



# Catholic *Journaling* Bible

HOW - T O   G U I D E



# What is Bible journaling?

*“The word of God is living and effective, sharper than any two-edge sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart.” - Hebrews 4:12*

Bible journaling is a creative approach to immersing yourself in the Bible. It doesn't require specific skills but does require an open heart in accepting God's invitation into relationship. Most journaling Bibles have wide margins for note-taking, journaling, prayer intentions, drawing, and creative expression. Bible journaling allows us to truly enter and interact with Scripture in a transformative way.

## Why Bible journal?

*“The seed is the word of God.” - Luke 8:11*

The Bible isn't a textbook. When we think of it as just a book on a shelf it often makes it difficult to open and enjoy it. Scripture is an invitation to encounter with God the Father, the Holy Spirit, and Christ throughout the Old and New Testaments. The more time we spend with Scripture, the more these encounters can impact our spiritual lives – the seed begins to grow!

Catholics may have some hesitation about writing in the margins of Sacred Scripture. Is it showing the proper respect for God's Word? In a Bible meant for journaling, it is a way to immerse more deeply in the Scriptures themselves, even interact with them in a new and fruitful way, which can lead to an even greater respect for the Bible. The wide margins of a journaling Bible can help us to keep track of our notes, thoughts, and prayer intentions. Plus, it can be used during Lectio Divina, or Sacred Reading, an ancient Catholic practice of Scripture immersion.

# Things you'll need

*“Yet, Lord, you are our father; we are the clay and you our potter: we are all the work of your hand.” - Isaiah 64:7*

The supplies you choose to use when journaling in your Bible are up to you. However, here are some suggestions to help get you started:

- ~ Bible
- ~ Pens
- ~ Pencils
- ~ Erasers
- ~ Colored pencils
- ~ Ruler
- ~ Bible study or challenge

# How to journal in a Bible

*“Remember the wonderful works that he has done.”  
- Psalm 105*

When diving into Scripture it's important to start with prayer. Ask God to reveal his message to you and for guidance in exploring his word. Select a passage to read such as the daily Mass readings or the challenge of the day (see Page 4). Read the passage of Scripture. You can even read it aloud to see what words stand out to you. Reflect more on the passage by selecting a particular phrase and read it again. Prayerfully ask God what he is saying to you through this Scripture. Again, read the passage and respond to God with your heart. What do you want to say to God? This conversation with God can become your journal entry for the day, joining in God's own creativity. Then read the passage for a final time and rest in the Lord's presence.

# Doodling ideas

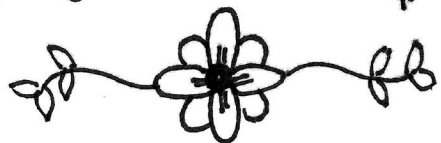
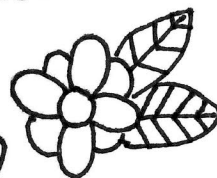
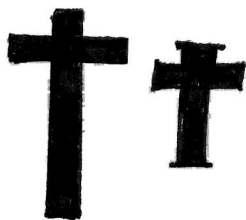
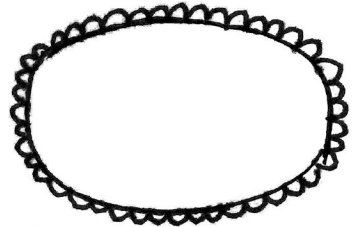
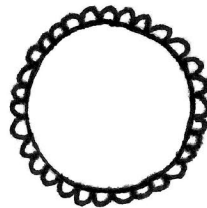
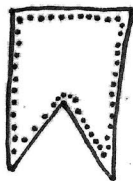
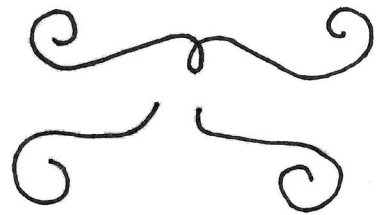
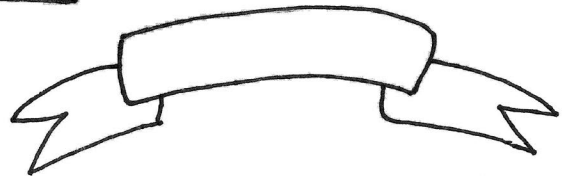
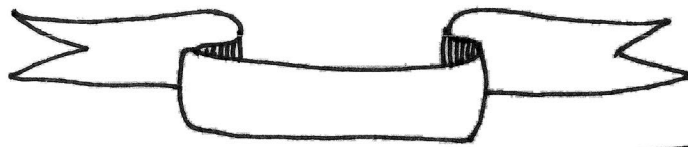
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GOD

LORD  
lord  
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HOLY  
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spirit

Jesus  
is the  
anchor  
for my  
soul

you <sup>ARE</sup> <sup>THE</sup>  
salt  
OF THE  
Earth



# 30 DAY

# Catholic Bible Challenge

**Day 1:** Proverbs 31:30

**Day 2:** Wisdom 6:12

**Day 3:** Matthew 21:33-43

**Day 4:** Exodus 3:2

**Day 5:** Galatians 5:22-23

**Day 6:** Luke 1:46-47

**Day 7:** Jeremiah 29:11

**Day 8:** Genesis 1:26

**Day 9:** Ecclesiastes 3:4

**Day 10:** John 4:15

**Day 11:** Philippians 4:6

**Day 12:** Psalms 37:23-24

**Day 13:** Luke 1:45

**Day 14:** John 2:3-5

**Day 15:** Matthew 12:20-21

**Day 16:** Daniel 6:28

**Day 17:** Luke 10:41-42

**Day 18:** Esther 4:14

**Day 19:** Micah 6:8

**Day 20:** Galatians 2:20

**Day 21:** Jonah 3:10

**Day 22:** Mark 3:14-15

**Day 23:** John 14:1

**Day 24:** James 5:16

**Day 25:** Matthew 17:20

**Day 26:** Romans 5:3-5

**Day 27:** 2 Corinthians 12:10

**Day 28:** Isaiah 53:5

**Day 29:** Joshua 24:15

**Day 30:** Ruth 1:16

# Sample Pages & Columns

EXPLOITS IN PHILISTINE WARS. <sup>15</sup>There was another battle between the Philistines and Israel. David went down with his servants and fought the Philistines, but David grew tired. <sup>16</sup>Dadu, a descendant of the Rephaim, whose bronze spear weighed three hundred shekels, was about to take him captive. Dadu was girt with a new sword and thought he would kill David, <sup>17</sup>but Abishai, son of Zeruiah, came to help him, and struck and killed the Philistine. Then David's men swore to him, "You must not go out to battle with us again, lest you quench the lamp of Israel."<sup>h</sup>

<sup>18i</sup> After this, there was another battle with the Philistines, in Gob. On that occasion Sibbecai the Hushathite struck down Saph, a descendant of the Rephaim.<sup>j</sup> <sup>19k</sup> There was another battle with the Philistines, in Gob, and Elhanan, son of Jair from Bethlehem, killed Goliath of Gath, whose spear shaft was like a weaver's beam. <sup>20</sup>There was another battle, at Gath, and there was a giant, who had six fingers on each hand and six toes on each foot—twenty-four in all. He too was descended from the Rephaim. <sup>21</sup>And when he insulted Israel, Jonathan, son of David's brother Shimei, struck him down.<sup>l</sup> <sup>22</sup>These four were descended from the Rephaim in Gath, and they fell at the hands of David and his servants.

**22** SONG OF THANKSGIVING. \* <sup>1</sup>David proclaimed the words of this song to the LORD when the LORD had rescued him from the grasp of all his enemies and from the grasp of Saul.<sup>a</sup> <sup>2</sup>He said:<sup>b</sup>

O LORD, my rock, my fortress, my deliverer,

<sup>3</sup> my God, my rock of refuge!

My shield, my saving horn,\*

my stronghold, my refuge,

my savior, from violence you keep me safe.<sup>c</sup>

<sup>4</sup> Praised be the LORD, I exclaim!

I have been delivered from my enemies.

<sup>5</sup> The breakers of death surged round about me,

the menacing floods\* terrified me;

<sup>6</sup> The cords of Sheol tightened;

the snares of death lay in wait for me.

<sup>7</sup> In my distress I called out: LORD!

I cried out to my God;

From his temple\* he heard my voice,

my cry reached his ears.

<sup>8</sup> The earth rocked and shook;\*

the foundations of the heavens trembled;

they shook as his wrath flared up.

<sup>9</sup> Smoke rose in his nostrils,

a devouring fire from his mouth;

it kindled coals into flame.

<sup>h</sup> 21:17 1 Kgs 11:36; 15:4; 2 Kgs 8:19.

<sup>i</sup> 21:18–22 1 Chr 20:4–8.

<sup>j</sup> 21:18 2 Sm 23:27.

<sup>k</sup> 21:19–20 1 Sm 17:4, 7.

<sup>l</sup> 21:21 2 Sm 13:3.

<sup>a</sup> 22:1 Ps 18:1.

<sup>b</sup> 22:2–51 Ps 18:3–51.

<sup>c</sup> 22:3 1 Sm 2:1–2.

**22:1–51** This psalm of thanksgiving also appears in the Psalter, with a few small variants, as Ps 18. In both places it is attributed to David. Two main sections can be distinguished. In the first part, after an introductory stanza of praise to God (vv. 2–4), the writer describes the peril he was in (vv. 5–7), and then poetically depicts, under the form of a theophany, God's intervention in his behalf (vv. 8–20), concluding with an acknowledgment of God's justice (vv. 21–31). In the second part, God is praised for having prepared the psalmist for war (vv. 32–35), given him victory over his enemies (vv. 36–39), whom he put to flight (vv. 40–43), and bestowed on

him dominion over many peoples (vv. 44–46). The entire song ends with an expression of grateful praise (vv. 47–51).

**22:3 My saving horn:** my strong savior. The horn, such as that of an enraged bull, was a symbol of strength; cf. Lk 1:69.

**22:5–6 Breakers . . . floods:** traditional Old Testament imagery for lethal danger, from which the Lord is uniquely able to rescue; cf. Ps 69:2, 15–16; 89:10–11; Jon 2:3–6.

**22:7 His temple:** his heavenly abode.

**22:8–10** The Lord's coming is depicted by means of a storm theophany, including earthquake (vv. 8, 16) and thunderstorm (vv. 9–15); cf. Jgs 5:4–5; Ps 29; 97:2–6; Hb 3.

- <sup>10</sup> He parted the heavens and came down,  
a dark cloud under his feet.<sup>d</sup>
- <sup>11</sup> Mounted on a cherub\* he flew,  
borne along on the wings of the wind.<sup>e</sup>
- <sup>12</sup> He made darkness the cover about him,  
a mass of water, heavy thunderheads.
- <sup>13</sup> From the brightness of his presence  
coals were kindled to flame.
- <sup>14</sup> The LORD thundered from heaven;  
the Most High made his voice resound.
- <sup>15</sup> He let fly arrows and scattered them;  
lightning, and dispersed them.<sup>f</sup>
- <sup>16</sup> Then the bed of the sea appeared;  
the world's foundations lay bare,  
At the roar of the LORD,  
at the storming breath of his nostrils.<sup>g</sup>
- <sup>17</sup> He reached down from on high and seized me,  
drew me out of the deep waters.<sup>h</sup>
- <sup>18</sup> He rescued me from my mighty enemy,  
from foes too powerful for me.
- <sup>19</sup> They attacked me on a day of distress,  
but the LORD came to my support.
- <sup>20</sup> He set me free in the open;  
he rescued me because he loves me.
- <sup>21</sup> The LORD acknowledged my righteousness;  
rewarded my clean hands.
- <sup>22</sup> For I kept the ways of the LORD;  
I was not disloyal to my God.
- <sup>23</sup> His laws were all before me,  
his decrees I did not cast aside.
- <sup>24</sup> I was honest toward him;  
I was on guard against sin.
- <sup>25</sup> So the LORD rewarded my righteousness,  
the cleanness of my hands in his sight.
- <sup>26i</sup> Toward the faithful you are faithful,\*  
to the honest you are honest;
- <sup>27</sup> Toward the sincere you are sincere;  
but to the perverse you are devious.
- <sup>28</sup> Humble people you save,  
though on the haughty your eyes look down.
- <sup>29</sup> You are my lamp, O LORD!  
My God brightens the darkness about me.
- <sup>30</sup> With you I can rush an armed band,  
with my God to help I can leap a wall.
- <sup>31</sup> God's way is unerring;  
the LORD's promise is tried and true;  
he is a shield for all who trust in him.<sup>j</sup>
- <sup>32</sup> Truly, who is God except the LORD?  
Who but our God is the rock?

<sup>d</sup> 22:10 Ps 144:5.<sup>e</sup> 22:11 Ex 25:18–22.<sup>f</sup> 22:15 Ps 144:6.<sup>g</sup> 22:16 Ex 15:8.<sup>h</sup> 22:17 Ps 144:7.<sup>i</sup> 22:26–27 1 Sm 2:30.<sup>j</sup> 22:31 Prv 30:5.

**22:11 Mounted on a cherub:** in the traditional storm theophany, as here, the Lord appears with thunder, lightning, earthquake, rain, darkness, cloud, and wind. Sometimes these are represented as his retinue; sometimes he is said to ride upon the clouds or “the wings of the wind” (Ps 104:3). The parallelism in v. 11 suggests

that the winged creatures called cherubim are imagined as bearing the Lord aloft. In the iconography of the ark of the covenant, the Lord was “enthroned upon the cherubim”; cf. Ex 37:7–9; 1 Sm 4:4; 2 Sm 6:2; 2 Kgs 19:15; Ps 80:2; 99:1.

**22:26–27** People are treated by God in the same way they treat him and other people.



HE RESCUED ME  
because  
he  
loves  
ME.

2 SAMUEL 22:20

<sup>33</sup> This God who girded me with might,  
 kept my way unerring,  
<sup>34</sup> Who made my feet swift as a deer's,  
 set me safe on the heights,<sup>k</sup>  
<sup>35</sup> Who trained my hands for war,  
 my arms to bend even a bow of bronze.  
<sup>36</sup> You have given me your protecting shield,  
 and your help has made me great.  
<sup>37</sup> You gave me room to stride;  
 my feet never stumbled.  
<sup>38</sup> I pursued my enemies and overtook them;  
 I did not turn back till I destroyed them.  
<sup>39</sup> I struck them down, and they did not rise;  
 they fell dead at my feet.  
<sup>40</sup> You girded me with strength for war;  
 subdued adversaries at my feet.  
<sup>41</sup> My foes you put to flight before me;  
 those who hated me I destroyed.  
<sup>42</sup> They cried for help, but no one saved them,  
 cried to the LORD but got no answer.  
<sup>43</sup> I ground them fine as the dust of the earth;  
 like mud in the streets I trod them down.  
<sup>44</sup> You rescued me from the strife of my people;  
 you made me head over nations.  
 A people I had not known became my slaves;  
<sup>45</sup> Foreigners cringed before me;  
 as soon as they heard of me they obeyed.  
<sup>46</sup> Their courage failed;  
 they came trembling from their fortresses.  
<sup>47</sup> The LORD lives! Blessed be my rock!  
 Exalted be God, the rock of my salvation.  
<sup>48</sup> O God who granted me vindication,  
 subdued peoples under me,  
<sup>49</sup> and helped me escape from my enemies,  
 Truly you have exalted me above my adversaries,  
 from the violent you have rescued me.  
<sup>50</sup> Thus I will proclaim you, LORD, among the nations;  
 I will sing the praises of your name.<sup>l</sup>  
<sup>51</sup> You have given great victories to your king,  
 and shown kindness to your anointed,  
 to David and his posterity forever.

## 23 THE LAST WORDS OF DAVID.\* <sup>l</sup>These are the last words of David:

The oracle of David, son of Jesse;  
 the oracle of the man God raised up,  
 Anointed of the God of Jacob,  
 favorite of the Mighty One of Israel.<sup>a</sup>  
<sup>2</sup> The spirit of the LORD spoke through me;  
 his word was on my tongue.<sup>b</sup>  
<sup>3</sup> The God of Israel spoke;  
 of me the Rock of Israel said,  
 "One who rules over humankind with justice,  
 who rules in the fear of God,<sup>c</sup>

<sup>k</sup> 22:34 Ps 62:3; Hb 3:19.

<sup>l</sup> 22:50 Ps 22:23; Rom 15:9.

<sup>a</sup> 23:1 1 Kgs 2:1–9; Sir 47:8.

<sup>b</sup> 23:2 Is 59:21; Jer 1:9.

<sup>c</sup> 23:3 Ps 72:1–4.

- <sup>4</sup> Is like the light at sunrise  
on a cloudless morning,  
making the land's vegetation glisten after rain."<sup>d</sup>
- <sup>5</sup> Is not my house firm before God?  
He has made an eternal covenant with me,  
set forth in detail and secured.<sup>e</sup>  
Will he not bring to fruition  
all my salvation and my every desire?
- <sup>6</sup> But the wicked are all like thorns to be cast away;  
they cannot be taken up by hand.<sup>f</sup>
- <sup>7</sup> One wishing to touch them  
must be armed with iron or the shaft of a spear.  
They must be utterly consumed by fire.

DAVID'S WARRIORS. <sup>8</sup>These are the names of David's warriors.\* Ish-baal, the son of Hachamoni, chief of the Three. He brandished his spear over eight hundred whom he had slain in a single encounter.<sup>8</sup> <sup>9</sup>Next to him was Eleazar, the son of Dodo the Ahohite, one of the Three warriors with David at Ephes-dammim, when they insulted the Philistines who had massed there for battle. The Israelites had retreated,<sup>h</sup> <sup>10</sup>but he stood there and struck down the Philistines until his hand grew tired from clutching the sword. The LORD brought about a great victory on that day; the army turned back to rejoin Eleazar, but only to strip the slain. <sup>11</sup>Next to him was Shammah, son of Agee the Hararite. The Philistines had assembled at Lehi, where there was a plot of land full of lentils. The people were fleeing before the Philistines,<sup>i</sup> <sup>12</sup>but he took his stand in the middle of the plot, kept it safe, and cut down the Philistines. Thus the LORD brought about a great victory. Such deeds as these the Three warriors performed.

<sup>13</sup>Three of the Thirty chiefs went down to David in the cave of Adullam during the harvest, while a Philistine clan was encamped in the Valley of Rephaim.<sup>j</sup> <sup>14</sup>David was then in the stronghold, and there was a garrison of Philistines in Bethlehem. <sup>15</sup>Now David had a craving and said, "If only someone would give me a drink of water from the cistern by the gate of Bethlehem!" <sup>16</sup>Thereupon the three warriors broke through the encampment of the Philistines, drew water from the cistern by the gate of Bethlehem, and carried it back to David. But he refused to drink it, and instead poured it out\* to the LORD, <sup>17</sup>saying: "The LORD forbid that I do such a thing! Could I drink the blood of these men who went at the risk of their lives?" So he refused to drink it.

<sup>18</sup>Abishai, the brother of Joab, son of Zeruiah, was the chief of the Thirty; he brandished his spear over three hundred whom he had slain. He made a name among the Thirty, <sup>19</sup>but was more famous than any of the Thirty, becoming their leader. However, he did not attain to the Three.

<sup>20</sup>Benaiah, son of Jehoiada, a valiant man of mighty deeds, from Kabzeel, killed the two sons of Ariel of Moab. Also, he went down and killed the lion in the cistern on a snowy day.<sup>k</sup> <sup>21</sup>He likewise slew an Egyptian, a huge man. The Egyptian carried a spear, but Benaiah came against him with a staff; he wrested the spear from the Egyptian's hand, and killed him with that spear. <sup>22</sup>Such deeds as these Benaiah, the son of Jehoiada, performed; and he made a name among the Thirty warriors <sup>23</sup>but was more famous than any of the Thirty. However, he did not attain to the Three. David put him in charge of his bodyguard.<sup>l</sup> <sup>24</sup>Asahel,<sup>m</sup> brother of Joab, was among the Thirty; Elhanan, son of Dodo, from Bethlehem;

<sup>d</sup> 23:4 Jgs 5:31; Ps 72:6.

<sup>e</sup> 23:5 2 Sm 7:11, 15–16; Ps 89:30; Is 55:3.

<sup>f</sup> 23:6 Dt 13:14.

<sup>g</sup> 23:8–39 1 Chr 11:11–41; 27:1–15.

<sup>h</sup> 23:9 1 Sm 17:1.

<sup>i</sup> 23:11 Jgs 15:9.

<sup>j</sup> 23:13 1 Sm 22:1; Mi 1:15.

<sup>k</sup> 23:20 2 Sm 8:18; 20:23; Jgs 14:6; 1 Kgs 2:29–30.

<sup>l</sup> 23:23 1 Sm 22:14.

<sup>m</sup> 23:24 2 Sm 2:18–23.

**23:8–39** There are thirty-seven warriors in all named in this list. First there are the Three warriors most noted for single-handed exploits (vv. 8–12). Then comes the story of a daring adventure by three unnamed members of the larger group of the Thirty (vv. 13–17). Next

come the commanders of the king's bodyguard, Abishai (vv. 18–19) and Benaiah (vv. 20–23), with whom must be counted Asahel (v. 24) and Joab (vv. 18, 24, 37), and finally the group of the Thirty (vv. 24–39).

**23:16 Poured it out:** as a libation.

"Come,"

SAYS MY HEART,

"Seek  
his  
face."

PSALM 27:8

- <sup>21</sup> Deliver my soul from the sword,  
my life from the grip of the dog.  
<sup>22</sup> Save me from the lion's mouth,  
my poor life from the horns of wild bulls.<sup>m</sup>

## III

- <sup>23</sup> Then I will proclaim your name to my brethren;  
in the assembly I will praise you:<sup>n</sup>  
<sup>24</sup> "You who fear the LORD, give praise!  
All descendants of Jacob, give honor;  
show reverence, all descendants of Israel!  
<sup>25</sup> For he has not spurned or disdained  
the misery of this poor wretch,  
Did not turn away\* from me,  
but heard me when I cried out.  
<sup>26</sup> I will offer praise in the great assembly;  
my vows I will fulfill before those who fear him.  
<sup>27</sup> The poor\* will eat their fill;  
those who seek the LORD will offer praise.  
May your hearts enjoy life forever!"<sup>o</sup>

## IV

- <sup>28</sup> All the ends of the earth  
will remember and turn to the LORD;  
All the families of nations  
will bow low before him.<sup>p</sup>  
<sup>29</sup> For kingship belongs to the LORD,  
the ruler over the nations.<sup>q</sup>  
<sup>30\*</sup> All who sleep in the earth  
will bow low before God;  
All who have gone down into the dust  
will kneel in homage.  
<sup>31</sup> And I will live for the LORD;  
my descendants will serve you.  
<sup>32</sup> The generation to come will be told of the Lord,  
that they may proclaim to a people yet unborn  
the deliverance you have brought.<sup>r</sup>

## PSALM 23\*

## The Lord, Shepherd and Host

<sup>1</sup>A psalm of David.

## I

The LORD is my shepherd,\*  
there is nothing I lack.<sup>a</sup>

<sup>m</sup> 22:22 Ps 7:2–3; 17:12; 35:17; 57:5; 58:7; 2 Tm 4:17.

<sup>n</sup> 22:23 Ps 26:12; 35:18; 40:10; 109:30; 149:1;

2 Sm 22:50; Heb 2:12.

<sup>o</sup> 22:27 Ps 23:5; 69:33.

<sup>p</sup> 22:28 Ps 86:9; Tb 13:11; Is 45:22; 52:10; Zec 14:16.

<sup>q</sup> 22:29 Ps 103:19; Ob 21; Zec 14:9.

<sup>r</sup> 22:32 Ps 48:14–15; 71:18; 78:6; 102:19; Is 53:10.

<sup>a</sup> 23:1 Ps 80:2; 95:7; 100:3; Dt 2:7.

**22:23 In the assembly I will praise you:** the person who offered a thanksgiving sacrifice in the Temple recounted to the other worshippers the favor received from God and invited them to share in the sacrificial banquet. The final section (Ps 22:24–32) may be a summary or a citation of the psalmist's poem of praise.

**22:25 Turn away:** lit., "hides his face from me," an important metaphor for God with-

drawing from someone, e.g., Mi 3:4; Is 8:17; Ps 27:9; 69:18; 88:15.

**22:27 The poor:** originally the poor, who were dependent on God; the term (*'anawim*) came to include the religious sense of "humble, pious, devout."

**22:30** Hebrew unclear. The translation assumes that all on earth (Ps 22:27–28) and under the earth (Ps 22:29) will worship God.

<sup>2</sup> In green pastures he makes me lie down;  
to still waters he leads me;  
<sup>3b</sup> he restores my soul.  
He guides me along right paths\*  
for the sake of his name.  
<sup>4</sup> Even though I walk through the valley of the shadow of death,<sup>c</sup>  
I will fear no evil, for you are with me;  
your rod and your staff comfort me.

## II

<sup>5\*</sup> You set a table before me  
in front of my enemies;\*  
You anoint my head with oil;\*<sup>d</sup>  
my cup overflows.<sup>e</sup>  
<sup>6</sup> Indeed, goodness and mercy\* will pursue me  
all the days of my life;  
I will dwell in the house of the LORD<sup>f</sup>  
for endless days.

## PSALM 24\*

The Glory of God in Procession to Zion

<sup>1</sup>A psalm of David.

## I

The earth is the LORD's and all it holds,<sup>a</sup>  
the world and those who dwell in it.  
<sup>2</sup> For he founded it on the seas,  
established it over the rivers.<sup>b</sup>

## II

<sup>3</sup> Who may go up the mountain of the LORD?<sup>c</sup>  
Who can stand in his holy place?  
<sup>4\*</sup> "The clean of hand and pure of heart,  
who has not given his soul to useless things, what is vain.  
<sup>5</sup> He will receive blessings from the LORD,  
and justice from his saving God.  
<sup>6</sup> Such is the generation that seeks him,  
that seeks the face of the God of Jacob."

*Selah*<sup>b</sup> 23:3 Prv 4:11.<sup>c</sup> 23:4 Jb 10:21–22; Is 50:10.<sup>d</sup> 23:5 Ps 92:11.<sup>e</sup> 23:5 Ps 16:5.<sup>f</sup> 23:6 Ps 27:4.<sup>a</sup> 24:1 Ps 50:12; 89:12; Dt 10:14; 1 Cor 10:26.<sup>b</sup> 24:2 Ps 136:6; Is 42:5.<sup>c</sup> 24:3 Ps 15:1.

**Psalm 23** God's loving care for the psalmist is portrayed under the figures of a shepherd for the flock (Ps 23:1–4) and a host's generosity toward a guest (Ps 23:5–6). The imagery of both sections is drawn from traditions of the exodus (Is 40:11; 49:10; Jer 31:10).

**23:1 My shepherd:** God as good shepherd is common in both the Old Testament and the New Testament (Ez 34:11–16; Jn 10:11–18).

**23:3 Right paths:** connotes "right way" and "way of righteousness."

**23:5 You set a table before me:** this expression occurs in an exodus context in Ps 78:19. **In front of my enemies:** my enemies see that I am God's friend and guest. **Oil:** a perfumed ointment made from olive oil, used

especially at banquets (Ps 104:15; Mt 26:7; Lk 7:37, 46; Jn 12:2).

**23:6 Goodness and mercy:** the blessings of God's covenant with Israel.

**Psalm 24** The Psalm apparently accompanied a ceremony of the entry of God (invisibly enthroned upon the ark), followed by the people, into the Temple. The Temple commemorated the creation of the world (Ps 24:1–2). The people had to affirm their fidelity before being admitted into the sanctuary (Ps 24:3–6; cf. Ps 15). A choir identifies the approaching God and invites the very Temple gates to bow down in obeisance (Ps 24:7–10).

**24:4–5** Lit., "the one whose hands are clean." The singular is used for the entire class of worshipers.









# A beautiful new way to wander through Scripture.

The **Catholic Journaling Bible** – first of its kind for Catholic women. Doodle, pray, draw, and remember God's word in a whole new way.



The Seed is the Word of God

LUKE 8:11

MATTHEW 5 | 1615

BLESSED

ARE THE

merciful

FOR THEY WILL BE

SHOWN

mercy

Zebedee, mending their nets. He called them, <sup>22</sup>and immediately they left their boat and their father and followed him.

MINISTERING TO A GREAT MULTITUDE. <sup>23</sup>He went around all of Galilee, teaching in their synagogues, <sup>24</sup>proclaiming the gospel of the kingdom, and curing every disease and illness among the people. <sup>25</sup>His fame spread to all of Syria, and they brought to him all who were sick with various diseases and racked with pain, those who were possessed, lunatics, and paralytics, and he cured them. <sup>26</sup>And great crowds from Galilee, the Decapolis, Jerusalem, and Judea, and from beyond the Jordan followed him.

**5** THE SERMON ON THE MOUNT. <sup>1</sup>When he saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. <sup>2</sup>He began to teach them, saying:

THE BEATITUDES\*

- <sup>3</sup> "Blessed are the poor in spirit," for theirs is the kingdom of heaven.
- <sup>4</sup> "Blessed are they who mourn," for they will be comforted.
- <sup>5</sup> "Blessed are the meek," for they will inherit the land.
- <sup>6</sup> "Blessed are they who hunger and thirst for righteousness," for they will be satisfied.
- <sup>7</sup> "Blessed are the merciful," for they will be shown mercy.
- <sup>8</sup> "Blessed are the clean of heart," for they will see God.
- <sup>9</sup> "Blessed are the peacemakers," for they will be called children of God.
- <sup>10</sup> "Blessed are they who are persecuted for the sake of righteousness," for theirs is the kingdom of heaven.

\* Mt 4:23 9:35; Mk 1:39; Lk 4:15-17  
\* 4:25 Mk 3:7-8; Lk 6:17-19  
\* 5:3-12 Lk 6:20-23  
\* 5:14 Is 61:2-3; Rev 21:4

entails abandonment of family and former way of life. Three of the four, Simon, James, and John, are distinguished among the disciples by a closer relation with Jesus (Mt 17:1; 26:37).

**4:20** Here and in Mt 4:22, as in Mark (Mk 1:16-20) and unlike the Lucan account (Lk 5:1-11), the disciples' response is motivated only by Jesus' invitation, an element that emphasizes his mysterious power.

**4:23-25** This summary of Jesus' ministry concludes the narrative part of the first book of Matthew's gospel (Mt 3-4). The activities of his ministry are teaching, proclaiming the gospel, and healing; cf. Mt 9:35.

**4:23 Their synagogues** Matthew usually designates the Jewish synagogues as their **synagogues** (Mt 9:17; 10:17; 13:52; 23:34; 23:59; 23:64; 23:68; 23:70; 23:71; 23:72; 23:73; 23:74; 23:75; 23:76; 23:77; 23:78; 23:79; 23:80; 23:81; 23:82; 23:83; 23:84; 23:85; 23:86; 23:87; 23:88; 23:89; 23:90; 23:91; 23:92; 23:93; 23:94; 23:95; 23:96; 23:97; 23:98; 23:99; 24:1; 24:2; 24:3; 24:4; 24:5; 24:6; 24:7; 24:8; 24:9; 24:10; 24:11; 24:12; 24:13; 24:14; 24:15; 24:16; 24:17; 24:18; 24:19; 24:20; 24:21; 24:22; 24:23; 24:24; 24:25; 24:26; 24:27; 24:28; 24:29; 24:30; 24:31; 24:32; 24:33; 24:34; 24:35; 24:36; 24:37; 24:38; 24:39; 24:40; 24:41; 24:42; 24:43; 24:44; 24:45; 24:46; 24:47; 24:48; 24:49; 24:50; 24:51; 24:52; 24:53; 24:54; 24:55; 24:56; 24:57; 24:58; 24:59; 24:60; 24:61; 24:62; 24:63; 24:64; 24:65; 24:66; 24:67; 24:68; 24:69; 24:70; 24:71; 24:72; 24:73; 24:74; 24:75; 24:76; 24:77; 24:78; 24:79; 24:80; 24:81; 24:82; 24:83; 24:84; 24:85; 24:86; 24:87; 24:88; 24:89; 24:90; 24:91; 24:92; 24:93; 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