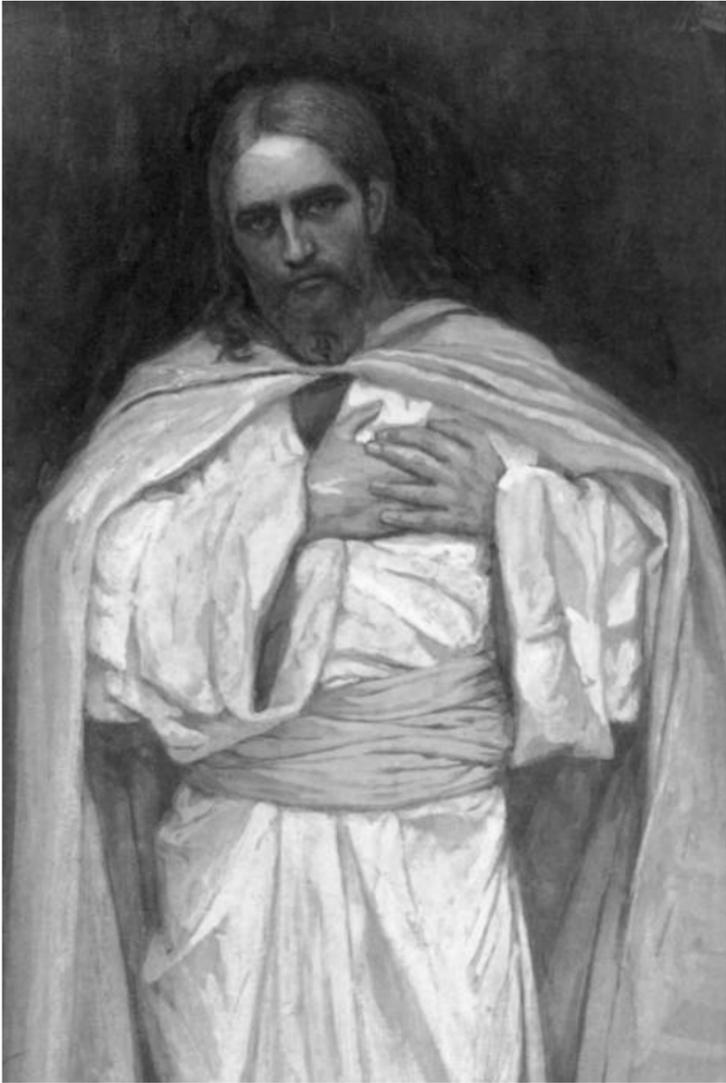


NEW TESTAMENT
AND PSALMS



PAULINE EDITION



Our Lord Jesus Christ



NEW TESTAMENT
AND PSALMS

NEW AMERICAN BIBLE
REVISED EDITION



NEW TESTAMENT AND PSALMS

NEW AMERICAN BIBLE

REVISED EDITION

Translated From the Original Languages
With Critical Use of All the Ancient Sources

Authorized by the Board of Trustees of the
Confraternity of Christian Doctrine
and Approved by the Administrative Committee
of the United States Conference of Catholic Bishops



Pauline
BOOKS & MEDIA
Boston

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NEW TESTAMENT

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Censor Deputatus Archbishop of Washington
August 27, 1986

OLD TESTAMENT

Rescript

In accord with canon 825 §1 of the *Code of Canon Law*, the United States Conference of Catholic Bishops hereby approves for publication *The New American Bible, Revised Old Testament*, a translation of the Sacred Scriptures authorized by the Confraternity of Christian Doctrine, Inc.

The translation was approved by the Administrative Committee of the United States Conference of Catholic Bishops in November 2008 and September 2010. It is permitted by the undersigned for private use and study.

Given in the city of Washington, the District of Columbia, on the Feast of Saint Jerome, Priest and Doctor of the Church, the 30th day of September, in the year of our Lord 2010.

† Francis Cardinal George, O.M.I.
Archbishop of Chicago
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THE BOOKS OF SACRED SCRIPTURE AND ABBREVIATIONS

BIBLICAL ORDER

Genesis	Gn	Judith	Jdt
Exodus	Ex	Esther	Est
Leviticus	Lv	1 Maccabees	1 Mc
Numbers	Nm	2 Maccabees	2 Mc
Deuteronomy	Dt	Job	Jb
Joshua	Jos	Psalms	Ps
Judges	Jgs	Proverbs	Prv
Ruth	Ru	Ecclesiastes	Eccl
1 Samuel	1 Sm	Song of Songs	Sg
2 Samuel	2 Sm	Wisdom	Wis
1 Kings	1 Kgs	Sirach	Sir
2 Kings	2 Kgs	Isaiah	Is
1 Chronicles	1 Chr	Jeremiah	Jer
2 Chronicles	2 Chr	Lamentations	Lam
Ezra	Ezr	Baruch	Bar
Nehemiah	Neh	Ezekiel	Ez
Tobit	Tb	Daniel	Dn

Hosea	Hos	Galatians	Gal
Joel	Jl	Ephesians	Eph
Amos	Am	Philippians	Phil
Obadiah	Ob	Colossians	Col
Jonah	Jon	1 Thessalonians	1 Thes
Micah	Mi	2 Thessalonians	2 Thes
Nahum	Na	1 Timothy	1 Tm
Habakkuk	Hb	2 Timothy	2 Tm
Zephaniah	Zep	Titus	Ti
Haggai	Hg	Philemon	Phlm
Zechariah	Zec	Hebrews	Heb
Malachi	Mal	James	Jas
Matthew	Mt	1 Peter	1 Pt
Mark	Mk	2 Peter	2 Pt
Luke	Lk	1 John	1 Jn
John	Jn	2 John	2 Jn
Acts	Acts	3 John	3 Jn
Romans	Rom	Jude	Jude
1 Corinthians	1 Cor	Revelation	Rev
2 Corinthians	2 Cor		

ALPHABETICAL ORDER

Acts	Acts	Daniel	Dn
Amos	Am	Deuteronomy	Dt
Baruch	Bar	Ecclesiastes	Eccl
1 Chronicles	1 Chr	Ephesians	Eph
2 Chronicles	2 Chr	Esther	Est
Colossians	Col	Exodus	Ex
1 Corinthians	1 Cor	Ezekiel	Ez
2 Corinthians	2 Cor	Ezra	Ezr

Galatians	Gal	Matthew	Mt
Genesis	Gn	Micah	Mi
Habakkuk	Hb	Nahum	Na
Haggai	Hg	Nehemiah	Neh
Hebrews	Heb	Numbers	Nm
Hosea	Hos	Obadiah	Ob
Isaiah	Is	1 Peter	1 Pt
James	Jas	2 Peter	2 Pt
Jeremiah	Jer	Philemon	Phlm
Job	Jb	Philippians	Phil
Joel	Jl	Proverbs	Prv
John	Jn	Psalms	Ps
1 John	1 Jn	Revelation	Rev
2 John	2 Jn	Romans	Rom
3 John	3 Jn	Ruth	Ru
Jonah	Jon	1 Samuel	1 Sm
Joshua	Jos	2 Samuel	2 Sm
Jude	Jude	Sirach	Sir
Judges	Jgs	Song of Songs	Sg
Judith	Jdt	1 Thessalonians	1 Thes
1 Kings	1 Kgs	2 Thessalonians	2 Thes
2 Kings	2 Kgs	1 Timothy	1 Tm
Lamentations	Lam	2 Timothy	2 Tm
Leviticus	Lv	Titus	Ti
Luke	Lk	Tobit	Tb
1 Maccabees	1 Mc	Wisdom	Wis
2 Maccabees	2 Mc	Zechariah	Zec
Malachi	Mal	Zephaniah	Zep
Mark	Mk		



PREFACE TO THE NEW AMERICAN BIBLE

FIRST EDITION OF THE NEW TESTAMENT

The New Testament translation has been approached with essentially the same fidelity to the thought and individual style of the biblical writers as was applied in the Old Testament. In some cases, however, the problem of marked literary peculiarities had to be met. What by any Western standard are the limited vocabularies and stylistic infelicities of the evangelists cannot be retained in the exact form in which they appear in the originals without displeasing the modern ear. A compromise is here attempted whereby some measure of the poverty of the evangelists' expression is kept and placed at the service of their message in its richness. Similarly, the syntactical shortcomings of Paul, his frequent lapses into anacoluthon, and the like, are rendered as they occur in his epistles rather than "smoothed out." Only thus, the translators suppose, will contemporary readers have some adequate idea of the kind of writing they have before them. When the prose of the original flows more smoothly, as in Luke, Acts, and Hebrews, it is reflected in the translation.

The Gospel according to John comprises a special case. Absolute fidelity to his technique of reiterated phrasing would result in an assault on the English ear, yet the softening of the vocal effect by substitution of other words and phrases would destroy the effectiveness of his poetry. Again, resort is had to compromise. This is not an easy matter when the very

repetitiousness which the author deliberately employed is at the same time regarded by those who read and speak English to be a serious stylistic defect. Only those familiar with the Greek originals can know what a relentless tattoo Johannine poetry can produce. A similar observation could be made regarding other New Testament books as well. Matthew and Mark are given to identical phrasing twice and three times in the same sentence. As for the rhetorical overgrowth and mixed figures of speech in the letters of Peter, James, and Jude, the translator must resist a powerful compulsion to tidy them up if only to render these letters intelligibly.

Without seeking refuge in complaints against the inspired authors, however, the translators of *The New American Bible* here state that what they have attempted is a translation rather than a paraphrase. To be sure, all translation can be called paraphrase by definition. Any striving for complete fidelity will shortly end in infidelity. Nonetheless, it must be pointed out that the temptation to improve overlaid sentences by the consolidation or elimination of multiplied adjectives, or the simplification of clumsy hendiadys, has been resisted here. For the most part, rhetorically ineffective words and phrases are retained in this translation in some form, even when it is clear that a Western contemporary writer would never have employed them.

The spelling of proper names in *The New American Bible* follows the customary forms found in most English Bibles since the Authorized Version.

Despite the arbitrary character of the divisions into numbered verses (a scheme which in its present form is only four centuries old), the translators have made a constant effort to keep within an English verse the whole verbal content of the Greek verse. At times the effort has not seemed worth the result since it often does violence to the original author's flow of expression, which preceded it by so many centuries. If this translation had been prepared for purposes of public reading only, the editors would have forgone the effort at an early stage. But since they never departed from the threefold objective of preparing a translation suitable for liturgical use, private reading, and the purposes of students, the last-named consideration prevailed. Those familiar with Greek should be able to discover how the translators of the New Testament have rendered any given original verse of scripture, if their exegetical or theological tasks require them to know this. At the same time, the fact should be set down here that the editors did not

commit themselves in the synoptic gospels to rendering repeated words or phrases identically.

This leads to a final consideration: the Greek text used for the New Testament. Here, punctuation and verse division are at least as important as variant readings. In general, Nestle-Aland's *Novum Testamentum Graece* (25th edition, 1963) was followed. Additional help was derived from *The Greek New Testament* (Aland, Black, Metzger, Wikgren), produced for the use of translators by the United Bible Societies in 1966. However, the editors did not confine themselves strictly to these texts; at times, they inclined toward readings otherwise attested. The omission of alternative translations does not mean that the translators think them without merit, but only that in every case they had to make a choice.

Poorly attested readings do not occur in this translation. Doubtful readings of some merit appear within brackets; public readers may include such words or phrases, or omit them entirely without any damage to sense. Parentheses are used, as ordinarily in English, as a punctuation device. Material they enclose is in no sense textually doubtful. It is simply thought to be parenthetical in the intention of the biblical author, even though there is no such punctuation mark in Greek. The difficulty in dealing with quotation marks is well known. Since they do not appear in any form in the original text, wherever they occur here they constitute an editorial decision.



PREFACE TO THE REVISED EDITION

The New Testament of *The New American Bible*, a fresh translation from the Greek text, was first published in complete form in 1970, together with the Old Testament translation that had been completed the previous year. Portions of the New Testament had appeared earlier, in somewhat different form, in the provisional Mass lectionary of 1964 and in the *Lectionary for Mass* of 1970.

Since 1970 many different printings of the New Testament have been issued by a number of publishers, both separately and in complete bibles, and the text has become widely known both in the United States and in other English-speaking countries. Most American Catholics have been influenced by it because of its widespread use in the liturgy, and it has received a generally favorable reception from many other Christians as well. It has taken its place among the standard contemporary translations of the New Testament, respected for its fidelity to the original and its attempt to render this into current American English.

Although the scriptures themselves are timeless, translations and explanations of them quickly become dated in an era marked by rapid cultural change to a degree never previously experienced. The explosion of biblical studies that has taken place in our century and the changing nature of our language itself require periodic adjustment both in translations and in the accompanying explanatory materials. The experience of actual use of the New Testament of *The New American Bible*, especially in oral

proclamation, has provided a basis for further improvement. Accordingly, it was decided in 1978 to proceed with a thorough revision of the New Testament to reflect advances in scholarship and to satisfy needs identified through pastoral experience.

For this purpose a steering committee was formed to plan, organize, and direct the work of revision, to engage collaborators, and to serve as an editorial board to coordinate the work of the various revisers and to determine the final form of the text and the explanatory materials. Guidelines were drawn up and collaborators selected in 1978 and early 1979, and November of 1980 was established as the deadline for manuscripts. From December 1980 through September 1986 the editorial board met a total of fifty times and carefully reviewed and revised all the material in order to ensure accuracy and consistency of approach. The editors also worked together with the bishops' ad hoc committee that was appointed by the National Conference of Catholic Bishops in 1982 to oversee the revision.

The threefold purpose of the translation that was expressed in the preface to the first edition has been maintained in the revision: to provide a version suitable for liturgical proclamation, for private reading, and for purposes of study. Special attention has been given to the first of these purposes, since oral proclamation demands special qualities in a translation, and experience had provided insights and suggestions that could lead to improvement in this area. Efforts have also been made, however, to facilitate devotional reading by providing suitable notes and introductory materials, and to assist the student by achieving greater accuracy and consistency in the translation and supplying more abundant information in the introductions and notes.

The primary aim of the revision is to produce a version as accurate and faithful to the meaning of the Greek original as is possible for a translation. The editors have consequently moved in the direction of a formal-equivalence approach to translation, matching the vocabulary, structure, and even word order of the original as closely as possible in the receptor language. Some other contemporary biblical versions have adopted, in varying degrees, a dynamic-equivalence approach, which attempts to respect the individuality of each language by expressing the meaning of the original in a linguistic structure suited to English, even though this may be very different from the corresponding Greek structure. While this approach often

results in fresh and brilliant renderings, it has the disadvantages of more or less radically abandoning traditional biblical and liturgical terminology and phraseology, of expanding the text to include what more properly belongs in notes, commentaries, or preaching, and of tending toward paraphrase. A more formal approach seems better suited to the specific purposes intended for this translation.

At the same time, the editors have wished to produce a version in English that reflects contemporary American usage and is readily understandable to ordinary educated people, but one that will be recognized as dignified speech, on the level of formal rather than colloquial usage. These aims are not in fact contradictory, for there are different levels of language in current use: the language of formal situations is not that of colloquial conversation, though people understand both and may pass from one to the other without adverting to the transition. The liturgy is a formal situation that requires a level of discourse more dignified, formal, and hieratic than the world of business, sport, or informal communication. People readily understand this more formal level even though they may not often use it; our passive vocabulary is much larger than our active vocabulary. Hence this revision, while avoiding archaisms, does not shrink from traditional biblical terms that are easily understood even though not in common use in everyday speech. The level of language consciously aimed at is one appropriate for liturgical proclamation; this may also permit the translation to serve the purposes of devotional reading and serious study.

A particular effort has been made to insure consistency of vocabulary. Always to translate a given Greek word by the same English equivalent would lead to ludicrous results and to infidelity to the meaning of the text. But in passages where a particular Greek term retains the same meaning, it has been rendered in the same way insofar as this has been feasible; this is particularly significant in the case of terms that have a specific theological meaning. The synoptic gospels have been carefully translated so as to reveal both the similarities and the differences of the Greek.

An especially sensitive problem today is the question of discrimination in language. In recent years there has been much discussion about allegations of anti-Jewish expressions in the New Testament and of language that discriminates against various minorities. Above all, however, the question of discrimination against women affects the largest number of people

and arouses the greatest degree of interest and concern. At present there is little agreement about these problems or about the best way to deal with them. In all these areas the present translation attempts to display a sensitivity appropriate to the present state of the questions under discussion, which are not yet resolved and in regard to which it is impossible to please everyone, since intelligent and sincere participants in the debate hold mutually contradictory views.

The primary concern in this revision is fidelity to what the text says. When the meaning of the Greek is inclusive of both sexes, the translation seeks to reproduce such inclusivity insofar as this is possible in normal English usage, without resort to inelegant circumlocutions or neologisms that would offend against the dignity of the language. Although the generic sense of *man* is traditional in English, many today reject it; its use has therefore generally been avoided, though it is retained in cases where no fully satisfactory equivalent could be found. English does not possess a gender-inclusive third personal pronoun in the singular, and this translation continues to use the masculine resumptive pronoun after *everyone* or *anyone*, in the traditional way, where this cannot be avoided without infidelity to the meaning.

The translation of the Greek word *adelphos*, particularly in the plural form *adelphoi*, poses an especially delicate problem. While the term literally means brothers or other male blood relatives, even in profane Greek the plural can designate two persons, one of either sex, who were born of the same parents. It was adopted by the early Christians to designate, in a figurative sense, the members of the Christian community, who were conscious of a new familial relationship to one another by reason of their adoption as children of God. They are consequently addressed as *adelphoi*. This has traditionally been rendered into English by *brothers* or, more archaically, *brethren*. There has never been any doubt that this designation includes *all* the members of the Christian community, both male and female. Given the absence in English of a corresponding term that explicitly includes both sexes, this translation retains the usage of *brothers*, with the inclusive meaning that has been traditionally attached to it in this biblical context.

Since the New Testament is the product of a particular time and culture, the views expressed in it and the language in which they are expressed

reflect a particular cultural conditioning, which sometimes makes them quite different from contemporary ideas and concerns. Discriminatory language should be eliminated insofar as possible whenever it is unfaithful to the meaning of the New Testament, but the text should not be altered in order to adjust it to contemporary concerns. This translation does not introduce any changes, expansions, additions to, or subtractions from the text of scripture. It further retains the traditional biblical ways of speaking about God and about Christ, including the use of masculine nouns and pronouns.

The Greek text followed in this translation is that of the third edition of *The Greek New Testament*, edited by Kurt Aland, Matthew Black, Carlo Martini, Bruce Metzger, and Allen Wikgren, and published by the United Bible Societies in 1975. The same text, with a different critical apparatus and variations in punctuation and typography, was published as the twenty-sixth edition of the Nestle-Aland *Novum Testamentum Graece* in 1979 by the Deutsche Bibelstiftung, Stuttgart. This edition has also been consulted. When variant readings occur, the translation, with few exceptions, follows the reading that was placed in the text of these Greek editions, though the occurrence of the principal variants is pointed out in the notes.

The editors of the Greek text placed square brackets around words or portions of words of which the authenticity is questionable because the evidence of textual witnesses is inconclusive. The same has been done in the translation insofar as it is possible to reproduce this convention in English. It should be possible to read the text either with or without the disputed words, but in English it is not always feasible to provide this alternative, and in some passages the bracketed words must be included to make sense. As in the first edition, parentheses do not indicate textual uncertainty, but are simply a punctuation device to indicate a passage that in the editors' judgment appears parenthetical to the thought of the author.

Citations from the Old Testament are placed within quotation marks; longer citations are set off as block quotations in a separate indented paragraph. The sources of such citations, as well as those of many more or less subtle allusions to the Old Testament, are identified in the biblical cross-reference section at the bottom of each page. Insofar as possible, the translation of such Old Testament citations agrees with that of *The New*

American Bible Old Testament whenever the underlying Greek agrees with the Hebrew (or, in some cases, the Aramaic or Greek) text from which the Old Testament translation was made. But citations in the New Testament frequently follow the Septuagint or some other version, or were made from memory, hence, in many cases the translation in the New Testament passage will not agree with what appears in the Old Testament. Some of these cases are explained in the notes.

It is a further aim of the revised edition to supply explanatory materials more abundantly than in the first edition. In most cases the introductions and notes have been entirely rewritten and expanded, and the cross-references checked and revised. It is intended that these materials should reflect the present state of sound biblical scholarship and should be presented in such a form that they can be assimilated by the ordinary intelligent reader without specialized biblical training. While they have been written with the ordinary educated Christian in mind, not all technical vocabulary can be entirely dispensed with in approaching the Bible, any more than in any other field. It is the hope of the editors that these materials, even if they sometimes demand an effort, will help the reader to a fuller and more intelligent understanding of the New Testament and a fruitful appropriation of its meaning for personal spiritual growth.

The New American Bible is a Roman Catholic translation. This revision, however, like the first edition, has been accomplished with the collaboration of scholars from other Christian churches, both among the revisers and on the editorial board, in response to the encouragement of Vatican Council II (*Dei Verbum*, 22). The editorial board expresses gratitude to all who have collaborated in the revision: to all the revisers, consultants, and bishops who contributed to it, to reviewers of the first edition, and to those who voluntarily submitted suggestions. May this translation fulfill its threefold purpose, "so that the word of the Lord may speed forward and be glorified" (2 Thes 3:1).

The Feast of St. Jerome
September 30, 1986



THE GOSPELS

The collection of writings that constitutes the New Testament begins with four gospels. Next comes the Acts of the Apostles, followed by twenty-one letters that are attributed to Paul, James, Peter, John, and Jude. Finally, at the end of the early church's scriptures stands the Revelation to John. Virtually all Christians agree that these twenty-seven books constitute the "canon," a term that means "rule" and designates the list of writings that are regarded as authoritative for Christian faith and life.

It is the purpose of this Introduction to describe those features that are common to the four gospels. A similar treatment of the letters of the New Testament is provided in the two Introductions that appear before the Letter to the Romans and before the Letter of James, respectively. The Acts of the Apostles, a work that is both historical and theological, and Revelation, an apocalyptic work, have no counterparts in the New Testament; the special Introductions prefixed to these books treat of the literary characteristics proper to each of them.

While the New Testament contains four writings called "gospels," there is in reality only one gospel running through all of the Christian scriptures, the gospel of and about Jesus Christ. Our English word "gospel" translates the Greek term *euangelion*, meaning "good news." This noun was used in the plural by the Greek translators of the Old Testament to render the Hebrew term for "good news" (2 Sm 4:10; possibly also 2 Sm 18:20, 25). But it is the corresponding verb *euangelizomai*, "to proclaim good news," that was especially significant in preparing for the New Testament idea of "gospel," since this term is used by Deutero-Isaiah of announcing

the great victory of God that was to establish his universal kingship and inaugurate the new age (Is 40:9; 52:7; 61:1).

Paul used the word *euangelion* to designate the message that he and the other apostles proclaimed, the “gospel of God” (Rom 1:1; 15:16; 2 Cor 11:7; 1 Thes 2:2, 8, 9). He often referred to it simply as “the gospel” (Rom 1:16; 10:16; 11:28; etc.) or, because of its content and origin, as “the gospel of Christ” (Rom 15:19; 1 Cor 9:12; 1 Thes 3:2; etc.). Because of its personal meaning for him and his own particular manner of telling the story about Jesus Christ and of explaining the significance of his cross and resurrection, Paul also referred to this message as “my gospel” (Rom 2:16; cf. Gal 1:11; 2:2) or “our gospel” (2 Cor 4:3; 1 Thes 1:5; 2 Thes 2:14).

It was Mark, as far as we know, who first applied the term “gospel” to a book telling the story of Jesus; see Mk 1:1 and the note there. This form of presenting Jesus’ life, works, teachings, passion, and resurrection was developed further by the other evangelists; see the Introduction to each gospel. The first three of the canonical gospels, Matthew, Mark, and Luke, are so similar at many points when viewed together, particularly when arranged in parallel columns or lines, that they are called “synoptic” gospels, from the Greek word for such a general view. The fourth gospel, John, often differs significantly from the synoptics in outline and approach. This work never uses the word “gospel” or its corresponding verb; nevertheless, its message concerns the same Jesus, and the reader is urged to believe in him as the Messiah, “that through this belief you may have life in his name” (Jn 20:31).

From the second century onward, the practice arose of designating each of these four books as a “gospel,” understood as a title, and of adding a phrase with a name that identified the traditional author, e.g., “The Gospel according to Matthew.” The arrangement of the canon that was adopted, with the four gospels grouped together at the beginning followed by Acts, provides a massive focus upon Jesus and allows Acts to serve as a framework for the letters of the New Testament. This order, however, conceals the fact that Luke’s two volumes, a gospel and Acts, were intended by their author to go together. It further obscures the point that Paul’s letters were written before any of our gospels, though the sayings and deeds of Jesus stand behind all the New Testament writings.





THE GOSPEL ACCORDING TO MATTHEW

The position of the Gospel according to Matthew as the first of the four gospels in the New Testament reflects both the view that it was the first to be written, a view that goes back to the late second century A.D., and the esteem in which it was held by the church; no other was so frequently quoted in the noncanonical literature of earliest Christianity. Although the majority of scholars now reject the opinion about the time of its composition, the high estimation of this work remains. The reason for that becomes clear upon study of the way in which Matthew presents his story of Jesus, the demands of Christian discipleship, and the breaking-in of the new and final age through the ministry but particularly through the death and resurrection of Jesus.

The gospel begins with a narrative prologue (Mt 1:1–2:23), the first part of which is a genealogy of Jesus starting with Abraham, the father of Israel (Mt 1:1–17). Yet at the beginning of that genealogy Jesus is designated as “the son of David, the son of Abraham” (Mt 1:1). The kingly ancestor who lived about a thousand years after Abraham is named first, for this is the genealogy of Jesus Christ, the Messiah, the royal anointed one (Mt 1:16). In the first of the episodes of the infancy narrative that follow the genealogy, the mystery of Jesus’ person is declared. He is conceived of a

virgin by the power of the Spirit of God (Mt 1:18–25). The first of the gospel's fulfillment citations, whose purpose it is to show that he was the one to whom the prophecies of Israel were pointing, occurs here (Mt 1:23): he shall be named Emmanuel, for in him God is with us.

The announcement of the birth of this newborn king of the Jews greatly troubles not only King Herod but all Jerusalem (Mt 2:1–3), yet the Gentile magi are overjoyed to find him and offer him their homage and their gifts (Mt 2:10–11). Thus his ultimate rejection by the mass of his own people and his acceptance by the Gentile nations is foreshadowed. He must be taken to Egypt to escape the murderous plan of Herod. By his sojourn there and his subsequent return after the king's death he relives the Exodus experience of Israel. The words of the Lord spoken through the prophet Hosea, "Out of Egypt I called my son," are fulfilled in him (Mt 2:15); if Israel was God's son, Jesus is so in a way far surpassing the dignity of that nation, as his marvelous birth and the unfolding of his story show (see Mt 3:17; 4:1–11; 11:27; 14:33; 16:16; 27:54). Back in the land of Israel, he must be taken to Nazareth in Galilee because of the danger to his life in Judea, where Herod's son Archelaus is now ruling (Mt 2:22–23). The sufferings of Jesus in the infancy narrative anticipate those of his passion, and if his life is spared in spite of the dangers, it is because his destiny is finally to give it on the cross as "a ransom for many" (Mt 20:28). Thus the word of the angel will be fulfilled, ". . . he will save his people from their sins" (Mt 1:21; cf. Mt 26:28).

In Mt 4:12 Matthew begins his account of the ministry of Jesus, introducing it by the preparatory preaching of John the Baptist (Mt 3:1–12), the baptism of Jesus that culminates in God's proclaiming him his "beloved Son" (Mt 3:13–17), and the temptation in which he proves his true sonship by his victory over the devil's attempt to deflect him from the way of obedience to the Father (Mt 4:1–11). The central message of Jesus' preaching is the coming of the kingdom of heaven and the need for repentance, a complete change of heart and conduct, on the part of those who are to receive this great gift of God (Mt 4:17). Galilee is the setting for most of his ministry; he leaves there for Judea only in Mt 19:1, and his ministry in Jerusalem, the goal of his journey, is limited to a few days (Mt 21:1–25:46).

In this extensive material there are five great discourses of Jesus, each concluding with the formula "When Jesus finished these words" or one

closely similar (Mt 7:28; 11:1; 13:53; 19:1; 26:1). These are an important structure of the gospel. In every case the discourse is preceded by a narrative section, each narrative and discourse together constituting a “book” of the gospel. The discourses are, respectively, the “Sermon on the Mount” (Mt 5:3–7:27), the missionary discourse (Mt 10:5–42), the parable discourse (Mt 13:3–52), the “church order” discourse (Mt 18:3–35), and the eschatological discourse (Mt 24:4–25:46). In large measure the material of these discourses came to Matthew from his tradition, but his work in modifying and adding to what he had received is abundantly evident. No other evangelist gives the teaching of Jesus with such elegance and order as he.

In the “Sermon on the Mount” the theme of righteousness is prominent, and even at this early stage of the ministry the note of opposition is struck between Jesus and the Pharisees, who are designated as “the hypocrites” (Mt 6:2, 5, 16). The righteousness of his disciples must surpass that of the scribes and Pharisees; otherwise, in spite of their alleged following of Jesus, they will not enter into the kingdom of heaven (Mt 5:20). Righteousness means doing the will of the heavenly Father (Mt 7:21), and his will is proclaimed in a manner that is startling to all who have identified it with the law of Moses. The antitheses of the Sermon (Mt 5:21–48) both accept (Mt 5:21–30, 43–48) and reject (Mt 5:31–42) elements of that law, and in the former case the understanding of the law’s demands is deepened and extended. The antitheses are the best commentary on the meaning of Jesus’ claim that he has come not to abolish but to fulfill the law (Mt 5:17). What is meant by fulfillment of the law is not the demand to keep it exactly as it stood before the coming of Jesus, but rather his bringing the law to be a lasting expression of the will of God, and in that fulfillment there is much that will pass away. Should this appear contradictory to his saying that “until heaven and earth pass away” not even the smallest part of the law will pass (Mt 5:18), that time of fulfillment is not the dissolution of the universe but the coming of the new age, which will occur with Jesus’ death and resurrection. While righteousness in the new age will continue to mean conduct that is in accordance with the law, it will be conduct in accordance with the law as expounded and interpreted by Jesus (cf. Mt 28:20, “. . . all that I have commanded you”).

Though Jesus speaks harshly about the Pharisees in the Sermon, his judgment is not solely a condemnation of them. The Pharisees are

portrayed as a negative example for his disciples, and his condemnation of those who claim to belong to him while disobeying his word is no less severe (Mt 7:21–23, 26–27).

In Mt 4:23 a summary statement of Jesus' activity speaks not only of his teaching and proclaiming the gospel but of his "curing every disease and illness among the people"; this is repeated almost verbatim in Mt 9:35. The narrative section that follows the Sermon on the Mount (Mt 8:1–9:38) is composed principally of accounts of those merciful deeds of Jesus, but it is far from being simply a collection of stories about miraculous cures. The nature of the community that Jesus will establish is shown; it will always be under the protection of him whose power can deal with all dangers (Mt 8:23–27), but it is only for those who are prepared to follow him at whatever cost (Mt 8:16–22), not only believing Israelites but Gentiles who have come to faith in him (Mt 8:10–12). The disciples begin to have some insight, however imperfect, into the mystery of Jesus' person. They wonder about him whom "the winds and the sea obey" (Mt 8:27), and they witness his bold declaration of the forgiveness of the paralytic's sins (Mt 9:2). That episode of the narrative moves on two levels. When the crowd sees the cure that testifies to the authority of Jesus, the Son of Man, to forgive sins (Mt 9:6), they glorify God "who had given such authority to human beings" (Mt 9:8). The forgiveness of sins is now not the prerogative of Jesus alone but of "human beings," that is, of the disciples who constitute the community of Jesus, the church. The ecclesial character of this narrative section could hardly be more plainly indicated.

The end of the section prepares for the discourse on the church's mission (Mt 10:5–42). Jesus is moved to pity at the sight of the crowds who are like sheep without a shepherd (Mt 9:36), and he sends out the twelve disciples to make the proclamation with which his own ministry began, "The kingdom of heaven is at hand" (Mt 10:7; cf. Mt 4:17), and to drive out demons and cure the sick as he has done (Mt 10:1). Their mission is limited to Israel (Mt 10:5–6) as Jesus' own was (Mt 15:24), yet in Mt 15:16 that perspective broadens and the discourse begins to speak of the mission that the disciples will have after the resurrection and of the severe persecution that will attend it (Mt 10:18). Again, the discourse moves on two levels: that of the time of Jesus and that of the time of the church.

The narrative section of the third book (Mt 11:2–12:50) deals with the growing opposition to Jesus. Hostility toward him has already been manifested (Mt 8:10; 9:3, 10–13, 34), but here it becomes more intense. The rejection of Jesus comes, as before, from Pharisees, who take “counsel against him to put him to death” (Mt 12:14) and repeat their earlier accusation that he drives out demons because he is in league with demonic power (Mt 12:22–24). But they are not alone in their rejection. Jesus complains of the lack of faith of “this generation” of Israelites (Mt 11:16–19) and reproaches the towns “where most of his mighty deeds had been done” for not heeding his call to repentance (Mt 11:20–24). This dark picture is relieved by Jesus’ praise of the Father who has enabled “the childlike” to accept him (Mt 11:25–27), but on the whole the story is one of opposition to his word and blindness to the meaning of his deeds. The whole section ends with his declaring that not even the most intimate blood relationship with him counts for anything; his only true relatives are those who do the will of his heavenly Father (Mt 12:48–50).

The narrative of rejection leads up to the parable discourse (Mt 13:3–52). The reason given for Jesus’ speaking to the crowds in parables is that they have hardened themselves against his clear teaching, unlike the disciples to whom knowledge of “the mysteries of the kingdom has been granted” (Mt 13:10–16). In Mt 13:36 he dismisses the crowds and continues the discourse to his disciples alone, who claim, at the end, to have understood all that he has said (Mt 13:51). But, lest the impression be given that the church of Jesus is made up only of true disciples, the explanation of the parable of the weeds among the wheat (Mt 13:37–43), as well as the parable of the net thrown into the sea “which collects fish of every kind” (Mt 13:47–49), shows that it is composed of both the righteous and the wicked, and that separation between the two will be made only at the time of the final judgment.

In the narrative that constitutes the first part of the fourth book of the gospel (Mt 13:54–17:27), Jesus is shown preparing for the establishment of his church with its teaching authority that will supplant the blind guidance of the Pharisees (Mt 15:13–14), whose teaching, curiously said to be that of the Sadducees also, is repudiated by Jesus as the norm for his disciples (Mt 16:6, 11–12). The church of Jesus will be built on Peter (Mt 16:18),

who will be given authority to bind and loose on earth, an authority whose exercise will be confirmed in heaven (Mt 16:19). The metaphor of binding and loosing has a variety of meanings, among them that of giving authoritative teaching. This promise is made to Peter directly after he has confessed Jesus to be the Messiah, the Son of the living God (Mt 16:16), a confession that he has made as the result of revelation given to him by the heavenly Father (Mt 16:17); Matthew's ecclesiology is based on his high christology.

Directly after that confession Jesus begins to instruct his disciples about how he must go the way of suffering and death (Mt 16:21). Peter, who has been praised for his confession, protests against this and receives from Jesus the sharpest of rebukes for attempting to deflect Jesus from his God-appointed destiny. The future rock upon whom the church will be built is still a man of "little faith" (see Mt 14:31). Both he and the other disciples must know not only that Jesus will have to suffer and die but that they too will have to follow him on the way of the cross if they are truly to be his disciples (Mt 16:24–25).

The discourse following this narrative (Mt 18:1–35) is often called the "church order" discourse, although that title is perhaps misleading since the emphasis is not on the structure of the church but on the care that the disciples must have for one another in respect to guarding each other's faith in Jesus (Mt 18:6–7), to seeking out those who have wandered from the fold (Mt 18:10–14), and to repeated forgiving of their fellow disciples who have offended them (Mt 18:21–35). But there is also the obligation to correct the sinful fellow Christian and, should one refuse to be corrected, separation from the community is demanded (Mt 18:15–18).

The narrative of the fifth book (Mt 19:1–23:39) begins with the departure of Jesus and his disciples from Galilee for Jerusalem. In the course of their journey Jesus for the third time predicts the passion that awaits him at Jerusalem and also his resurrection (Mt 20:17–19). At his entrance into the city he is hailed as the Son of David by the crowds accompanying him (Mt 21:9). He cleanses the temple (Mt 21:12–17), and in the few days of his Jerusalem ministry he engages in a series of controversies with the Jewish religious leaders (Mt 21:23–27; 22:15–22, 23–33, 34–40, 41–46), meanwhile speaking parables against them (Mt 21:28–32, 33–46), against all those Israelites who have rejected God's invitation to the messianic

banquet (Mt 22:1–10), and against all, Jew and Gentile, who have accepted but have shown themselves unworthy of it (Mt 22:11–14). Once again, the perspective of the evangelist includes not only the time of Jesus' ministry but that of the preaching of the gospel after his resurrection. The narrative culminates in Jesus' denunciation of the scribes and Pharisees, reflecting not only his own opposition to them but that of Matthew's church (Mt 23:1–36), and in Jesus' lament over Jerusalem (Mt 23:37–39).

In the discourse of the fifth book (Mt 24:1–25:46), the last of the great structural discourses of the gospel, Jesus predicts the destruction of the temple and his own final coming. The time of the latter is unknown (Mt 24:36, 44), and the disciples are exhorted in various parables to live in readiness for it, a readiness that entails faithful attention to the duties of the interim period (Mt 24:45–25:30). The coming of Jesus will bring with it the great judgment by which the everlasting destiny of all will be determined (Mt 25:31–46).

The story of Jesus' passion and resurrection (Mt 26:1–28:20), the climax of the gospel, throws light on all that has preceded. In Matthew "righteousness" means both the faithful response to the will of God demanded of all to whom that will is announced and also the saving activity of God for his people (see Mt 3:15; 5:6; 6:33). The passion supremely exemplifies both meanings of that central Matthean word. In Jesus' absolute faithfulness to the Father's will that he drink the cup of suffering (Mt 26:39), the incomparable model for Christian obedience is given; in his death "for the forgiveness of sins" (Mt 26:28), the saving power of God is manifested as never before.

Matthew's portrayal of Jesus in his passion combines both the majestic serenity of the obedient Son who goes his destined way in fulfillment of the scriptures (Mt 26:52–54), confident of his ultimate vindication by God, and the depths of fear and abandonment that he feels in face of death (Mt 26:38–39; 27:46). These two aspects are expressed by an Old Testament theme that occurs often in the narrative, i.e., the portrait of the suffering Righteous One who complains to God in his misery, but is certain of eventual deliverance from his terrible ordeal.

The passion-resurrection of God's Son means nothing less than the turn of the ages, a new stage of history, the coming of the Son of Man in his kingdom (Mt 28:18; cf. Mt 16:28). That is the sense of the apocalyptic

signs that accompany Jesus' death (Mt 27:51–53) and resurrection (Mt 28:2). Although the old age continues, as it will until the manifestation of Jesus' triumph at his parousia, the final age has now begun. This is known only to those who have seen the Risen One and to those, both Jews and Gentiles, who have believed in their announcement of Jesus' triumph and have themselves become his disciples (cf. Mt 28:19). To them he is constantly, though invisibly, present (Mt 28:20), verifying the name Emmanuel, "God is with us" (cf. Mt 1:23).

The questions of authorship, sources, and the time of composition of this gospel have received many answers, none of which can claim more than a greater or lesser degree of probability. The one now favored by the majority of scholars is the following.

The ancient tradition that the author was the disciple and apostle of Jesus named Matthew (see Mt 10:3) is untenable because the gospel is based, in large part, on the Gospel according to Mark (almost all the verses of that gospel have been utilized in this), and it is hardly likely that a companion of Jesus would have followed so extensively an account that came from one who admittedly never had such an association rather than rely on his own memories. The attribution of the gospel to the disciple Matthew may have been due to his having been responsible for some of the traditions found in it, but that is far from certain.

The unknown author, whom we shall continue to call Matthew for the sake of convenience, drew not only upon the Gospel according to Mark but upon a large body of material (principally, sayings of Jesus) not found in Mark that corresponds, sometimes exactly, to material found also in the Gospel according to Luke. This material, called "Q" (probably from the first letter of the German word *Quelle*, meaning "source"), represents traditions, written and oral, used by both Matthew and Luke. Mark and Q are sources common to the two other synoptic gospels; hence the name the "Two-Source Theory" given to this explanation of the relation among the synoptics.

In addition to what Matthew drew from Mark and Q, his gospel contains material that is found only there. This is often designated "M," written or oral tradition that was available to the author. Since Mark was written shortly before or shortly after A.D. 70 (see Introduction to Mark),

Matthew was composed certainly after that date, which marks the fall of Jerusalem to the Romans at the time of the First Jewish Revolt (A.D. 66–70), and probably at least a decade later since Matthew's use of Mark presupposes a wide diffusion of that gospel. The post-A.D. 70 date is confirmed within the text by Mt 22:7, which refers to the destruction of Jerusalem.

As for the place where the gospel was composed, a plausible suggestion is that it was Antioch, the capital of the Roman province of Syria. That large and important city had a mixed population of Greek-speaking Gentiles and Jews. The tensions between Jewish and Gentile Christians there in the time of Paul (see Gal 2:1–14) in respect to Christian obligation to observe Mosaic law are partially similar to tensions that can be seen between the two groups in Matthew's gospel. The church of Matthew, originally strongly Jewish Christian, had become one in which Gentile Christians were predominant. His gospel answers the question how obedience to the will of God is to be expressed by those who live after the "turn of the ages," the death and resurrection of Jesus.

The principal divisions of the Gospel according to Matthew are the following:

- 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)



I. THE INFANCY NARRATIVE

CHAPTER 1

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

^{2b} Abraham became the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers.^c ³Judah became the father of Perez and Zerah, whose mother was Tamar.^d Perez became the father of Hezron, Hezron the father of Ram,^{4e} Ram the father of Amminadab. Amminadab became the father of Nahshon, Nahshon the father of Salmon,^{5f} 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,^{6g} Jesse the father of David the king.

David became the father of Solomon, whose mother had been the wife of Uriah.^{7* b} 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.¹¹ Josiah became the father of Jechoniah and his brothers at the time of the Babylonian exile.

¹²ⁱ 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

a. Gn 5:1; 1 Chr 17:11; Gn 22:18.

b. Lk 3:23–38.

c. Gn 21:3; 25:26; 29:35; 1 Chr 2:1.

d. Gn 38:29–30; Ru 4:18; 1 Chr 2:4–9.

e. Ru 4:19–20; 1 Chr 2:10–11.

f. Ru 4:21–22; 1 Chr 2:11–12.

g. 2 Sm 12:24; 1 Chr 2:15; 3:5.

h. 2 Kgs 25:1–21; 1 Chr 3:10–15.

i. 1 Chr 3:16–19.

Eleazar. Eleazar became the father of Matthan, Matthan the father of Jacob, ¹⁶Jacob the father of Joseph, the husband of Mary. Of her was born Jesus who is called the Messiah.

¹⁷Thus 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.* ¹⁸Now 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. ¹⁹Joseph her husband, since he was a righteous man,* yet unwilling to expose her to shame, decided to divorce her quietly. ²⁰^j 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. ²¹She will bear a son and you are to name him Jesus,* because he will save his people from their sins.” ²²All this took place to fulfill what the Lord had said through the prophet:

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

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

CHAPTER 2

The Visit of the Magi.* ¹When Jesus was born in Bethlehem of Judea, in the days of King Herod,* behold, magi from the east arrived in Jerusalem, ²saying, “Where is the newborn king of the

j. 2:13, 19; Lk 1:35.

l. Lk 2:7.

k. Is 7:14 LXX.

Jews? We saw his star* at its rising and have come to do him homage.”^a ³When King Herod heard this, he was greatly troubled, and all Jerusalem with him. ⁴Assembling all the chief priests and the scribes of the people, he inquired of them where the Messiah was to be born.* ^{5^b} 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.’”

⁷Then Herod called the magi secretly and ascertained from them the time of the star’s appearance. ⁸He 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.” ⁹After 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. ¹⁰They were overjoyed at seeing the star, ^{11^c} 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. ¹²And 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.” ¹⁴Joseph 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^d might be fulfilled, “Out of Egypt I called my son.”

a. Nm 24:17.

b. Mi 5:1; 2 Sm 5:2.

c. Ps 72:10–11, 15; Is 60:6.

d. Hos 11:1.

The Massacre of the Infants. ¹⁶When 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. ¹⁷Then was fulfilled what had been said through Jeremiah the prophet:

¹⁸* ^e “A voice was heard in Ramah,
sobbing and loud lamentation;
Rachel weeping for her children,
and she would not be consoled,
since they were no more.”

The Return from Egypt. ¹⁹When Herod had died, behold, the angel of the Lord appeared in a dream to Joseph in Egypt ²⁰and said,^f “Rise, take the child and his mother and go to the land of Israel, for those who sought the child’s life are dead.”* ²¹He rose, took the child and his mother, and went to the land of Israel. ²²But 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* ^g 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.”

II. THE PROCLAMATION OF THE KINGDOM

CHAPTER 3

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

e. Jer 31:15.

f. Ex 4:19.

g. 13:54; Mk 1:9; Lk 2:39; 4:34; Jn 19:19.

a. Mk 1:2–8; Lk 3:2–17.

b. 4:17; 10:7.

c. Is 40:3.

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

^{4*} ^d John wore clothing made of camel’s hair and had a leather belt around his waist. His food was locusts and wild honey. ⁵At that time Jerusalem, all Judea, and the whole region around the Jordan were going out to him ⁶and were being baptized by him in the Jordan River as they acknowledged their sins.*

⁷When 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?^e ⁸Produce good fruit as evidence of your repentance. ⁹And 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.^f ¹⁰Even 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^g 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*} ^b 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.* ¹³ⁱ 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?” ¹⁵Jesus said to him in reply, “Allow it now, for thus it is fitting for us to fulfill all righteousness.” Then he allowed him. ^{16*} ^j 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. ¹⁷And a voice came from the

d. 11:7–8; 2 Kgs 1:8; Zec 13:4.

e. 12:34; 23:33; Is 59:5.

f. Jn 8:33, 39; Rom 9:7–8; Gal 4:21–31.

g. Jn 1:26–27, 33; Acts 1:5.

h. 13:30; Is 41:16; Jer 15:7.

i. Mk 1:9–11; Lk 3:21–22; Jn 1:31–34.

j. Is 42:1.

heavens, saying, "This is my beloved Son,* with whom I am well pleased."^k

CHAPTER 4

The Temptation of Jesus. 1* ^a Then Jesus was led by the Spirit into the desert to be tempted by the devil. 2^b He fasted for forty days and forty nights,* and afterwards he was hungry. 3The 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:"^c

'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, 6and 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.'^d

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

'The Lord, your God, shall you worship
and him alone shall you serve.'^f

k. 12:18; 17:5; Gn 22:2; Ps 2:7; Is 42:1.

a. Mk 1:12-13; Lk 4:1-13.

b. Ex 24:18; Dt 8:2.

c. Dt 8:3.

d. Ps 91:11-12.

e. Dt 6:16.

f. 16:23; Dt 6:13.

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

The Beginning of the Galilean Ministry.* 12^g When he heard that John had been arrested, he withdrew to Galilee. 13He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali,^b 14that what had been said through Isaiah the prophet might be fulfilled:

15“Land of Zebulun and land of Naphtali,ⁱ
the way to the sea, beyond the Jordan,
Galilee of the Gentiles,

16the people who sit in darkness
have seen a great light,
on those dwelling in a land overshadowed by death
light has arisen.”^j

17* From that time on, Jesus began to preach and say,^k “Repent, for the kingdom of heaven is at hand.”

The Call of the First Disciples.* 18^l As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen. 19He said to them, “Come after me, and I will make you fishers of men.” 20* At once they left their nets and followed him. 21He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, 22and immediately they left their boat and their father and followed him.

Ministering to a Great Multitude.* 23He went around all of Galilee, teaching in their synagogues,* proclaiming the gospel of the kingdom, and curing every disease and illness among the people.^m 24* His fame spread to all of Syria, and they brought to him

g. Mk 1:14–15; Lk 4:14, 31.

h. Jn 2:12.

i. Is 8:23 LXX; 9:1.

j. Lk 1:79.

k. 3:2.

l. Mk 1:16–20; Lk 5:1–11.

m. 9:35; Mk 1:39; Lk 4:15, 44.

all who were sick with various diseases and racked with pain, those who were possessed, lunatics, and paralytics, and he cured them. 25ⁿ And great crowds from Galilee, the Decapolis,* Jerusalem, and Judea, and from beyond the Jordan followed him.

CHAPTER 5

The Sermon on the Mount. 1* When he saw the crowds,* he went up the mountain, and after he had sat down, his disciples came to him. 2He began to teach them, saying:

*The Beatitudes**

3“Blessed are the poor in spirit,*
for theirs is the kingdom of heaven.^a

4* Blessed are they who mourn,^b
for they will be comforted.

5* Blessed are the meek,^c
for they will inherit the land.

6Blessed are they who hunger and thirst for righteousness,*
for they will be satisfied.

7Blessed are the merciful,
for they will be shown mercy.^d

8* Blessed are the clean of heart,^e
for they will see God.

9Blessed are the peacemakers,
for they will be called children of God.

10Blessed are they who are persecuted for the sake of
righteousness,*
for theirs is the kingdom of heaven.^f

11Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me.^g 12* Rejoice

n. Mk 3:7–8; Lk 6:17–19.

a. Lk 6:20–23.

b. Is 61:2–3; Rev 21:4.

c. Gn 13:15; Ps 37:11.

d. 18:33; Jas 2:13.

e. Ps 24:4–5; 73:1.

f. 1 Pt 2:20; 3:14; 4:14.

g. 10:22; Acts 5:41.