3–7.12–13 Jn 20, 19–23	Acts 2, 1–11 1 Cor 12, 3–7.12–13 Jn 20, 19–23	Acts 2, 1–11 1 Cor 12, 3–7.12–13 Jn 20, 19–23

ORDINARY TIME

Year A (2008, 2011, 2014)	Year B (2006, 2009, 2012)	Year C (2007, 2010, 2013)
First Sunday in Ordinary Time (see the Feast of the Baptism of the Lord under "Advent and Christmas")		
Second Sunday in Ordinary Time		
Is 49, 3.5-6 1 Cor 1, 1-3 Jn 1, 29-34	1 Sm 3, 3b-10.19 1 Cor 6, 13c-15a.17-20 Jn 1, 35-42	Is 62, 1-5 1 Cor 12, 4-11 Jn 2, 1-11
Third Sunday in Ordinary Time		
Is 8, 23-9, 3 1 Cor 1, 10-13.17 Mt 4, 12-23	Jon 3, 1-5.10 1 Cor 7, 29-31 Mk 1, 14-20	Neh 8, 2-4a.5-6.8-10 1 Cor 12, 12-30 Lk 1, 1-4; 4, 14-21
Fourth Sunday in Ordinary Time		
Zep 2, 3; 3, 12-13 1 Cor 1, 26-31 Mt 5, 1-12a	Dt 18, 15-20 1 Cor 7, 32-35 Mk 1, 21-28	Jer 1, 4-5.17-19 1 Cor 12, 31-13, 13 Lk 4, 21-30
Fifth Sunday in Ordinary Time		
Is 58, 7-10 1 Cor 2, 1-5 Mt 5, 13-16	Jb 7, 1-4.6-7 1 Cor 9, 16-19.22-23 Mk 1, 29-39	Is 6, 1-2a.3-8 1 Cor 15, 1-11 Lk 5, 1-11
Sixth Sunday in Ordinary Time		
Sir 15, 15-20 1 Cor 2, 6-10 Mt 5, 17-37	Lv 13, 1-2.44-46 1 Cor 10, 31-11, 1 Mk 1, 40-45	Jer 17, 5-8 1 Cor 15, 12.16-20 Lk 6, 17.20-26
Seventh Sunday in Ordinary Time		
Lv 19, 1-2.17-18 1 Cor 3, 16-23 Mt 5, 38-48	Is 43, 18-19.21-22.24b-25 2 Cor 1, 18-22 Mk 2, 1-12	1 Sm 26, 2.7-9.12-13.22-23 1 Cor 15, 45-49 Lk 6, 27-38
Eighth Sunday in Ordinary Time		
Is 49, 14-15 1 Cor 4, 1-5 Mt 6, 24-34	Hos 2, 16b.17b.21-22 2 Cor 3, 1b-6 Mk 2, 18-22	Sir 27, 4-7 1 Cor 15, 54-58 Lk 6, 39-45
Ninth Sunday in Ordinary Time		
Dt 11, 18.26-28.32 Rom 3, 21-25a.28 Mt 7, 21-27	Dt 5, 12-15 2 Cor 4, 6-11 Mk 2, 23-3, 6	1 Kgs 8, 41-43 Gal 1, 1-2.6-10 Lk 7, 1-10
Tenth Sunday in Ordinary Time		
Hos 6, 3-6 Rom 4, 18-25 Mt 9, 9-13	Gn 3, 9-15 2 Cor 4, 13-5, 1 Mk 3, 20-35	1 Kgs 17, 17-24 Gal 1, 11-19 Lk 7, 11-17
Eleventh Sunday in Ordinary Time		
Ex 19, 2-6a Rom 5, 6-11 Mt 9, 36-10, 8	Ez 17, 22-24 2 Cor 5, 6-10 Mk 4, 26-34	2 Sm 12, 7-10.13 Gal 2, 16.19-21 Lk 7, 36-8, 3
Twelfth Sunday in Ordinary Time		
Jer 20, 10-13 Rom 5, 12-15 Mt 10, 26-33	Jb 38, 1.8-11 2 Cor 5, 14-17 Mk 4, 35-41	Zec 12, 10-11; 13, 1 Gal 3, 26-29 Lk 9, 18-24
Thirteenth Sunday in Ordinary Time		
2 Kgs 4, 8-11.14-16a Rom 6, 3-4.8-11 Mt 10, 37-42	Wis 1, 13-15; 2, 23-24 2 Cor 8, 7.9.13-15 Mk 5, 21-43	1 Kgs 19, 16b.19-21 Gal 5, 1.13-18 Lk 9, 51-62
Fourteenth Sunday in Ordinary Time		
Zec 9, 9-10 Rom 8, 9.11-13 Mt 11, 25-30	Ez 2, 2-5 2 Cor 12, 7-10 Mk 6, 1-6	Is 66, 10-14c Gal 6, 14-18 Lk 10, 1-12.17-20
Fifteenth Sunday in Ordinary Time		
Is 55, 10-11 Rom 8, 18-23 Mt 13, 1-23	Am 7, 12-15 Eph 1, 3-14 Mk 6, 7-13	Dt 30, 10-14 Col 1, 15-20 Lk 10, 25-37
Sixteenth Sunday in Ordinary Time		
Wis 12, 13.16-19 Rom 8, 26-27 Mt 13, 24-43	Jer 23, 1-6 Eph 2, 13-18 Mk 6, 30-34	Gn 18, 1-10a Col 1, 24-28 Lk 10, 38-42
Seventeenth Sunday in Ordinary Time		
1 Kgs 3, 5.7-12 Rom 8, 28-30 Mt 13, 44-52	2 Kgs 4, 42-44 Eph 4, 1-6 Jn 6, 1-15	Gn 18, 20-32 Col 2, 12-14 Lk 11, 1-13

ORDINARY TIME (continued)

Year A (2008, 2011, 2014)	Year B (2006, 2009, 2012)	Year C (2007, 2010, 2013)
Eighteenth Sunday in Ordinary Time		
Is 55, 1-3 Rom 8, 35.37-39 Mt 14, 13-21	Ex 16, 2-4.12-15 Eph 4, 17.20-24 Jn 6, 24-35	Eccl 1, 2; 2, 21-23 Col 3, 1-5.9-11 Lk 12, 13-21
Nineteenth Sunday in Ordinary Time		
1 Kgs 19, 9a.11-13a Rom 9, 1-5 Mt 14, 22-33	1 Kgs 19, 4-8 Eph 4, 30-5, 2 Jn 6, 41-51	Wis 18, 6-9 Heb 11, 1-2.8-19 Lk 12, 32-48
Twentieth Sunday in Ordinary Time		
Is 56, 1.6-7 Rom 11, 13-15.29-32 Mt 15, 21-28	Prv 9, 1-6 Eph 5, 15-20 Jn 6, 51-58	Jer 38, 4-6.8-10 Heb 12, 1-4 Lk 12, 49-53
Twenty-First Sunday in Ordinary Time		
Is 22, 19-23 Rom 11, 33-36 Mt 16, 13-20	Jos 24, 1-2a.15-17.18b Eph 5, 21-32 Jn 6, 60-69	Is 66, 18-21 Heb 12, 5-7.11-13 Lk 13, 22-30
Twenty-Second Sunday in Ordinary Time		
Jer 20, 7-9 Rom 12, 1-2 Mt 16, 21-27	Dt 4, 1-2.6-8 Jas 1, 17-18.21b-22.27 Mk 7, 1-8.14-15.21-23	Sir 3, 17-18.20.28-29 Heb 12, 18-19.22-24a Lk 14, 1.7-14
Twenty-Third Sunday in Ordinary Time		
Ez 33, 7-9 Rom 13, 8-10 Mt 18, 15-20	Is 35, 4-7a Jas 2, 1-5 Mk 7, 31-37	Wis 9, 13-18b Phlm 9-10.12-17 Lk 14, 25-33
Twenty-Fourth Sunday in Ordinary Time		
Sir 27, 30-28, 9 Rom 14, 7-9 Mt 18, 21-35	Is 50, 5-9a Jas 2, 14-18 Mk 8, 27-35	Ex 32, 7-11.13-14 1 Tm 1, 12-17 Lk 15, 1-32
Twenty-Fifth Sunday in Ordinary Time		
Is 55, 6-9 Phil 1, 20c-24.27a Mt 20, 1-16a	Wis 2, 12.17-20 Jas 3, 16-4, 3 Mk 9, 30-37	Am 8, 4-7 1 Tm 2, 1-8 Lk 16, 1-13
Twenty-Sixth Sunday in Ordinary Time		
Ez 18, 25-28 Phil 2, 1-11 Mt 21, 28-32	Nm 11, 25-29 Jas 5, 1-6 Mk 9, 38-43.45.47-48	Am 6, 1a.4-7 1 Tm 6, 11-16 Lk 16, 19-31
Twenty-Seventh Sunday in Ordinary Time		
Is 5, 1-7 Phil 4, 6-9 Mt 21, 33-43	Gn 2, 18-24 Heb 2, 9-11 Mk 10, 2-16	Hb 1, 2-3; 2, 2-4 2 Tm 1, 6-8.13-14 Lk 17, 5-10
Twenty-Eighth Sunday in Ordinary Time		
Is 25, 6-10a Phil 4, 12-14.19-20 Mt 22, 1-14	Wis 7, 7-11 Heb 4, 12-13 Mk 10, 17-30	2 Kgs 5, 14-17 2 Tm 2, 8-13 Lk 17, 11-19
Twenty-Ninth Sunday in Ordinary Time		
Is 45, 1.4-6 1 Thes 1, 1-5b Mt 22, 15-21	Is 53, 10-11 Heb 4, 14-16 Mk 10, 35-45	Ex 17, 8-13 2 Tm 3, 14-4, 2 Lk 18, 1-8
Thirtieth Sunday in Ordinary Time		
Ex 22, 20-26 1 Thes 1, 5c-10 Mt 22, 34-40	Jer 31, 7-9 Heb 5, 1-6 Mk 10, 46-52	Sir 35, 12-14.16-18 2 Tm 4, 6-8.16-183 Lk 18, 9-14
Thirty-First Sunday in Ordinary Time		
Mal 1, 14b-2, 2b.8-10 1 Thes 2, 7b-9.13 Mt 23, 1-12	Dt 6, 2-6 Heb 7, 23-28 Mk 12, 28b-34	Wis 11, 22-12, 2 2 Thes 1, 11-2, 2 Lk 19, 1-10
Thirty-Second Sunday in Ordinary Time		
Wis 6, 12-16 1 Thes 4, 13-18 Mt 25, 1-13	1 Kgs 17, 10-16 Heb 9, 24-28 Mk 12, 38-44	2 Mc 7, 1-2.9-14 2 Thes 2, 16-3, 5 Lk 20, 27-38
Thirty-Third Sunday in Ordinary Time		
Prv 31, 10-13.19-20.30-31 1 Thes 5, 1-6 Mt 25, 14-30	Dn 12, 1-3 Heb 10, 11-14.18 Mk 13, 24-32	Mal 3, 19-20a 2 Thes 3, 7-12 Lk 21, 5-19
Thirty-Fourth Sunday in Ordinary Time <i>(The Solemnity of Our Lord Jesus Christ the King)</i>		
Ez 34, 11-12.15-17 1 Cor 15, 20-26.28 Mt 25, 31-46	Dn 7, 13-14 Rv 1, 5-8 Jn 18, 33b-37	2 Sm 5, 1-3 Col 1, 12-20 Lk 23, 35-43

Pentateuch

Did you ever get to a movie late? Did you end up bothering your friends who got there on time by asking: “What’s happening? Why did he do that? What did she mean by that?” Like the first crucial minutes of a movie, the five books of the Pentateuch set the stage for much of what happens in the rest of the Bible. If you are not familiar with their wonderful stories, you might find yourself asking: “What’s happening? Why is he doing that? Why did she say that?” when reading later books.

In-depth

THE NAME PENTATEUCH LITERALLY MEANS A “five-part writing.” Thus, the Pentateuch is the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books are special to Jewish and Christian believers because they tell of the origins of God’s people and their unique relationship with God—sometimes called salvation history. They are the blueprint needed for properly understanding the rest of the Bible. The Pentateuch introduces the idea of a single God who is responsible for all creation. It also tells that this God is active in the world and in the lives of its people and that the Israelites have been called into a special relationship with this God.

One of the central elements of the special relationship between God and the Israelites described in the Pentateuch is the Sinai Covenant. A covenant is a solemn promise between two parties, where both parties agree to fulfill certain obligations. The Sinai Covenant is the most famous one between God and Israel, with Moses as the mediator, which you will read about in Exodus. In Genesis you will read about the covenants God makes with Noah, Abraham, and Jacob, which lead to the Sinai Covenant.

Reading the Pentateuch is like appreciating a fine tapestry. When you view a tapestry from the front, all the threads combine to make a beautiful, coherent image. In the same way, an overall look at the covenants, stories,

and laws in the Pentateuch forms a picture of the love relationship between God and the people of Israel. A close look at the back of a tapestry shows a chaotic mix of colors and yarn. So too a closer look at the writings in the Pentateuch reveals not one story but many.

Biblical scholars speak of four primary sources for the stories and traditions in the Pentateuch. The sources reflect four different schools of thought about Israel's relationship with God. For convenience, each source is referred to as an individual author.

- The Yahwist used Yahweh as God's name. This writer focused on the southern kingdom of Judah, used lots of stories, emphasized God's closeness to humanity, and portrayed God acting as a human person.
- The Elohist referred to God as Elohim or Lord. The Elohist wrote about the northern kingdom of Israel and was concerned about idolatry and morality. The writings of the Elohist presented God speaking through symbols such as a burning bush.
- The Deuteronomist emphasized the Law as the foundation of the kingdom of Judah. The Deuteronomist emerged toward the end of the monarchy (the time of the Israelite kings), when the Covenant Law seemed to have been forgotten.
- Finally, the Priestly writer emphasized religious rituals and the role of the priesthood. This writer portrayed God as more distant and used a more formal style. This source was written after the Babylonian Exile.

Knowing that these four sources contributed to the final form of the Pentateuch can help us understand that the Pentateuch books are not simply records of events as they occurred but rather faith accounts about the Israelites' growing relationship with God, inspired by God and told from different perspectives.

In the Pentateuch, God reveals how much God loves the human race collectively and how much God loves us personally. God wishes to be in a relationship with us today just as much as God did back then. The Pentateuch reminds us that we are all children of God.

Other Background

- Some of the most familiar stories and people of the Old Testament are found in Genesis and Exodus. Genesis includes the stories of Creation, Adam and Eve, Noah and the Flood, Abraham and Sarah, and Joseph and his brothers. Exodus contains the stories of Moses and the burning bush, Pharaoh and the ten plagues, the parting of the Red Sea, and the Ten Commandments.
- The Jews also refer to the five books of the Pentateuch as the Torah, meaning "teaching" or "instruction."
- An ancient tradition named Moses as the author of the Pentateuch. This was no doubt due to Moses' importance in the Pentateuch itself. But evidence suggests that most of the Pentateuch was written hundreds of years after Moses' death.
- The two types of writing in the Pentateuch are stories and laws. Genesis is all stories, Leviticus and Deuteronomy are mostly laws, and Exodus and Numbers are about half stories and half laws.

GENESIS

The Book of

Displays of awesome cosmic power, tender love stories, tearful family reunions, and tales of deceit, rape, murder, and worldwide destruction. Does this sound like the script for next summer's blockbuster movie? No, it's the Book of Genesis! It is the story of how a world created for love and harmony goes astray because of human sin. Through it all, God is at work, forming a people to restore what was lost.

In-depth

Genesis gathers together inspired stories and traditions that reveal God's nature and purpose and the beginning of the Israelites' special relationship with God. Genesis has four main sections. The first section (1, 1–11, 26) contains some of the Bible's most memorable stories about Creation and the effect of sin. Chapters 1–2 tell two stories of Creation that portray the beauty and wonder of the natural world and emphasize the goodness and harmony that God intended in Creation. Creation culminates in human beings, made in God's own image. Those first human beings, Adam and Eve, live in a wonderful garden in harmony with God, Creation, and each other. But in chapter 3, sin enters the world, and as a result, Adam and Eve will experience separation, suffering, and ultimately death.

Quick Facts

Period Covered

The stories in the first eleven chapters are primeval history. Genesis 11, 27–50, 26 covers the period of the ancestors, or patriarchs and matriarchs (from 2000 to 1500 B.C.).

Author

An unknown author gathered oral traditions and stories from tribal peoples sometime from 1225 to 1000 B.C. (see Introduction to the Pentateuch).

Themes

the goodness of Creation, human responsibility, the effects of sin, covenant, God's bringing good out of evil

At a Glance

- I. **The Primeval History** (1, 1–11, 26).
- II. **The Patriarch Abraham** (11, 27–25, 18).
- III. **The Patriarchs Isaac and Jacob** (25, 19–36, 43).
- IV. **Joseph and His Brothers** (37, 1–50, 26).

And sin spreads, first to the family (Cain and Abel in chapter 4), then to all society (Noah and the Flood in chapters 6–9). Even after the Flood and God's covenant with Noah, the story of the tower of Babel demonstrates that sin pits nation against nation. As you read these chapters, remember that they were written not as historical accounts or scientific explanations but as symbolic stories that shared faith experiences and taught important religious truths.

Sections two through four of Genesis (11, 27–50, 26) tell the story of the origins of the Israelite people. The story begins with Abraham and Sarah (originally called Abram and Sarai) and continues with Ishmael and Isaac and with Isaac and Rebekah's children, Esau and Jacob. Genesis ends with Joseph, one of Jacob's twelve sons, cleverly saving Egypt and Israel from famine. These sections introduce the covenant God makes with Abraham and remind the reader that God's plans will overcome human sin and weakness.

Genesis



I: The Primeval History

First Story of Creation

1 ^{1*}† In the beginning, when God created the heavens and the earth, ^{2*}† the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters.

^{3*} Then God said, “Let there be light,” and there was light. ⁴ God saw how good the light was. God then separated the light from the darkness. ⁵† God called the light “day,” and the darkness he called “night.” Thus evening came, and morning followed—the first day.

⁶ Then God said, “Let there be a dome in the middle of the waters, to separate one body of water from the other.” And so it happened: ^{7*} God made the dome, and it separated the water above the dome from the water below it. ⁸ God called the dome “the sky.” Evening came, and morning followed—the second day.

^{9*} Then God said, “Let the water under the sky be gathered into a single basin, so that the dry land may appear.” And so it happened: the water under

the sky was gathered into its basin, and the dry land appeared. ¹⁰ God called the dry land “the earth,” and the basin of the water he called “the sea.” God saw how good it was. ^{11*} Then God said, “Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it.” And so it happened: ¹² the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. ¹³ Evening came, and morning followed—the third day.

^{14*} Then God said: “Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, ¹⁵ and serve as luminaries in the dome of the sky, to shed light upon the earth.” And so it happened: ^{16*} God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. ¹⁷ God set them in the dome of the sky, to shed light upon the earth, ¹⁸ to govern the day and the night, and to separate the light from the darkness. God saw how good it was.

† 1, 1—2, 4a: This section introduces the whole Pentateuch. It shows how God brought an orderly universe out of primordial chaos.

1, 2: *The abyss*: the primordial ocean according to the ancient Semitic cosmogony. After God’s creative activity, part of this vast body forms the salt-water seas (vv 9f); part of it is the fresh water under the earth (Ps 33, 7; Ez 31, 4), which wells forth on the earth as springs and fountains (Gn 7, 11; 8, 2; Prv 3, 20). Part of it, “the upper water” (Ps 148, 4; Dn 3, 60), is held up by the dome of the sky (Gn 1, 6f) from which rain descends on the earth (Gn 7, 11; 2 Kgs 7, 2, 19; Ps 104, 13). A *mighty wind*: literally, “a wind of God,” or “a spirit of God”: cf Gn 8, 1.

1, 5: In ancient Israel a day was considered to begin at sunset. Ac-

ording to the highly artificial literary structure of Gn 1, 1—2, 4a, God’s creative activity is divided into six days to teach the sacredness of the sabbath rest on the seventh day in the Israelite religion (Gn 2, 2f).

* 1, 1: Gn 2, 1, 4; Ps 8, 4; 38—39; 90, 2; Wis 11, 17; Sir 16, 24; Jer 10, 12; 2 Mc 7, 28; Acts 14, 15; Col 1, 16f; Heb 1, 2f; 3, 4; 11, 3; Rv 4, 11.
1, 2: Jer 4, 23.
1, 3: 2 Cor 4, 6.
1, 7: Prv 8, 27f; 2 Pt 3, 5.
1, 9: Jb 38, 8; Ps 33, 7; Jer 5, 22.
1, 11: Ps 104, 14.
1, 14: Jb 26, 10; Ps 19, 1f; Bar 3, 33.
1, 16: Dt 4, 19; Ps 136, 7ff; Wis 13, 2f; Jer 31, 35.

¹⁹ Evening came, and morning followed—the fourth day.

^{20*} Then God said, “Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky.” And so it happened: ²¹ God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, ^{22*} and God blessed them, saying, “Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth.” ²³ Evening came, and morning followed—the fifth day.

IN THE BEGINNING

“In the beginning, when God created the heavens and the earth . . .” (Gn 1, 1). This simple verse is one of the foundational beliefs of Christianity. We are not a random collection of atoms. The world is not a lucky combination of cosmic circumstances. The universe did not just accidentally happen.

The beginning of wisdom is acknowledging that a higher power is at work in our life, that the universe has purpose, and that everything was created by God. The ancient writers and editors of Genesis expressed these ideas in the Creation stories. The church affirms these beliefs. They are expressed in a prayer called the Apostles’ Creed, which begins, “I believe in God the father almighty, creator of heaven and earth.”

Genesis expresses another foundational belief: God created everything good! Read the story in chapter 1 and see how this belief is constantly repeated: And humankind is “very good,” created in God’s own image. This is God’s message to you in the first chapter of the Bible: You carry God’s image within you. You are very good! Don’t let anyone ever convince you otherwise.

▶ Gn 1, 1—2, 4

^{24*} Then God said, “Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds.” And so it happened: ²⁵ God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. ^{26*†} Then God said: “Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground.”

²⁷ God created man in his image;
in the divine image he created him;
male and female he created them.

Literary Genres

Some Christians believe that God actually created the world in seven twenty-four-hour days. Such a belief comes from a literal reading of the first chapter of Genesis, as though it were a scientific textbook. However, Genesis was written not as a science article but as symbolic stories, sometimes called mythic stories, that convey great moral and spiritual truths. We should not try to come to any scientific conclusions about the creation of the world from reading these stories.

Mythic stories are one literary type, or genre. You just have to look in a newspaper to see examples of different literary genres: news stories, advice columns, editorials, and comics. Each genre has different rules for interpreting its meaning. The Bible also contains many types of literary genres, including hero stories, poetry, laws, legends, fictional satire, debates, and letters. To properly understand the Bible, pay attention to the literary genre—otherwise, you might believe the Bible is saying something God doesn’t intend.

▶ Gn 1, 1—2, 4

† 1, 26: Man is here presented as the climax of God’s creative activity; he resembles God primarily because of the dominion God gives him over the rest of creation.

* 1, 20: Jb 12, 7–10.
1, 22: Gn 8, 17.
1, 24: Sir 16, 27f; Bar 3, 32.
1, 26f: Gn 5, 1.3; 9, 6; Ps 8, 5f;

Wis 2, 23; 10, 2; Sir 17, 1.3f; Jas 3, 7; 1 Cor 11, 7; Eph 4, 24; Col 3, 10; Mt 19, 4; Mk 10, 6.

PRAY IT!

In God's Image

God does not make mistakes; people do. Some people might be tempted to deny their racial heritage, to even change their physical appearance in order to fit into the latest fad or the dominant cultural image of beauty. We must remember that physical features are not accidents. God planned for them—we are all made in God's image.

If we are to authentically love ourselves, we must love our whole selves. This includes a love for dark skin or light skin; straight hair or tight curly hair; wide nose or pug nose; and all the variation in between. Whatever our appearance, we are all blessed of God.

Dear God, I praise you for who I am on the inside and on the outside. Amen.

▶ Gn 1, 26–27

28* God blessed them, saying to them: “Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth.” 29* God also said: “See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; 30 and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food.” And so it happened. 31* God looked at everything he had made, and he found it very good. Evening came, and morning followed—the sixth day.

2 1* Thus the heavens and the earth and all their array were completed. 2* Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken. 3* So God blessed the seventh day and made it holy, because

on it he rested from all the work he had done in creation.

4 Such is the story of the heavens and the earth at their creation.

Second Story of Creation

† At the time when the LORD God made the earth and the heavens— 5 while as yet there was no field shrub on earth and no grass of the field had sprouted, for the LORD God had sent no rain upon the earth and there was no man to till the soil, 6 but a stream was welling up out of the earth and was

PRAY IT!

The Sabbath

Even God needed to take a rest. The writer of Genesis makes this point to remind readers to set aside a day for rest and prayer, which Jewish people call the Sabbath. Honoring the Sabbath is an act of trust in God. It means we believe that the world will not fall apart if we stop our activity. The world is in God's hands. We can hear this truth echoed in Jesus' words:

Notice how the flowers grow. They do not toil or spin. But I tell you, not even Solomon in all his splendor was dressed like one of them. If God so clothes the grass in the field that grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith? (Lk 12, 27–28)

Traditionally, Christians rest and pray on Sunday because it is the day Jesus was resurrected. In our culture today, it seems that many people are losing this practice. What could we gain if we recommitted ourselves to a day of rest, celebration, and prayer? What can you do personally to more fully honor the concept of “Sabbath” rest?

▶ Gn 2, 1–3

† 2, 4b–25: This section is chiefly concerned with the creation of man. It is much older than the narrative of Gn 1, 1–2, 4a. Here God is depicted as creating man before the rest of his creatures, which are made for man's sake.

1, 28: Gn 8, 17; 9, 1; Pss 8, 6–9; 115, 16; Wis 9, 2, 1, 29f; Gn 9, 3; Ps 104, 14f. 1, 31: 1 Tm 4, 4. 2, 1: Is 45, 12; Jn 1, 3. 2, 2: Ex 20, 9ff; 31, 17; Heb 4, 4, 10. 2, 3: Ex 20, 11; Dt 5, 14; Neh 9, 14.



GOD IS OUR CREATOR!

According to Genesis, chapters 1–2, God created the universe and is the source of order in all creation. Creation is good, and its goodness is reflected in the harmony, peace, and love between the Creator and his creatures, and among the creatures themselves. In Hispanic theological traditions, this ideal relationship—symbolized by the way God and Adam and Eve relate in the Garden of Eden—is considered the foundation in which salvation history is rooted.

- How are your relationships with God, your friends, your family, and nature characterized by harmony, peace, and love?
- Reflect on how you can improve some of your strained relationships, and ask God's help to do it.

Human beings are created in God's image and likeness and share God's attributes: freedom, love, knowledge, and the ability to create. With these gifts comes the responsibility of caring for all creation.

- Give thanks and praise to God for creation, especially for your own life and the lives of the people around you.
- Think of how you, your family, and your community can take better care of all creation. Pray that you fully develop your capacity to love, to know the truth, and to use your freedom wisely.

God established a covenant with us at the moment of our creation, and we keep this covenant by freely placing ourselves in God's hands and being responsive to God's invitation to live in communion with God and people.

- How do you use your freedom to respond to God's invitation?
- Think about the aspects of your life for which you most need God's wisdom to live in harmony and love. Put yourself in God's hands, and let God help and direct you.

► Genesis, chapters 1–2

watering all the surface of the ground—^{7*}† the LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being.

^{8*}† Then the LORD God planted a garden in Eden, in the east, and he placed there the man whom he had formed. ^{9*} Out of the ground the LORD God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and bad.

^{10†} A river rises in Eden to water the garden; beyond there it divides and becomes four branches.

¹¹ The name of the first is the Pishon; it is the one that winds through the whole land of Havilah, where there is gold. ¹² The gold of that land is excellent; bdellium and lapis lazuli are also there. ^{13*} The name of the second river is the Gihon; it is the one that winds all through the land of Cush. ¹⁴ The name of the third river is the Tigris; it is the one that flows east of Asshur. The fourth river is the Euphrates.

^{15*} The LORD God then took the man and settled

† 2, 7: God is portrayed as a potter molding man's body out of clay. There is a play on words in Hebrew between *adam* ("man") and *adama* ("ground"). *Being*: literally, "soul."

2, 8: *Eden*: used here as the name of a region in southern Mesopotamia; the term is derived from the Sumerian word *eden*, "fertile plain." A similar-sounding Hebrew word means "delight"; the *garden in Eden* could therefore be understood as the "garden of delight," so that, through the Greek version, it is now known also as "paradise," literally, a "pleasure park."

2, 10–14: *Rises*: in flood to overflow its banks. *Beyond there*: as one travels upstream. *Branches*: literally, "heads," i.e., upper courses.

Eden is near the head of the Persian Gulf, where the Tigris and the Euphrates join with two other streams to form a single river. *The land of Cush* here and in Gn 10, 8, is not Ethiopia (Nubia) as elsewhere, but the region of the Kassites east of Mesopotamia.

* 2, 7: Gn 3, 19; 18, 27; Tb 8, 6; Jb 34, 15; Pss 103, 14; 104, 29; Eccl 3, 20; 12, 7; Wis 7, 1; Sir 33, 10; 1 Cor 15, 45. 2, 8: Is 51, 3; Ez 31, 9. 2, 9: Gn 3, 22; Prv 3, 18; Rv 2, 7; 22, 2.14. 2, 13: Sir 24, 25. 2, 15: Sir 7, 15.

him in the garden of Eden, to cultivate and care for it. ^{16*} The LORD God gave man this order: “You are free to eat from any of the trees of the garden ^{17*} except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die.”

^{18*} The LORD God said: “It is not good for the man to be alone. I will make a suitable partner for him.” ¹⁹ So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. ²⁰ The man gave names to all the cattle, all the birds of the air, and all the wild animals; but none proved to be the suitable partner for the man.

^{21*} So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. ²² The LORD God then built up into a woman the rib that he had taken from the man. When he brought her to the man, ^{23†} the man said:

“This one, at last, is bone of my bones
and flesh of my flesh;
This one shall be called ‘woman,’
for out of ‘her man’ this one has
been taken.”

^{24*†} That is why a man leaves his father and mother and clings to his wife, and the two of them become one body.

²⁵ The man and his wife were both naked, yet they felt no shame.

The Fall of Man

3 ¹ Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, “Did God really tell you not to eat from any of the trees in the garden?”

² The woman answered the serpent: “We may eat of the fruit of the trees in the garden; ^{3*} it is only about the fruit of the tree in the middle of the garden that God said, ‘You shall not eat it or even touch it, lest you die.’” ^{4*} But the serpent said to the woman: “You certainly will not die! ^{5†} No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is bad.” ^{6*} The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took

Catholic Connections

ORIGINAL SIN BREAKS OUR RELATIONSHIP WITH GOD

The story of Adam and Eve is about the human weakness for sinning and disobeying God. The serpent tells Adam and Eve they can be like God, and know good and evil. After disobeying God, they recognize that they are naked and feel shame. Their relationship of trust with God is broken. This story teaches that soon after men and women were created, sin entered human history and led to pain and suffering.

Adam and Eve's disobedience has affected every human being except Jesus and his mother, Mary. At our birth, we are deprived of the original holiness and justice God intended us to have. This state is called original sin, but it is not a sin that we personally commit. Original sin is, in a sense, inherited. Our relationship with God is imperfect because of this and can be fully restored only through Baptism.

► Gn 3, 1-24

some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. ⁷ Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves.

^{8*†} When they heard the sound of the LORD God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the LORD God among the trees of the garden. ⁹ The LORD God then called to the man and asked him, “Where are you?” ¹⁰ He answered, “I heard you in

† 2, 23: There is a play on the similar-sounding Hebrew words *ishsha* (“woman”) and *ishah* (“her man, her husband”).

2, 24: *One body*: literally “one flesh”; classical Hebrew has no specific word for “body.” The sacred writer stresses the fact that conjugal union is willed by God.

3, 5: *Like gods who know*: or “like God who knows.”

3, 8: *The breezy time of the day*: literally “the wind of the day.” On most days in Palestine a cooling breeze blows from the sea shortly before sunset.

2, 16: Ps 104, 14.

2, 17: Gn 3, 2f; Rom 6, 23.

2, 18: Tb 8, 6; Sir 36, 24;

1 Cor 11, 9; 1 Tm 2,

13.

2, 21: Sir 17, 1; 1 Cor 11, 8f;

1 Tm 2, 13.

2, 24: Mt 19, 5; Mk 10, 7;

1 Cor 7, 10f;

Eph 5, 31.

3, 3: Gn 2, 17; Rom 6, 23.

3, 4f: Wis 2, 24; Sir 25, 14;

Is 14, 14; Jn 8, 44;

2 Cor 11, 3.

3, 6: Gn 3, 22; 1 Tm 2, 14.

3, 8: Jer 23, 24.

the garden; but I was afraid, because I was naked, so I hid myself.”¹¹ Then he asked, “Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!”¹² The man replied, “The woman whom you put here with me—she gave me fruit from the tree, and so I ate it.”^{13*} The LORD God then asked the woman, “Why did you do such a thing?” The woman answered, “The serpent tricked me into it, so I ate it.”

^{14*} Then the LORD God said to the serpent:

“Because you have done this, you shall
be banned
from all the animals
and from all the wild creatures;
On your belly shall you crawl,
and dirt shall you eat
all the days of your life.

^{15*†} I will put enmity between you and
the woman,
and between your offspring and hers;
He will strike at your head,
while you strike at his heel.”

^{16*} To the woman he said:

“I will intensify the pangs of
your childbearing;
in pain shall you bring forth children.
Yet your urge shall be for your husband,
and he shall be your master.”

^{17*} To the man he said: “Because you listened to your wife and ate from the tree of which I had forbidden you to eat,

“Cursed be the ground because of you!
In toil shall you eat its yield
all the days of your life.

¹⁸ Thorns and thistles shall it bring forth to you,
as you eat of the plants of the field.

^{19*} By the sweat of your face
shall you get bread to eat,

Until you return to the ground,
from which you were taken;
For you are dirt,
and to dirt you shall return.”

^{20†} The man called his wife Eve, because she became the mother of all the living.

²¹ For the man and his wife the LORD God made leather garments, with which he clothed them.^{22*} Then the LORD God said: “See! The man has become like one of us, knowing what is good and what is bad! Therefore, he must not be allowed to put out his hand to take fruit from the tree of life also, and thus eat of it and live forever.”²³ The LORD God therefore banished him from the garden of Eden, to till the ground from which he had been taken.^{24†} When he expelled the man, he settled him east of the garden of Eden; and he stationed the cherubim and the fiery revolving sword, to guard the way to the tree of life.

Cain and Abel

4 ^{1†} The man had relations with his wife Eve, and she conceived and bore Cain, saying, “I have produced a man with the help of the LORD.”² Next she bore his brother Abel. Abel became a keeper of flocks, and Cain a tiller of the soil.³ In the course of time Cain brought an offering to the LORD from the fruit of the soil,^{4*} while Abel, for his part, brought one of the best firstlings of his flock. The LORD looked with favor on Abel and his offering,⁵ but on Cain and his offering he did not. Cain greatly resented this and was crestfallen.⁶ So the LORD said to Cain: “Why are you so resentful and crestfallen? ^{7*†} If you do well, you can hold up your head; but if not, sin is a demon lurking at the door: his urge is toward you, yet you can be his master.”

^{8*} Cain said to his brother Abel, “Let us go out in the field.” When they were in the field, Cain attacked his brother Abel and killed him.⁹ Then the LORD asked Cain, “Where is your brother Abel?” He answered, “I do not know. Am I my brother’s

^{3, 15:} *He will strike . . . at his heel:* since the antecedent for *he* and *his* is the collective noun offspring, i.e., all the descendants of the woman, a more exact rendering of the sacred writer’s words would be, “They will strike . . . at their heels.” However, later theology saw in this passage more than unending hostility between snakes and men. The serpent was regarded as the devil (*Wis* 2, 24; *Jn* 8, 44; *Rv* 12, 9; 20, 2), whose eventual defeat seems implied in the contrast between *head* and *heel*. Because “the Son of God was revealed to destroy the works of the devil” (1 *Jn* 3, 8), the passage can be understood as the first promise of a Redeemer for fallen mankind. The woman’s offspring then is primarily Jesus Christ.

^{3, 20:} This verse seems to be out of place; it would fit better after v 24. The Hebrew name *hawwa* (“Eve”) is related to the Hebrew word *hay* (“living”).

^{3, 24:} The above rendering is based on the ancient Greek version; that of the current Hebrew is, When he expelled the man, he settled east of the garden of Eden, the cherubim.

4, 1: The Hebrew name *qayin* (“Cain”) and the term *qaniti* (“I have produced”) present another play on words.

4, 7: *Demon lurking:* in Hebrew, *robes*, literally “croucher,” is used here, like the similar Akkadian term *rabisu*, to designate a certain kind of evil spirit.

^{3, 13:} 2 *Cor* 11, 3.
^{3, 14:} *Is* 65, 25; *Mi* 7, 17; *Rv* 12, 9.
^{3, 15:} *Is* 7, 14; 9, 5; *Rom* 16, 20; 1 *Jn* 3, 8; *Rv* 12, 17.
^{3, 16:} 1 *Cor* 11, 3; *Eph* 5, 22f; 1 *Tm* 2, 12.
^{3, 17:} *Gn* 5, 29; *Rom* 5, 12; 8, 20; *Heb* 6, 8.
^{3, 19:} *Gn* 2, 7; *Jb* 10, 9; 34, 15; *Pss* 90, 3; 103, 14;

Ecc 3, 20; 12, 7; *Wis* 15, 8; *Sir* 10, 9; 17, 2; *Rom* 5, 12; 1 *Cor* 15, 21; *Heb* 9, 27.
^{3, 22:} *Gn* 2, 9; *Rv* 22, 2.14.
^{4, 4:} *Ex* 34, 19; *Heb* 11, 4.
^{4, 7:} *Sir* 7, 1; *Jude* 11.
^{4, 8:} *Wis* 10, 3; *Mt* 23, 35; *Lk* 11, 51; 1 *Jn* 3, 12; *Jude* 11.

LIVE IT!

Brothers and Sisters



“Am I my brother’s keeper?” (Gn 4, 9). With that famous question, Cain pretends that he does not know where his brother is. God does not answer Cain’s question directly, but each of us knows the response. We are—each of us and all of us—responsible for one another: family, friends, and strangers. We are brothers and sisters because God has created us that way. We cannot avoid our obligation to watch out for one another.

Are there people in your life who need you to be a brother or sister to them? If so, commit yourself right now to reach out to them.

► Gn 4, 9

keeper?”¹⁰ The LORD then said: “What have you done! Listen: Your brother’s blood cries out to me from the soil!^{11*} Therefore you shall be banned from the soil that opened its mouth to receive your brother’s blood from your hand.¹² If you till the soil, it shall no longer give you its produce. You shall become a restless wanderer on the earth.”¹³ Cain said to the LORD: “My punishment is too great to bear.¹⁴ Since you have now banished me from the soil, and I must avoid your presence and become a restless wanderer on the earth, anyone may kill me at sight.”^{15†} “Not so!” the LORD said to him. “If anyone kills Cain, Cain shall be avenged sevenfold.” So the LORD put a mark on Cain, lest anyone should kill him at sight.^{16†} Cain then left the LORD’S presence and settled in the land of Nod, east of Eden.

Descendants of Cain and Seth

^{17†} Cain had relations with his wife, and she conceived and bore Enoch. Cain also became the founder of a city, which he named after his son Enoch.¹⁸ To Enoch was born Irad, and Irad became the father of Mehujael; Mehujael became the father of Methusael, and Methusael became the father of Lamech.¹⁹ Lamech took two wives; the name of the first was Adah, and the name of the second Zillah.²⁰ Adah gave birth to Jabal, the ancestor of all who dwell in tents and keep cattle.²¹ His brother’s name was Jubal; he was the ancestor of all who play the lyre and the pipe.²² Zillah, on her part, gave birth to Tubalcain, the ancestor of all who forge instruments of bronze and iron. The sister of Tubalcain was Naamah.²³ Lamech said to his wives:

“Adah and Zillah, hear my voice;
wives of Lamech, listen to my utterance:
I have killed a man for wounding me,
a boy for bruising me.

²⁴ If Cain is avenged sevenfold,
then Lamech seventy-sevenfold.”

THE CYCLE OF VIOLENCE

Cain was a murderer. Some might say he deserved the death penalty. But in Gn 4, 15, God marks Cain so that he is protected from being killed. God seeks to stop the cycle of violence. Why kill someone to show that it is wrong to kill someone?

Think of a television show or movie with violent sequences that you have seen recently. What attitude did it portray toward violence? Often, violence in revenge is shown as justified, even satisfying. How does violence on television or in the movies affect your own attitude toward it? How might you respond to God’s call to stop the cycle of violence?

► Gn 4, 15

† 4, 15: A mark: probably a tattoo. The use of tattooing for tribal marks has always been common among the nomads of the Near Eastern deserts.

† 4, 16: The land of Nod: not a definite geographic region. The term merely means “the land of nomads.”

4, 17–22: In vv 12–16 Cain was presented as the archetype of nomadic peoples. The sacred author in this section follows another ancient tradition that makes Cain the prototype of sedentary peoples with higher material culture.

* 4, 11: Dt 27, 24.

²⁵† Adam again had relations with his wife, and she gave birth to a son whom she called Seth. “God has granted me more offspring in place of Abel,” she said, “because Cain slew him.” ²⁶* To Seth, in turn, a son was born, and he named him Enosh.

At that time men began to invoke the LORD by name.

Generations: Adam to Noah

5 ¹*† This is the record of the descendants of Adam. When God created man, he made him in the likeness of God; ² he created them male and female. When they were created, he blessed them and named them “man.”

³* Adam was one hundred and thirty years old when he begot a son in his likeness, after his image; and he named him Seth.* ⁴ Adam lived eight hundred years after the birth of Seth, and he had other sons and daughters. ⁵ The whole lifetime of Adam was nine hundred and thirty years; then he died.

⁶ When Seth was one hundred and five years old, he became the father of Enosh. ⁷ Seth lived eight hundred and seven years after the birth of Enosh, and he had other sons and daughters. ⁸ The whole lifetime of Seth was nine hundred and twelve years; then he died.

⁹ When Enosh was ninety years old, he became the father of Kenan. ¹⁰ Enosh lived eight hundred and fifteen years after the birth of Kenan, and he had other sons and daughters. ¹¹ The whole lifetime of Enosh was nine hundred and five years; then he died.

¹² When Kenan was seventy years old, he became the father of Mahalalel. ¹³ Kenan lived eight hundred and forty years after the birth of Mahalalel, and he had other sons and daughters. ¹⁴ The whole lifetime of Kenan was nine hundred and ten years; then he died.

¹⁵ When Mahalalel was sixty-five years old, he

became the father of Jared. ¹⁶ Mahalalel lived eight hundred and thirty years after the birth of Jared, and he had other sons and daughters. ¹⁷ The whole lifetime of Mahalalel was eight hundred and ninety-five years; then he died.

¹⁸ When Jared was one hundred and sixty-two years old, he became the father of Enoch. ¹⁹ Jared lived eight hundred years after the birth of Enoch, and he had other sons and daughters. ²⁰ The whole lifetime of Jared was nine hundred and sixty-two years; then he died.

²¹ When Enoch was sixty-five years old, he became the father of Methuselah. ²² Enoch lived three hundred years after the birth of Methuselah, and he had other sons and daughters. ²³ The whole lifetime of Enoch was three hundred and sixty-five years. ²⁴*† Then Enoch walked with God, and he was no longer here, for God took him.

²⁵ When Methuselah was one hundred and eighty-seven years old, he became the father of Lamech. ²⁶ Methuselah lived seven hundred and eighty-two years after the birth of Lamech, and he had other sons and daughters. ²⁷ The whole lifetime of Methuselah was nine hundred and sixty-nine years; then he died.

²⁸ When Lamech was one hundred and eighty-two years old, he begot a son ²⁹*† and named him Noah, saying, “Out of the very ground that the LORD has put under a curse, this one shall bring us relief from our work and the toil of our hands.”

³⁰ Lamech lived five hundred and ninety-five years after the birth of Noah, and he had other sons and daughters. ³¹ The whole lifetime of Lamech was seven hundred and seventy-seven years; then he died.

³²* When Noah was five hundred years old, he became the father of Shem, Ham and Japheth.

Origin of the Nephilim

6 ¹† When men began to multiply on earth and daughters were born to them, ²*† the sons of

† 4, 25f: *Has granted*: Hebrew *shat*, a wordplay on the name *shet* (“Seth”). *Enosh*: in Hebrew, a synonym of *adam* (“man”). *At that time . . . name*: men began to call God by his personal name, *Yahweh*, rendered as “the Lord” in this version of the Bible. The ancient, so-called Yahwist source used here employs the name *Yahweh* long before the time of Moses. Another ancient source, the Elohist (from its use of the term *Elohim*, “God,” instead of *Yahweh*, “Lord,” for the pre-Mosaic period), makes Moses the first to use *Yahweh* as the proper name of Israel’s God, previously known by other names as well; cf Ex 3, 13ff.

5, 1–32: Although this chapter, with its highly schematic form, belongs to the relatively late “Priestly document,” it is based on very ancient traditions. Together with Gn 11, 10–26, its primary purpose is to bridge the genealogical gap between Adam and Abraham. Adam’s line is traced through Seth, but several names in the series are the same as, or similar to, certain names in Cain’s line (Gn 4, 17ff). The long lifespans attributed to these ten antediluvian patriarchs have a symbolic rather than a historical value. Babylonian tradition also recorded ten kings with fantastically high ages who reigned successively before the flood.

5, 24: In place of the usual formula, *Then he died*, the change to

Enoch walked with God clearly implies that he did not die, but like Elijah (2 Kgs 2, 11f) was taken alive to God’s abode.

5, 29: There is a similarity in sound between the Hebrew word *noah*, “Noah,” and the verbal phrase *yanahmenu*, “he will bring us relief”; this latter refers both to the curse put on the soil because of the fall of man (Gn 3, 17ff) and to Noah’s success in agriculture, especially in raising grapes for wine (Gn 9, 20ff).

6, 1–4: This is apparently a fragment of an old legend that had borrowed much from ancient mythology. The sacred author incorporates it here, not only in order to account for the prehistoric giants of Palestine, whom the Israelites called *the Nephilim*, but also to introduce the story of the flood with a moral orientation—the constantly increasing wickedness of mankind.

6, 2: *The sons of heaven*: literally “the sons of the gods” or “the sons of God,” i.e., the celestial beings of mythology.

4, 26: 1 Chr 1, 1; Lk 3, 38.

5, 1: Gn 1, 27; Wis 2, 23;

Sir 17, 1; 1 Cor 11, 7;

Jas 3, 9.

5, 3: Gn 4, 25.

5, 3–32: 1 Chr 1, 1–4;

Lk 3, 36ff.

5, 24: Wis 4, 10f; Sir 44, 16;

49, 14; Heb 11, 5.

5, 29: Gn 3, 17ff.

5, 32: Gn 6, 10; 10, 1.

6, 2: Mt 24, 38; Lk 17, 26f.

heaven saw how beautiful the daughters of man were, and so they took for their wives as many of them as they chose. ^{3†} Then the LORD said: "My spirit shall not remain in man forever, since he is but flesh. His days shall comprise one hundred and twenty years."

and the birds of the air, for I am sorry that I made them." ⁸ But Noah found favor with the LORD.

^{9*} These are the descendants of Noah. Noah, a good man and blameless in that age, ¹⁰ for he walked with God, begot three sons: Shem, Ham and Japheth.

Sin Has Social Consequences

LIVE IT!

At the beginning of the Noah story, sin has continued to spread so that it has become an accepted part of society. The Great Flood, which wipes out a whole civilization, symbolizes the consequences of widespread sin. Later in Genesis, the story of the tower of Babel (11, 1–9) symbolizes another consequence of the institutionalized sin of disobedience and pride.

When sin becomes part of our social systems and our institutions, the church calls it social sin. Social sin is a result of personal sin, but it is bigger than any one person's choice. Examples of social sin are the unequal distribution of the world's wealth, the exploitation of workers by corporations, and discrimination based on race or gender. The good news is that God's saving power is greater than social sin! What are the effects of social sin in your community? in your country? in the world? How are Christians in your church or community organizing to stand against social sin?

▶ Gn 6, 1–9, 17

^{4*†} At that time the Nephilim appeared on earth (as well as later), after the sons of heaven had intercourse with the daughters of man, who bore them sons. They were the heroes of old, the men of renown.

Warning of the Flood

^{5*†} When the LORD saw how great was man's wickedness on earth, and how no desire that his heart conceived was ever anything but evil, ⁶ he regretted that he had made man on the earth, and his heart was grieved.

⁷ So the LORD said: "I will wipe out from the earth the men whom I have created, and not only the men, but also the beasts and the creeping things

^{11*} In the eyes of God the earth was corrupt and full of lawlessness. ^{12*} When God saw how corrupt the earth had become, since all mortals led depraved lives on earth, ^{13*} he said to Noah: "I have decided to put an end to all mortals on earth; the earth is full of lawlessness because of them. So I will destroy them and all life on earth.

Preparation for the Flood

^{14†} "Make yourself an ark of gopherwood, put various compartments in it, and cover it inside and out with pitch. ^{15†} This is how you shall build it: the length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits.

†

6, 3: *My spirit*: the breath of life referred to in Gn 2, 7. *His days . . . years*: probably the time God would still let men live on earth before destroying them with the flood, rather than the maximum span of life God would allot to individual men in the future.

6, 4: *As well as later*: According to Nm 13, 33, when the Israelites invaded Palestine and found there the tall aboriginal Anakim, they likened them to the Nephilim; cf Dt 2, 10f. Perhaps the huge megalithic structures in Palestine were thought to have been built by a race of giants, whose superhuman strength was attributed to semidivine origin. *The heroes of old*: the legendary worthies of ancient mythology.

6, 5–8, 22: The story of the great flood here recorded is a composite narrative based on two separate sources interwoven into an intricate patchwork. To the Yahwist source, with some later editorial additions, are usually assigned 6, 5–8; 7, 1–5.7–10.12.16b.17b.22–23; 8, 2b–3a.6–12.13b.20–22. The other sections come from the "Priestly document." The combination of the two sources produced certain duplications (e.g., 6, 13–22 of the Yahwist source, beside 7, 1–5 of the Priestly source); also certain inconsistencies, such as the number of the various animals taken into the ark (6, 19f;

7, 14f of the Priestly source, beside 7, 2f of the Yahwist source), and the timetable of the flood (8, 3–5.13f of the Priestly source, beside 7, 4.10.12.17b; 8, 6.10.12 of the Yahwist source). Both biblical sources go back ultimately to an ancient Mesopotamian story of a great flood, preserved in the eleventh tablet of the Gilgamesh Epic. The latter account, in some respects remarkably similar to the biblical account, is in others very different from it.

6, 14: *Gopherwood*: an unidentified wood not mentioned elsewhere; *gopher* is merely the Hebrew word for it.

6, 15: The dimensions of Noah's ark were approximately 440 x 73 x 44 feet, a foot and a half to the cubit. The ark of the Babylonian flood story was an exact cube, 120 cubits in length, width, and height.

*

6, 4: Wis 14, 6; Bar 3, 26.

6, 5: Ps 14, 2f.

6, 9: Wis 10, 4; Sir 44, 17.

6, 11: Jb 22, 15f.

6, 12: Ps 14, 2.

6, 13: Sir 40, 9f; 44, 17; Mt 24, 37ff.

Introduction to the

Gospels

and the Acts of the Apostles

If you have ever written a research paper for a class project, you know how important it is to have good sources. You want sources that have the most insight into your chosen topic, sources that provide inspiration. The books of the New Testament are those sources for the Christian faith. The Gospels of Matthew, Mark, Luke, and John lay the foundation for understanding the message and the mission of Jesus, the center of the Christian faith. The Acts of the Apostles continues with an inspiring account of how the earliest Christians continued Jesus' mission despite conflicts and persecution. The Good News in these books invites a response from us: to accept Jesus as the promised Messiah, the Son of God, the savior of the world.

In-depth

THE BOOKS OF THE NEW TESTAMENT CONTINUE the Old Testament's revelation of God's saving work in the world. Their focus is on Jesus Christ—the hoped-for Messiah, the savior. Jesus Christ is revealed as God's Son, being both fully human and fully divine. In Jesus, God's promises to Abraham, Moses, and David were fulfilled. In Jesus, a New Covenant is available to all people, not just the Jews. In Jesus lie the forgiveness of sins and a new life of love and freedom for anyone who believes.

The New Testament tells of this Good News through four different types of books: (1) four similar but unique views of Jesus' life and teaching in books called the Gospels, (2) stories on how the Apostles spread the Good News of Jesus in the Acts of the Apostles, (3) letters from early Christian leaders to the first Christians and Christian communities, and (4) apocalyptic writings in the Book of Revelation. This introduction is on the four Gospels and the Acts of the Apostles; another introduction will give further background on the letters and Revelation.

The Gospels of Matthew, Mark, Luke, and John tell the story of Jesus from four different perspectives. They are not historical biographies or documentaries like you might read today. They grew out of the teaching and preaching about Jesus in different early Christian communities. They reflect these early Christian communities' beliefs about Jesus, but they do not tell us exactly what

Jesus said and did in his life on earth. Inspired by God, the authors of the Gospels arranged the stories to bring out a particular understanding of Jesus that had great importance in their Christian communities. Because of God's inspiration, the Gospels are without error in teaching us the truth about Christ's message, mission, and identity.

The Gospels of Matthew, Mark, and Luke are similar in their style and share much of the same content. They are called synoptic (from a Greek word that means "seeing the whole together") Gospels. It is likely that Mark was written first and the authors of Matthew and Luke used Mark as a source in creating their own Gospels (Lk 1, 1 mentions other accounts of Jesus). The Gospel of John is quite different from the synoptic Gospels. It was written later than them and is more symbolic in its expression of who Jesus is.

The Acts of the Apostles is a continuation of Luke's Gospel (see Acts 1, 1). However, it is not itself a Gospel. It picks up where the Gospel of Luke ends, telling the story of the origins of Christianity after the death and Resurrection of Jesus, covering the period from about A.D. 30 to 64. Although Acts gives us a good deal of information about early church leaders like Peter and Paul, its purpose is not to tell us their biographies. Rather, it gives us an interpretation of the events of the beginnings of Christianity that emphasizes God's saving purpose. The Book of Acts explains how Christianity, which began as an offshoot of the Jewish faith, gradually spread beyond Judaism into the Gentile, or non-Jewish, world.

The original Greek word for *gospel* is *euangelion*, which means "big or important news" (sometimes translated as "good news"). The authors of the Gospels wanted to share with others the important news of Jesus Christ. When you read these powerful stories of faith, let God use them to inspire and strengthen your faith in Jesus.

Other Background

- The Gospel of Matthew emphasizes Jesus as the promised Messiah of the Jewish people. Jesus is portrayed as the greatest prophet, teaching the New Law and calling people to be faithful to God.
- The Gospel of Mark was probably the first of the four Gospels to be written. It portrays Jesus as an active healer and miracle worker who accepts loneliness and suffering as the cost of obedience to God's will.
- The Gospel of Luke is a clear, orderly presentation of Jesus' mission to all people, Jews and Gentiles. This Gospel emphasizes Jesus' mercy, compassion, and concern for poor people.
- The Gospel of John was the last Gospel written and seeks to show Jesus as the fully divine Son of God. This Gospel portrays Jesus as noble and powerful, fully in control of his own destiny.
- The Acts of the Apostles was written by the author of the Gospel of Luke. It shows God at work in the growth of the early Christian communities, particularly through the efforts of Peter and Paul.

Does your family have a traditional way of celebrating a holiday? Family traditions are usually handed down from one generation to the next. They give meaning to our special celebrations and help us know where we came from. The Gospel of Matthew presents Jesus as the promised Messiah and highlights Jesus' Jewish origins. The author wanted Jewish-Christian readers to know that believing in Jesus as the Son of God was not a break with their tradition but the fulfillment of it.

In-depth

The author of Matthew was probably a Christian convert from Judaism in a community of Jewish Christians. This community was feeling the sting of being rejected by other Jews. In defense of the community's belief in Jesus, the Gospel of Matthew links Jesus to important Jewish traditions and gives them new meanings. The Gospel begins with a list of Jesus' Jewish ancestors, connecting Jesus to Abraham, the father of Judaism, and David, Israel's greatest king. Then it makes frequent references to Old Testament laws, prophecies, and events that Jesus fulfills or completes.

The author of Matthew also wanted to show how Jesus broke with certain Jewish beliefs—no doubt to help explain why his community of Jewish Christians was rejected by other Jews. So in the Sermon on the Mount (5, 1–7, 29), the Gospel has Jesus giving new interpretation to Jewish laws. And Jesus is frequently in conflict with the scribes and Pharisees over things like healing on the Sabbath (12, 9–14). Such incidents probably reflect the experience of the author's community with Jewish leaders as much as Jesus' own conflicts.

Quick Facts

Author

unknown; traditionally associated with the Apostle Matthew

Date Written

approximately A.D. 85

Audience

Christian Jews

Image of Jesus

the greatest prophet, who brings the New Law

At a Glance

- I. **The Infancy Narrative** (1, 1–2, 23).
- II. **The Proclamation of the Kingdom** (3, 1–7, 29).
- III. **Ministry and Mission in Galilee** (8, 1–11, 1).
- IV. **Opposition from Israel** (11, 2–13, 53).
- V. **Jesus, the Kingdom, and the Church** (13, 54–18, 35).
- VI. **Ministry in Judea and Jerusalem** (19, 1–25, 46).
- VII. **The Passion and Resurrection** (26, 1–28, 20).

Matthew

Matthew



I: The Infancy Narrative†

The Genealogy of Jesus

1 ^{1*} The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.†

^{2*} Abraham became the father of Isaac, Isaac the father of Jacob and his brothers. ^{3*} Judah became the father of Perez and Zerah, whose mother was Tamar. Perez became the father of Hezron, Hezron the father of Ram, ^{4*} Ram the father of Amminadab. Amminadab became the father of Nahshon, Nahshon the father of Salmon, ^{5*} Salmon the father of Boaz, whose mother was

Rahab. Boaz became the father of Obed, whose mother was Ruth. Obed became the father of Jesse, ^{6*} Jesse the father of David the king.

David became the father of Solomon, whose mother had been the wife of Uriah. ^{7*†} Solomon became the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asaph. ⁸ Asaph became the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah. ⁹ Uzziah became the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah. ^{10†} Hezekiah became the father of Manasseh, Manasseh the father of Amos, Amos the father of Josiah.

1, 1–2, 23: The infancy narrative forms the prologue of the gospel. Consisting of a genealogy and five stories, it presents the coming of Jesus as the climax of Israel's history, and the events of his conception, birth, and early childhood as the fulfillment of Old Testament prophecy. The genealogy is probably traditional material that Matthew edited. In its first two sections (1, 2–11) it was drawn from Ru 4, 18–22 and 1 Chr 1–3. Except for Jechoniah, Shealtiel, and Zerubbabel, none of the names in the third section (1, 12–16) is found in any Old Testament genealogy. While the genealogy shows the continuity of God's providential plan from Abraham on, discontinuity is also present. The women Tamar (1, 3), Rahab and Ruth (1, 5), and the wife of Uriah, Bathsheba (1, 6), bore their sons through unions that were in varying degrees strange and unexpected. These "irregularities" culminate in the supreme "irregularity" of the Messiah's birth of a virgin mother; the age of fulfillment is inaugurated by a creative act of God.

Drawing upon both biblical tradition and Jewish stories, Matthew portrays Jesus as reliving the Exodus experience of Israel and the persecutions of Moses. His rejection by his own people and his passion are foreshadowed by the troubled reaction of "all Jerusalem" to the question of the magi who are seeking the "newborn king of the Jews" (2, 2–3), and by Herod's attempt to have him killed. The magi who do him homage prefigure the Gentiles who will accept the preaching of the gospel. The infancy narrative proclaims who Jesus is, the

savior of his people from their sins (1, 21), Emmanuel in whom "God is with us" (1, 23), and the Son of God (2, 15).

1, 1: *The Son of David, the son of Abraham:* two links of the genealogical chain are singled out. Although the later, David is placed first in order to emphasize that Jesus is the royal Messiah. The mention of Abraham may be due not only to his being the father of the nation Israel but to Matthew's interest in the universal scope of Jesus' mission: cf Gn 22, 18, "... in your descendants all the nations of the earth shall find blessing."

1, 7: The successor of Abijah was not Asaph but Asa (see 1 Chr 3, 10). Some textual witnesses read the latter name; however, *Asaph* is better attested. Matthew may have deliberately introduced the psalmist Asaph into the genealogy (and in v 10 the prophet Amos) in order to show that Jesus is the fulfillment not only of the promises made to David (see 2 Sm 7) but of all the Old Testament.

1, 10: *Amos:* some textual witnesses read *Amon*, who was the actual successor of Manasseh (see 1 Chr 3, 14).

1, 1: Gn 5, 1; 1 Chr 17, 11; Gn 22, 18.
1, 2–17: Lk 3, 23–38.
1, 2: Gn 21, 3; 25, 26; 29, 35; 1 Chr 2, 1.
1, 3: Gn 38, 29–30; Ru 4, 18; 1 Chr 2, 4–9.
1, 4: Ru 4, 19–20; 1 Chr

2, 10–11.
1, 5: Ru 4, 21–22; 1 Chr 2, 11–12.
1, 6: 2 Sm 12, 24; 1 Chr 2, 15; 3, 5.
1, 7–11: 2 Kgs 25, 1–21; 1 Chr 3, 10–15.

¹¹ Josiah became the father of Jechoniah and his brothers at the time of the Babylonian exile.

^{12*} After the Babylonian exile, Jechoniah became the father of Shealtiel, Shealtiel the father of Zerubbabel, ¹³ Zerubbabel the father of Abiud. Abiud became the father of Eliakim, Eliakim the father of Azor, ¹⁴ Azor the father of Zadok. Zadok became the father of Achim, Achim the father of Eliud, ¹⁵ Eliud the father of Eleazar. Eleazar became the father of Matthan, Matthan the father of Jacob, ¹⁶ Jacob the father of Joseph, the husband of Mary. Of her was born Jesus who is called the Messiah.

^{17†} Thus the total number of generations from Abraham to David is fourteen generations; from David to the Babylonian exile, fourteen generations; from the Babylonian exile to the Messiah, fourteen generations.

The Birth of Jesus

^{18†} Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph,† but before they lived together, she was found with child through the holy Spirit. ^{19†} Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. ^{20*†} Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. ^{21†} She will bear a son and you are to name him Jesus, because he will save his people from their sins.” ²² All this took place to fulfill what the Lord had said through the prophet:

† **1, 17:** Matthew is concerned with fourteen generations, probably because fourteen is the numerical value of the Hebrew letters forming the name of David. In the second section of the genealogy (6b–11), three kings of Judah, Ahaziah, Joash, and Amaziah, have been omitted (see 1 Chr 3, 11–12), so that there are fourteen generations in that section. Yet the third (12–16) apparently has only thirteen. Since Matthew here emphasizes that each section has fourteen, it is unlikely that the thirteen of the last was due to his oversight. Some scholars suggest that *Jesus who is called the Messiah* (16b) doubles the final member of the chain: *Jesus*, born within the family of David, opens up the new age as *Messiah*, so that in fact there are fourteen generations in the third section. This is perhaps too subtle, and the hypothesis of a slip not on the part of Matthew but of a later scribe seems likely. On *Messiah*, see the note on Lk 2, 11.

1, 18–25: This first story of the infancy narrative spells out what is summarily indicated in v 16. The virginal conception of Jesus is the work of the Spirit of God. Joseph's decision to divorce Mary is overcome by the heavenly command that he take her into his home and accept the child as his own. The natural genealogical line is broken but the promises to David are fulfilled: through Joseph's adoption the child belongs to the family of David. Matthew sees the virginal conception as the fulfillment of Is 7, 14.

1, 18: *Betrothed to Joseph:* betrothal was the first part of the marriage, constituting a man and woman as husband and wife. Subsequent infidelity was considered adultery. The betrothal was followed some months later by the husband's taking his wife into his home, at which time normal married life began.

Jesus' Family Tree

In the first two chapters of Matthew, the author begins to reveal the unique focus of the Gospel. He starts by tracing Jesus' family tree, making his case that Jesus was the Messiah who would restore the Covenant promised to Abraham, the father of the Jewish people. He also traces Jesus' ancestry back to David to show that Jesus is the fulfillment of the promises made to David (2 Samuel, chapter 7).

Things get even more interesting with a closer look at all the people mentioned in the list. There is a wide assortment of groups and social classes: patriarchs and slaves, kings and peasants, men and women, Jews and non-Jews. Matthew is planting the seed that Jesus has come for the salvation of all people.

► Mt 1, 1–17

^{23*†} “Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel,”

which means “God is with us.” ²⁴ When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home. ^{25*†} He had no relations with her until she bore a son, and he named him Jesus.

1, 19: A *righteous man:* as a devout observer of the Mosaic law, Joseph wished to break his union with someone whom he suspected of gross violation of the law. It is commonly said that the law required him to do so, but the texts usually given in support of that view, e.g., Dt 22, 20–21, do not clearly pertain to Joseph's situation. *Unwilling to expose her to shame:* the penalty for proved adultery was death by stoning; cf Dt 22, 21–23.

1, 20: *The angel of the Lord:* in the Old Testament a common designation of God in communication with a human being. *In a dream:* see 2, 13.19.22. These dreams may be meant to recall the dreams of Joseph, son of Jacob the patriarch (Gn 37, 5–11.19). A closer parallel is the dream of Amram, father of Moses, related by Josephus (*Antiquities* 2, 9, 3 §§212, 215–16).

1, 21: *Jesus:* in first-century Judaism the Hebrew name Joshua (Greek *Iesous*) meaning “Yahweh helps” was interpreted as “Yahweh saves.”

1, 23: *God is with us:* God's promise of deliverance to Judah in Isaiah's time is seen by Matthew as fulfilled in the birth of Jesus, in whom God is with his people. The name Emmanuel is alluded to at the end of the gospel where the risen Jesus assures his disciples of his continued presence, “. . . I am with you always, until the end of the age” (28, 20).

1, 25: *Until she bore a son:* the evangelist is concerned to emphasize that Joseph was not responsible for the conception of Jesus. The Greek word translated “until” does not imply normal marital conduct after Jesus' birth, nor does it exclude it.

1, 12–16: 1 Chr 3, 16–19.

1, 20: Mt 2, 13.19; Lk 1, 35.

1, 23: Is 7, 14 LXX.

1, 25: Lk 2, 7.

did you KNOW?

Jesus, Emmanuel

In announcing Jesus' birth, the Gospel of Matthew quotes Is 7, 14, in which Isaiah tells King Ahaz that his young wife will conceive a son and they will name him Emmanuel, which means "God is with us" (see Mt 1, 23). This is the perfect description for Jesus, the Son of God, who fully shares our humanity. The Gospel ends with the same promise, when the risen Jesus tells his disciples, "I am with you always" (28, 20).

► Mt 1, 23

The Visit of the Magi

2 ^{1†} When Jesus was born in Bethlehem of Judea, in the days of King Herod, [†] behold, magi from the east arrived in Jerusalem, ^{2*} [†] saying, "Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage." ³ When King Herod heard this, he was greatly troubled, and all Jerusalem with him. ^{4†} Assembling all the chief priests and the scribes of the people, he inquired of them where the Messiah was to be born. ^{5*} They said to him, "In Bethlehem of Judea, for thus it has been written through the prophet:

6 'And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel.' "

7 Then Herod called the magi secretly and ascertained from them the time of the star's appearance.

Cultural
Connections



JESUS BROUGHT THE GOOD NEWS OF SALVATION TO PEOPLE OF ALL RACES!

The Wise Men from another culture, who came to offer Jesus gifts for a royal messiah, symbolize that Jesus came as the savior of all races and cultures. Matthew 2, 1–12 is the biblical basis for the religious feast day of Epiphany, which officially is 6 January but is celebrated on the first Sunday after the New Year.

In some Latin American traditions, children receive gifts on Epiphany, in remembrance of the gifts the Wise Men offered to Jesus. The evening before, at parties celebrated in homes and offices, a special bread is shared that has a figure of the baby Jesus baked inside of it. Whoever finds the figure of the baby Jesus in a piece of bread has to sponsor a party to celebrate Jesus' presentation in the Temple (Lk 2, 22–24). The church celebrates this feast on 2 February.

- How do you accept and celebrate people of different cultures?
- Think of spiritual gifts that you have received from other people. Express your gratitude to God for those gifts.

► Mt 2, 1–12



[†] **2, 1–12:** The future rejection of Jesus by Israel and his acceptance by the Gentiles are retrojected into this scene of the narrative.

2, 1: *In the days of King Herod:* Herod reigned from 37 to 4 B.C. *Magi:* originally a designation of the Persian priestly caste, the word became used of those who were regarded as having more than human knowledge. Matthew's magi are astrologers.

2, 2: *We saw his star:* it was a common ancient belief that a new star appeared at the time of a ruler's birth. Matthew also draws upon the Old Testament story of Balaam, who had prophesied

that "A star shall advance from Jacob" (Nm 24, 17), though there the star means not an astral phenomenon but the king himself.

2, 4: Herod's consultation with the chief priests and scribes has some similarity to a Jewish legend about the child Moses in which the "sacred scribes" warn Pharaoh about the imminent birth of one who will deliver Israel from Egypt and the king makes plans to destroy him.

^{*} **2, 2:** Nm 24, 17.

2, 5–6: Mt 5, 1; 2 Sm 5, 2.

⁸ He sent them to Bethlehem and said, "Go and search diligently for the child. When you have found him, bring me word, that I too may go and do him homage."⁹ After their audience with the king they set out. And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was.¹⁰ They were overjoyed at seeing the star,^{11*}† and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh.¹² And having been warned in a dream not to return to Herod, they departed for their country by another way.

The Flight to Egypt

¹³† When they had departed, behold, the angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, flee to Egypt,†

and stay there until I tell you. Herod is going to search for the child to destroy him."¹⁴ Joseph rose and took the child and his mother by night and departed for Egypt.^{15*}† He stayed there until the death of Herod, that what the Lord had said through the prophet might be fulfilled, "Out of Egypt I called my son."

The Massacre of the Infants

¹⁶ When Herod realized that he had been deceived by the magi, he became furious. He ordered the massacre of all the boys in Bethlehem and its vicinity two years old and under, in accordance with the time he had ascertained from the magi.¹⁷ Then was fulfilled what had been said through Jeremiah the prophet:

^{18*}† "A voice was heard in Ramah,
sobbing and loud lamentation;
Rachel weeping for her children,

Jesus' Family Lives as Immigrants!

LIVE IT!

Following an angel's order and facing the massacre of all boys under two years old, Joseph takes Mary and Jesus to Egypt to protect them from Herod's threats. They become immigrants to avoid persecution.

Every year, millions of people in the world become immigrants, fleeing their countries because of hunger, poverty, or persecution. Often, they find themselves unwelcomed strangers, not able to communicate in the language of their new land and even persecuted by its inhabitants. But Christians should have a special compassion for immigrants because Jesus told us to love everyone, especially those who suffer.

- Imagine Jesus, Mary, and Joseph exiled in this country. How would you treat them?
- What is your attitude toward refugees and immigrants in our country?
- Ask God to bless legislators with the love and wisdom to welcome immigrants, and to give your generation a courageous heart to seek justice and peace in the world.

▶ Mt 2, 13

† 2, 11: Cf Ps 72, 10.15; Is 60, 6. These Old Testament texts led to the interpretation of the magi as kings.

2, 13–23: Biblical and nonbiblical traditions about Moses are here applied to the child Jesus, though the dominant Old Testament type is not Moses but Israel (see v 15).

2, 13: *Flee to Egypt*: Egypt was a traditional place of refuge for those fleeing from danger in Palestine (see 1 Kgs 11, 40; Jer 26, 21), but the main reason why the child is to be taken to Egypt is that he may relive the Exodus experience of Israel.

2, 15: The fulfillment citation is taken from Hos 11, 1. Israel, God's son, was called out of Egypt at the time of the Exodus; Jesus, the Son of God, will similarly be called out of that land in a new exodus. The father-son relationship between God and the nation is set in a higher key. Here

the son is not a group adopted as "son of God," but the child who, as conceived by the holy Spirit, stands in unique relation to God. He is son of David and of Abraham, of Mary and of Joseph, but, above all, of God.

2, 18: Jer 31, 15 portrays Rachel, wife of the patriarch Jacob, weeping for her children taken into exile at the time of the Assyrian invasion of the northern kingdom (722–21 B.C.). Bethlehem was traditionally identified with Ephrath, the place near which Rachel was buried (see Gn 35, 19; 48, 7), and the mourning of Rachel is here applied to her lost children of a later age. *Ramah*: about six miles north of Jerusalem. The lamentation of Rachel is so great as to be heard at a far distance.

2, 11: Ps 72, 10–11.15; Is 60, 6.

2, 15: Hos 11, 1.
2, 18: Jer 31, 15.

The Slaughter of the Innocents

LIVE IT!

The event described in Mt 2, 16–18 is often called the Slaughter of the Innocents. In many circumstances in history, innocent people, including infants and young children, have been massacred in the name of war or convenience (see “Rachel Weeps,” Jer 31, 15–17).

Today, abortion is one of those circumstances. To many people, it seems to be a simple solution to the inconvenience of an unwanted pregnancy. But what of the innocent lives that are destroyed? With abortion, “they were no more” (Mt 2, 18). Our church teaching is clear: All human life is sacred, and abortion is wrong. How might we as individuals or communities support pregnant women to ensure they do not choose abortion?

► Mt 2, 16–18

and she would not be consoled,
since they were no more.”

The Return from Egypt

¹⁹ When Herod had died, behold, the angel of the Lord appeared in a dream to Joseph in Egypt ^{20*}† and said, “Rise, take the child and his mother and go to the land of Israel, for those who sought the child’s life are dead.” ²¹ He rose, took the child and his mother, and went to the land of Israel. ²²† But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go back there. And because he had been warned in a dream, he departed for the region of Galilee. ^{23*}† He went and dwelt in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, “He shall be called a Nazorean.”

† **2, 20:** For those who sought the child’s life are dead: Moses, who had fled from Egypt because the Pharaoh sought to kill him (see Ex 2, 15), was told to return there, “for all the men who sought your life are dead” (Ex 4, 19).

2, 22: With the agreement of the emperor Augustus, Archelaus received half of his father’s kingdom, including Judea, after Herod’s death. He had the title “ethnarch” (i.e., “ruler of a nation”) and reigned from 4 B.C. to A.D. 6.

2, 23: Nazareth . . . He shall be called a Nazorean: the tradition of Jesus’ residence in Nazareth was firmly established, and Matthew sees it as being in accordance with the foreannounced plan of God. The town of Nazareth is not mentioned in the Old Testament, and no such prophecy can be found there. The vague expression “through the prophets” may be due to Matthew’s seeing a connection between Nazareth and certain texts in which there are words with a remote similarity to the name of that town. Some such Old Testament texts are Is 11, 1 where the Davidic king of the future is called “a bud” (*neser*) that shall blossom from the roots of Jesse, and Jgs 13, 5, 7 where Samson, the future deliverer of Israel from the Philistines, is called one who shall be consecrated (a *nazir*) to God.

3, 1–12: Here Matthew takes up the order of Jesus’ ministry found in the gospel of Mark, beginning with the preparatory preaching of John the Baptist.

3, 1: Unlike Luke, Matthew says nothing of the Baptist’s origins and does not make him a relative of Jesus. *The desert of Judea:* the

II: The Proclamation of the Kingdom

The Preaching of John the Baptist

3 ^{1*}† In those days John the Baptist appeared, preaching in the desert of Judea† ^{2*}† [and] saying, “Repent, for the kingdom of heaven is at hand!” ^{3*}† It was of him that the prophet Isaiah had spoken when he said:

“A voice of one crying out in the desert,
‘Prepare the way of the Lord,
make straight his paths.’ ”

^{4*}† John wore clothing made of camel’s hair and had a leather belt around his waist. His food was locusts and wild honey. ⁵ At that time Jerusalem, all Judea, and the whole region around the Jordan

barren region west of the Dead Sea extending up the Jordan valley.

3, 2: *Repent:* the Baptist calls for a change of heart and conduct, a turning of one’s life from rebellion to obedience toward God. *The kingdom of heaven is at hand:* “heaven” (literally, “the heavens”) is a substitute for the name “God” that was avoided by devout Jews of the time out of reverence. The expression “the kingdom of heaven” occurs only in the gospel of Matthew. It means the effective rule of God over his people. In its fullness it includes not only human obedience to God’s word, but the triumph of God over physical evils, supremely over death. In the expectation found in Jewish apocalyptic, the kingdom was to be ushered in by a judgment in which sinners would be condemned and perish, an expectation shared by the Baptist. This was modified in Christian understanding where the kingdom was seen as being established in stages, culminating with the parousia of Jesus.

3, 3: See the note on Jn 1, 23.

3, 4: The clothing of John recalls the austere dress of the prophet Elijah (2 Kgs 1, 8). The expectation of the return of Elijah from heaven to prepare Israel for the final manifestation of God’s kingdom was widespread, and according to Matthew this expectation was fulfilled in the Baptist’s ministry (11, 14; 17, 11–13).

2, 20: Ex 4, 19.

2, 23: Mt 13, 54; Mk 1, 9; Lk 2, 39; 4, 34; Jn 19, 19.

3, 1–12: Mk 1, 2–8; Lk 3, 2–17.

3, 2: Mt 4, 17; 10, 7.

3, 3: Is 40, 3.

3, 4: Mt 11, 7–8; 2 Kgs 1, 8; Zec 13, 4.

Pharisees, Sadducees, and Scribes

In Jesus' day, several groups of Jews held positions of status or leadership. The *Pharisees* were devoted laymen who believed that salvation was achieved by rigorously following the Jewish Law. People looked up to them for guidance about how they should live as good Jews. The *Sadducees* were associated with the Temple and the ruling class. They did not believe in life after death. They did believe that wealth was a sign of being blessed by God. The *scribes* were skilled at reading and writing, and performed those services for the majority of the population, who were unable to read and write for themselves. Scribes probably were involved in writing some of the Old Testament books.

The negative reaction of John the Baptist to the Pharisees and Sadducees is typical in Matthew. But in general, Pharisees, Sadducees, and scribes were respected leaders during Jesus' time. The persecution later experienced by the community in which the author of Matthew lived probably affected his portrayal of them. (See "Jewish Sects," near the end of 2 Maccabees, for more information on these groups.)

► Mt 3, 7

3, 6: Ritual washing was practiced by various groups in Palestine between 150 B.C. and A.D. 250. John's baptism may have been related to the purificatory washings of the Essenes at Qumran.

3, 7: *Pharisees and Sadducees:* the former were marked by devotion to the law, written and oral, and the scribes, experts in the law, belonged predominantly to this group. The Sadducees were the priestly aristocratic party, centered in Jerusalem. They accepted as scripture only the first five books of the Old Testament, followed only the letter of the law, rejected the oral legal traditions, and were opposed to teachings not found in the Pentateuch, such as the resurrection of the dead. Matthew links both of these groups together as enemies of Jesus (16, 1.6.11.12; cf Mk 8, 11–13.15). The threatening words that follow are addressed to them rather than to "the crowds" as in Lk 3, 7. *The coming wrath:* the judgment that will bring about the destruction of unrepentant sinners.

3, 11: *Baptize you with the holy Spirit and fire:* the water baptism of John will be followed by an "immersion" of the repentant in the cleansing power of the Spirit of God, and of the unrepentant in the destroying power of God's judgment. However, some see the *holy Spirit and fire* as synonymous, and the effect of this "baptism" as either purification or destruction. See the note on Lk 3, 16.

3, 12: The discrimination between the good and the bad is compared to the procedure by which a farmer separates wheat and chaff.

were going out to him ⁶† and were being baptized by him in the Jordan River as they acknowledged their sins.

⁷*† When he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "You brood of vipers! Who warned you to flee from the coming wrath? ⁸ Produce good fruit as evidence of your repentance. ⁹*And do not presume to say to yourselves, 'We have Abraham as our father.' For I tell you, God can raise up children to Abraham from these stones. ¹⁰ Even now the ax lies at the root of the trees. Therefore every tree that does not bear good fruit will be cut down and thrown into the fire. ¹¹*† I am baptizing you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the holy Spirit and fire. ¹²*† His winnowing fan is in his hand. He will clear his threshing floor and gather his wheat into his barn, but the chaff he will burn with unquenchable fire."

The Baptism of Jesus

¹³*† Then Jesus came from Galilee to John at the Jordan to be baptized by him. ¹⁴† John tried to prevent him, saying, "I need to be baptized by you, and yet you are coming to me?" ¹⁵ Jesus said to him in reply, "Allow it now, for thus it is fitting for us to fulfill all righteousness." Then he allowed him. ¹⁶*† After Jesus was baptized, he came up from the water and behold, the heavens were opened [for him], and he saw the Spirit of God descending like a dove [and] coming upon him. ¹⁷*† And a voice came from the heavens, saying, "This is my beloved Son, with whom I am well pleased."

The *winnowing fan* was a forklike shovel with which the threshed wheat was thrown into the air. The kernels fell to the ground; the light chaff, blown off by the wind, was gathered and burned up.

3, 13–17: The baptism of Jesus is the occasion on which he is equipped for his ministry by the holy Spirit and proclaimed to be the Son of God.

3, 14–15: This dialogue, peculiar to Matthew, reveals John's awareness of Jesus' superiority to him as the mightier one who is coming and who will baptize with the holy Spirit (11). His reluctance to admit Jesus among the sinners whom he is baptizing with water is overcome by Jesus' response. *To fulfill all righteousness:* in this gospel to *fulfill* usually refers to fulfillment of prophecy, and *righteousness* to moral conduct in conformity with God's will. Here, however, as in 5, 6 and 6, 33, *righteousness* seems to mean the saving activity of God. *To fulfill all righteousness* is to submit to the plan of God for the salvation of the human race. This involves Jesus' identification with sinners; hence the propriety of his accepting John's baptism.

3, 16: *The Spirit . . . coming upon him:* cf Is 42, 1.

3, 17: *This is my beloved Son:* the Marcan address to Jesus (Mk 1, 11) is changed into a proclamation. The Father's voice speaks in terms that reflect Is 42, 1; Ps 2, 7; and Gn 22, 2.

- *
3, 7: Mt 12, 34; 23, 33; Is 59, 5.
3, 9: Jn 8, 33.39; Rom 9, 7–8; Gal 4, 21–31.
3, 11: Jn 1, 26–27.33; Acts 1, 5.
3, 12: Mt 13, 30; Is 41, 16;
 Jer 15, 7.
3, 13–17: Mk 1, 9–11; Lk 3, 21–22; Jn 1, 31–34.
3, 16: Is 42, 1.
3, 17: Mt 12, 18; 17, 5; Gn 22, 2; Ps 2, 7; Is 42, 1.

The Temptation of Jesus

4 ^{1*}† Then Jesus was led by the Spirit into the desert to be tempted by the devil. ^{2*}† He fasted for forty days and forty nights, and afterwards he was hungry. ³ The tempter approached and said to him, “If you are the Son of God, command that these stones become loaves of bread.” ^{4*}† He said in reply, “It is written:

‘One does not live by bread alone,
but by every word that comes forth from
the mouth of God.’ ”

⁵† Then the devil took him to the holy city, and made him stand on the parapet of the temple, ^{6*} and said to him, “If you are the Son of God, throw yourself down. For it is written:

‘He will command his angels concerning you’
and ‘with their hands they will support you,
lest you dash your foot against a stone.’ ”

^{7*} Jesus answered him, “Again it is written, ‘You shall not put the Lord, your God, to the test.’ ” ⁸ Then the devil took him up to a very high mountain, and showed him all the kingdoms of the world in their magnificence, ⁹† and he said to him, “All these I shall give to you, if you will prostrate yourself and worship me.” ^{10*} At this, Jesus said to him, “Get away, Satan! It is written:

‘The Lord, your God, shall you worship
and him alone shall you serve.’ ”

¹¹ Then the devil left him and, behold, angels came and ministered to him.

4, 1–11: Jesus, proclaimed Son of God at his baptism, is subjected to a triple temptation. Obedience to the Father is a characteristic of true sonship, and Jesus is tempted by the devil to rebel against God, overtly in the third case, more subtly in the first two. Each refusal of Jesus is expressed in language taken from the Book of Deuteronomy (Dt 8, 3; 6, 13.16). The testings of Jesus resemble those of Israel during the wandering in the desert and later in Canaan, and the victory of Jesus, the true Israel and the true Son, contrasts with the failure of the ancient and disobedient “son,” the old Israel. In the temptation account Matthew is almost identical with Luke; both seem to have drawn upon the same source.

4, 2: *Forty days and forty nights*: the same time as that during which Moses remained on Sinai (Ex 24, 18). The time reference, however, seems primarily intended to recall the forty years during which Israel was tempted in the desert (Dt 8, 2).

4, 4: Cf Dt 8, 3. Jesus refuses to use his power for his own benefit and accepts whatever God wills.

4, 5–7: The devil supports his proposal by an appeal to the scriptures, Ps 91, 11a.12. Unlike Israel (Dt 6, 16), Jesus refuses to “test” God by demanding from him an extraordinary show of power.

4, 9: The worship of Satan to which Jesus is tempted is probably intended to recall Israel’s worship of false gods. His refusal is expressed in the words of Dt 6, 13.

* 4, 1–11: Mk 1, 12–13; Lk 4,
1–13.
4, 2: Ex 24, 18; Dt 8, 2.
4, 4: Dt 8, 3.

4, 6: Ps 91, 11–12.
4, 7: Dt 6, 16.
4, 10: Mt 16, 23; Dt 6, 13.

Catholic Connections

BAPTISM

John the Baptist was the last great prophet before Jesus. John may have belonged to a religious group that initiated new members through a rite of immersion in water (baptism). The rite used by John symbolized the moral conversion—through repentance, confession of sins, and change of heart—required for receiving God’s salvation. Although Jesus was without sin, his willingness to be baptized is a sign of how fully he embraced his humanity.

Baptism is also one of the seven sacraments that Catholics celebrate. Although many Catholics are baptized as infants, some young people and adults, called catechumens, are baptized at the Easter Vigil on Holy Saturday each year. During the Baptism ritual, the baptized person is marked with chrism, a special oil. (In the Old Testament, such an oil was used to anoint priests, prophets, and kings for service.) The person then has water poured over her or him or is immersed in water. This is a sign of dying to sin and rising anew in the presence of God. The Holy Trinity is called upon, baptizing her or him in the name of the Father, the Son, and the Holy Spirit. A candle is given to the newly baptized person to symbolize the light of Christ that now burns within her or him, and a white garment or stole is put on the person to signify her or his new life in Christ.

The sacraments of Baptism, Confirmation, and the Eucharist are a person’s initiation into the Christian community. They call Christians to continual conversion in following Jesus.

▶ Mt 3, 13–17

Where Do I Find It?

Events, People, and Teachings 1710

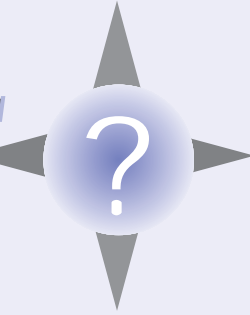
Sacrament Connections 1713

Life and Faith Issues 1714

Article Subject Index 1715



EVENTS, PEOPLE, AND TEACHINGS



OLD TESTAMENT STORIES

These stories are listed in the order in which they first appear in the Bible.

Creation, *Gn, chs 1–2*
original sin and its punishment, *Gn, ch 3*
Cain and Abel, *Gn 4, 1–16*
Noah and the Great Flood, *Gn, chs 6–9*
God's covenant with Abraham,
Gn 17, 1–18, 15
God's command to sacrifice Isaac,
Gn 22, 1–19
Isaac's blessing of Jacob, *Gn 27, 1–29*
Jacob's dream, *Gn 28, 10–22*
Joseph and his brothers, *Gn, chs 37–46*
birth and youth of Moses, *Ex 2, 1–10*
Moses at the burning bush, *Ex 3, 1–12*
plagues on Egypt, *Ex, chs 7–12*
Passover and the Exodus, *Ex, chs 12–14*
Ten Commandments, *Ex 20, 1–17*
destruction of Jericho, *Jos 5, 13–6, 27*
Gideon and the sign of the fleece,
Jgs 6, 36–40
Samson, *Jgs, chs 13–16*
Samuel's birth and calling, *1 Sm, chs 1–3*
David and Goliath, *1 Sm, ch 17*
David and Bathsheba, *2 Sm, ch 11*
Solomon's wisdom, *1 Kgs, ch 3*
Elijah's triumph over the priests of Baal,
1 Kgs 18, 21–40
miracles of Elisha, *2 Kgs 4, 1–6, 23*
Return from exile, *Ezr, ch 1*
battles of Judas Maccabeus, *1 Mc, chs 3–5*
Ezekiel and the valley of dry bones,
Ez 37, 1–14
Daniel, *Dn, chs 1–6*
Jonah and the Ninevites, *Jon, chs 1–3*

NEW TESTAMENT STORIES

These stories are listed in the order in which they first appear in the Bible.

birth of Jesus, *Mt 1, 18–2, 12; Lk, chs 1–2*
baptism of Jesus, *Mt 3, 13–17; Mk 1, 9–11; Lk 3, 21–22*
temptation of Jesus, *Mt 4, 1–11; Mk 1, 12–13; Lk 4, 1–13*
Peter's declaration about Jesus, *Mt 16, 13–20; Mk 8, 27–30; Lk 9, 18–20*
Transfiguration of Jesus, *Mt 17, 1–13; Mk 9, 2–13; Lk 9, 28–36*
Jesus' triumphal entry into Jerusalem,
Mt 21, 1–11; Mk 11, 1–11; Lk 19, 28–40; Jn 12, 12–19
Jesus in the Temple, *Mt 21, 12–17; Mk 11, 15–19; Lk 19, 45–48; Jn 2, 13–17*
Judas's betrayal of Jesus, *Mt 26, 14–16.47–56; Mk 14, 10–11.43–52; Lk 22, 1–53; Jn 13, 21–30; Jn 18, 1–5*
Last Supper, *Mt 26, 17–30; Mk 14, 12–26; Lk 22, 7–38; 1 Cor 11, 23–26*
Jesus at Gethsemane, *Mt 26, 36–56; Mk 14, 32–52; Lk 22, 39–53*
Peter's denial of Christ, *Mt 26, 69–75; Mk 14, 66–72; Lk 22, 54–62; Jn 18, 15–18.25–27*
Crucifixion, *Mt 27, 32–56; Mk 15, 21–41; Lk 23, 26–49; Jn 19, 16–30*
Resurrection and appearances, *Mt, ch 28; Mk, ch 16; Lk, ch 24; Jn, chs 20–21; Acts 1, 1–11*
Jesus washing his disciples' feet, *Jn 13, 1–17*
Holy Spirit at Pentecost, *Acts 2, 1–41*
stoning of Stephen, *Acts, chs 6–7*
conversion of Saul, *Acts 9, 1–30*
Peter's escape from prison, *Acts 12, 1–19*
Paul and Silas's escape from prison,
Acts 16, 16–40
Paul's journey to Rome for his trial,
Acts, chs 27–28

PEOPLE

.....
Each person entry is followed by a page number or numbers that lead you to an "Introducing . . ." article or other articles in which the person is featured.

Abraham, 20, 25, 27, 28, 32, 35
Barnabas, 1448
Beloved Disciple, 1407
David, 314, 315, 332, 340, 341
Elijah, 381, 389
Elisha, 381
Ezekiel, 1050
First Isaiah, 899
Holy Family, 1214
Jacob, 38, 39, 41, 42, 46, 47
Jeremiah, 966, 980
John the Baptist, 1217, 1325
Joseph, 52
Junia, 1501
Lady Wisdom, 760, 817
Lydia, 1456
Mary, mother of Jesus, 225, 1317, 1319, 1419, 1698
Mary Magdalene, 1420
Moses, 72, 77, 92, 93, 108, 236
Nicodemus, 1382
Paul, 1441, 1444, 1450, 1458, 1464, 1469, 1470, 1475, 1532, 1553, 1575
Peter, 1245, 1272, 1310, 1331, 1407, 1423
Phoebe, 1501
Priscilla, 1456
Samson, 281, 284
Sarah, 20, 27
Satan, 612, 1291, 1697, 1706
Solomon, 360, 363, 373, 446
Stephen, 1438, 1439

PRAYERS

.....
These prayers are listed in the order in which they first appear in the Bible.

The Lord bless you and keep you,
Nm 6, 24–27
Hannah's prayer, *1 Sm 2, 1–10*
Speak, Lord, for your servant is listening,
1 Sm 3, 9–10
Blessed be the Lord, *1 Kgs 8, 56–61*
Tobit's thanksgiving, *Th, ch 13*
Judith's hymn of praise, *Jdt 16, 1–17*

The Lord is my shepherd, *Ps 23*
Have mercy on me, O God, *Ps 51*
Lord, you have probed me, you know me,
Ps 139
Holy, Holy, Holy (Hosanna), *Is 6, 3; Mt 21, 9; Mk 11, 9–10; Lk 19, 38; Jn 12, 13; Rv 4, 8*
Lord's Prayer, *Mt 6, 9–15; Lk 11, 2–4*
Lord, I am not worthy, *Mt 8, 8*
Jesus' prayer for deliverance, *Mt 26, 39; Mk 14, 36; Lk 22, 42*
Mary's song of praise, *Lk 1, 46–55*
Zechariah's prophecy, *Lk 1, 68–79*
Glory to God in the highest, *Lk 2, 14*
Simeon's prayer, *Lk 2, 29–32*
God, be merciful to me, a sinner!, *Lk 18, 13*
Lamb of God, *Jn 1, 29*
Jesus' prayer for his disciples, *Jn, ch 17*
Paul's prayer for the Ephesians, *Eph 3, 14–21*
Amen, *1 Pt 5, 11; Jude, v 25; Rv 1, 6–7; 3, 14*

MIRACLES OF JESUS

.....
These miracle stories are listed in the order in which they first appear in the Bible.

Healing Individuals

leper, *Mt 8, 1–4; Mk 1, 40–45; Lk 5, 12–16*
centurion's servant, *Mt 8, 5–13; Lk 7, 1–10*
many at Peter's house, *Mt 8, 14–17; Mk 1, 29–34; Lk 4, 38–41*
Gadarene (Gerasene) demoniacs, *Mt 8, 28–34; Mk 5, 1–20; Lk 8, 26–39*
paralytic, *Mt 9, 1–8; Mk 2, 1–12; Lk 5, 17–26*
woman with bleeding, *Mt 9, 20–22; Mk 5, 25–34; Lk 8, 43–48*
two blind men, *Mt 9, 27–31*
mute man, *Mt 9, 32–34*
man with a withered hand, *Mt 12, 9–13; Mk 3, 1–5; Lk 6, 6–11*
blind, mute, and possessed man, *Mt 12, 22*
Canaanite woman's daughter, *Mt 15, 21–28; Mk 7, 24–30*
boy with a demon, *Mt 17, 14–21; Mk 9, 14–29; Lk 9, 37–43*
blind Bartimaeus, *Mt 20, 29–34; Mk 10, 46–52; Lk 18, 35–43*
man with an unclean spirit, *Mk 1, 21–28; Lk 4, 31–37*
deaf man, *Mk 7, 31–37*
blind man at Bethsaida, *Mk 8, 22–26*
crippled woman, *Lk 13, 11–13*

MIRACLES OF JESUS *(continued)*

man with dropsy, *Lk 14, 1–4*
ten lepers, *Lk 17, 11–19*
high priest's servant, *Lk 22, 50–51*
official's son, *Jn 4, 46–54*
man at the pool of Bethzatha, *Jn 5, 1–9*

Controlling Nature

stilling the storm, *Mt 8, 23–27; Mk 4, 35–41;*
Lk 8, 22–25
feeding five thousand, *Mt 14, 13–21;*
Mk 6, 30–44; Lk 9, 10–17; Jn 6, 1–14
walking on water, *Mt 14, 22–33; Mk 6, 45–52;*
Jn 6, 16–21
feeding four thousand, *Mt 15, 32–39;*
Mk 8, 1–10
fish with a coin, *Mt 17, 24–27*
fig tree withers, *Mt 21, 18–22;*
Mk 11, 12–14.20–25
huge catch of fish, *Lk 5, 1–11; Jn 21, 1–11*
turning water into wine, *Jn 2, 1–11*

Raising the Dead

Jairus's daughter, *Mt 9, 18–19.23–26;*
Mk 5, 21–24.35–43; Lk 8, 40–42.49–56
widow's son at Nain, *Lk 7, 11–17*
Lazarus, *Jn 11, 1–44*

PARABLES OF JESUS

These parables are listed in alphabetical order.

barren fig tree, *Lk 13, 6–9*
canceled debts, *Lk 7, 41–43*
cost of discipleship, *Lk 14, 25–33*
dishonest manager, *Lk 16, 1–8*
faithful or unfaithful slave, *Mt 24, 45–51;*
Lk 12, 42–48
fig tree, *Mt 24, 32–35; Mk 13, 28–31;*
Lk 21, 29–33
good Samaritan, *Lk 10, 30–37*
great dinner, *Lk 14, 16–24*
growing seed, *Mk 4, 26–29*
hidden treasure and pearl, *Mt 13, 44–46*
honor at a banquet, *Lk 14, 7–14*
laborers in the vineyard, *Mt 20, 1–16*
light of the world, *Mt 5, 14–16*
lost coin, *Lk 15, 8–10*
lost sheep, *Mt 18, 12–14; Lk 15, 3–7*
mustard seed, *Mt 13, 31–32; Mk 4, 30–32;*
Lk 13, 18–19
net, *Mt 13, 47–50*

new wine in old wineskins, *Mt 9, 16–17;*

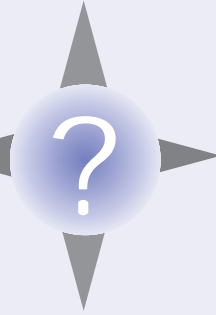
Mk 2, 21–22; Lk 5, 36–39
persistent friend, *Lk 11, 5–8*
persistent widow, *Lk 18, 2–8*
Pharisee and the tax collector, *Lk 18, 10–14*
prodigal son, *Lk 15, 11–32*
rich fool, *Lk 12, 16–21*
rich man and Lazarus, *Lk 16, 19–31*
salt, *Mt 5, 13; Mk 9, 50; Lk 14, 34–35*
sheep and the goats, *Mt 25, 31–46*
sower, *Mt 13, 3–8.18–23; Mk 4, 3–9.14–20;*
Lk 8, 5–8.11–15
talents, *Mt 25, 14–30*
ten virgins, *Mt 25, 1–13*
ten coins, *Lk 19, 11–27*
two sons, *Mt 21, 28–31*
unforgiving servant, *Mt 18, 23–35*
watchful slaves, *Lk 12, 35–40*
wedding banquet, *Mt 22, 1–14*
weeds among the wheat, *Mt 13, 24–30.36–43*
wicked tenants, *Mt 21, 33–44; Mk 12, 1–12;*
Lk 20, 9–18
wise and foolish builders, *Mt 7, 24–27;*
Lk 6, 47–49
worthless slaves, *Lk 17, 7–10*
yeast, *Mt 13, 33; Lk 13, 20–21*

TEACHINGS OF JESUS

These teachings are listed in alphabetical order.

Beatitudes, *Mt 5, 1–12; Lk 6, 20–26*
born from above, *Jn 3, 1–21*
bread of life, *Jn 6, 25–59*
children, *Mk 10, 13–16*
discipleship, *Lk 14, 25–33*
do not worry, *Mt 6, 19–21.25–34; Lk 12, 22–34*
golden rule, *Mt 7, 12; Lk 6, 31*
good shepherd, *Jn 10, 1–18*
greatest commandment, *Mt 22, 34–40;*
Mk 12, 28–34; Lk 10, 25–28
living water, *Jn 4, 1–26*
Lord's Prayer, *Mt 6, 9–13; Lk 11, 2–4*
mission of the twelve Apostles, *Mt 10, 1–15*
paying taxes, *Mt 22, 15–22; Mk 12, 13–17;*
Lk 20, 20–26
rich young man, *Mt 19, 16–30; Mk 10, 17–31;*
Lk 18, 18–30
Sermon on the Mount, *Mt, chs 5–7*
Sermon on the Plain, *Lk 6, 17–49*
vine and branches, *Jn 15, 1–17*
“the way, the truth, and the life,” *Jn 14, 1–14*
“where two or three are gathered,” *Mt 18, 20*

SACRAMENT CONNECTIONS



These are some passages that can help us understand God's action in the sacraments. It is not meant to be a complete list of all the biblical connections for all seven sacraments.

BAPTISM

Isa 43, 1
Mt 3, 13–17; 28, 19–20
Mk 1, 9–11
Lk 3, 21–22
Jn 1, 29–34; 3, 5
Acts 2, 37–41
Rom 6, 3–4

CONFIRMATION

Is 11, 2; 61, 1
Mt 3, 13–17
Jn 1, 33–34; 14, 15–31;
16, 5–15
Acts 2, 1–4; 8, 14–17
2 Cor 1, 21–22
Gal 5, 22–23

EUCCHARIST

Gn 14, 17–20
Ex 12, 1–28; 24, 1–8
Mt 14, 13–21; 26, 17–29
Mk 6, 30–44; 14, 12–25
Lk 9, 10–17; 22, 7–20;
24, 13–35
Jn 6, 1–13.25–59
1 Cor 11, 17–34

RECONCILIATION (PENANCE)

Gn 45, 1–15
Jl 2, 12–13
Mt 5, 21–26.38–48;
18, 23–35
Mk 2, 1–12
Lk 15, 11–32
Jn 20, 19–22
Rom, ch 6

ANOINTING

Ps 23
Mk 6, 7–13
Lk 13, 10–13
2 Tm 2, 11–12
Jas 5, 14–16

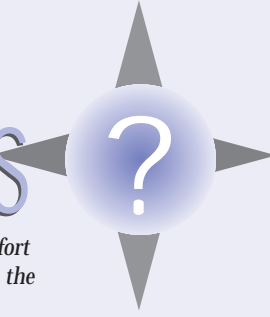
HOLY ORDERS

Dt 18, 1–5
Ps 110, 1–4
Mt 10, 1–4
Mk 3, 14–19
Lk 6, 12–16
Jn 13, 1–14
Rom 12, 1–8
1 Tm 3, 1–13
Ti 1, 5–9
Heb 4, 14–5, 10

MARRIAGE

Gn 2, 18–25
Song 8, 6–7
Mt 19, 1–12
Mk 10, 2–12
Jn 2, 1–11
1 Cor, ch 13
Eph 5, 21–33
1 Jn 4, 7–16

LIFE AND FAITH ISSUES



Here are some passages that can give you comfort or direction. There are many other passages in the Bible that also address these and other topics.

ANGER

Mt 5, 21–24
Jn 2, 13–17
Eph 4, 25–27.31–32
Jas 1, 19–21

CALL

Gn 12, 1–9
1 Sm, chs 1–3
Is 6, 1–8
Jer 1, 4–10
Mt 4, 18–22;
28, 16–20
Mk 1, 16–20
Lk 5, 1–11

COMMITMENT

Nm 30, 2–3
Dt 6, 1–9; 11, 8–9
Jos 24, 14–15
Mk 8, 34–38

COURAGE

Jos 1, 9
1 Sm, ch 17
Ps 31

DISCIPLESHIP

Mk 8, 34–38
Lk 9, 1–6
Jn 4, 1–42

FAMILY

Gn 4, 9; 12, 10–20
Sir 3, 1–16
Eph 5, 21–6, 4

FEAR

Ps 27, 91
Zep 3, 14–20
Mt 14, 22–33
Mk 4, 35–41
Lk 22, 54–62

FORGIVENESS

Gn 33, 1–17
Ps 51
Mt 18, 21–35
Lk 6, 27–36; 23, 34
Jn 8, 2–11

FRIENDSHIP

Ru 1, 1–19
1 Sm, ch 20
Sir 6, 5–17
Jn 15, 12–17

FRIENDSHIP WITH GOD

Gn 28, 10–22
Mi 6, 8
Jn 15, 12–17

GIVING

2 Chr 31, 2–10
Ezr 1, 6–11
Mk 12, 41–44
Lk 21, 1–4

HAPPINESS

Sir 25, 1–11
Lk 12, 22–34
Phil 4, 4–9

HONESTY WITH GOD

Gn 18, 22–33
Jer 12
Mk 14, 32–42

HOPE

Ecc 3, 1–8
Lam 3, 22–26
Rom 8, 18–30

HYPOCRISY

Mt 6, 1–6; 23, 1–36
Lk 18, 9–14
Jas 1, 22–2, 4

IMAGES OF GOD

Gn 1, 26–27;
32, 23–33
Ps 23
Jer 18, 1–11

JUDGMENT OF OTHERS

Mt 7, 1–5
Rom 14, 1–12
Gal 3, 26–28

LONELINESS AND ABANDONMENT

Ps 22, 1–12
Mk 15, 33–34
2 Tm 4, 9–18

LOVE

Song 8, 6–7
Mt 5, 43–48
Mk 12, 28–34
1 Cor, ch 13

PEACE

Is 11, 1–9
Mi 4, 1–5
Jn 14, 25–31

PERSISTENCE

Lk 11, 5–8; 18, 1–8

POPULARITY

Mk 9, 33–37
1 Cor 3, 1–9
Phil 2, 1–11

PRESENCE OF GOD

Gn 15, 7
Ex 3, 1–6; 33, 17–23
Mt 18, 20

PROMISES OF GOD

Ex 6, 1–9
Jer 29, 11
Lk 4, 14–30

REPENTANCE

1 Chr 21, 1–17
Jl 2, 12–18
Lk 15, 11–32

RESPONSIBILITY

Sir 15, 11–20
Ez, ch 18

SERVICE

Is 42, 1–7
Mt 20, 20–28;
25, 31–46
Mk 10, 35–45
Jn 13, 1–17

SEXUALITY

Gn 1, 26–31
Tb 8, 4–9
Song
Eph 5, 1–14
1 Thes 4, 3–8

SUFFERING

Jb 1, 13–21
Ps 22
Mt 5, 1–12
1 Pt 3, 13–18

TEMPTATION

Gn, ch 3
Mt 4, 1–11
Mk 1, 12–13;
7, 14–23
Lk 4, 1–13

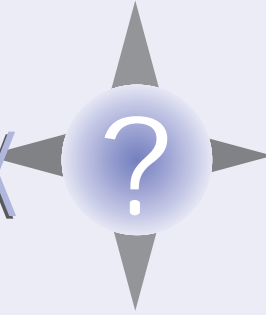
TRUST IN GOD

Ps 62
Is 43, 1–5
Mt 11, 28–30
Mk 10, 46–52

VOCATION (See call; discipleship)

WISDOM
2 Chr 1, 7–13
Prv 8, 1–21
Wis, ch 7

ARTICLE SUBJECT INDEX



This subject index is not an index to the Bible itself (sometimes called a concordance). Rather, it is an index to the subjects covered in the various articles in The Catholic Youth Bible. But because most articles are based on a Bible passage, this index will also help you find Bible passages related to these topics.

A

abandonment

1313. *See also* despair; loneliness

abortion

71, 742, 1001, 1215

Abraham

20, 25, 27, 28, 32, 35

abuse

24, 30

acceptance

1254

addiction

1348, 1517

Advent

927

advertising

790

Advocate

1409

African American articles

87, 206, 208, 365, 530, 689, 693, 803, 1011, 1191, 1246, 1267, 1312, 1328, 1438, 1522, 1542, 1562, 1632

afterlife

797, 1114, 1528. *See also* Resurrection

agape

1524

aging

799

AIDS

702, 1479

alcohol

534, 868, 1572

altars

248

ancestors

25, 67, 146, 1438

angels

516, 1642

anger

612, 674, 715, 770, 1154, 1381

Anointing, sacrament of

1350

anxiety

798, 1008, 1344, 1349

apocalyptic literature

1108, 1681

apocryphal books

508

Apostles

1272, 1282, 1287, 1289, 1294

Apostles' Creed

1434

ark of the Covenant

114, 117, 1002

arrogance

588

Ash Wednesday

1135, 1222

Asian American articles

65, 73, 91, 117, 146, 443, 512, 593, 721, 792, 840, 953, 1129, 1249, 1335, 1371, 1384, 1406, 1408, 1521, 1535, 1568, 1669

Assyrian Empire

406, 1164

atheism

652

authority

268

awe

73, 656, 664, 772

B

baals

252, 381

Babylon

1026, 1702

Babylonian Exile

414

balance

791

Acknowledgments (continued)

Consultants: Barbara Allaire, Mary Lee Becker, Philip J. Calderone, Brian K. Johnson, Carl Koch, Stephan Nagel, PHEME Perkins, and Kevin Schneider

The Catholic Youth Bible NRSV Publishing Team: Brian Singer-Towns, general editor; Carmen María Cervantes, Shirley Kelter, and Robert P. Stamschror, consulting editors; Lynn Riska Dahdal, production editor; Cheryl Drivdahl and Mary Duerson, copy editors; Hollace Storkel, article typesetter; Auto-Graphics, Scripture typesetters; Peachtree Editorial and Proofreading Service, Scripture proofreaders; Maurine R. Twait, art director; Stephan Nagel, art director and cover designer; Sue Campbell, Carol Evans-Smith, Kent Linder, and Cindi Ramm, designers; Alan S. Hanson, prepress specialist; Gary J. Boisvert and Alan S. Hanson, illustration colorizers; Michael O. McGrath, illustrator

The Catholic Youth Bible NAB Publishing team: Steven Roe development editor; Beverly DeGeorge, managing editor; Don Curtin, marketing coordinator; Bill Northam, printing coordinator; Stephan Nagel and Brian Singer-Towns, consulting editors; Cindi Ramm, consulting cover designer; Lynn Riska, consultant for typesetting and project management; Gabrielle Koenig and Brooke E. Saron, editorial assistance; Genevieve Nagel, photo and illustration acquisition editor; James Koenig and Alan S. Hanson, technical assistance; Cären Yang, contributing graphic designer; The Livingstone Corporation, article and Scripture typesetter, copy editor, cover design adaptation, and project management; Peachtree Editorial and Proofreading Service, Scripture and article proofreaders; Michael O. McGrath, illustrator

The Catholic Youth Bible, Revised, Publishing Team: Steven Roe and Brian Singer-Towns, development editors; Heather Sutton, marketing director; Bill Northam, printing coordinator; Jim Gurley and Cären Yang, production editors; Andy Palmer, designer; Lynn Riska, consultant for typesetting; Brooke E. Saron and Paul Grass, FSC, copy editors; Genevieve Nagel, photo and illustration acquisitions editor; James Koenig, technical consultant; Alan S. Hanson, prepress specialist; The Livingstone Corporation, article and Scripture typesetter and project management; Peachtree Editorial and Proofreading Service, Scripture and article proofreaders. We extend a special thank-you to our student article reviewers, for their time, enthusiasm, invaluable comments, and recommendations. The student article review team included Renea Carlson, Neal Frantzen, Joshua Hamann, Aubrey Hollnagel, William Jaspers, Benjamin Leist, Megan Leopold, Kendall Marsden, and Brenda Maurer.

A special thank-you to the members of the original *Catholic Youth Bible* focus group: Catherine Cory; Carole Goodwin; Maryann Hakowski; Shirley Kelter; Marilyn Kielbasa; Joseph A. Morris, CM; Daniel Ponsetto; Pat Rinker; Virginia Smith; Carleen Suttman; and especially Robert P. Stamschror for his work in starting this project.

Finally, we are very grateful for the many young people, youth leaders, and teachers who helped as reviewers and consultants through the duration of this project.

The Old Testament

The quotation on page 77 is from *He Is Risen*, by Thomas Merton (Allen, TX: RCL Enterprises, 1975), page 22. Copyright © 1975 by RCL Enterprises. Used by permission.

The poems on page 91, Masao and Fumiko Takenaka's "God Is Rice," and on page 1384, Masao and Fumiko Takenaka's "Living Waters," are from *Gifts of Many Cultures: Worship Resources for the Global Community*, edited by Maren C. Tirabassi and Kathy Wonson Eddy (Cleveland: United Church Press, 1995), pages 186 and 144, respectively. Copyright © 1995 by Maren C. Tirabassi and Kathy Wonson Eddy. Used with permission.

The Native American prayer on page 132 is quoted from *Amen: Prayers and Blessings from Around the World*, compiled by Suzanne Slesin and Emily Gwathmey (New York: Penguin Books, 1998), no page number. Copyright © 1995 by Suzanne Slesin, Emily Gwathmey, and Stafford Cliff.

The quotation on page 202 is from *Sacred Ground: Reflections on Lakota Spirituality and the Gospel*, by Ron Zeilinger (Chamberlain, SD: Tipi Press, no date), pages 74–75. Used with permission.

The quotations on pages 231 and 967 are from *Prophetic Voices: The Document on the Process of the Third Encuentro Hispano de Pastoral*, by the Secretariat for Hispanic Affairs, of the United States Catholic Conference (USCCB) and the National Conference of Catholic Bishops (Washington, DC: USCCB, Inc., 1986), pages 23 and 6. Copyright © 1986 by the USCCB, Inc.

The extract on page 1117 is from page 12, quoting *Working Document for the Third Encuentro Nacional Hispano de Pastoral*, August 1985, number 9, page 105. Used with permission. All rights reserved.

The words of John Paul II on page 278 are from *A Reconciliation Sourcebook*, edited by Kathleen Hughes and Joseph A. Favazza (Chicago: Archdiocese of Chicago, Liturgy Training Publications, 1997), page 4. Copyright © 1997 by the Archdiocese of Chicago, Liturgy Training Publications.

The quotation from the Peace Prayer on page 363 is from the *Catholic Source Book*, third edition, edited by the Reverend Peter Klein (Worthington, MN: Printers, 1985), page 25. Copyright © 1980 (first edition), 1981 (second edition, revised and enlarged), 1985 (third edition, revised and enlarged), by the Reverend Peter Klein.

The quotations on pages 457, 602, and 903 are from the *Sacramentary*, English translation prepared by the International Commission on English in the Liturgy (New York: Catholic Book Publishing Co., 1985), pages 77, 560, and 40 respectively. Copyright © 1973, International Committee on English in the Liturgy. Used with permission. All rights reserved. Illustrations and arrangement copyright © 1985–1974 by Catholic Book Publishing Co., New York.

The haiku on page 492 is from "My Haiku of Hiroshima," by Yasuhiko Shigemoto. Accessed at web.wanadoo.be/awhw/poets/ys.html, September 5, 2003. Haiku copyright © 1995 by Yasuhiko Shigemoto. Used with permission of the author.

The words of Sojourner Truth on page 530 are from *Famous Black Quotations*, edited by Janet Cheatham Bell (New York: Warner Books, 1998), page 37. Copyright © 1986, 1991, and 1995 by Janet Cheatham Bell.

The excerpt on page 564 is from the English translation of the *Catechism of the Catholic Church* for use in the United States of America (CCC), number 2308. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana. Used with permission.

The quotations on pages 593 and 953 are reprinted from *Your Will Be Done* (Hong Kong: Christian Conference of Asia, 1986). Copyright © 1986 CCA Youth, Christian Conference of Asia. Used with permission.

“On Eagle’s Wings,” by Michael Joncas, on page 709: copyright © 1979, by OCP Publications, 5536 N.E. Hassalo, Portland, OR 97213. All rights reserved. Used with permission.

“Blest Be the Lord,” by Dan Schutte, SJ, on page 709: copyright © 1976 by Daniel L. Schutte and OCP Publications, 5536 N.E. Hassalo, Portland, OR 97213. All rights reserved. Used by permission.

The verse from “Saint Patrick’s Breastplate” on page 741 is taken from *The Celtic Way* (London: Darton, Longman and Todd, Ltd., 1993), page 33. Copyright © 1993 by Ian Bradley.

The quotation on page 792 is from *Tao te Ching: A New English Version*, translated by Stephen Mitchell (New York: HarperPerennial, 1988), number 29. Translation copyright © 1988 by Stephen Mitchell.

The Cherokee poem on page 804, the Ojibwa prayer on page 819, and the Mohawk Indian prayer on page 986 are quoted from *American Indian Prayers and Poetry*, edited by J. Ed Sharpe (Cherokee, NC: Cherokee Publications, 1985), pages 9, 11, and 10, respectively.

The quotations on pages 823 and 825 are Richard Wood’s English translations of portions of *Huehuetlahtolli: Testimonios de la Antigua Palabra*, by Miguel León-Portilla and Librado Silva Galeana (Mexico: Secretaría de Educación Pública and Fondo de Cultura Económica, 1991), pages 49–86 and 91–97. Copyright © Secretaría de Educación Pública; copyright © Fondo de Cultura Económica.

“Be Not Afraid,” by Bob Dufford, SJ, on page 937: copyright © 1975, 1978 by Robert J. Dufford, SJ, and OCP Publications, 5536 N.E. Hassalo, Portland, OR 97213. All rights reserved. Used with permission.

The prayer on page 1129, Elizabeth S. Tapia’s “Earth Credo,” is from *A Time to Speak*. Copyright © 1993, published through the efforts of the General Board of Global Ministries of the United Methodist Church and Youth and Young Adults Ministries, in coordination with the United Methodist Youth Fellowship in the Philippines and the Methodist Youth Fellowship in Korea, Manila, Philippines, 18.

The New Testament

The quotations on pages 1243, 1372, 1595, and 1619 are from *The Little Book of Prayers*, edited by David Schiller (New York: Workman Publishing, 1996), pages 328–329, 322, 154–155, and 280–281. Copyright © 1996 by David Schiller.

The words of Martin Luther King Jr. on page 1246, Booker T. Washington on page 1522, and Frederick Douglass on page 1562 are quoted from *Famous Black Quotations*, edited by Janet Cheatham Bell, pages 15, 87, and 69, respectively.

The words of Catholics before receiving the Eucharist on page 1335, the words from the first Eucharistic prayer of the Catholic Mass on page 1633, and the words from the creed on page 1707 are from the *Sacramentary*, pages 564, 546, and 368, respectively. Used with permission.

The poem “Living Water” by Masao and Funiko Takenaka on page 1384 is quoted from *Gifts of Many Cultures*, edited by Maren C. Tirabassi and Kathy Wonson Eddy, page 144. Used with permission.

Collaborators on the Old Testament of the New American Bible

Bishops' Committee of the Confraternity of Christian Doctrine

Most Rev. Charles P. Greco, D.D., Chairman
Most Rev. Joseph T. McGucken, S.T.D.
Most Rev. Vincent S. Waters, D.D.
Most Rev. Romeo Blanchette, D.D.
Most Rev. Christopher J. Weldon, D.D.

Editors in Chief

Rev. Louis F. Hartman, C.S.S.R., S.S.L., LING. OR. L., Chairman
Rev. Msgr. Patrick W. Skehan, S.T.D., LL.D., Vice-Chairman
Rev. Stephen J. Hartdegen, O.F.M., S.S.L., Secretary

Associate Editors and Translators

Rev. Edward P. Arbez, S.S., S.T.D.
Rev. Msgr. Edward J. Byrne, PH.D., S.T.D.
Rev. Edward A. Cerny, S.S., S.T.D.
Rev. James E. Coleran, S.J., S.T.L., S.S.L.
Rev. John J. Collins, S.J., M.A., S.S.L.
Sr. M. Emmanuel Collins, O.S.F., PH.D.
Prof. Frank M. Cross Jr., PH.D.
Rev. Patrick Cummins, O.S.B., S.T.D.
Rev. Antonine A. DeGuglielmo, O.F.M.,
S.T.D., S.S.L., S.S.LECT. GEN.
Rev. Alexander A. Di Lella, O.F.M., S.T.L.,
S.S.L., PH.D.
Most Rev. John J. Dougherty, S.T.L., S.S.D.
William A. Dowd, S.J., S.T.D., S.S.L.
Prof. David Noel Freedman, PH.D.
Rev. Michael J. Grunthaner, S.J., S.T.D.,
S.S.D.
Rev. Msgr. Maurice A. Hofer, S.S.L.
Rev. Justin Krellner, O.S.B., S.T.D.
Rev. Joseph L. Lilly, C.M., S.T.D., S.S.L.
Rev. Roderick F. MacKenzie, S.J., M.A.,
S.S.D.
Rev. Edward A. Mangan, C.S.S.R., S.S.L.

Rev. Daniel W. Martin, C.M., S.T.L., S.S.L.
Rev. William H. McClellan, S.J.
Rev. James McGlinchey, C.M., S.T.D.
Rev. Frederick Moriarty, S.J., S.S.L., S.T.D.
Rev. Richard T. Murphy, O.P., S.T.D., S.S.D.
Rev. Roland E. Murphy, O. CARM., M.A.,
S.T.D., S.S.L.
Rev. Msgr. William R. Newton, M.S., S.S.D.
Rev. Eberhard Olinger, O.S.B.
Rev. Charles H. Pickar, O.S.A., S.T.L., S.S.L.
Rev. Christopher Rehwinkel, O.F.M.,
S.T.D., S.S. LECT. GEN.
Rev. Msgr. John R. Rowan, S.T.D., S.S.L.
Prof. J. A. Sanders, PH.D.
Rev. Edward F. Siegman, C.P.P.S., S.T.D.,
S.S.L.
Rev. Msgr. Matthew P. Stapleton, S.T.D.,
S.S.L.
Rev. Msgr. John E. Steinmueller, S.T.D.,
S.S.L.
Rev. John Ujlaki, O.S.B., LITT.D.
Rev. Bruce Vawter, C.M., S.T.L., S.S.D.
Rev. John B. Weisengoff, S.T.D., S.S.L.

Collaborators on the Revised Psalms of the New American Bible

Bishops' Ad Hoc Committee

Most Rev. Enrique San Pedro, S.J.
Most Rev. Richard Sklba, D.D.
Most Rev. Donald W. Trautman, S.T.D., S.S.L.
Most Rev. Emil A. Wcela
Most Rev. John F. Whealon, S.S.L., Chairman

Board of Editors

Rev. Richard Clifford, S.J.
Br. Aloysius Fitzgerald, F.S.C.
Rev. Joseph Jensen, O.S.B.
Rev. Roland Murphy, O. CARM.
Sr. Irene Nowell, O.S.B.
Dr. Judith Sanderson

Revisers

Prof. Gary Anderson
Rev. Michael L. Barré
Rev. Christopher T. Begg
Dr. Joseph Blenkinsopp
Rev. Anthony R. Ceresko, O.S.F.S.
Rev. Richard J. Clifford, S.J.
Rev. Aelred Cody, O.S.B.
Prof. Michael D. Coogan
Rev. Alexander A. Di Lella, O.F.M.
Dr. Robert A. Di Vito
Br. Aloysius Fitzgerald, F.S.C.
Rev. Michael D. Guinan, O.F.M.
Rev. William L. Holladay
Rev. William Irwin, C.S.B.
Rev. Joseph Jensen, O.S.B.
Rev. John S. Kselman
Rev. Leo Laberge, O.M.I.
Dr. Conrad E. L'Heureux
Dr. Paul G. Mosca
Rev. Dr. Roland E. Murphy, O.CARM.
Dr. Michael Patrick O'Connor
Rev. Brian J. Peckham, S.J.
Prof. Jimmy J. Roberts
Sr. Eileen M. Schuller, O.S.U.
Dr. Byron E. Shafer
Prof. Mark S. Smith
Prof. Matitiah Tsevat
Dr. Eugene C. Ulrich
Prof. James C. VanderKam
Rev. Jerome T. Walsh

English Consultants

Dr. Catherine Dunn
Br. Daniel Burke, F.S.C.

Business Manager

Charles A. Buggé

Collaborators on the Revised New Testament of the New American Bible

Bishops' Ad Hoc Committee

Most Rev. Theodore E. McCarrick, D.D.
Most Rev. Richard J. Sklba, D.D.
Most Rev. J. Francis Stafford, D.D.
Most Rev. John F. Whealon, D.D., Chairman

Board of Editors

Rev. Msgr. Myles M. Bourke
Rev. Francis T. Gignac, S.J., Chairman
Rev. Stephen J. Hartdegen, O.F.M., Secretary
Rev. Claude J. Peifer, O.S.B.
Rev. John H. Reumann

Revisers

Rev. Msgr. Myles M. Bourke
Rev. Frederick W. Danker
Rev. Alexander A. Di Lella, O.F.M.
Rev. Charles H. Gibling, S.J.
Rev. Francis T. Gignac, S.J.
Rev. Stephen J. Hartdegen, O.F.M.
Dr. Maurya P. Horgan
Rev. John R. Keating, S.J.
Rev. John Knox
Dr. Paul J. Kobelski
Dr. J. Rebecca Lyman
Br. Elliott C. Maloney, O.S.B.
Dr. Janet A. Timbie

Consultants

Rev. Joseph Jensen, O.S.B.
Rev. Aidan Kavanagh, O.S.B.
Dr. Marianne Sawicki

Business Manager

Charles A. Buggé

Word Processor

Suzanna Jordan

Study Aids

Concordance 1739

Maps 1799

Biblical History Timeline 1806

**Old and New Testament
Figures and Events,
Places of the Bible,
and Images of Jesus 1810**

**Alphabetical List of Bible Books
and Abbreviations 1814**



ESSENTIAL CONCORDANCE

TO THE NAB: CATHOLIC EDITION

A

ABANDON (ED)

Dt 4,31 he will not a and destroy you
Jos 10, 6 "Do not a your servants.
2Sm 5,21 They a their gods there
2Mc 6, 1 force the Jews to a the
Lam 5,14 The old men have a the gate
Lk 13,35 Behold, your house will be a.
Heb 13, 5 never forsake you or a you."

ABBA

Mk 14,36 A, Father, all things
Rom 8,15 we cry, "A, Father!"
Gal 4, 6 crying out, "A, Father!"

ABILITY (ABLE)

Ex 18,21 a and God-fearing men
1Mc 3,53 How shall we be a to resist
Acts 11,29 according to a, each should
Jude 24 To the one who is a

ABOLISH (ED)

1Mc 6,59 their laws, which we a
2Mc 2,22 were in danger of being a
Jl 1, 9 A are offering and libation from
Mt 5,17 that I have come to a the law

ABOMINATION (S) (ABOMINABLE)

Ex 8,22 sacrifices which are an a to
Dt 7,25 for it is an a to the Lord,
12,31 offered to their gods every a
Prv 12,28 but the a way leads to death.
Is 66, 3 taken pleasure in their own a
Dn 11,31 and setting up the horrible a.
12,11 and the horrible a is set up,
Mt 24,15 you see the desolating a
Mk 13,14 When you see the desolating a
Lk 16,15 human esteem is an a in

ABOUND (ING)

Gn 9, 7 a on earth and subdue it
Ps 4, 8 when grain and wine a.
16,11 a joy in your presence
Sir 44, 2 The a glory of the Most High's
Rom 6, 1 in sin that grace may a?
15,13 so that you may a in hope
2Cor 3, 9 righteousness will a
Phil 1,26 Christ Jesus may a
Col 2, 7 were taught, a in thanksgiving.
1Thes 3,12 increase and a in love

ABOVE

Gn 1, 7 separated the water a

27,39 the dew of the heavens a!
Ex 20, 4 of anything in the sky a
28,28 stay right a the embroidered
1Sm 9, 2 and shoulders a the people.
Neh 9, 5 exalted a all blessing and
12,37 a the house of David
Tb 1, 2 a and to the west of
4,12 and a all, marry a woman of
Jdt 13,18 a all the women on earth
2Mc 15, 2 exalted with holiness a all
Ps 7, 8 on your throne high a them,
27, 6 my head is held high a
50, 4 God summons the heavens a
Sir 15, 5 exalt him a his fellows;
40,11 what is from a returns above.
3, 7 You must be born from a.
8,23 I belong to what is a.
19,11 been given to you from a.
Eph 1,21 far a every principality,
4,10 ascended far a all
Phil 2, 9 name that is a every name,
Col 3, 1 seek what is a, where Christ
Heb 1, 9 with the oil of gladness a
Jas 1,17 every perfect gift is from a,
3,17 wisdom from a

ABUNDANCE (ABUNDANTLY)

Gn 1,20 with an a of living creatures,
Gn 22,17 I will bless you a and make
Lv 25,19 you will have food in a,
26, 5 have food to eat in a,
Dt 15, 4 will bless you a in the land
28,47 gratitude for a of every kind,
33,19 the a of the seas and the
Ru 1,21 I went away with an a,
1Kgs 10,10 did anyone bring such an a
1Chr 22, 5 David laid up materials in a.
2Chr 11,23 sought an a of wives
18, 1 had wealth and glory in a;
20,25 they found an a of cattle
32, 4 come and find an a of water?"
Neh 5,18 all kinds of wine in a
9,25 and fruit trees in a.
Tb 4, 8 give alms out of your a;
12, 8 better than a with
Jdt 5, 9 gold, silver, and a great a
65,10 water it, make it a fertile.
Rom 5,17 who receive the a of grace
2Cor 9, 8 an a for every good work.
Phil 4,12 living in a
2Pt 1, 2 and peace be yours in a
1, 8 increase in a, they will
Jude 2 and love be yours in a.

ABUSE (ABUSIVE)

Gn 16, 9 and submit to her a treatment.
Tb 3, 7 a, from one of her father's
Sir 22,24 a come before bloodshed.
23,15 who has the habit of a language
29, 6 with a instead of honor.
Am 4, 1 oppress the weak and a the
Acts 13,45 a contradicted what Paul
2Tm 3, 2 proud, haughty, a, disobedient
Heb 10,33 publicly exposed to a and

ACCEPT (ED) (ABLE)

Lv 1, 4 a to make atonement
1Sm 29, 9 you are a to me. But
29,10 as a to me as an angel
Neh 2, 6 a date that was a to him,
Est 3, 4 explanation was a, since
2Mc 11,18 that were a he has granted.
Prv 21, 3 a to the LORD than sacrifice
Wis 9,12 Thus my deeds will be a,
Lk 4,19 and to proclaim a year a
Acts 2,41 Those who a his message were
2Cor 6, 2 "In an a time I heard you
Phil 4,18 a sacrifice, pleasing to God.
2Tm 2,15 present yourself as a
1Pt 2, 5 spiritual sacrifices a to God

ACCESS

Jdt 4, 7 since these offered a to
2Mc 14, 3 regain a to the holy altar.
Prv 18,16 gains him a to great men.
Sir 38, 3 a to those in authority.
Is 58, 2 pleased to gain a to God
Zec 3, 7 I will give you a
Rom 5, 2 whom we have gained a
Eph 2,18 a in one Spirit to the Father
3,12 a through faith in him.

ACCOMPLISH (ED)

1Sm 9, 6 tell us how to a our errand."
12,16 the Lord is about to a
1Kgs 9,21 had been unable to a,
Tb 14, 4 God has spoken will be a.
Is 46,10 I a my every purpose.
Dn 3,99 God has a in my regard.
Jn 5,36 the Father gave me to a,
1Cor 15,29 a by having themselves
Eph 3,20 who is able to a far more
Heb 1, 3 When he had a purification

ACCOUNT (ABLE)

Gn 20,11 kill me on a of my wife.
Ex 38,21 The following is an a of the
Lv 21,21 on a of his defect he may
Dt 1,37 against me also on your a,

3,26 angry with me on your a
 9, 5 on a of their wickedness
 1Sm 15, 9 was worthless and of no a.
 20,34 he was grieved on David's a,
 1Kgs 9,15 an a of the forced labor
 2Chr 9, 5 "The a I heard in my country
 Neh 5, 7 to a, saying to them, "You are
 9,32 take into a all the disasters
 Jdt 14, 9 When she finished her a,
 Est 10, 2 detailed a of the greatness
 1Mc 1,28 on a of its inhabitants
 2Mc 11, 4 not take God's power into a
 Jb 9,19 who will call him to a?
 40, 4 Behold, I am of little a;
 Wis 10, 4 a the earth was flooded,
 Jer 1,17 Be not crushed on their a,
 9,24 I will demand an a of all
 Ez 31,15 the land drooped on his a.
 Dn 6, 3 these were a to three supervisors
 Jon 1, 7 to find out on whose a
 Mt 12,36 a for every careless word
 Lk 16, 2 full a of your stewardship,
 Rom 3,19 stand a to God

ACKNOWLEDGE

Jos 23,14 a with your whole heart
 Jdt 8,20 since we a no other god
 Sir 4,26 not ashamed to a your guilt,
 Bar 4,13 did not a his statutes;
 Mt 10,32 I will a before my
 Lk 12, 8 a before the angels of God
 Jn 12,42 the Pharisees they did not a
 Rom 1,28 did not see fit to a God,
 1Cor 14,38 If anyone does not a this,
 2Thes 1, 8 those who do not a God
 1Jn 1, 9 If we a our sins
 4, 3 that does not a Jesus

ACT (S)

Gn 15, 6 as an a of righteousness.
 Ex 1,16 "When you a as midwives
 22,24 not a like an extortioner
 Nm 5,29 of her husband and a impurely
 Dt 17,10 you shall a, being careful
 Jgs 6,31 let him a for himself!"
 2Sm 5,24 a decisively, for the LORD
 2Mc 3,29 due to an a of God's power,
 Jb 34,12 God cannot a wickedly,
 Ps 15, 5 Whoever a like this shall never
 Ez 8,18 I in turn will a furiously
 Mt 7,26 but does not a on them will
 Lk 6,49 listens and does not a is like
 8,21 the word of God and a on it."
 Acts 17, 7 They all a in opposition to
 Rom 5,18 through one righteous a
 1Cor 16,14 a should be done with love.
 2Cor 3,12 we a very boldly and not like
 Heb 2, 4 signs, wonders, various a of

ADOPTION

Rom 8,15 you received a spirit of a,
 8,23 as we wait for a,
 9, 4 a, the glory, the covenants,
 Gal 4, 5 so that we might receive a.
 Eph 1, 5 he destined us for a to himself

ADORN (S) (MENT)

2Mc 9,16 a with the finest offerings
 Ps 73, 6 Thus pride a them as a necklace
 Prv 3,22 an a for your neck.
 1Tm 2, 9 women should a themselves
 Ti 2,10 so as to a the doctrine of God

**ADULTERY (ADULTERESS)
(ADULTERER) (ADULTERER)**

Ex 20,14 "You shall not commit a.

Lv 20,10 If a man commits a with his
 Dt 5,18 "You shall not commit a.
 Jb 24,15 The eye of the a watches for the
 Wis 14,24 aggrieves him by a.
 Sir 23,23 in her wanton a
 Is 1,21 has she turned a, the faithful
 Jer 5, 7 but they committed a;
 9, 1 They are all a, a faithless band.
 Ez 23,45 for they have committed a,
 Hos 2, 4 her a from between her
 4,14 daughters-in-law for their a?
 Mt 5,28 a with her in his heart
 Jn 8, 3 had been caught in a
 Rom 2,22 You who forbid a
 Jas 2,11 not commit a," also said,
 2,11 if you do not commit a but
 2Pt 2,14 Their eyes are full of a
 Rv 2,22 plunge those who commit a

ADVOCATE

Jb 13, 8 you play a on behalf of God?
 Jn 14,16 he will give you another a
 14,26 The a, the holy Spirit
 16, 7 the a will not come
 1Jn 2, 1 we have an a with the Father,

AFFLICT (ED) (ION) (IONS)

Ex 9, 3 LORD will a all your livestock
 Dt 7,15 he will not a you with
 8,16 that he might a you and
 28,60 He will again a you with
 1Sm 6, 3 why he continues to a you."
 6, 5 then he will cease to a you,
 Ps 71,20 have sent me many bitter a, but
 Is 58, 3 a ourselves, and you take no
 Jer 51, 2 sides on the day of a.
 Ez 22,29 they a the poor and the needy
 Heb 11,37 or goats, needy, a, tormented,

AFRAID

Gn 3,10 I was a, because I was naked,
 Ex 2,14 Then Moses became a
 3, 6 he was a to look at God.
 Nm 14, 9 You need not be a of the
 14, 9 Therefore, do not be a
 Dt 2, 4 Though they are a of you,
 7,19 of whom you are now a.
 Jgs 7, 3 "If anyone is a or fearful,
 8,20 he was a and did not draw his
 20, 1 do not be a of them,
 1Sm 7, 7 the Israelites became a of the
 23, 3 "We are a here in Judah.
 2Sm 1,14 you were not a to put forth
 10,19 Arameans were a to give
 1Kgs 17,13 "Do not be a," Elijah said
 2Kgs 1,15 you need not be a of him."
 25,24 not be a of the Chaldean
 1Chr 13,12 David was now a of God,
 2Chr 32, 7 do not be a or dismayed
 Tb 6,15 I too am a of this demon.
 Jdt 1,11 not a of him but regarded
 1Mc 3,22 so do not be a of them."
 4, 8 Do not be a of their numbers
 2Mc 7,29 not be a of this executioner,
 Jb 9,35 speak without being a of him.
 Ps 27, 1 of whom am I a?
 Sir 34,14 never alarmed, never a;
 Mt 1,20 do not be a to take Mary
 10,28 a of those who kill the soul
 Mk 5,36 "Do not be a; just have faith."
 Jn 14,27 your hearts be troubled or a.

AGGRESSIVE

1Tm 3, 3 not a drunkard, not a

Ti 1, 7 not a drunkard, not a

AGREE

Gn 34,22 men will a to live with us and
 39,10 not a to lie beside her, or
 Dt 1,14 "We a to do as you have
 1Sm 30,24 Who could a with this
 1Kgs 5,22 "I a to the proposal you sent
 2Kgs 6, 3 "Please a to accompany
 2Mc 11,24 Jews do not a
 Mt 18,19 if two of you a on earth
 Mk 14,56 their testimony did not a
 Acts 5, 9 did you a to test the Spirit of
 15,15 words of the prophets a with
 1Cor 1,10 that all of you a in what you
 2Cor 13,11 a with one another, live in
 1Tm 6, 3 not a with the sound words of

ALIEN (S)

Gn 23, 4 I am a resident a among you,
 Ex 22,20 molest or oppress an a,
 Lv 17, 8 of Israel or of the a residing
 Dt 10,19 you were once a yourselves
 24,19 let it be for the a, the
 2Chr 2,16 a census of all the a men
 Est 3B, 5 divergent and a laws,
 2Mc 6,24 gone over to an a religion.
 Ps 81,10 must not worship an a god.
 Prv 5,10 earnings go to an a's house;
 Sir 10,21 tenant or wayfarer, a or
 Is 33,19 To the people of a tongue
 Bar 6, 4 not imitate their a example
 Ez 14, 7 or any a resident in Israel
 22, 7 extort from the resident a;
 22,29 oppress the resident
 Ob 11 on the day when a carried off
 Zec 7,10 the a or the poor; do not
 1Jn 2,21 every lie is a to the truth.

ALIVE

Gn 7, 3 a over all the earth.
 Ex 22, 3 found a in his possession,
 Lv 16,10 he shall set a before the Lord,
 Nm 16,30 and swallows them a
 Dt 4, 4 are all a today Therefore,
 5, 3 all of us who are a here
 20,16 not leave a single soul a.
 1Sm 15, 8 took Agag, king of Amalek, a
 2Sm 12,18 "When the child was a,
 1Kgs 17,23 to her, "your son is a."
 2Kgs 7,12 hoping to take us a and
 Tb 5,10 a, I am among the dead
 Jdt 10,19 leave one man of them a,
 1Mc 2,13 Why are we still a?"
 8, 7 They had taken him a
 2Mc 9, 9 he was still a in hideous
 Jb 33, 4 of the Almighty keeps me a
 Ps 33,19 keeping them a in times of
 Prv 1,12 a, in the prime of life
 Eccl 4, 2 the living to be still a.
 Sir 17,23 glorify the Lord who are a
 Jer 49,11 keep them a; your widows,
 Lam 3,53 struck me down a in the pit,
 Ez 13,18 keep yourselves a?
 13,19 not die and keeping a
 37,10 came a and stood upright,
 Dn 3,90 astonished at seeing them a
 Mk 16,11 they heard that he was a
 Acts 1, 3 presented himself a to them
 Rom 8,10 spirit is a
 Rv 1,18 I am a forever and ever.
 3, 1 reputation of being a

ALMIGHTY

Gn 17, 1 "I am God the A.

- Ex 6, 3 God the A I appeared
 Jdt 16, 5 the LORD A thwarted them,
 16,17 LORD A will requite them;
 Nm 24, 4 sees what the A sees
 Ru 1,20 the A has made it very bitter
 Tb 3,16 glorious presence of A God.
 Jdt 15,10 by the Lord A forever
 Est 4C, 2 "O Lord God, a King,
 2Mc 3,22 they were imploring the A
 Jb 5,17 A's chastening
 Ps 91, 1 in the shadow of the A,
 Wis 7,25 the glory of the A;
 Sir 42,21 Perennial is his a wisdom;
 Jl 1,15 comes as ruin from the A.
 Rv 4, 8 holy is the Lord God a,
- ALMS**
 Tb 4,16 begrudge the a you give.
 Sir 3,29 and a atone for sins.
 Mt 6, 2 When you give a
 Lk 12,33 belongings and give a.
 11,41 give a, and behold,
 12,33 give a. Provide money bags
 Acts 3, 2 beg for a from the people
- ALONE**
 Gn 2,18 not good for the man to be a.
 Ex 18,18 you cannot do it a.
 21, 3 If he comes into service a,
 Nm 12, 2 Moses a that the Lord
 Dt 1,12 But how can I a bear
 8, 3 not by bread a does man live
 Jgs 16,20 justice a shall be your aim,
 2Chr 6,30 you a know the hearts
 Ezr 4, 3 but we a must build it
 Tb 8, 6 for the man to be a;
 Jdt 3, 8 worship Nebuchadnezzar a
 Est 1,16 has not wronged the king a,
 4,14 Help me, who am a and
 4,25 who am a and have no
 2Mc 7,37 confess that he a is God.
 Jb 36, 4 a has done great wonders,
 Ps 148,13 for his name a is exalted,
 Eccl 4,11 can one a keep warm?
 Sir 18, 1 the LORD a is just.
 Is 2,11 the LORD a will be exalted,
 Am 3, 2 You a have I favored,
 Mt 4, 4 does not live by bread a,
 4,10 him a shall you serve."
 Rom 3,29 God belong to Jews a?
 Jas 2,24 and not by faith a.
 1Jn 5, 6 not by water a,
 Rv 15, 4 For you a are holy.
- ALPHA**
 Rv 1, 8 the a and the Omega
 21, 6 the a and the Omega
 22,13 I am the a and the Omega
- ALTAR (S)**
 Gn 8,20 Noah built an a to the LORD,
 12, 7 Abram built an a there
 13,18 built an a to the LORD.
 22, 9 Abraham built an a there
 26,25 a there and invoked
 35, 1 Settle there and build an a
 Ex 17,15 Moses also built an a there,
 29,43 a, I will meet the Israelites
 30, 1 make an a of acacia wood,
 Dt 7, 5 Tear down their a, smash their
 Jos 8,30 Joshua built an a to the LORD,
 21, 4 the people built an a there
 1Sm 7,17 built an a to the LORD.
 14,35 Saul built an a to the LORD
 2Sm 24,25 David built an a there
 2Kgs 11,18 They shattered its a and images
- 1Mc 1,21 took away the golden a,
 1,54 abomination upon the a
 2,24 killed him upon the a.
 2Mc 13, 8 many sins against the a
 Is 17, 8 shall not look to the a,
 Mt 5,24 leave your gift there at the a,
 Jas 2,21 his son Isaac upon the a?
 Rv 6, 9 underneath the a the souls
 16, 7 the a cry out, "Yes, Lord
- AMAZED (AMAZING)**
 Gn 29,25 In the morning Jacob was a,
 Tb 11,16 they were a. Before them
 Jdt 15, 1 still in their tents were a,
 Ps 106,22 A deeds in the land of
 Wis 5, 2 a at the unlooked-for salvation
 Sir 43,26 a, all kinds of life
 Hb 1, 5 and be utterly a! For
 Mt 8,10 Jesus heard this, he was a
 8,27 The men were a
 9,33 The crowds were a
 Mk 16, 6 "Do not be a! You seek Jesus
 Lk 2,18 All who heard it were a
 2,33 father and mother were a
 Jn 9,30 This is what is so a
 Acts 3,12 why are you a at this,
 Gal 1, 6 I am a that you are so quickly
 1Jn 3,13 Do not be a, [then,] brothers,
- AMBASSADORS**
 2Sm 5, 11 Hiram, king of Tyre, sent a
 2Chr 32,31 to the a [princes] sent to
 1Mc 10,51 Alexander sent a to Ptolemy
 Is 18, 2 Sending a by sea,
 2Cor 5,20 So we are a for Christ,
- AMEN**
 Nm 5,22 the woman shall say, 'A,a!'
 Dt 27,15 'A!' 'Cursed be he who
 1Chr 16,36 Let all the people say, A!
 Tb 14,15 Lord God forever and ever. A.
 Jdt 13,20 "A! A!" Then Judith said
 Ps 41,14 all eternity and forever. A
 Prv 22,19 to you the words of A
 Jer 11, 5 "A, Lord," I answered.
 Mt 6, 5 that others may see them. A,
 18, 3 in their midst, and said, "A,
 Jn 3, 5 Jesus answered, "A, a,
 13,20 believe that I AM. A,"
 1Cor 14,16 of the uninstructed say the "A"
 2Cor 1,20 A from us also goes through
 Gal 1, 5 be glory forever and ever. A
 Phil 4,20 glory for every and ever. A.
 1Tm 6,16 honor and eternal power. A
 2Pt 3,18 to the day of eternity. [A.]
 Jude 25 and for ages to come. A.
 Rv 5,14 "A," and the elders fell down
- ANCESTORS**
 Gn 46,34 like our a, have been
 Lv 25,41 to the property of his a.
 Dt 10,22 Your a went down to Egypt
 2Sm 7,12 and you rest with your a,
 1Kgs 2,10 David rested with his a
 2Kgs 9,28 tomb of his a in the
 1Chr 6, 4 according to their a: of
 2Chr 35,24 in the tombs of his a,
 Neh 2, 3 where my a are buried lies
 2, 5 to the city of my a' graves
 Jdt 5, 8 abandoned the way of their a,
 2Mc 4,15 their a had regarded as honors,
 8,19 help had been given their a,
 Sir 44, 1 praise those godly men, our a,
 1Cor 10, 1 our a were all under the cloud
- ANGEL (S)**
 Ex 23,20 I am sending an a before you,
- Dt 32,43 glorify him, all you a of God
 Jgs 6,22 I have seen the a of the LORD
 13, 3 An a of the LORD appeared to
 1Chr 21,12 destroying a in every part of
 2Chr 32,21 LORD sent an a, who destroyed
 Tb 5, 4 a Raphael standing before him,
 1Mc 6,41 your a went out and killed
 2Mc 11, 6 send a good a to save Israel.
 Ps 34, 8 The a of the LORD,
 Bar 6, 6 for my a is with you,
 Hos 12, 5 with the a and triumphed,
 Dn 3,49 the a of the LORD went down
 Mt 4, 6 command his a concerning you
 28, 2 an a of the LORD descended
 Jn 12,29 "An a has spoken to him."
 Acts 6,15 like the face of an a.
 12, 7 the a of the Lord stood by
 2Cor 11, 1 masquerades as an a
 2Thes 1, 7 with his mighty a, in blazing
- ANGER (ANGRY)**
 Gn 27,45 until your brother's a against
 Ex 11, 8 Pharaoh's presence in hot a.
 Nm 14,18 The LORD is slow to a
 Dt 9,22 you provoked the Lord to a.
 Jos 22,18 he will be a with the whole
 2Kgs 22,13 the a of the LORD has been
 Neh 9,17 slow to a and rich in mercy;
 Jdt 8,14 do not a the LORD our God.
 Jb 26,13 With his a breath he scatters
 Ps 30, 6 a lasts but a moment;
 78,38 again he turned back his a,
 86,15 slow to a
 90, 7 consumed by your a,
 103, 8 slow to a
 Prv 15, 1 a harsh word stirs up a.
 29,11 fool gives vent to all his a;
 30,33 a brings forth blood.
 Wis 15, 1 slow to a, and governing all
 Sir 5, 7 mercy and a alike
 Bar 2,13 Let your a be withdrawn
 Jn 7,23 are you a with me
 Eph 4,26 the sun set on your a,
- ANIMAL (S)**
 Gn 1,24 wild a of all kinds.
 Ex 10,26 Not an a must be left behind.
 Lv 1, 2 wishes to bring an a offering
 Dt 14, 6 Any a that has hoofs you may
 17, 1 an a with any serious defect;
 2Kgs 14, 9 an a of Lebanon passed by
 2Mc 5,11 Raging like a wild a
 Ps 147, 9 Who gives a their food
 Ez 32,13 will have all of her a perish
 Lk 10,34 him up on his own a,
 Heb 12,20 "If even an a touches the
- ANOINT (ED)**
 Ex 30,26 a the meeting tent
 Lv 8, 2 with the vestments, the a oil
 Jgs 9, 8 the trees went to a king
 Ru 3, 3 So bathe and a yourself; then
 1Sm 9,16 a as commander
 15, 1 a you king over his people
 2Kgs 9, 3 I a you king over Israel.
 Ps 23, 5 You a my head with oil;
 Dn 10, 3 did not a myself at all until
 Am 6, 6 a themselves with the best
 Mt 6,17 when you fast, a your head
 Mk 16, 1 go and a him. Very early
 Lk 7,46 did not a my head with oil,
 Heb 1, 9 God, your God, a you
- ANSWER (ED)**
 Gn 24,52 servant heard their a, he
 Ex 1,19 The midwives a Pharaoh