

NEW AMERICAN BIBLE

HANDY EDGE-MARKING INDEX

St. Joseph
Medium Size
Edition

OBADIAH	Ob	GENESIS	Gn
JONAH	Jon	EXODUS	Ex
MICAH	Mi	LEVITICUS	Lv
NAHUM	Na	NUMBERS	Nm
HABAKKUK	Hb	DEUTERONOMY	Dt
ZEPHANIAH	Zep	JOSHUA	Jos
HAGGAI	Hg	JUDGES	Jgs
ZECHARIAH	Zec	RUTH	Ru
MALACHI	Mal	1 SAMUEL	1Sm
MATTHEW	Mt	2 SAMUEL	2Sm
MARK	Mk	1 KINGS	1Kgs
LUKE	Lk	2 KINGS	2Kgs
JOHN	Jn	1 CHRONICLES	1Chr
ACTS	Acts	2 CHRONICLES	2Chr
ROMANS	Rom	EZRA	Ez
1 CORINTHIANS	1Cor	NEHEMIAH	Neh
2 CORINTHIANS	2Cor	TOBIT	Tb
		JUDITH	Jdt
		ESTHER	Est
GALATIANS	Gal	1 MACCABEES	1Mc
EPHESIANS	Eph	2 MACCABEES	2Mc
PHILIPPIANS	Phil	JOB	Jb
COLOSSIANS	Col	PSALMS	Ps
1 THESSALONIANS	1Thes	PROVERBS	Prv
2 THESSALONIANS	2Thes	ECCLESIASTES	Ecc
1 TIMOTHY	1Tm	SONGS	Sng
2 TIMOTHY	2Tm	WISDOM	Wis
TITUS	Ti	SIRACH	Sir
PHILEMON	Phm	ISAIAH	Is
HEBREWS	Heb	JEREMIAH	Jer
JAMES	Jas	LAMENTATIONS	Lam
1 PETER	1Pt	BARUCH	Bar
2 PETER	2Pt	EZEKIEL	Ez
1 JOHN	1Jn	DANIEL	Dn
2 JOHN	2Jn	HOSEA	Hos
3 JOHN	3Jn	JOEL	Jl
JUDE	Jude	AMOS	Am
REVELATION	Rv		

THE NEW TESTAMENT

ROME	DATES	PALESTINE	DATES	SACRED BOOKS
EMPERORS				PROBABLE DATES OF REDACTION FOR THE PRINCIPAL BOOKS OF THE NEW TESTAMENT
AUGUSTUS	31	HEROD THE GREAT	37	
	4	Birth of Jesus		
	4	Death of Herod the Great Partition of Palestine	4	
		JUDEA GALILEE		
		Tetrarchs:		
		HEROD ARCHELAUS HEROD ANTIPTAS	4	
	1		1	
		ROMAN PROCURATORS:		
TIBERIUS	14			
	26	PONTIUS PILATE		
	33	Crucifixion of Jesus		
	35	Martyrdom of Stephen		
CRISPA GALLUS	37	Conversion of Saul		
CLAUDIUS	41	1st voyage of Paul	41	
		HEROD AGRIPPA 1st King		
		Famine (Acts 11:28)	44	
	49	Council of Jerusalem		
		2nd voyage of Paul		
		(Galilean presence of Antioch)	50	1 and 2 Thessalonians
			52	
			53-54	Galatians
NERO	54	ANTONINUS FELIX		
			56-57	1 Corinthians
			57	2 Corinthians
	58	3rd voyage and arrest of Paul		Romans
		PORCIUS FESTUS	60	Philippians
			62	Colossians
				Ephesians
Burning of Rome	64			Epistle to Mark, Matthew and Luke (between 64 and 68)
VESPASIAN	64-67	Martyrdom of Peter and Paul		
	67	Jewish Revolt		
	70	Destruction of the temple of Jerusalem by the Romans		
			65-67	Pastoral Epistles
			70-88	2nd Epistle of Peter Luke
TITUS	79			
DOMITIAN	81			
TRAJAN	98		96-100	Revelation, Epistles and Gospel of John



IV

- ¹⁵ The idols of the nations are silver and gold,^c
the work of human hands.
¹⁶ They have mouths but speak not;
they have eyes but see not;
¹⁷ They have ears but hear not;
no breath is in their mouths.
¹⁸ Their makers shall be like them,
all who trust in them.

V

- ¹⁹ House of Israel, bless the LORD!^d
House of Aaron, bless the LORD!
²⁰ House of Levi, bless the LORD!
You who fear the LORD, bless the LORD!
²¹ Blessed from Zion be the LORD,
who dwells in Jerusalem!
Hallelujah!

PSALM 136*

Hymn of Thanksgiving for God's
Everlasting Love

I

- ¹ Praise the LORD, who is so good;^a
God's love endures forever;
² Praise the God of gods;
God's love endures forever;
³ Praise the Lord of lords;
God's love endures forever;

II

- ⁴ Who alone has done great wonders,^b
God's love endures forever;

^a 15-18: Ps 115, 4-6; 119:20; Ps 118, 2-4.—^b Ps 100, 3, 118, 1.—^c Ps 72, 28.—^d Gen 1, 9-19.—^e Ps 24, 2.—^f Jer 31, 28.—^g Ex 12, 29-31, 14, 22, 27; 15, 22; Ps 78, 51-52; 135, 6-4; Dt 4, 34.—^h Ex 14, 21.—ⁱ Ex 8, 2, 15.—^j 17:22; Ps 135, 13-12.

Ps 136: The hymn praises Israel's God ("the God of gods," 2), who has created the world in which Israel lives. The refrain occurring after every line suggests that a speaker and chorus sang in pairs in antiphonal fashion. A single act of God is described in 4-5: God arranges the heavens and the earth as the environment for human community, and then creates the community by loving them and giving them land. In the final section (23-25) God, who created the people and gave them land, continues to protect and nurture them.

136, 22: A heritage for Israel: the land was given to Israel by God to be handed on to future generations.

- ⁵ Who skillfully made the heavens,^e
God's love endures forever;
⁶ Who spread the earth upon the waters,^f
God's love endures forever;
⁷ Who made the great lights,
God's love endures forever;
⁸ The sun to rule the day,
God's love endures forever;
⁹ The moon and stars to rule the night,^g
God's love endures forever;

III

- ¹⁰ Who struck down the firstborn of Egypt,^h
God's love endures forever;
¹¹ And led Israel from their midst,
God's love endures forever;
¹² With mighty hand and outstretched arm,ⁱ
God's love endures forever;
¹³ Who split in two the Red Sea,
God's love endures forever;
¹⁴ And led Israel through,
God's love endures forever;
¹⁵ But swept Pharaoh and his army into the Red Sea,^j
God's love endures forever;
¹⁶ Who led the people through the desert,^k
God's love endures forever;

IV

- ¹⁷ Who struck down great kings,^l
God's love endures forever;
¹⁸ Slew powerful kings,
God's love endures forever;
¹⁹ Sihon, king of the Amorites,
God's love endures forever;
²⁰ Og, king of Bashan,
God's love endures forever;
²¹ And made their lands a heritage,
God's love endures forever;
²² A heritage for Israel,^m God's servant,
God's love endures forever.

V

- ²³ The LORD remembered us in our misery,
God's love endures forever;
²⁴ Freed us from our foes,
God's love endures forever;
²⁵ And gives food to all flesh,
God's love endures forever.

VI

- ²⁶ Praise the God of heaven,
God's love endures forever.

Ps

omew,¹⁵ Matthew, Thomas, James the son of Alphaeus, Simon who was called a Zealot,¹⁶ and Judas the son of James, and Judas Iscariot,¹⁷ who became a traitor.

Ministering to a Great Multitude. ¹⁷ And he came down with them and stood on a stretch of level ground. A great crowd of his disciples and a large number of the people from all Judea and Jerusalem and the coastal region of Tyre and Sidon¹⁸ came to hear him and to be healed of their diseases; and even those who were tormented by unclean spirits were cured. ¹⁹ Everyone in the crowd sought to touch him because power came forth from him and healed them all.

Sermon on the Plain. ²⁰ * And raising his eyes toward his disciples he said:

- "Blessed are you who are poor,^a
for the kingdom of God is yours.
²¹ Blessed are you who are now hungry,
for you will be satisfied.
Blessed are you who are now weeping,
for you will laugh.^b
²² Blessed are you when people hate you,
and when they exclude and insult you,
and denounce your name as evil
on account of the Son of Man.^c

²³ Rejoice and leap for joy on that day! Behold, your reward will be great in heaven. For their ancestors treated the prophets in the same way.^d

- ²⁴ But woe to you who are rich,
for you have received your consolation.^e
²⁵ But woe to you who are filled now,
for you will be hungry.

^a 17-19: Mt 4, 23-25; Mk 3, 7-10.—^b 20-26: Mt 5, 1-12.—^c Ps 126, 5-6; Is 61, 3; Jer 31, 25; Rv 7, 16-17.—^d Jn 15, 25; Lk 2, 1 Pt 4, 14.—^e Lk 11, 47-48; 2 Chr 36, 14; Mt 25, 30-31.—^f Jn 5, 1.—^g Is 65, 13-14.—^h Jn 4, 4.—ⁱ 27-36: Mt 5, 38-48.—^j Ps 25, 21; Rom 12, 20-21.—^k Rom 12, 14; 1 Pt 3, 9.—^l Mt 7, 12.—^m Dt 15, 7-8.—ⁿ Lv 25, 35-36.

6, 15: Simon who was called a Zealot: the Zealots were the instigators of the First Revolt of Palestinian Jews against Rome in A.D. 66-70. Because the existence of the Zealots as a distinct group during the lifetime of Jesus is the subject of debate, the meaning of the identification of Simon as a Zealot is unclear.

6, 16: Judas Iscariot: the name Iscariot may mean "man from Kerioth."

6, 17: The coastal region of Tyre and Sidon: not only Jews from Judea and Jerusalem, but even Gentiles from outside Palestine come to hear Jesus (see Lk 2, 31-32; 3, 6; 4, 24-27).

6, 20-49: Luke's "Sermon on the Plain" (Mt 5, 1-7, 27). It is addressed to the disciples of Jesus, and, like the sermons in Mt, it begins with beatitudes (20-22) and ends with the parable of the two houses

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LEBANON. Mountainous chain north of Palestine. Its name, derived from *Leban* which signifies "to be white," alludes to its tops covered with permanent snows (Isa 34, 14).

LEVATHAN. A mythological sea monster symbolizing the chaos that existed in the beginning of creation. Also used for a crocodile in a whale (Ps 74, 14).

LEVIRATE. This word, derived from the Latin *levir* (brother-in-law) designates an ancient Israelite custom (Gen 38, 8ff), codified in the Bible when a man dies without leaving a male child, the closest relative of the deceased—generally, his brother—must marry the widow who is his sister-in-law and thus perpetuate the line. The first son born of this union would be considered the son and heir of the dead man (De 25, 5-10).

LEVITES. Sacred ministers of lowest rank among the Jews. Unlike the priests, they were members of the tribe of Lev who did not belong to the house of Aaron. While as duty they wore a distinctive linen dress, but they entered only the inner court and not the holy place of the temple. The higher levites assumed the officiating position, others had charge of the music during the services, and still others acted as doorkeepers and sweepers of the temple (1 Chr 23, 4-6).

LIGHT. Has various meanings in Scripture. (1) natural vision of inward light or daybreak (Isa 1, 31, 21) symbol of God (showing his incorporeal, pure and holy nature) (1 Jn 1, 5); (2) symbol of Christ (Jn 8, 12); (3) Christians are children of light because they have received the spiritual light of truth and grace and are to radiate it in the world by their good example (Mt 5, 14, Eph 5, 8).

LORD. Originally, this title signified nothing more than "sir." From the 3rd century B.C. onward, the Jews replaced the ineffable name *Yahweh* with *Adonai* (Lord) in reading the Bible. Applied to Jesus by the first Christians, the name "Lord" was thus equivalent to an affirmation of his divinity (Acts 7, 30). **See ADONAI, NAME, YAHWEH.**

LOVE. In the Old Testament, the love of God expresses itself in his many interventions of compassion (Gen 1, 3, Is 38ff) and the history of Israel (Is 4, 37, Ps 41, 12). It is a freely-given elective love (Dt 7, 7) working for the salvation of mankind, was merciful in the face of human infidelity (Is 55, 1-4).

The New Testament explores these first gifts more fully. The love of God is historical because God has not spared his own Son and has delivered him to death in order to save us (Is 3, 16). It is also freely-given and elective by the work of Christ, which was in perfect correspondence with the will of the Father and which made the faithful the beloved ones of God (Is 5, 20-25, Gal 3, 12). Finally, this love in action is merciful, as shown above all by the cross and explained in the parables (Mt 13, 13, Mk 15, 11-37).

The love of man for God is also love which is returned. It must be sealed by a total obedience to the Commandments, a fidelity to the covenant. In the New Testament it must respond without limit to the prior love of God and Christ (1 Jn 3, 1-38, 4, 19-19).

MAGI. In the texts of the Old Testament, they are often associated with seers and diviners. They seem to have been a Persian religious caste of royal advisers (Isa 33, 2, "princes"), and were regarded as wise men, astrologers. In the Gospel of Matthew, many think it refers to learned men from Babylon who had contact with Jewish Messianism (Mt 2, 2). In the Acts of the Apostles, the word is taken in the operative sense in the case of a magician who sets himself up as an adversary of Paul the Apostle (Acts 8, 9).

MEDIATOR. In its primary sense, the word signifies an intermediary, a third person who intervenes between other parties to bring them together or reconcile them. Moses was thus a mediator between God and the people (Ex 14, 13-20). Applied to Jesus, the term takes on an even more profound meaning, for Jesus is at the same time God and man, he belongs, at once, to the two parties. Through Christ we have access to the Father, and through Christ the Father gives himself to mankind (Mk 9, 11-25, Lc 24).

MERCY. This word is found in both Testaments, but retains all the primitive value of the Hebrew word *raham*, which suggests love more than pity (Gal 2, 1-13).

MESSIAH. Hebrew word signifying "one who has been anointed." The kings of Israel were anointed in the name of God (1 Sm 9, 38). The term Messiah later was used to designate a "future king" who would make all things new (Is 9, 25-26). This son of David, expected by the Jewish nation, was the Messiah par excellence (Mk 10, 47-48), a title that has been rendered in Greek by *Christos*. This was a common name that ultimately became a title for Jesus the Savior (Rom 1, 1). **See CHRIST, JESUS.**

MIRACLES. This word corresponds to two biblical words: sign and wonder. In the sense of "sign," a miracle is an unanticipated and unexpected event which serves as a motive for credibility by manifesting the power of Christ, and leads the spectator to believe in his person (Is 2, 11).

MISSION. Out of love, the Father sends his only Son into the world. Jesus speaks in this way of his "mission" which is to save men by giving them life (Jn 16, 27-28). Then, just as the Father has sent the Son into the world, so Jesus sends the apostles into the world (Is 20, 7). This second mission is a prolongation of the first mission.

MONEY. In the time of our Lord the coins current in Palestine were Roman, Greek, Syrian and Jewish. The Jews might use coins only in taxes.

(1) Large coins were expressed in *talanta* and *denari*. The talent equaled about 15000.00 in United States currency. The mina was one-sixth of a talent, at about 2500.00. The units of Luke 19, 13ff were minas.

(2) Silver coins mentioned in the New Testament are the Syrian *calic* (5) centia, the Roman *denarius* (about 17 centia), the Greek *trachina*, equivalent to the denarius. The stater was accepted as equal to the Jewish *shekel*, one-half of a mina

(about 64 centia), the temple tax for two persons (Mt 17, 24). The denarius was the usual day's wage for a laborer in the field, and it was the coin of the tax to the Emperor (Mt 22, 1, 22, 19).

(3) Bronze coins referred to are the Roman *as* or *sestertius* (one cent) and *quadrans* (one-fourth of a cent), the Jewish *prutah* or *tyria* (one-eighth of a cent), the coin of the "widow's mite" (Mt 10, 29, 5, 26, Mk 12, 42).

It should be remembered that the coin values here given are only approximate, and that the purchasing power of money was much greater in ancient times than today.

MOUNTAIN (MOUNT). A mountain is regarded as the dwelling place of divinity. Sanctuaries were set up on a good many mounts. It was on mountains that God chose to give his revelations (Isaia, Tobit (Is 31, 2, Mt 17, 17)). Zion is called the "mountain-God has chosen" (Ps 68, 17).

MUSICAL INSTRUMENTS. The Hebrews were devoted to music and used it for both secular and religious purposes. Various types of instruments are mentioned in the Bible — stringed, wind and percussion instruments (Ps 150, 3-5).

MYSTERY. The origin of this word is Greek. It signified first of all the place where religious ceremonies took place which were reserved only to those who had been "initiated." In the plural, it signified the rites themselves. In a derived sense, the word is synonymous with divine secret. St. Paul uses it in the sense of divine grace inaccessible to man, secret, but revealed by Jesus Christ, having the salvation of men as its object (Rom 16, 25-26). In Scripture it had never been taken in the sense in which the catechism has accustomed us of revealed truth incomprehensible to the human intelligence (for example, the mystery of the Blessed Trinity).

NAME. According to the conception of the ancients, the Name designates more than the external person; it tends to express his basic character, his personality (Is 21, 17f). We might say it is an emanation of the person himself. Change of name entailed changing one's nature (Mt 16, 18-19). In the ancient texts of the Bible, to name or give a name can signify "to have power over" (Is 2, 19-21). The "name of God" thus signifies God himself. Hence we find the expressions, God acting by his name's sake — "to glorify and sanctify his name" (Is 20, 14, Is 29, 23). In the same way we preface the name of God by "In the name of the Father, the Son and the Holy Spirit." Among the Israelites, the veneration which came to be accorded to the name of God approached superstition. The Israelites did not dare pronounce this name and forbade even the use of the name *Yahweh* in place of this word whose components were written out, the reader had to read *Yahweh* (Jeh). This custom continued to exist in present-day Judaism. Hence, the first Christians surrounded the name of Jesus with great veneration and the expressions, "in the name of Jesus" and "for the name of Jesus" occur frequently in the sense of "acting in such an intention or dependence on Jesus" and "by authority of Jesus" (Is 1, 17). In John's Gospel, we are urged to pray