Vocabulary for Unit 4

Amen: A Hebrew word that expresses agreement. When used at the beginning of a teaching, as Jesus uses it, the word adds authority to what follows.

Beatitudes: The teachings of Jesus that begin the Sermon on the Mount and that summarize the New Law of Christ. The Beatitudes describe the actions and attitudes by which one can discover genuine happiness, and they teach us the final end to which God calls us: full communion with him in the Kingdom of Heaven.

commission: To commission someone is to send him or her on mission. Jesus commissioned the Apostles to carry out his mission to the world.

eschatological meal: The Eucharist, which anticipates the heavenly banquet that Jesus will share with the faithful when the Kingdom of God is fully realized at the end of time. The word *eschatological* derives from *eschaton*, meaning "the end of time."

fiat: Latin for "let it be done," words Mary spoke to the angel at the Annunciation.

infancy narrative: The accounts of Jesus' birth and early life.

Koine Greek: The dialect of the Greek language most commonly used from around 300 BC to AD 300, and the language in which the New Testament books were originally written.

Passover: The night the Lord passed over the house of the Israelites marked by the blood of the lamb, and spared the firstborn sons from death. It also is the feast that celebrates the deliverance of the Chosen People from bondage in Egypt and the Exodus from Egypt to the Promised Land.

Samaritan: An inhabitant of Samaria. The Samaritans, an interreligious and interracial people (Jewish and Assyrian), rejected the Jerusalem Temple and worshipped instead at Mount Gerizim. The hostility between Jews and Samaritans is often recounted in the New Testament.

Solomon: David's son, a king of Israel renowned for his wisdom.

synonymous parallelism: A device used in Hebrew poetry in which the same idea is expressed in two adjacent lines but in different words, thus expanding and emphasizing the idea in a balanced composition.