



## Ignatius Catholic Study Bible: New Testament

*Scott Hahn , Curtis Mitch*

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The only Catholic Study Bible based on the Revised Standard Version 2nd Catholic Edition, the Ignatius Catholic Study Bible New Testament brings together all of the books of the New Testament and the penetrating study tools developed by renowned Bible teachers Dr. Scott Hahn and Curtis Mitch.

This volume presents the written Word of God in a highly readable, accurate translation, excellent for personal and group study. Extensive study notes, topical essays and word studies provide fresh and faithful insights informed by time-tested, authentically Catholic interpretations from the Fathers of the Church and other scholars. Commentaries include the best insights of ancient, medieval and modern scholarship, and follow the Church's guidelines for biblical interpretation. Plus, each New Testament book is outlined and introduced with an essay covering questions of authorship, date of composition, intended audience and general themes. The Ignatius Study Bible also includes handy reference materials such as a doctrinal index, a helpful cross-reference system, and various maps and charts. **This edition does not contain study questions or a concordance.**

## Ignatius Catholic Study Bible: New Testament Details

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## From Reader Review Ignatius Catholic Study Bible: New Testament for online ebook

### Susy says

I couldn't wait for Ignatius and Dr Hahn to complete this project, and bought the New Testament volume alone. I have used this in several Bible studies and it is excellent. Clear, faithful translations and study notes which avoid politicizing and bias.

Strongly recommend for anyone who wants the best in Catholic bibles.

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### Andrew says

This was my first attempt to study the New Testament, as well as my first time reading through the New Testament in its entirety. I cannot recommend it highly enough! Dr. Hahn and Mr. Curtis provide excellent commentary that helps clarify, explain, and put in context the words in Scripture. There are word studies, quotes from saints, explanatory notes, background essays, discussions of different phrasing used depending on translation... All in all, a very thorough study of the New Testament.

Now that I'm done, there's only one thing to do: start over! I have no doubt subsequent readings will further unveil the mysteries and my understanding of Scripture.

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### Chad Torgerson says

A fantastic way to read through and study the New Testament.

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### Bob Offer-Westort says

I think, when reviewing a Bible commentary, a brief note on personal position vis-à-vis the text is important: I was raised Catholic, & was an active church member in my childhood. As a teenager, I left the Church after the director of my congregations CCD (essentially, Sunday school that is meant to prepare youth for the sacrament of confirmation) discouraged all questioning. For more than half of my life, I have been agnostic, & the times when I have had religious leanings, they have not been Christian. I read the *Ignatius Catholic Study Bible* because my current independent research requires a familiarity with the New Testament. While my primary concern was language, I knew that I'd be unable to read the text without being curious about interpretation. I opted for a Catholic study Bible because I was most curious about understanding the Bible in the context of the community of faith in which I was raised. I come to this, then, as a non-believer, but as a non-believer who's interested in understanding this text from a believing Catholic perspective.

Catholics have an unearned reputation among some Protestants for not caring about the Bible. What is true is that the Catholic relationship to the Bible has been mostly mediated thru the mass & thru the Church hierarchy, leading to less individual & small group Bible study than is found among many Protestant or new

Christian groups. There is a dramatic difference between the concept that some Christians (including Catholics) have of the relationship between God & a community of worshipping believers, & that of other Christians of an individual relationship with God, unmediated save thru scripture. Over the past few decades, there's been a concerted effort in some corners of the Catholic Church to increase Bible readership among Catholics & to make the Bible more accessible. The *Ignatius Catholic Study Bible* is one such effort, geared toward the educated but not scholarly lay Catholic.

The text is that of the Second Catholic Edition of the Revised Standard Version—a revision of a revision of a revision of the King James Version of the Bible. On each page of scripture, immediately below the Biblical text, are scriptural cross-references. The lower portion of the page is a running commentary on the entirety of the New Testament. Finally, at the very bottom are often alternate translations. At the beginning of each book of the Bible is an introductory essay that addresses author & date, intended audience, purpose, themes & characteristics, & sometimes includes an outline. At the end of the whole volume is a very good concise concordance, indices of the parables, metaphors, & miracles of Jesus, an index of scriptural references for Catholic doctrines, & a few bad maps. Thruout, there are interpretive topical essays, set off from the main scriptural text, & a couple dozen word studies that investigate Greek terms that suffer particularly badly in translation. There are maps thruout the text which are of higher quality & more useful than those in the appendix.

The commentary seems to have two focuses: catechism & what I might think of as lay apologetics—that is, preparation for debates that lay Catholic may have with other Christians about religious truth. Thruout, there are regular cross-references to the *Catechism of the Catholic Church*: I can imagine this Bible being used very effectively alongside a catechism (most easily the CCC) in an adult catechistic class or in a very focused CCD. (Interestingly, there are many references to scripture in the CCC which are not echoed in this study Bible.) While there's little dispute among Christians about most passages of scripture—making most notes useful for any Christian—there are definite points where the commentators dedicate a scripturally disproportionate amount of space to areas of specific dispute. The commentators' position is determinedly conservative, critical not only of Protestantism (most obviously thru repeat swipes at Martin Luther), but also overtly of progressive Catholicism. This conservatism plays out in the aforementioned areas of apologetics that get special attention: they seem all to be 16–17th century Catholic-Protestant disputes—marriage & divorce, infant baptism, priest as intercessor, papal supremacy. These are, obviously, issues on which no consensus has been reached in the past half millennium, but they're also not the most current disputes. Frequent references is made to Fathers and Doctors of the Church, but I think (I might have missed something) that the most recent citation that is not from the CCC or a papal decree is from St. Robert Bellarmine... the cardinal who told Galileo to knock it off with that heliocentric malarkey.

While one expects of a Catholic study Bible that the commentary will adhere to Catholic positions when there's a dispute between Catholics & other Christians, it's disappointing to read a study Bible that does not recognise the diversity currently in existence within the Catholic Church, & in some cases pretends that modern disputes have been resolved by the ancients, when there is currently no dogmatic position. A recurring example has to do with the dating of texts. The pattern of the introductory essays is so consistent that it has almost become a genre in itself: There are two positions on the date of a text—one earlier, one later. Some scholars argue for the later date. Here are their reasons. Here are why their reasons are disputable. Ergo, the earlier date should be preferred. There are multiple positions concerning the authorship of a text. The most probable author is *always* the most traditional ("tradition" ca. 500–1300 CE) author, & is always an apostle if an apostle is among the proposed authors. The only real disputes that we're permitted to see are insignificant: Is this or that particular alluded Roman persecution that which occurred under Nero, or that which occurred under Domitian? Such disputes are almost not even interesting.

& then there are the areas of real Biblical difficult that are left unexplained. A minor example, from reading Revelation this morning:

12:14 But the woman was given the two wings of the great eagle that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time.

'a time, and times, and half a time'? What does that mean? The term is a Semiticism from Daniel 7:25, & apparently—according to *The Jewish Study Bible* simply means a year, two years, & half a year, or three & a half years—a significant period of time in the immediate context of Rev 12:14. But we don't find this in *Ignatius*. Unexplained minor difficulties are not numerous, but there are enough of them to be frustrating.

I have had occasional frustrations concerning larger doctrinal matters, but have generally found the Index of Doctrines to be quite a help. For example, the mystery of predestination is difficult to comprehend, & it's an important distinction between Catholicism & Reformed theologies. Unlike some other difficult issues in scripture, there is no topical essay on predestination. However, going thru the citations for Predestination in the index, the commentary on individual verses, brought together, seems to me adequate for what we can hope for from a study Bible.

The commentary is also often repetitive. This makes sense, when one thinks about how people usually read the Bible. However, reading the volume straight thru, it was frustrating to read nearly identical commentaries on recurring sections of the Gospels, or on the greetings of the Pauline epistles. I wonder if it might make sense, for issues like this, to simply have some endnotes set off from the commentary footnotes, & to have multiple references to the same note. Perhaps this is an inevitable problem for a book used the way that the Bible is.

I made brief reference, above, to *The Jewish Study Bible*. I've been reading this in parallel with *Ignatius*, & the contrast has been interesting. Where I have been frustrated by the unnecessary particularism of the interpretation in *Ignatius*, I've had the opposite reaction to *The Jewish Study Bible*: The latter—at least in the Torah—draws almost entirely upon the historical-critical tradition, & largely (tho not completely) ignores what scripture has meant for believing Jews in the millennia since original composition/redaction. Both of these books, in somewhat different ways, deny history. For *Ignatius*, history stopped at a point that would leave your creepy Knights of Columbus uncle comfortable. For the *JSB*, there is little or no interesting history after the point of origin.

Where's my Baby Bear study Bible? These books fall short when it comes to recognising how people of faith engage scripture in a world in which history *cannot* stop: People draw on complex traditions & develop new readings. Prior understanding are challenged by developments in science, & historical, archaeological, & linguistic knowledge. Some of these challenges are easily overcome but some are engaged in more complex ways. I don't think that a study Bible that does not recognise historical & contemporary diversity & complexity can serve modern believers well. Thus, while I got a lot of the *Ignatius Catholic Study Bible*, I ultimately only give it three stars.

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**Kirk Newland says**

Anxiously awaiting the Old Testament!

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### **Erin says**

Will read it forever! ;)

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### **Grace Snow says**

This was just released so we only got it two days ago. But from what I can tell, it's really good. I've read the introductions to all the gospels and quite a bit of the study notes in the Gospel of John. I really like the format, and the notes are SUCH a breath of fresh air compared with the notes in the New American Bible, which seem to go out of their way to disprove the Bible.

It has easy to use indices and concordance, as well as maps. I think this will be our new go-to NT. I wish they had done the OT, as well!

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### **Myra Italiano says**

Great study Bible

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### **Robert says**

This is an excellent and affordable edition of the New Testament. The introduction and explanatory notes are useful and offer straightforward, non-dogmatic information. Yes, this is a Catholic edition and the Catholic public is likely the main audience, but as non-Catholic reader I found that the comments were insightful and not sectarian. (I would also add that the notes are aimed at the lay reader rather than the academic specialist; for me this was a plus.) The layout is attractive and facilitates study. All in all, very worthwhile.

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### **Craig Soto says**

Great New Testament study bible. If you are seriously studying scripture especially in the NT, you need to get this bible. It helps answer all the questions anyone has about Jesus, the disciples, REVELATION, etc. If you're thinking, "I'll buy it but never use it", get it anyway. Having this on your bookshelf is great because when you do use it it'll blow your mind, or as I like to say, melt your face off.

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### **Ted Leon says**

This is a wonderful resource Bible. It has copious notes, explanations, historical information, and other

materials to put people and events into context. It really helps me to understand difficult passages easily. I highly recommend this resource.

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### **Ilya Kozlov says**

the best newest catholic tradition based new testament----my main read

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### **Allison says**

Fantastic study bible -- the notes are clear and insightful. I feel like I have learned more through this and the Ignatius Didache bible then in all my years of catechism. Of course to be fair to my dear catechist- I am a bit more mature now, madly in love with Jesus, and not so boy-crazy any more!!

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### **Stuart says**

I'm aware that many people have already weighed in on this masterpiece, but I wanted to add my two cents to the discussion. And, let me just start by saying that this is not the Gideons' "Little Red Bible," not that I have anything against the Gideons. They do great work, and I applaud them for it.

This New Testament was ten years in the making and was first published as thirteen volumes. It is the Revised Standard Version (RSV), which is a more literal translation than the New American Bible (NAB), the one you hear in the readings at Mass. Don't get me wrong, I like the wording in the NAB, and it is great for liturgical use, but if you are going to study the Bible, you need a more literal translation, and that's where the RSV delivers.

The Ignatius Catholic Study Bible is chock full of information. Within these 700+ pages, you will find that the pages are divided in a way that one-half of the page is Scripture, and the other half is footnotes explaining the above Scripture. There are also study aids including maps, word studies (like expiation), doctrine explanation (like Faith and Works), important indices, and a concise concordance.

This truly is the perfect starter study Bible and one that you will grow with as well as one that you will use for years to come. The only complaint I have about this Bible is that they cut the study questions that you could find in the individual volumes originally published. Luckily for, Ignatius Press was kind enough to provide these on their website.

On a scale of one to five, this Bible is five stars all the way. I can't wait for them to finish this Old Testament. Unfortunately, I fear we might be waiting at least another ten years for that, as they have only completed Genesis and Exodus so far. When it is complete though, I have no doubt it will be worth the wait and worth every penny.

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**Ryan says**

No better way to study the New Testament.

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