

THE GOSPEL ACCORDING TO SAINT LUKE

Prologue^a

15:27
1 Co 15:3
Ac 1:8+
Ep 3:7
Ac 1:1
1 Seeing that many others^b have undertaken to draw up accounts of the events 1
that have taken place among us, •exactly as these were handed down to us by 2
those who from the outset were eyewitnesses and ministers of the word, •I in my 3
turn, after carefully going over the whole story from the beginning, have decided
to write an ordered account for you, Theophilus, •so that your Excellency may 4
learn how well founded the teaching is that you have received.^c

I. THE BIRTH AND HIDDEN LIFE OF JOHN THE BAPTIST AND OF JESUS^d

The birth of John the Baptist foretold

1 Ch 24:10
Gn 18:11
Jg 13:2-5
1 S 1:5-6
In the days of King Herod of Judaea there lived a priest called Zechariah 5
who belonged to the Abijah section of the priesthood, and he had a wife,
Elizabeth by name, who was a descendant of Aaron. •Both were worthy in the 6
sight of God, and scrupulously observed all the commandments and observances
of the Lord. •But they were childless: Elizabeth was barren and they were 7
both getting on in years.

Now it was the turn of Zechariah's section^e to serve, and he was exercising 8
his priestly office before God •when it fell to him by lot, as the ritual custom 9
was, to enter the Lord's sanctuary and burn incense there.^f •And at the hour of 10
incense the whole congregation was outside, praying.

Mt 1:20+
1:65; 4:36;
5:9,26
2:10
1:63
1:10;58;
10:17,21
Nb 6:2-3
Jr 1:5
Mt 11:18
Ga 1:15
1:76
Mt 17:10-
13+
Mt 3:23-24
Si 48:10-11
Gn 15:8
Dn 8:16;
9:21
Tb 12:15
Mk 1:1+
Mt 8:10+
Then there appeared to him the angel of the Lord, standing on the right 11
of the altar of incense. •The sight disturbed Zechariah and he was overcome with 12
fear.^g •But the angel said to him, 'Zechariah, do not be afraid, your prayer 13
has been heard. Your wife Elizabeth is to bear you a son and you must name 14
him John.^h •He will be your joy and delight and many will rejoiceⁱ at his birth, 15
for he will be great in the sight of the Lord; he must drink no wine, no strong 16
drink.^j Even from his mother's womb he will be filled with the Holy Spirit, •and 17
he will bring back many of the sons of Israel to the Lord their God. •With the
spirit and power of Elijah,^k he will go before him *to turn the hearts of fathers*
towards their children and the disobedient back to the wisdom that the virtuous 18
have, preparing for the Lord a people fit for him.' •Zechariah said to the angel, 19
'How can I be sure of this?'^l I am an old man and my wife is getting on in years.'
The angel replied, 'I am Gabriel who stand in God's presence, and I have been 20
sent to speak to you and bring you this good news. •Listen! Since you have not 21
believed my words, which will come true at their appointed time, you will be
silenced and have no power of speech until this has happened.' •Meanwhile

the people were waiting for Zechariah and were surprised that he stayed in the sanctuary so long. •When he came out he could not speak to them, and they realised that he had received a vision in the sanctuary. But he could only make signs to them, and remained dumb.

When his time of service came to an end he returned home. •Some time later his wife Elizabeth conceived, and for five months she kept to herself. •‘The Lord has done this for me’ she said ‘now that it has pleased him to take away the humiliation I suffered among men.’^m

The annunciation^a

In the sixth month^a the angel Gabriel was sent by God to a town in Galilee called Nazareth, •to a virgin betrothed to a man named Joseph, of the House of David; and the virgin’s name was Mary. •He went in and said to her, ‘Rejoice, so highly favoured!’^b The Lord is with you.’ •She was deeply disturbed by these words and asked herself what this greeting could mean, •but the angel said to her, ‘Mary, do not be afraid; you have won God’s favour. •Listen! You are to conceive and bear a son, and you must name him Jesus. •He will be great and will be called Son of the Most High. The Lord God will give him the throne of his ancestor David; •he will rule over the House of Jacob for ever and his reign will have no end.’^c •Mary said to the angel, ‘But how can this come about, since I am a virgin?’^d •‘The Holy Spirit will come upon you’ the angel answered ‘and the power of the Most High will cover you with its shadow.’ And so the child will be holy and will be called Son of God. •Know this too: your kinswoman Elizabeth has, in her old age, herself conceived a son, and she whom people called barren is now in her sixth month, *for nothing is impossible to God.*’ •‘I am the handmaid of the Lord,’ said Mary ‘let what you have said be done to me.’ And the angel left her.

Dn 8:16
Hcb 1:14+
Mt 1:18

Jg 6:12
Rt 2:4
Jdt 13:18

Is 7:14+

2:21

Mt 1:21+

2 S 7:1+

Is 9:6

Mt 9:27+

Dn 2:44:

7:14

Mt 1:20

Mk 1:24+

Mt 4:3+

Ac 3:14+

Gn 18:14

Jr 32:27

Mt 19:26

Rm 4:21

The visitation

Mary set out at that time and went as quickly as she could to a town in the hill country of Judah. •She went into Zechariah’s house and greeted Elizabeth. Now as soon as Elizabeth heard Mary’s greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. •She gave a loud cry and said, ‘Of all women you are the most blessed, and blessed is the fruit of your womb.

1:15

Jg 5:24

Jdt 13:18

1 a. This prologue uses a classical vocabulary and construction; it is similar to the formal prefaces of historians during the hellenistic age.

b. Hyperbole: understand ‘several’. For the narratives known and used by Lk, see Introduction to the Synoptic Gospels.

c. Or possibly ‘that has come to your knowledge’, in which case Theophilus would not be a Christian to be confirmed in the faith but some distinguished official asking for information.

d. From here to ch. 3 Lk, who possibly has Aramaic sources at his disposal, uses LXX Greek with its semitic tendencies. Biblical allusions and colourings are frequent, and the whole flavour of these chapters is arcane and redolent of traditional Israelite messianism.

e. Each section was responsible for a week’s service, cf. 1 Ch 24:19; 2 Ch 23:8.

f. It was the priest’s duty to keep the brazier burning that stood on the altar of incense in front of the Holy of Holies; he would also supply it with fresh incense, once before the morning sacrifice, again after the evening sacrifice; cf. Ex 30:6-8.

g. Lk is fond of mentioning religious dread and terror: 1:29-30,65; 2:9-10; 4:36; 5:8-10,26; 7:16; 8:25 33-37,56; 9:34,43; 24:37; Ac 2:43; 3:10; 5:5,11; 10:4; 19:17.

h. The name means ‘Yahweh-is-gracious’.

i. Joy is the keynote of ch. 1-2:1; 28,46,58; 2:10. Cf. 10:17,20f; 13:17; 15:7,32; 19:6,37; 24:41,52; Ac 2:46+.

j. Several O.T. texts lie behind this remark,

especially the law of the nazirite, cf. Nb 6:1+.

k. Mt 3:23 gave rise to the expectation that Elijah would return before the messianic era and pave the way for it. In Mt 17:10-13 John the Baptist is identified with ‘the Elijah who has to come’.

l. Zechariah asks for a ‘sign’, cf. Gn 15:8; Jg 6:17; Is 7:11; 38:7; nevertheless his doubt continues.

m. Lit. ‘to take away my shame’. Barrenness was considered a humiliation, Gn 30:23; 1 S 1:5-8, and even a punishment, 2 S 6:23; Ho 9:11.

n. Lk makes the birth and infancy narratives of John parallel to those of Jesus, and gives these latter from Mary’s point of view; Matthew tells them from Joseph’s.

o. I.e. of John’s conception.

p. The translation ‘Rejoice’ may be preferred to ‘Hail’ and regarded as containing a messianic reference, cf. Zc 9:9. ‘so highly favoured’, i.e. as to become the mother of the Messiah. Add. ‘Of all women you are the most blessed’, cf. 1:42.

q. The angel’s words recall several O.T. passages referring to the Messiah.

r. Lit. ‘since I do not know man’; this phrase means that Mary is in fact a virgin and perhaps expresses also her intention to remain so.

s. In O.T. this expression is used of the bright cloud which is the sign of God’s presence, cf. Ex 13:22+; 19:16+; 24:16+. Cf. Lk 9:34f. The conception of Jesus is effected only by God and his Spirit.

t. Commonly identified with Aln Karim, about 5 m. W. of Jerusalem.

Why should I be honoured with a visit from the mother of my Lord?^u •For the moment your greeting reached my ears, the child in my womb leapt for joy.

Jn 20:29 Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled.^v

1 S 2:1-10 The Magnificat Is 29:19

And Mary^w said:

Is 61:10	‘My soul proclaims the greatness of the Lord	46
1 S 2:1	and my spirit <i>exults in God my saviour;</i>	47
Hab 3:18	because <i>he has looked upon his lowly handmaid.</i>	48
1 S 1:11	Yes, from this day forward all generations will call me blessed,	
11:27	for the Almighty has done great things for me.	49
Gn 30:13	<i>Holy is his name,</i>	
Ps 126:3	and <i>his mercy reaches from age to age for those who fear him.</i>	50
Ps 111:9	He has shown the power of his arm,	51
Ps 103:17	he has routed the proud of heart.	
Ps 89:10;	<i>He has pulled down princes from their thrones and exalted the lowly.</i>	52
138:6	<i>The hungry he has filled with good things, the rich sent empty away.</i>	53
Sl 33:12	<i>He has come to the help of Israel his servant, mindful of his mercy</i>	54
Ezk 17:24	—according to the promise he made to our ancestors—	55
Jb 5:11;	of his mercy to Abraham and to his descendants for ever.’	
12:19		
Ps 107:9		
Ps 98:3		
Is 41:8-9		
Gn 12:3; 13:		
15; 22:18		

Mary stayed with Elizabeth about three months and then went back home.^z 56

The birth of John the Baptist and visit of the neighbours

Meanwhile the time came for Elizabeth to have her child, and she gave birth to a son; •and when her neighbours and relations heard that the Lord had shown her so great a kindness, they shared her joy. 57 58

The circumcision of John the Baptist

Gn 17:10+ Now on the eighth day they came to circumcise the child; they were going to call^y him Zechariah after his father, •but his mother spoke up. ‘No,’ she said ‘he is to be called John.’ •They said to her, ‘But no one in your family has that name’, •and made signs to his father to find out what he wanted him called. 59 60 61 62

1:13 The father asked for a writing-tablet and wrote, ‘His name is John’. And they were all astonished. •At that instant his power of speech returned and he spoke and praised God. •All their neighbours were filled with awe and the whole affair was talked about throughout the hill country of Judaea. •All those who heard of it treasured it in their hearts. ‘What will this child turn out to be?’ they wondered. And indeed the hand of the Lord was with him.^z 63 64 65 66

1:12+ 2:20+ 1:80+ Ac 11:21

The Benedictus

His father Zechariah was filled with the Holy Spirit and spoke this prophecy:^{aa} 67

Ps 41:13; 72:	‘Blessed be the Lord, the God of Israel,	68
18; 106:48	for he has visited ^{bb} his people, he has come to their rescue	
Ps 111:9	and he has raised up for us a power for ^{cc} salvation	69
Ps 132:17	in the House of his servant David,	
	even as he proclaimed,	70
	by the mouth of his holy prophets from ancient times,	
Ps 136:24	that he would save us from our enemies	71
	and from the hands of all who hate us.	
	Thus he shows mercy to our ancestors,	72
Lv 26:42	thus <i>he remembers</i> his holy <i>covenant</i> ,	
Ps 106:45	the oath he swore	73
Ps 105:8-9	to our father Abraham	
Mt 7:20		

- 74 that he would grant us, free from fear,
to be delivered from the hands of our enemies, Gn 22:16-18
- 75 to serve him in holiness and virtue
in his presence, all our days.
- 76 And you, little child,
you shall be called Prophet of the Most High, Mt 11:10
for you will go before the Lord^{dd} Mt 16:14+
to prepare the way for him. 1:16-17
- 77 To give his people knowledge of salvation
through the forgiveness of their sins; Is 40:3
78 this by the tender mercy^{ee} of our God Mt 3:1
who from on high will bring the rising Sun^{ff} to visit us, Ac 13:25
79 to give light to *those who live* Mt 3:20+
in darkness and the shadow of death, 2 P 1:19
and to guide our feet Is 9:1; 42:7
into the way of peace.^g Jn 8:12+
Jr 11:6+
Jr 6:14+

The hidden life of John the Baptist

- 80 Meanwhile the child grew up and his spirit matured.^{gg} And he lived out in 1:66; 2:40
the wilderness until the day he appeared openly to Israel. 3:1-18

The birth of Jesus and visit of the shepherds

- 1 **2** Now at this time Caesar Augustus^a issued a decree for a census of the whole Mt 2:1
2 world to be taken. •This census—the first^b—took place while Quirinius was
3 governor of Syria, •and everyone went to his own town to be registered. •So Joseph
4 set out from the town of Nazareth in Galilee and travelled up to Judaea, to the
5 town of David called Bethlehem, since he was of David's House and line, •in 1 S 16:1-13
order to be registered together with Mary, his betrothed, who was with child. Jn 7:42
6 While they were there the time came for her to have her child, •and she gave birth Mt 1:18
to a son, her first-born.^c She wrapped him in swaddling clothes, and laid him in a
8 manger because there was no room for them at the inn. •In the countryside
close by there were shepherds who lived in the fields and took it in turns to watch
9 their flocks during the night. •The angel of the Lord appeared to them and
10 the glory of the Lord shone round them. They were terrified, •but the angel Mt 1:25
said, 'Do not be afraid. Listen, I bring you news of great joy, a joy to be shared Ex 24:16+
Tb 5:4+
Mt 1:20+
1:12+

u. 'my Lord', i.e. the Messiah.

v. 'the Lord', i.e. God. Or 'And blessed are you who have believed, because what has been promised to you by the Lord will be fulfilled'.

w. Not 'Elizabeth', a var. with only slight MS support. Mary's canticle is reminiscent of Hannah's, 1 S 2:1-10, and of many other O.T. passages. Apart from the main textual similarities noted in the margin there are two characteristic O.T. ideas: 1. God comes to the help not of the rich and powerful but of the poor and the simple, Zp 2:3+, cf. Mt 5:3+. 2. Ever since Abraham received the promises, Gn 15:1+; 17:1+, Israel has been God's favoured one, cf. Dt 7:6+, etc.

x. It is probable that Mary stayed with Elizabeth until John's birth and circumcision, but Luke's habit is to round off one episode before passing to the next, cf. 1:64 and 67; 3:19-20; 8:37-38.

y. The name was normally given when the child was circumcised, cf. 2:21.

z. I.e. protected him; a biblical expression, Jr 26:24; Ac 11:21.

aa. In the full sense of the term, because Zechariah not only utters a hymn of thanksgiving (vv. 68-75) but also foresees the future (vv. 76-79).

bb. God is said to 'visit' when he intervenes notably in history, Ex 3:16+.

cc. Lit. 'a horn of', cf. Ps 75:4+.

dd. I.e. God, as in 1:16-17, not the Messiah.

ee. 'tender mercy', lit. 'bowels of mercy'. 'will bring'; var. 'has brought'.

ff. I.e. either the messianic era or the Messiah himself.

gg. A kind of refrain: 2:40,52; cf. 1:66 and cf. Ac 2:41+; 6:7+.

2 a. Roman emperor from 30 B.C. to 14 A.D.

b. The first of a series. The translation sometimes given, 'This census preceded that which was held when Quirinius was governor of Syria', is difficult to justify grammatically. The historical circumstances are little known. Most scholars put the census of Quirinius in 6 A.D., but the only authority for this is Josephus who is doubtfully reliable in this matter, cf. Ac 5:37+. The most probable explanation is that the census, which was made with a view to taxation, took place about 8-6 B.C. as part of a general census of the empire, and that it was organised in Palestine by Quirinius who was specially appointed for the purpose. Quirinius might have been governor of Syria, between 4 and 1 B.C., and if so Luke's expression would then be a rough approximation. Jesus was born certainly before Herod's death (4 B.C.), possibly in 8-6 B.C. The 'Christian era', established by Dionysius Exiguus (6th century), is the result of a false calculation, cf. note to Lk 3:1.

c. In biblical Greek, the term does not necessarily imply younger brothers but emphasises the dignity and rights of the child.

1:14+ by the whole people. •Today in the town of David a saviour has been born to 11
 Mt 1:21 you; he is Christ the Lord.^d •And here is a sign for you: you will find a baby 12
 1:18+ wrapped in swaddling clothes and lying in a manger.' •And suddenly with the 13
 Is 9:5+ angel there was a great throng of the heavenly host, praising God and singing:

19:38 'Glory to God in the highest heaven, 14
 Ezk 3:12 and peace to men who enjoy his favour'.^e

Now when the angels had gone from them into heaven, the shepherds said 15
 to one another, 'Let us go to Bethlehem and see this thing that has happened 16
 which the Lord has made known to us'. •So they hurried away and found 17
 Is 1:3 Mary and Joseph, and the baby lying in the manger. •When they saw the child 18
 they repeated what they had been told about him, •and everyone who heard 19
 Gn 37:11 it was astonished at what the shepherds had to say. •As for Mary, she treasured 20
 all these things and pondered them in her heart. •And the shepherds went 21
 1:64; 2:28, back glorifying and praising God^f for all they had heard and seen; it was exactly 22
 38; 5:26; as they had been told. 23
 7:16; 13:13

1:59+ The circumcision of Jesus

Lv 12:3 When the eighth day came and the child was to be circumcised, they gave 21
 1:31 him the name Jesus, the name the angel had given him before his conception. 22
 Mt 1:21+

Jesus is presented in the Temple

Lv 12:2-6 And when the day came for them to be purified^g as laid down by the Law 22
 of Moses, they took him up to Jerusalem to present him to the Lord —•observing 23
 Ex 13:2; what stands written in the Law of the Lord: *Every first-born male must be con-* 24
 13:11+ *secrated to the Lord*—•and also to offer in sacrifice, in accordance with what 25
 Lv 5:7; 12:8 is said in the Law of the Lord, *a pair of turtledoves or two young pigeons*.^h •Now 26
 in Jerusalem there was a man named Simeon. He was an upright and devout 27
 Is 40:1+; man; he looked forward to Israel's comforting and the Holy Spirit rested on 28
 42:1 him. •It had been revealed to him by the Holy Spirit that he would not see death 29
 9:29; 23:35 until he had set eyes on the Christ of the Lord.ⁱ •Prompted by the Spirit he 30
 Ex 30:22+ came to the Temple; and when the parents brought in the child Jesus to do for 31
 2:20+ him what the Law required, •he took him into his arms and blessed God; and he 32
 said:

The Nunc Dimittis

'Now, Master, you can let your servant go in peace, 29
 just as you promised;
 Is 52:10 because my eyes have seen the salvation 30
 Is 42:6, 46: which you have prepared for all the nations to see, 31
 13; 49:6 a light to enlighten the pagans 32
 Jn 8:12+ and the glory of your people Israel'.

The prophecy of Simeon

As the child's father and mother stood there wondering at the things that 33
 7:23; 12: were being said about him, •Simeon blessed them and said to Mary his mother, 34
 51-53 'You see this child: he is destined for the fall and for the rising of many in Israel,
 Jr 15:10 destined to be a sign that is rejected—•and a sword will pierce your own soul 35
 Jn 19:25-27, Heb 12:3 too—so that the secret thoughts of many may be laid bare'.
 Jn 3:19; 9:39

The prophecy of Anna

There was a prophetess^j also, Anna the daughter of Phanuel, of the tribe 36
 of Asher. She was well on in years. Her days of girlhood over, she had been 37
 Jdt 8:4-5 married for seven years •before becoming a widow. She was now eighty-four 38
 1 Tm 5:5 years old and never left the Temple, serving God night and day with fasting
 2:20+ and prayer. •She came by just at that moment and began to praise God; and 39
 9:32, 51: she spoke of the child to all who looked forward to the deliverance of Jerusalem.^k 40
 13:22, 33:

The hidden life of Jesus at Nazareth

- 39 When they had done everything the Law of the Lord required, they went back
40 to Galilee, to their own town of Nazareth. •Meanwhile the child grew to maturity,
and he was filled with wisdom; and God's favour was with him.

18:31;19:▲
11:29;24:▲
21,47▲

4:16
Mt 2:23

Jesus among the doctors of the Law

- 41 Every year his parents used to go to Jerusalem for the feast of the Passover.
42 When he was twelve years old, they went up for the feast as usual. •When they
43 were on their way home after the feast, the boy Jesus stayed behind in Jerusalem
44 without his parents knowing it. •They assumed he was with the caravan, and
it was only after a day's journey that they went to look for him among their
45 relations and acquaintances. •When they failed to find him they went back to
Jerusalem looking for him everywhere.

Ex 12:1+
Dt 16:16

- 46 Three days later, they found him in the Temple, sitting among the doctors,
47 listening to them, and asking them questions; •and all those who heard him
48 were astounded at his intelligence and his replies. •They were overcome
when they saw him, and his mother said to him, 'My child, why have
you done this to us? See how worried your father and I have been, looking for
49 you.' •'Why were you looking for me?' he replied 'Did you not know that I must
50 be busy with my Father's affairs?' •But they did not understand what he meant.

4:22
Jn 7:15,46
Ac 3:9

Mt 12:48

The hidden life at Nazareth resumed

- 51 He then went down with them and came to Nazareth and lived under their
52 authority. His mother stored up all these things in her heart. •And Jesus increased
in wisdom, in stature, and in favour with God and men.

4:16
2:19
Gn 37:11
1:80+
Pr 3:4

II. PRELUDE TO THE PUBLIC MINISTRY OF JESUS

The preaching of John the Baptist

- 1 **3** In the fifteenth year of Tiberius Caesar's reign,^a when Pontius Pilate^b was
governor of Judaea, Herod^c tetrarch of Galilee, his brother Philip^d tetrarch
2 of the lands of Ituraea and Trachonitis, Lysanias^e tetrarch of Abilene, •during
the pontificate of Annas and Caiaphas,^f the word of God came to John son of

||Mt 3:1-12
||Mk 1:1-8
1:80
Mt 27:2

Jr 1:2
Ho 1:1

d. He is, therefore, the expected Messiah; but he is also called 'Lord', a title the O.T. reserves for God. A new era is beginning.

e. Lit. 'to men (who are the object) of (God's) benevolence'. The current translation, 'peace to men of good will', based on the Vulg., does not render the usual sense of the Greek term. Another, less certain, reading is 'peace on earth, and among men divine benevolence'.

f. A favourite theme of Lk: 1:64; 2:28,38; 5:25-26; 7:16; 13:13; 17:15,18; 18:43; 19:37; 23:47; 24:53. Cf. Ac 2:47+.

g. Only the mother needed to be purified; the child, however, had to be 'redeemed'. Lk is careful to note that the parents of Jesus, like the Baptist's, observed all that the Law required.

h. Offering of the poor.

i. 'the Christ of the Lord' is the one whom the Lord anoints, cf. Ex 30:22+, i.e. consecrates for a saving mission; the king of Israel, God's chosen prince, is thus consecrated and thus, pre-eminently, the Messiah who is to establish the kingdom of God.

j. A woman dedicated to God and the qualified interpreter of his intentions. Cf. Ex 15:20; Jg 4:4; 2 K 22:14.

k. The messianic deliverance of the Chosen People, 1:68; 24:21, primarily affected their capital city; cf. Is 40:2; 52:9 (and see 2 S 5:9+). For Lk, Jerusalem is God's chosen centre from which will spread his salvation: 9:31,51,53; 13:22,33; 17:11; 18:31; 19:11; 24:47-49,52; Ac 1:8+.

l. Alternative translation 'in my Father's house'.

In either case, Jesus is asserting his own personal duty to his Father (Mt 4:3+) and, in the interests of that duty, an absolute independence of creatures. Cf. Jn 2:4; Mt 12:46-50.

3 a. Here, as in 1:5 and 2:1-3, Lk dates his narrative by secular events. Tiberius succeeded Augustus, 2:1, on 19 August 14 A.D. The 15th year, therefore, is from 19 August 28 A.D. to 18 August 29 A.D. Alternatively, if the Syrian method of calculating the year of a reign is being followed, the 15th year is from Sept.-Oct. 27 A.D. to Sept.-Oct. 28 A.D. At that time, Jesus was at least 33 years old, possibly 35 or 36. The indication of v. 23 is approximate, and perhaps it only means that Jesus was old enough to exercise a public ministry. The mistake in calculating the 'Christian era' results from taking 3:23 as an exact figure: the 15th year of Tiberius was 782 'after the foundation of Rome'; Dionysius Exiguus subtracted 29 full years from this, thus arriving at 753 for the beginning of our era. Actually, it should have been 750 or even 746.

b. Procurator of Judaea (including Idumaea and Samaria) 26-36 A.D.

c. The Herod referred to is Herod Antipas, son of Herod the Great and Malthake; he was tetrarch of Galilee and Peraea from 4 B.C. to 39 A.D.

d. Son of Herod the Great and Cleopatra, tetrarch from 4 B.C. to 34 A.D.

e. Known from two inscriptions. Abilene was in Anti-Lebanon.

f. The high priest in office was Joseph, called Caiaphas; he exercised this function from 18-36 A.D. and played a leading part in the plot against Jesus,

Lk 1:80 Zechariah, in the wilderness. •He went through the whole Jordan district pro- 3
 Jn 1:23 claiming a baptism of repentance for the forgiveness of sins,* •as it is written 4
 in the book of the sayings of the prophet Isaiah:

Is 40:3-5

*A voice cries in the wilderness:
 Prepare a way for the Lord,
 make his paths straight.
 Every valley will be filled in,
 every mountain and hill be laid low,
 winding ways will be straightened
 and rough roads made smooth.
 And all mankind shall see the salvation of God.*

5

6

He said, therefore, to the crowds who came to be baptised by him, 'Brood of 7
 Ac 26:20 vipers, who warned you to fly from the retribution that is coming? •But if you are 8
 repentant, produce the appropriate fruits, and do not think of telling yourselves,
 "We have Abraham for our father" because, I tell you, God can raise children for
 Abraham from these stones. •Yes, even now the axe is laid to the roots of the 9
 trees, so that any tree which fails to produce good fruit will be cut down and
 thrown on the fire.'

Ac 2:37

12:33+

Mt 5:46+

•When all the people asked him, 'What must we do, then?' •He answered, 10
 11
 'If anyone has two tunics he must share with the man who has none, and the
 one with something to eat must do the same'. •There were tax collectors too 12
 who came for baptism, and these said to him, 'Master, what must we do?' •He 13
 said to them, 'Exact no more than your rate'. •Some soldiers asked him in their 14
 turn, 'What about us? What must we do?' He said to them, 'No intimidation!
 No extortion! Be content with your pay!'

Jn 1:19-20;

3:28

Ac 13:25

Jn 1:26, 27, 33

Ac 1:5+

A feeling of expectancy had grown among the people, who were beginning 15
 to think that John might be the Christ, •so John declared before them all, 'I 16
 baptise you with water, but someone is coming, someone who is more powerful 17
 than I am, and I am not fit to undo the strap of his sandals; he will baptise
 you with the Holy Spirit and fire. •His winnowing-fan is in his hand to clear 17
 his threshing-floor and to gather the wheat into his barn; but the chaff he will
 burn in a fire that will never go out.' •As well as this, there were many other 18
 things he said to exhort the people and to announce the Good News to them.

Mt 14:3-12
 Mk 6:17-29

John the Baptist imprisoned

But Herod the tetrarch, whom he criticised for his relations with his brother's 19
 wife Herodias and for all the other crimes Herod had committed, •added a further 20
 Jn 3:24 crime to all the rest by shutting John up in prison.'

||Mt 3:13-17
 ||Mk 1:9-11

Jesus is baptised

5:16; 6:12
 Jn 1:32-34

Now when all the people had been baptised and while Jesus after his own 21
 baptism was at prayer,¹ heaven opened •and the Holy Spirit descended on him 22
 in bodily shape, like a dove. And a voice came from heaven, 'You are my Son,
 the Beloved; my favour rests on you'.²

||Mt 1:1-17

The ancestry of Jesus

Mt 13:55

When he started to teach, Jesus was about thirty years old, being the son, 23
 as it was thought, of Joseph son of Heli, •son of Matthat, son of Levi, son 24
 of Melchi, son of Jannai, son of Joseph, •son of Mattathias, son of Amos, son 25
 of Nahum, son of Esli, son of Naggai, •son of Maath, son of Mattathias, son 26
 of Semein, son of Josech, son of Joda, •son of Joanan, son of Rhesa, son of 27
 Zerubbabel, son of Shealtiel, son of Neri, •son of Melchi, son of Addi, son of 28
 Cosam, son of Elmadam, son of Er, son of Joshua, •son of Joshua, son of Eliezer, 29
 son of Jorim, son of Matthat, son of Levi, •son of Symeon, son of Judah, son 30
 of Joseph, son of Jonam, son of Eliakim, •son of Melea, son of Menna, son of 31

- 32 Mattatha, son of Nathan, son of David, •son of Jesse, son of Obed, son of Boaz,
 33 son of Sala, son of Nahshon, •son of Amminadab, son of Admin, son of Arni, R1 4:18
 34 son of Hezron, son of Perez, son of Judah, •son of Jacob, son of Isaac, son Gn 38:29
 35 of Abraham, son of Terah, son of Nahor, •son of Serug, son of Reu, son of
 36 Peleg, son of Eber, son of Shalah, •son of Cainan, son of Arphaxad, son of
 37 Shem, son of Noah, son of Lamech, •son of Methuselah, son of Enoch, son of
 38 Jared, son of Mahalaleel, son of Cainan, •son of Enos, son of Seth, son of Adam,
 son of God.

Temptation in the wilderness^a

||Mt 4:1-11
 ||Mk 1:12-13
 10:21

- 1 **4** Filled with the Holy Spirit,^b Jesus left the Jordan and was led by the Spirit
 2 through the wilderness, •being tempted there by the devil for forty days.
 3 During that time he ate nothing and at the end he was hungry. •Then the devil
 4 said to him, 'If you are the Son of God, tell this stone to turn into a loaf'. •But
 Jesus replied, 'Scripture says: *Man does not live on bread alone*'. Dt 8:3
 5 Then leading him to a height, the devil showed him in a moment of time all
 6 the kingdoms of the world •and said to him, 'I will give you all this power and
 the glory of these kingdoms, for it has been committed to me and I give it to
 7 anyone I choose.^c •Worship me, then, and it shall all be yours.' •But Jesus
 8 answered him, 'Scripture says:

*You must worship the Lord your God,
 and serve him alone*.

Dt 6:13

- 9 Then he led him to Jerusalem and made him stand on the parapet of the
 Temple. 'If you are the Son of God,' he said to him 'throw yourself down from
 10 here, •for scripture says:

*He will put his angels in charge of you
 to guard you,*

Ps 91:11-12

and again:

*They will hold you up on their hands
 in case you hurt your foot against a stone*.

- 11 But Jesus answered him, 'It has been said:

You must not put the Lord your God to the test.

Dt 6:16

- 13 Having exhausted all these ways of tempting him,^d the devil left him, to return
 at the appointed time.

22:3,53
 Jn 13:2,27

III. THE GALILEAN MINISTRY

Jesus begins to preach

||Mt 4:12-
 17,23
 ||Mk 1:14-
 15,39
 4:37; 5:15
 Mt 3:16+

- 14 Jesus, with the power of the Spirit in him, returned to Galilee; and his

cf. Mt 26:3; Jn 11:49; 18:14. His father-in-law, Annas, who had been high priest from 6 (?) to 15 A.D., is associated with him and even named first, cf. Ac 4:6 and Jn 18:13,24, as if his prestige was such that he was high priest in all but name.

g. Probably in the neighbourhood of Jericho.

h. Vv. 10-14 (Lk only) emphasise the practical and positive side of John's teaching. Salvation is for all classes of men but justice and charity are necessary in every walk of life.

i. Lk finishes with John's ministry before passing to that of Jesus, cf. 1:56+. He makes no more than a brief allusion to the Precursor's death, 9:7-9.

j. Jesus at prayer is a favourite theme of Lk, cf. 5:16; 6:12; 9:18,28-29; 11:1; 22:41.

k. Var. 'You are my Son, today I have become your father' (Ps 2:7). In Lk and Mk, unlike Mt, the voice

addresses Jesus.

4 a. Lk combines Mk's data (40 days of temptation) with Matthew's (three temptations at the end of 40 days' fast). He changes Matthew's order so as to end with Jerusalem; cf. Lk 2:38+.

b. Luke's interest in the Holy Spirit is evident not only from his first two chapters, 1:15,35,41,67,80; 2:25,26,27, but also from the remainder of the gospel in which, on several occasions, he adds a mention of the Spirit to the other synoptic passages, 4:1,14,18; 10:21; 11:13. In Ac also Lk very frequently speaks of the Spirit, Ac 1:8+.

c. The devil's dominion over the world is one of the key ideas of Jn (12:31; 14:30; 16:11; 1 Jn 3:8+; Rv 13:2,4). See also Mt 8:29+.

d. Rather than 'finished all the temptations'.

= 4:44 reputation spread throughout the countryside.^c •He taught in their synagogues 15
and everyone praised him./

||Mt 13:53-58 **Jesus at Nazareth^d**
||Mk 6:1-16

2:39,51/ He came to Nazara,^a where he had been brought up, and went into the 16
synagogue on the sabbath day as he usually did. He stood up to read,¹ •and they 17
handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the
place where it is written:

Is 61:1-2
Mt 3:16+

The spirit of the Lord has been given to me, 18
for he has anointed me.

Zp 2:3+

He has sent me to bring the good news to the poor,¹
to proclaim liberty to captives
and to the blind new sight,
to set the downtrodden free,
to proclaim the Lord's year of favour. 19

He then rolled up the scroll, gave it back to the assistant and sat down. And all 20
eyes in the synagogue were fixed on him. •Then he began to speak to them, 'This 21
2:47: 4:15 text is being fulfilled today even as you listen'. •And he won the approval of all, 22
Jn 7:46 and they were astonished by the gracious words that came from his lips.

They said, 'This is Joseph's son, surely?' •But he replied, 'No doubt you will 23
quote me the saying, "Physician, heal yourself" and tell me, "We have heard all
that happened in Capernaum,² do the same here in your own countryside"'.
And he went on, 'I tell you solemnly, no prophet is ever accepted in his own 24
country.

1 K 17:1;
18:1
Jm 5:17

'There were many widows in Israel, I can assure you, in Elijah's day, when 25
heaven remained shut for three years and six months and a great famine raged
throughout the land, •but Elijah was not sent to any one of these: he was sent 26
1 K 17:9 to a widow at Zarephath, a Sidonian town. •And in the prophet Elisha's time 27
2 K 5:14 there were many lepers in Israel, but none of these was cured, except the Syrian,
Naaman.'

Jn 7:30

When they heard this everyone in the synagogue was enraged. •They sprang 28
to their feet and hustled him out of the town; and they took him up to the brow 29
of the hill their town was built on, intending to throw him down the cliff, •but 30
Jn 8:59 he slipped through the crowd and walked away.

Mk 1:21-28 **Jesus teaches in Capernaum and cures a demoniac**

||Mt 7:28-29 He went down to Capernaum, a town in Galilee, and taught them on the 31
Ac 13:12 sabbath. •And his teaching made a deep impression on them because he spoke 32
with authority.

In the synagogue there was a man who was possessed by the spirit of an 33
unclean devil, and it shouted at the top of its voice, 'Ha! What do you want 34
Mt 8:29+ with us, Jesus of Nazareth? Have you come to destroy us? I know who you are:
8:28 the Holy One of God.' •But Jesus said sharply, 'Be quiet! Come out of him!' 35
Mt 2:23+ Mk 1:24+ Jn 6:69 Ac 3:14+
Ac 3:14+ And the devil, throwing the man down in front of everyone, went out of him
1:12+ without hurting him at all. •Astonishment seized them and they were all saying 36
Mt 8:29+ to one another, 'What teaching! He gives orders to unclean spirits with authority
4:14+ and power and they come out.' •And reports of him went all through the 37
surrounding countryside.

||Mt 8:14-15 **Cure of Simon's mother-in-law**
||Mk 1:29-31

Leaving the synagogue he went to Simon's house. Now Simon's mother-in-law 38
was suffering from a high fever and they asked him to do something for her.
Leaning over her he rebuked the fever and it left her. And she immediately got 39
up and began to wait on them.

A number of cures

- 40 At sunset all those who had friends suffering from diseases of one kind or
 41 another brought them to him, and laying his hand on each he cured them. •Devils
 too came out of many people, howling, 'You are the Son of God'. But he rebuked
 them and would not allow them to speak because they knew that he was the
 Christ.

||Mt 8:16-17
 ||Mk 1:32-34
 Mt 8:16
 13:13
 1 Tm 4:14+
 Mt 8:29+
 Mk 1:34+

Jesus quietly leaves Capernaum and travels through Judaea

||Mk 1:35-39

- 42 When daylight came he left the house and made his way to a lonely place.
 The crowds went to look for him, and when they had caught up with him they
 43 wanted to prevent him leaving them, •but he answered, 'I must proclaim the
 Good News of the kingdom of God to the other towns too, because that is what
 44 I was sent to do'. •And he continued his preaching in the synagogues of Judaea.

8:1
 Ac 10:36
 4:15; 23:5
 Mk 1:38+
 Ac 28:21

The first four disciples are called^a

- 1 **5** Now he was standing one day by the Lake of Gennesaret, with the crowd
 2 pressing round him listening to the word of God, •when he caught sight of two
 boats close to the bank. The fishermen had gone out of them and were washing
 3 their nets. •He got into one of the boats—it was Simon's^b—and asked him to put
 out a little from the shore. Then he sat down and taught the crowds from the boat.
 4 When he had finished speaking he said to Simon, 'Put out into deep water
 5 and pay out your nets for a catch'. •'Master,' Simon replied 'we worked hard all
 6 night long and caught nothing, but if you say so, I will pay out the nets.' •And
 when they had done this they netted such a huge number of fish that their nets
 7 began to tear, •so they signalled to their companions in the other boat to come
 and help them; when these came, they filled the two boats to sinking point.
 8 When Simon Peter saw this he fell at the knees of Jesus saying, 'Leave me,
 9 Lord; I am a sinful man'. •For he and all his companions were completely
 10 overcome by the catch they had made; •so also were James and John, sons of
 Zebedee, who were Simon's partners.^c But Jesus said to Simon, 'Do not be afraid;
 11 from now on it is men you will catch'. •Then, bringing their boats back to land,
 they left everything and followed him.

Mt 4:18
 Mk 4:1
 Mk 1:16,19
 Mk 4:1-2
 Jn 21:1-6
 Mt 8:10+
 Mt 8:3+
 1:12+
 Ex 33:20+
 Mt 8:8
 Mk 1:17,19
 Jn 21:15-17,
 19
 ||Mt 8:1-4
 ||Mk 1:40-45

Cure of a leper

- 12 Now Jesus was in one of the towns when a man appeared, covered with
 leprosy. Seeing Jesus he fell on his face and implored him. 'Sir,' he said 'if you
 13 want to, you can cure me.' •Jesus stretched out his hand, touched him and said,
 14 'Of course I want to! Be cured!' And the leprosy left him at once. •He ordered
 him to tell no one, 'But go and show yourself to the priest and make the offering
 for your healing as Moses prescribed it, as evidence for them'.

17:14
 Mk 1:34+

e. One of Luke's recurrent motifs: 4:37; 5:15; 7:17; cf., for similar examples, Ac 2:41+; 6:7; Lk 1:80+.

f. Another favourite theme of Lk: the people admiring and praising Jesus: 4:22; 8:25; 9:43; 11:27; 13:17; 19:48; for similar themes, cf. 4:14+ (Christ's growing reputation), 2:20+ (the praise of God), 1:12+ (religious awe).

g. Apparently this passage combines three visits: the first, vv. 16-22 (Jesus is honoured), occurring at the time indicated by Mt 4:13; the second, vv. 23-24 (Jesus astonishing his audience), the visit of which Mt and Mk speak; the third, vv. 25-30 (the life of Jesus threatened), not mentioned by Mt or Mk and to be placed towards the end of the Galilean ministry. In this way Lk presents an introductory tableau which is a summary and symbol of Christ's great offer and of its contemptuous rejection by his own people.

h. Rare form of the name 'Nazareth'.

i. The director of a synagogue could authorise any adult Jew to read the scripture lesson in public.

j. Add. 'to heal the broken-hearted', cf. LXX.

k. I.e. the miracles of which Lk does not speak until after the visit to Nazareth 4:33, etc.

1. Mk reads 'Galilee'. Lk uses 'Judaea' in the wide sense: the land of Israel. So also in 7:17; 23:5 (?); Ac 10:37; 28:21.

5 a. In this narrative, Lk has combined: 1. A topographical note and an incident about Christ's preaching, vv. 1-3; this section resembles Mk 4:1-2 and 1:16,19; 2. The episode of the miraculous catch, vv. 4-10a, which is like that of Jn 21:1-6; 3. The call of Simon, vv. 10b-11, which is related to Mk 1:17,20. Luke's purpose in placing a period of teaching and miracle before the call of the first disciples was to make their unhesitating response less surprising.

b. In Lk, Simon does not receive the name Peter until 6:14.

c. The 'companions' of v. 7. Andrew is not mentioned because he is in Simon's boat (note the plural pronouns in vv. 5,6,7) which is the central piece in Luke's picture.

4:14+ His reputation continued to grow, and large crowds would gather to hear him 15
and to have their sickness cured, •but he would always go off to some place where 16
3:21+ he could be alone and pray.

||Mt 9:1-8
||Mk 2:1-12
6:19 **Cure of a paralytic**

Now he was teaching one day, and among the audience there were Pharisees 17
and doctors of the Law who had come from every village in Galilee, from Judaea
and from Jerusalem. And the Power of the Lord^a was behind his works of
healing. •Then some men appeared, carrying on a bed a paralysed man whom 18
they were trying to bring in and lay down in front of him. •But as the crowd 19
made it impossible to find a way of getting him in, they went up on to the flat
roof and lowered him and his stretcher down through the tiles into the middle of
Mt 8:10+ the gathering, in front of Jesus. •Seeing their faith he said, 'My friend, your sins 20
are forgiven you'. •The scribes and the Pharisees began to think this over. 'Who is 21
this man talking blasphemy? Who can forgive sins but God alone?' •But Jesus, 22
aware of their thoughts, made them this reply, 'What are these thoughts you have
in your hearts? •Which of these is easier: to say, "Your sins are forgiven you" 23
or to say, "Get up and walk"? •But to prove to you that the Son of Man has 24
authority on earth to forgive sins,'—he said to the paralysed man—'I order you:
get up, and pick up your stretcher and go home.' •And immediately before 25
their very eyes he got up, picked up what he had been lying on and went home
praising God.

2:20+ They were all astounded and praised God, and were filled with awe, 26
Ac 19:17 saying, 'We have seen strange things today'.
1:12+

||Mt 9:9
||Mk 2:13-14 **The call of Levi**

When he went out after this, he noticed a tax collector, Levi by name, sitting 27
by the customs house, and said to him, 'Follow me'. •And leaving everything he 28
got up and followed him.

||Mt 9:10-12
||Mk 2:15-17 **Eating with sinners in Levi's house**

In his honour Levi held a great reception in his house, and with them at table 29
was a large gathering of tax collectors and others. •The Pharisees and their scribes 30
19:7 complained to his disciples and said, 'Why do you eat and drink with tax collectors
and sinners?' •Jesus said to them in reply, 'It is not those who are well who need 31
the doctor, but the sick. •I have not come to call the virtuous, but sinners to 32
repentance.'

||Mt 9:14-17
||Mk 2:18-22 **Discussion on fasting**

They then said to him, 'John's disciples are always fasting and saying prayers, 33
and the disciples of the Pharisees too, but yours go on eating and drinking'.
Jesus replied, 'Surely you cannot make the bridegroom's attendants fast while 34
the bridegroom is still with them? •But the time will come, the time for the bride- 35
groom to be taken away from them; that will be the time when they will fast.'

He also told them this parable, 'No one tears a piece from a new cloak to put 36
it on an old cloak; if he does, not only will he have torn the new one, but the
piece taken from the new will not match the old.

•And nobody puts new wine into old skins; if he does, the new wine will burst 37
the skins and then run out, and the skins will be lost. •No; new wine must be put 38
Jn 3:19 into fresh skins. •And nobody who has been drinking old wine wants new. "The 39
Jn 2:10 old is good" he says.'

||Mt 12:1-8
||Mk 2:23-28 **Picking corn on the sabbath**

6 Now one sabbath he happened to be taking a walk through the cornfields, 1
and his disciples were picking ears of corn, rubbing them in their hands
and eating them. •Some of the Pharisees said, 'Why are you doing something 2

3 that is forbidden on the sabbath day?' •Jesus answered them, 'So you have not
4 read what David did when he and his followers were hungry—how he went into
the house of God, took the loaves of offering and ate them and gave them to his
5 followers, loaves which only the priests are allowed to eat?' •And he said to them,
'The Son of Man is master of the sabbath'.^a

Cure of the man with a withered hand

6 Now on another sabbath he went into the synagogue and began to teach, and
7 a man was there whose right hand was withered. •The scribes and the Pharisees
were watching him to see if he would cure a man on the sabbath, hoping to
8 find something to use against him. •But he knew their thoughts; and he said to the
man with the withered hand, 'Stand up! Come out into the middle.' And he came
9 out and stood there. •Then Jesus said to them, 'I put it to you: is it against the
10 law on the sabbath to do good, or to do evil; to save life, or to destroy it?' •Then
he looked round at them all and said to the man, 'Stretch out your hand'. He did
11 so, and his hand was better. •But they were furious, and began to discuss the
best way of dealing with Jesus.

The choice of the Twelve

12 Now it was about this time that he went out into the hills to pray; and he spent
13 the whole night in prayer to God. •When day came he summoned his disciples
14 and picked out twelve of them; he called them 'apostles': •Simon whom he
called Peter, and his brother Andrew; James, John, Philip, Bartholomew,
15 Matthew, Thomas, James son of Alphaeus, Simon called the Zealot, •Judas son
16 of James,^b and Judas Iscariot who became a traitor.

The crowds follow Jesus

17 He then came down with them and stopped at a piece of level ground where
there was a large gathering of his disciples with a great crowd of people from all
parts of Judaea and from Jerusalem and from the coastal region of Tyre and Sidon
18 who had come to hear him and to be cured of their diseases. People tormented
19 by unclean spirits were also cured, •and everyone in the crowd was trying to touch
him because power came out of him that cured them all.

The inaugural discourse.^c The Beatitudes^d

20 Then fixing his eyes on his disciples he said:
•How happy are you who are poor: yours is the kingdom of God.
21 Happy you who are hungry now: you shall be satisfied.
Happy you who weep now: you shall laugh.
22 •Happy are you when people hate you, drive you out, abuse you, denounce
23 your name as criminal, on account of the Son of Man. •Rejoice when that day
comes and dance for joy, for then your reward will be great in heaven. This was the
way their ancestors treated the prophets.

The curses

24 •But alas for you who are rich: you are having your consolation now.
25 Alas for you who have your fill now: you shall go hungry.
Alas for you who laugh now: you shall mourn and weep.

d. I.e. God.

e. The 'new wine' Jesus provides is not appreciated by those who have drunk the old wine of the Law.

6 a. One MS here adds an interesting, but probably spurious, dictum: 'On the same day, seeing a man working on the sabbath day, he said to him: Friend, if you know what you are doing, you are blessed; but if you do not know, you are accursed as a breaker of the Law'.

b. Lit. 'Judas of James', which could mean 'brother

of James'. Cf. Mt 10:4+.

c. Luke's form is shorter than Matthew's because he has not filled out the discourse as Mt has done and has even left out material of a Jewish character which he thought would not interest his readers, cf. Mt 5:1+.

d. Mt has eight beatitudes, Lk four, and four maledictions. Matthew's beatitudes are a formula for the good life, and they promise heavenly rewards; Lk speaks of material conditions in this life to be reversed in the next, cf. 16:25. In Mt, Jesus uses the third person, in Lk he directly addresses his audience.

'Alas for you when the world speaks well of you! This was the way their 26
ancestors treated the false prophets.

Love of enemies

||Mt 5:44 'But I say this to you who are listening: Love your enemies, do good to those 27
1 P 3:9 who hate you, •bless those who curse you, pray for those who treat you badly. 28
||Mt 5:39-40 To the man who slaps you on one cheek, present the other cheek too; to the man 29
Pr 21:26 who takes your cloak from you, do not refuse your tunic. •Give to everyone who 30
||Mt 5:42 asks you, and do not ask for your property back from the man who robs you.
12:33+
||Mt 7:12 Treat others as you would like them to treat you. •If you love those who love 31
||Mt 5:46 you, what thanks can you expect? Even sinners love those who love them. •And if 32
14:12-14 you do good to those who do good to you, what thanks can you expect? For even 33
Pr 21:26 sinners do that much. •And if you lend to those from whom you hope to receive, 34
of return. •Instead, love your enemies and do good, and lend without any hope 35
Si 4:10; 12:6 of return. •You will have a great reward, and you will be sons of the Most High,
||Mt 5:45 for he himself is kind to the ungrateful and the wicked.

Compassion and generosity

15:1f 'Be compassionate as your Father is compassionate. •Do not judge, and you 36
Ex 34:6-7 will not be judged yourselves; do not condemn, and you will not be condemned 37
||Mt 7:1 yourselves; grant pardon, and you will be pardoned. •Give, and there will be 38
Jm 2:13 gifts for you: a full measure, pressed down, shaken together, and running over,
Pr 12:14 will be poured into your lap; because the amount you measure out is the amount
||Mt 7:2 you will be given back.'
||Mk 4:24

Integrity

||Mt 15:14 He also told a parable to them, 'Can one blind man guide another? Surely 39
||Mt 10:24-25 both will fall into a pit?' •The disciple is not superior to his teacher; the fully 40
||Jn 13:16; trained disciple will always be like his teacher. •Why do you observe the splinter 41
15:20 in your brother's eye and never notice the plank in your own? •How can you say 42
to your brother, "Brother, let me take out the splinter that is in your eye", when
you cannot see the plank in your own? Hypocrite! Take the plank out of your
own eye first, and then you will see clearly enough to take^A out the splinter
that is in your brother's eye.
||Mt 12:33-35 'There is no sound tree that produces rotten fruit, nor again a rotten tree that 43
||Mt 7:16-18 produces sound fruit. •For every tree can be told by its own fruit: people do not 44
pick figs from thorns, nor gather grapes from brambles. •A good man draws what 45
is good from the store of goodness in his heart; a bad man draws what is bad
from the store of badness. For a man's words flow out of what fills his heart.

The true disciple

||Mt 7:21 'Why do you call me, "Lord, Lord" and not do what I say? 46
||Mt 7:24-27 'Everyone who comes to me^A and listens to my words and acts on them—I will 47
show you what he is like. •He is like the man who when he built his house dug, 48
and dug deep, and laid the foundations on rock; when the river was in flood it
bore down on that house but could not shake it, it was so well built. •But the one 49
who listens and does nothing is like the man who built his house on soil, with no
foundations: as soon as the river bore down on it, it collapsed; and what a ruin
that house became!'

Cure of the centurion's servant

||Mt 8:5-10, 13 7 When he had come to the end of all he wanted the people to hear, he went into 1
||Jn 4:46-54 Capernaum. •A centurion there had a servant, a favourite of his, who was 2
Mt 7:28 sick and near death. •Having heard about Jesus he sent some Jewish elders^a 3
Ac 10:1 to him to ask him to come and heal his servant. •When they came to Jesus they 4

5 pleaded earnestly with him. 'He deserves this of you' they said 'because he is friendly towards our people;^b in fact, he is the one who built the synagogue.' Ac 10:1,22
 6 So Jesus went with them, and was not very far from the house when the centurion 12:33+
 sent word to him by some friends: 'Sir,' he said 'do not put yourself to trouble;
 7 because I am not worthy to have you under my roof; and for this same reason
 I did not presume to come to you myself; but give the word and let my servant
 8 be cured.^c 'For I am under authority myself, and have soldiers under me; and I say
 to one man: Go, and he goes; to another: Come here, and he comes; to my
 9 servant: Do this, and he does it.' 'When Jesus heard these words he was
 astonished at him and, turning round, said to the crowd following him, 'I tell
 10 you, not even in Israel have I found faith like this'. 'And when the messengers Mt 8:10+
 got back to the house they found the servant in perfect health.

The son of the widow of Nain restored to life^d

11 Now soon afterwards he went to a town called Nain, accompanied by his
 12 disciples and a great number of people. 'When he was near the gate of the town
 it happened that a dead man was being carried out for burial, the only son of his
 mother, and she was a widow. And a considerable number of the townspeople
 13 were with her. 'When the Lord^e saw her he felt sorry for her. 'Do not cry' he
 14 said. 'Then he went up and put his hand on the bier and the bearers stood still,
 15 and he said, 'Young man, I tell you to get up'. 'And the dead man sat up and
 16 began to talk, and Jesus gave him to his mother. 'Everyone was filled with awe
 and praised God saying, 'A great prophet has appeared among us; God has
 17 visited his people'. 'And this opinion of him spread throughout Judaea and all
 over the countryside.

Mt 8:3+
 Ac 9:41
 1 K 17:23
 1:12+
 2:20+
 Mt 16:14+
 1:68+
 4:14+, 44+

The Baptist's question. Jesus commends him

||Mt 11:2-15

18 The disciples of John gave him all this news, and John, summoning two of his
 19 disciples, sent them to the Lord to ask, 'Are you the one who is to come, or must
 20 we wait for someone else?' 'When the men reached Jesus they said, 'John the
 Baptist has sent us to you, to ask, "Are you the one who is to come or have we
 21 to wait for someone else?" ' 'It was just then that he cured many people of
 diseases and afflictions and of evil spirits, and gave the gift of sight to many who
 22 were blind. 'Then he gave the messengers their answer, 'Go back and tell John
 what you have seen and heard: the blind see again, the lame walk, lepers are
 cleansed, and the deaf hear, the dead are raised to life, the Good News is pro-
 23 claimed to the poor and happy is the man who does not lose faith in me'.

Is 26:19; 35:
 5:6; 61:1
 Ac 3:8
 2:34

24 When John's messengers had gone he began to talk to the people about John,
 25 'What did you go out into the wilderness to see? A reed swaying in the breeze?
 No? Then what did you go out to see? A man dressed in fine clothes?
 Oh no, those who go in for fine clothes and live luxuriously are to be found at
 26 court! 'Then what did you go out to see? A prophet? Yes, I tell you, and much
 27 more than a prophet: he is the one of whom scripture says:

*See, I am going to send my messenger before you;
 he will prepare the way before you.*

Mt 3:1

28 'I tell you, of all the children born of women, there is no one greater than John;
 29 yet the least in the kingdom of God is greater than he is. 'All the people who ||Mt 21:31-32

e. The text is difficult and the translation conj. Var. 'driving no one to despair' or 'despairing of no one' or 'not at all despairing'.

f. Folds in the tunic or cloak were used as a pocket or as a bag for provisions.

g. Addressed, in Lk. to the disciples; in Mt 15:14, to the Pharisees. The same applies to vv. 43-45.

h. Or 'and then you will see how to take'.

i. A Johannine expression, cf. Jn 6:35+.

7 a. Local worthies, not to be confused with the

Jerusalem 'elders' who were members of the Sanhedrin.

b. Evidently a pagan in sympathy with Judaism, like Cornelius, Ac 10:1-2+.

c. Var. 'and my servant will be cured'.

d. Lk only. The episode leads up to the reply of Jesus to John's disciples, 7:22.

e. For the first time in the gospel narrative, Jesus is given the title hitherto strictly reserved for Yahweh himself. Cf. Ph 2:11+; Ac 2:36+.

heard him, and the tax collectors too, acknowledged God's plan by accepting baptism from John; •but by refusing baptism from him the Pharisees and the 30 lawyers had thwarted what God had in mind for them.

¶Mt 11:16-19 Jesus condemns his contemporaries

'What description, then, can I find for the men of this generation? What are 31 they like? •They are like children shouting to one another while they sit in the 32 market place:

Ezk 33:31

"We played the pipes for you,
and you wouldn't dance;
we sang dirges,
and you wouldn't cry".

'For John the Baptist comes, not eating bread, not drinking wine, and you 33 say, "He is possessed". •The Son of Man comes, eating and drinking, and you 34 say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners".
Jn 6:35+ Yet Wisdom has been proved right by all her children.' 35

The woman who was a sinner^a

11:37; 14:1

Mt 21:32
Jn 8:4

One of the Pharisees invited him to a meal. When he arrived at the Pharisee's 36 house and took his place at table, •a woman^b came in, who had a bad name in 37 the town. She had heard he was dining with the Pharisee and had brought with her an alabaster jar of ointment. •She waited behind him at his feet, weeping, and her 38 tears fell on his feet, and she wiped them away with her hair; then she covered his feet with kisses and anointed them with the ointment.

Mt 16:14+
Jn 4:18-19

When the Pharisee who had invited him saw this, he said to himself, 'If this 39 man were a prophet, he would know who this woman is that is touching him and what a bad name she has'. •Then Jesus took him up and said, 'Simon, I have 40 something to say to you'. 'Speak, Master' was the reply. •'There was once a 41 creditor who had two men in his debt; one owed him five hundred denarii, the other fifty. •They were unable to pay, so he pardoned them both. Which of them 42 will love him more?' •'The one who was pardoned more, I suppose' answered 43 Simon. Jesus said, 'You are right'.

Mt 21:31

Mt 9:2

Mt 8:10+

Then he turned to the woman. 'Simon,' he said 'you see this woman? I came 44 into your house, and you poured no water over my feet, but she has poured out her tears over my feet and wiped them away with her hair. •You gave me no kiss, but 45 she has been covering my feet with kisses ever since I came in.' •You did not 46 anoint my head with oil, but she has anointed my feet with ointment. •For this 47 reason I tell you that her sins, her many sins, must have been forgiven her, or she would not have shown such great love.' It is the man who is forgiven little who 48 shows little love.' •Then he said to her, 'Your sins are forgiven'. •Those who 49 were with him at table began to say to themselves, 'Who is this man, that he even forgives sins?' •But he said to the woman, 'Your faith has saved you; go in peace'. 50

The women accompanying Jesus

¶Mt 4:23;
9:35
¶Mk 1:39
4:43-44
Mt 8:29-34
12:45
Mt 27:55-56
Mk 15:40-41
23:49; 24:10
Jn 19:25

8 Now after this he made his way through towns and villages preaching, and 1 proclaiming the Good News of the kingdom of God. With him went the 2 Twelve, •as well as certain women who had been cured of evil spirits and ailments: 2 Mary surnamed the Magdalene, from whom seven demons had gone out, Joanna the wife of Herod's steward Chuza, Susanna, and several others who 3 provided for them out of their own resources.

¶Mt 13:1-9
¶Mk 4:1-9

Parable of the sower

With a large crowd gathering and people from every town finding their way 4 to him, he used this parable:

'A sower went out to sow his seed. As he sowed, some fell on the edge of the 5

6 path and was trampled on; and the birds of the air ate it up. •Some seed fell on
7 rock, and when it came up it withered away, having no moisture. •Some seed fell
8 amongst thorns and the thorns grew with it and choked it. •And some seed fell
into rich soil and grew and produced its crop a hundredfold.' Saying this he
cried, 'Listen, anyone who has ears to hear!'

Why Jesus speaks in parables

||Mt 13:10-11,13
||Mk 4:10-12

9 His disciples asked him what this parable might mean, •and he said, 'The
mysteries of the kingdom of God are revealed to you; for the rest there are only
parables, so that

*they may see but not perceive,
listen but not understand.*

Is 6:9

The parable of the sower explained

||Mt 13:18-23
||Mk 4:14-20

11 'This, then, is what the parable means: the seed is the word of God. •Those
12 on the edge of the path are people who have heard it, and then the devil comes
and carries away the word from their hearts in case they should believe and be
13 saved. •Those on the rock are people who, when they first hear it, welcome the
word with joy. But these have no root; they believe for a while, and in time of
14 trial they give up. •As for the part that fell into thorns, this is people who have
heard, but as they go on their way they are choked by the worries and riches and
15 pleasures of life and do not reach maturity. •As for the part in the rich soil, this
is people with a noble and generous heart who have heard the word and take
it to themselves and yield a harvest through their perseverance.

Mt 8:10+

Parable of the lamp

||Mk 4:21-22

16 'No one lights a lamp to cover it with a bowl or to put it under a bed. No, he
puts it on a lamp-stand so that people may see the light when they come in.
17 For nothing is hidden but it will be made clear, nothing secret but it will be
known and brought to light. •So take care how you hear; for anyone who has
will be given more; from anyone who has not, even what he thinks he has will
be taken away.'

= 11:33
||Mt 5:15
Jn 8:12+
= 12:2
||Mt 10:26
||Mt 13:12:
25:29
||Mk 4:24-25
= 19:26

The true kinsmen of Jesus^a

Mt 12:46-50
||Mk 3:31-35

19 His mother and his brothers came looking for him, but they could not get to
20 him because of the crowd. •He was told, 'Your mother and brothers are standing
outside and want to see you'. •But he said in answer, 'My mother and my
21 brothers are those who hear the word of God and put it into practice'.

11:27-28
Ezk 33:31

The calming of the storm

||Mt 8:23-27
||Mk 4:35-41

22 One day, he got into a boat with his disciples and said to them, 'Let us cross
23 over to the other side of the lake'. So they put to sea, •and as they sailed he fell
asleep. When a squall came down on the lake the boat started taking in water and
24 they found themselves in danger. •So they went to rouse him saying, 'Master!
Master! We are going down!' Then he woke up and rebuked the wind and the
25 rough water; and they subsided and it was calm again. •He said to them, 'Where
is your faith?' They were awestruck and astonished and said to one another,
'Who can this be, that gives orders even to winds and waves and they obey
him?'

Mt 8:10+
1:12+

f. Var. 'by her actions', cf. Mt 11:19. The children of Wisdom, i.e., of the all-wise God, cf. Pr 8:22+, appreciate and welcome God's works.

g. Lk only. This episode is not the same as the anointing at Bethany, Mt 26:6-13p.

h. Most probably not Mary of Magdala, 8:2, and still less Mary, sister of Martha, 10:39; Jn 11:1,2,5; 12:2-3.

i. Var. 'ever since she came in'.

j. Not, as is usually translated, 'her many sins are forgiven her because she has shown such great love'. The context demands the reverse: she shows so much affection because she has had so many sins forgiven.

8 a. Lk has taken this passage out of its context in Mk 3:31-35 to serve as a conclusion to this small section on the parables, hence he modifies v. 21 (cf. Mk 3:35) to match v. 15.

||Mt 8:28-34
||Mk 5:1-20

The Gerasene demoniac

They came to land in the country of the Gerasenes,^b which is opposite Galilee. 26 He was stepping ashore when a man from the town who was possessed by devils 27 came towards him; for a long time the man had worn no clothes, nor did he live in a house, but in the tombs.

4:34 Catching sight of Jesus he gave a shout, fell at his feet and cried out at the 28
Mt 4:3+ top of his voice, 'What do you want with me, Jesus, son of the Most High God? 29 I implore you, do not torture me.'—For Jesus had been telling the unclean 29 spirit to come out of the man. It was a devil that had seized on him a great many times, and then they used to secure him with chains and fetters to restrain him, but he would always break the fastenings, and the devil would drive him out into the wilds. •'What is your name?' Jesus asked. 'Legion' he said—because 30 many devils had gone into him. •And these pleaded with him not to order them 31 to depart into the Abyss.^c

Now there was a large herd of pigs feeding there on the mountain, and the 32 devils pleaded with him to let them go into these. So he gave them leave. •The 33 devils came out of the man and went into the pigs, and the herd charged down the cliff into the lake and were drowned.

When the swineherds saw what had happened they ran off and told their story 34 in the town and in the country round about; •and the people went out to see what 35 had happened. When they came to Jesus they found the man from whom the 10:39 devils had gone out sitting at the feet of Jesus,^d clothed and in his full senses; and they were afraid. •Those who had witnessed it told them how the 36 man who had been possessed came to be healed. •The entire population of the 37 Gerasene territory was in a state of panic and asked Jesus to leave them. So he 1:12+ got into the boat and went back.

The man from whom the devils had gone out asked to be allowed to stay with 38 him, but he sent him away. •'Go back home,' he said 'and report all that God has 39 done for you.' So the man went off and spread throughout the town all that Jesus had done for him.

||Mt 9:18-26
||Mk 5:21-43

Cure of the woman with a haemorrhage. Jairus' daughter raised to life

On his return Jesus was welcomed by the crowd, for they were all there waiting 40 for him. •And now there came a man named Jairus, who was an official of the 41 synagogue. He fell at Jesus' feet and pleaded with him to come to his house, because he had an only daughter about twelve years old, who was dying. And the 42 crowds were almost stifling Jesus as he went.

Now there was a woman suffering from a haemorrhage for twelve years, 43
Ac 19:12 whom no one had been able to cure.^e •She came up behind him and touched 44 the fringe of his cloak; and the haemorrhage stopped at that instant. •Jesus said, 45 'Who touched me?' When they all denied that they had, Peter and his companions 5:17; 6:19 said, 'Master, it is the crowds round you, pushing'. •But Jesus said, 'Somebody 46 touched me. I felt that power had gone out from me.' •Seeing herself discovered, the 47 woman came forward trembling, and falling at his feet explained in front of all the people why she had touched him and how she had been cured at that very moment. 48 'My daughter,' he said 'your faith has restored you to health; go in peace.'

While he was still speaking, someone arrived from the house of the synagogue 49 official to say, 'Your daughter has died. Do not trouble the Master any further.'
Mt 8:10+ But Jesus had heard this, and he spoke to the man, 'Do not be afraid, only have 50 faith and she will be safe'. •When he came to the house he allowed no one to go 51 in with him except Peter and John and James,^f and the child's father and mother. 9:28; 22:8
Jn 13:24-25
Ac 3:1 They were all weeping and mourning for her, but Jesus said, 'Stop crying; she is 52 not dead, but asleep'. •But they laughed at him, knowing she was dead. •But 53 taking her by the hand he called to her, 'Child, get up'. •And her spirit returned and 55 she got up at once. Then he told them to give her something to eat. •Her parents 56 were astonished, but he ordered them not to tell anyone what had happened.

1:12+
Mk 1:34+

The mission of the Twelve

- 1 **9** He called the Twelve^a together and gave them power and authority over all
 2 devils and to cure diseases, and he sent them out to proclaim the kingdom of
 3 God and to heal. He said to them, 'Take nothing for the journey: neither staff,
 4 nor haversack, nor bread, nor money; and let none of you take a spare tunic.
 5 Whatever house you enter, stay there; and when you leave, let it be from there.
 6 As for those who do not welcome you, when you leave their town shake the
 dust from your feet as a sign to them.' So they set out and went from village
 to village proclaiming the Good News and healing everywhere.

||Mt 10:5,8,
 9-14
 ||Mk 6:7-13
 Mt 8:3+;
 8:29+
 10:7
 Ac 9:43; 16-
 15; 17:7;
 18:3
 Ac 13:51

Herod and Jesus^b

- 7 Meanwhile Herod the tetrarch had heard about all that was going on; and
 he was puzzled, because some people were saying that John had risen from the
 8 dead, others that Elijah had reappeared, still others that one of the ancient
 9 prophets had come back to life. But Herod said, 'John? I beheaded him. So who
 is this I hear such reports about?' And he was anxious to see him.

||Mt 14:1-2
 ||Mk 6:14-16
 9:19
 23:8-12

The return of the apostles. Miracle of the loaves

- 10 On their return the apostles gave him an account of all they had done. Then
 he took them with him and withdrew to a town called Bethsaida where they
 11 could be by themselves. But the crowds got to know and they went after him.
 He made them welcome and talked to them about the kingdom of God; and he
 cured those who were in need of healing.
 12 It was late afternoon when the Twelve came to him and said, 'Send the
 people away, and they can go to the villages and farms round about to find lodging
 13 and food; for we are in a lonely place here'. He replied, 'Give them some-
 thing to eat yourselves'. But they said, 'We have no more than five loaves and two
 14 fish, unless we are to go ourselves and buy food for all these people'. For there
 were about five thousand men. But he said to his disciples, 'Get them to sit down
 15 in parties of about fifty'. They did so and made them all sit down. Then he took
 16 the five loaves and the two fish, raised his eyes to heaven, and said the blessing
 over them; then he broke them and handed them to his disciples to distribute
 17 among the crowd. They all ate as much as they wanted, and when the scraps
 remaining were collected they filled twelve baskets.

||Mt 14:13-21
 ||Mk 6:30-44
 ||Jn 6:1-13
 Mk 6:45

Peter's profession of faith^c

- 18 Now one day when he was praying alone in the presence of his disciples he
 19 put this question to them, 'Who do the crowds say I am?' And they answered,
 'John the Baptist; others Elijah; and others say one of the ancient prophets come
 20 back to life'. But you, he said 'who do you say I am?' It was Peter who spoke
 21 up. 'The Christ of God' he said. But he gave them strict orders not to tell
 anyone anything about this.

||Mt 16:13-
 16,20
 ||Mk 8:27-30
 3:21+
 9:8
 2:26+;
 23:35
 Mk 1:34+

First prophecy of the Passion^d

- 22 'The Son of Man' he said 'is destined to suffer grievously, to be rejected by the
 elders and chief priests and scribes and to be put to death, and to be raised up
 on the third day.'

||Mt 16:21
 ||Mk 8:31
 9:44; 12:50;
 17:25; 18:
 31; 24:7.
 26,44

b. Var. 'Geragesenes', 'Gadarenes'.

c. In place of Mark's 'send them out of the district', Mk 5:10. The demons beseech Jesus not to send them back to the depths of the earth, their usual dwelling place and ultimate home, Rv 9:1,2,11; 11:7; 17:8; 20:1,3.

d. As a disciple sits, 8:38; cf. 10:39; Ac 22:3. Lk alone adds this detail.

e. Var. 'a woman who, having spent all she had on doctors, could be cured by no one'. cf. Mk 5:26.

f. Cf. Mk 5:37+. Here, however, as in 9:28; Ac 1:13, John is named immediately after Peter. This

coupling of John with Peter is common to Lk, 22:8; Ac 3:1,3,11; 4:13,19; 8:14, and the fourth gospel, Jn 13:23-26; 18:15-16; 20:3-9; 21:7,20-23.

9 a. Add, 'apostles'.

b. Lk does not record the Baptist's death; instead, he prepares the reader ('he was anxious to see him') for the subsequent meeting of Herod with Jesus, 23:8-12.

c. Lk has left out a whole section of Mk (6:45-8:26).

d. This prophecy is to be followed by several others, 9:44; 12:50; 17:25; 18:31-33. Cf. 24:7,25-27. Lk omits Peter's protest and his rebuke by Jesus, Mk 8:32f.

||Mt 16:24-27
||Mk 8:34-38 **The condition of following Christ**

||Mt 10:38

= 14:27

Jn 12:26

= 17:33

||Mt 10:39

||Jn 12:25

= 12:9

||Mt 10:33

2 Tm 1:8

Then to all he said, 'If anyone wants to be a follower of mine, let him renounce 23
himself and take up his cross every day and follow me. •For anyone who wants 24
to save his life will lose it; but anyone who loses his life for my sake, that man 25
will save it. •What gain, then, is it for a man to have won the whole world and to 26
have lost or ruined his very self? •For if anyone is ashamed of me and of my 26
words, of him the Son of Man will be ashamed when he comes in his own glory
and in the glory of the Father and the holy angels.

||Mt 16:28

||Mk 9:1

The kingdom will come soon

Mt 16:28 +

'I tell you truly, there are some standing here who will not taste death before 27
they see the kingdom of God.'

||Mt 17:1-9

||Mk 9:2-10

The transfiguration*

8:51 +

3:21 +

24:4

2:38 +

Jn 1:14 +

1:12 +

Jn 1:34

9:21

Now about eight days after this had been said, he took with him Peter and 28
John and James and went up the mountain to pray. •As he prayed, the aspect of 29
his face was changed and his clothing became brilliant as lightning. •Suddenly 30
there were two men there talking to him; they were Moses and Elijah •appearing 31
in glory, and they were speaking of his passing which he was to accomplish in 32
Jerusalem. •Peter and his companions were heavy with sleep, but they kept awake/ 32
and saw his glory² and the two men standing with him. •As these were leaving 33
him, Peter said to Jesus, 'Master, it is wonderful for us to be here; so let us make 34
three tents, one for you, one for Moses and one for Elijah'.—He did not know 35
what he was saying. •As he spoke, a cloud came and covered them with shadow; 36
and when they went into the cloud the disciples were afraid. •And a voice came 35
from the cloud saying, 'This is my Son, the Chosen One.³ Listen to him.' •And 36
after the voice had spoken, Jesus was found alone. The disciples kept silence and,
at that time, told no one what they had seen.

||Mt 17:14-18

||Mk 9:14-27

The epileptic demoniac

4:15 +

Now on the following day when they were coming down from the mountain 37
a large crowd came to meet him. •Suddenly a man in the crowd cried out. 'Master,' 38
he said 'I implore you to look at my son: he is my only child. •All at once a spirit 39
will take hold of him, and give a sudden cry and throw the boy into convulsions 40
with foaming at the mouth; it is slow to leave him, but when it does it leaves the 41
boy worn out. •I begged your disciples to cast it out, and they could not.' 42
'Faithless and perverse generation!' Jesus said in reply 'How much longer must I be 43
among you and put up with you? Bring your son here.' •The boy was still moving 42
towards Jesus when the devil threw him to the ground in convulsions. But Jesus 43
rebuked the unclean spirit and cured the boy and gave him back to his father,
and everyone was awestruck by the greatness of God. 43

||Mt 77:22

||Mk 9:30-32

Second prophecy of the Passion

9:22 +

Mt 17:22

Mk 4:13 +

At a time when everyone was full of admiration for all he did, he said to 44
his disciples, •'For your part, you must have these words constantly in your 45
mind: The Son of Man is going to be handed over into the power of men'.
But they did not understand him when he said this; it was hidden from them 45
so that they should not see the meaning of it, and they were afraid to ask him
about what he had just said.

||Mt 18:1-5

||Mk 9:33-37

= 22:24

Who is the greatest?

= 10:16

||Mt 10:40

||Jn 13:20

22:26

An argument started between them about which of them was the greatest. 46
Jesus knew what thoughts were going through their minds, and he took a 47
little child and set him by his side •and then said to them, 'Anyone who 48
welcomes this little child in my name welcomes me; and anyone who welcomes

me welcomes the one who sent me. For the least among you all, that is the one who is great.' Mt 18:5A
14:11

On using the name of Jesus

- 49 John spoke up. 'Master,' he said 'we saw a man casting out devils in your
50 name, and because he is not with us we tried to stop him.'¹ •But Jesus said
to him, 'You must not stop him: anyone who is not against you is for you'. Ac 3:16+ :
19:13
11:23

IV. THE JOURNEY TO JERUSALEM¹

A Samaritan village is inhospitable

- 51 Now as the time drew near for him to be taken up to heaven,² he resolutely
52 took the road for Jerusalem •and sent messengers ahead of him. These set out,
53 and they went into a Samaritan village to make preparations for him, •but the
54 people would not receive him because he was making for Jerusalem.¹ •Seeing
this, the disciples James and John said, 'Lord, do you want us to call down fire
55 from heaven to burn them up?'^m •But he turned and rebuked them,ⁿ •and they
56 went off to another village. 13:22; 17:11;
18:31; 19:
28; 24:51
Mt 19:1
Mk 10:1
2 K 1:10

Hardships of the apostolic calling

- 57 As they travelled along they met a man on the road who said to him, 'I will
58 follow you wherever you go'. •Jesus answered, 'Foxes have holes and the birds
of the air have nests, but the Son of Man has nowhere to lay his head'.
59 Another to whom he said, 'Follow me', replied,^o 'Let me go and bury my
60 father first'. •But he answered, 'Leave the dead to bury their dead;^p your duty
is to go and spread the news of the kingdom of God'. 14:26,33
61 Another said, 'I will follow you, sir, but first let me go and say good-bye
62 to my people at home'. •Jesus said to him, 'Once the hand is laid on the plough,
no one who looks back is fit for the kingdom of God'. 1 K 19:19-21
Ph 3:13

The mission of the seventy-two disciples

- 1 **10** After this the Lord appointed seventy-two^q others and sent them out ahead
of him,^b in pairs, to all the towns and places he himself was to visit.
2 He said to them,^c 'The harvest is rich but the labourers are few, so ask the Lord
3 of the harvest to send labourers to his harvest. •Start off now, but remember,
4 I am sending you out like lambs among wolves. •Carry no purse, no haversack,
5 no sandals. Salute no one on the road. •Whatever you house go into, let your
9:1-2
Qo 4:9
||Mt 9:37-38
Jn 4:36
||Mt 10:16
=9:3-5;
22:35
2 K 4:29
Mt 10:9-11
||Mk 6:8-11

e. One of the narratives in which Lk most widely differs from Mk. It is clear that Lk had his own source of information (John?).

f. Preferable to 'they woke up'.

g. The glory of his future coming, 9:26.

h. Var. 'the Beloved', cf. Mt and Mk. The titles 'Chosen One', cf. 23:35; Is 42:1, and 'Son of Man' alternate in the *Parables of Enoch*.

i. Var. 'we stopped him'.

j. From 9:51-18:14, Lk deserts Mk. Assembling material he has found in the Collection (cf. Introduction to the Synoptic Gospels) that served Mt also, together with information from his own special source, Lk arranges all within the literary framework of a journey to Jerusalem (9:53,57; 10:1; 13:22,33; 17:11; cf. 2:38+) suggested to him by Mk 10:1.

k. Lit. 'for his taking up'. This 'assumption' of Jesus, cf. 2 K 2:9-11; Mk 16:19; Ac 1:2,10-11; 1 Tm 3:16, refers to the last days of his suffering life (Passion, death) and the beginning of his glory (resurrection, ascension). Jn, thinking more theologically, uses the word 'glorify' in connection with the whole of this period, Jn 7:39; 12:16,23; 13:31f; for him the crucifixion is a 'lifting up',

Jn 12:32+.

l. The hatred of the Samaritans for the Jews, Jn 4:9+, would show itself particularly towards those on pilgrimage to Jerusalem; hence it was usual to bypass this territory, cf. Mt 10:5. Only Lk and Jn (4:1-42) mention Christ's presence in this schismatic province, cf. Lk 17:11,16. The early Church was not slow to follow his example, Ac 8:5-25.

m. Add. 'as Elijah did'. Allusion to 2 K 1:10-12. James and John are seen here as 'sons of thunder' indeed, Mk 3:17.

n. Add. 'You do not know what spirit you are made of. The Son of Man came not to destroy souls but to save them.'

o. Add. 'Lord', cf. Mt 8:21.

p. A play on the two meanings of 'death': physical and spiritual.

10 a. Var. 'seventy'.

b. Not, as in 9:52, to arrange for lodgings etc. but to prepare souls for his coming.

c. The collection used by Mt and Lk included a missionary discourse parallel with that of Mk 6:8-11. Lk has made use of both these sources, but separately (9:3-5; 10:2-12), whereas Mt has joined them together 10:7-16. Cf. Lk 11:39+; 17:22+.

first words be, "Peace to this house!" •And if a man of peace^d lives there, your 6
peace will go and rest on him; if not, it will come back to you. •Stay in the same 7
1 Tm 5:18 house, taking what food and drink they have to offer, for the labourer deserves
his wages; do not move from house to house. •Whenever you go into a town where 8
Mt 3:2+ they make you welcome, eat what is set before you. •Cure those in it who are 9
||Mt 10:7 sick, and say, "The kingdom of God is very near to you". •But whenever you enter 10
Ac 28:8 a town and they do not make you welcome, go out into its streets and say, •"We 11
Ac 13:51 wipe off the very dust of your town that clings to our feet, and leave it with you.
Yet be sure of this: the kingdom of God is very near." •I tell you, on that day 12
it will not go as hard with Sodom as with that town.

||Mt 11:21-24 'Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles done 13
in you had been done in Tyre and Sidon, they would have repented long ago, sitting
in sackcloth and ashes. •And still, it will not go as hard with Tyre and Sidon at the 14
Is 14:13,15 Judgement as with you. •And as for you, Capernaum, did you want to be exalted 15
high as heaven? *You shall be thrown down to hell.*

•Anyone who listens to you listens to me; anyone who rejects you rejects me, 16
and who those reject me reject the one who sent me.'

True cause for the apostles to rejoice

1:14+ The seventy-two came back rejoicing. 'Lord,' they said 'even the devils 17
Ac 3:16+ submit to us when we use your name.' •He said to them, 'I watched Satan fall 18
Is 14:12 like lightning from heaven. •Yes, I have given you power to tread underfoot 19
Jn 12:31-32 serpents and scorpions and the whole strength of the enemy; nothing shall ever
Mt 8:29+ hurt you. •Yet do not rejoice that the spirits submit to you; rejoice rather that 20
Ps 91:13
Rv 12:9
Mk 16:18
Rv 20:12+ your names are written in heaven.'

||Mt 11:25-27 The Good News revealed to the simple. The Father and the Son

1:14+ :4:1+ It was then that, filled with joy by the Holy Spirit, he said, 'I bless 21
8:10 you, Father, Lord of heaven and of earth, for hiding these things from the learned
and the clever and revealing them to mere children. Yes, Father, for that is what
it pleased you to do. •'Everything has been entrusted to me by my Father; and 22
Rv 19:12 no one knows who the Son is except the Father, and who the Father is except
the Son and those to whom the Son chooses to reveal him.'

||Mt 13:16-17 The privilege of the disciples

Then turning to his disciples he spoke to them in private, 'Happy the eyes 23
that see what you see, •for I tell you that many prophets and kings wanted to see 24
what you see, and never saw it; to hear what you hear, and never heard it!'

||Mt 22:34-40 The great commandment

||Mk 12:28-31 There was a lawyer who, to disconcert him, stood up and said to him, 'Master, 25
2 Ch 28:15 what must I do to inherit eternal life?' •He said to him, 'What is written in the 26
Pr 3:27 Law? What do you read there?' •He replied, '*You must love the Lord your God* 27
Dt 6:5 *with all your heart, with all your soul, with all your strength, and with all your*
Lv 19:18 *mind, and your neighbour as yourself*'. •'You have answered right,' said Jesus 28
Lv 18:5 'do this and life is yours.'

Parable of the good Samaritan

Jn 4:9 But the man was anxious to justify himself^e and said to Jesus, 'And who is 29
my neighbour?' •Jesus replied, 'A man was once on his way down from Jerusalem 30
to Jericho and fell into the hands of brigands; they took all he had, beat him
and then made off, leaving him half dead. •Now a priest happened to be travelling 31
down the same road, but when he saw the man, he passed by on the other side.
In the same way a Levite who came to the place saw him, and passed by on the 32
17:16 other side. •But a Samaritan^a traveller who came upon him was moved with 33
Is 1:6 compassion when he saw him. •He went up and bandaged his wounds, pouring 34

oil and wine on them. He then lifted him on to his own mount, carried him to the
 35 inn and looked after him. •Next day, he took out two denarii and handed them
 to the innkeeper. "Look after him," he said "and on my way back I will make
 36 good any extra expense you have." •Which of these three, do you think, proved
 37 himself a neighbour to the man who fell into the brigands' hands? •The one
 who took pity on him' he replied. Jesus said to him, 'Go, and do the same
 yourself'.

Martha and Mary^d

38 In the course of their journey he came to a village, and a woman named Jn 11:1-2
 39 Martha welcomed him into her house. •She had a sister called Mary, who sat 8:35+
 40 down at the Lord's feet and listened to him speaking. •Now Martha who was
 distracted with all the serving said, 'Lord, do you not care that my sister is leaving
 41 me to do the serving all by myself? Please tell her to help me.' •But the Lord 1 Co 7:35
 answered: 'Martha, Martha,' he said 'you worry and fret about so many things, 8:3+
 42 and yet few are needed, indeed only one.' It is Mary who has chosen the better Mt 6:33
 part; it is not to be taken from her.' Jn 6:27

The Lord's prayer

1 **11** Now once he was in a certain place praying, and when he had finished 3:21+
 2 one of his disciples said, 'Lord, teach us to pray, just as John taught his
 2 disciples'. •He said to them, 'Say this when you pray:^a

"Father, may your name be held holy,
 your kingdom come;

||Mt 6:9-13

3 give us each day our daily bread,^b
 and forgive us our sins,^c

4 for we ourselves forgive each one who is in debt to us.
 And do not put us to the test."

The importunate friend

18:1-8

5 He also said to them, 'Suppose one of you has a friend and goes to him in
 6 the middle of the night to say, "My friend, lend me three loaves, •because a friend
 of mine on his travels has just arrived at my house and I have nothing to offer
 7 him"; •and the man answers from inside the house, "Do not bother me. The
 door is bolted now, and my children and I are in bed; I cannot get up to give
 8 it you". •I tell you, if the man does not get up and give it him for friendship's
 sake, persistence will be enough to make him get up and give his friend all he
 wants.

Jr 14:17
 Mt 15:23

Effective prayer

||Mt 7:7-11
 Jn 14:13-14+

9 'So I say to you: Ask, and it will be given to you; search, and you will find;
 10 knock, and the door will be opened to you. •For the one who asks always receives;
 the one who searches always finds; the one who knocks will always have the door
 11 opened to him. •What father among you would hand his son a stone when he

d. Lit. 'son of peace', a Hebraism for those who deserve 'peace', i.e. all the spiritual and temporal blessings the word implies. Cf. Jn 14:27+.

e. Add. 'and turning to his disciples he said'.

f. Paul emphasises the fact that the 'mystery' was long kept hidden; Rm 16:25+. See also 1 P 1:11-12.

g. For having put the question.

h. An alien and a heretic, Jn 8:48; cf. Lk 9:53+, from whom one might expect hostility, as opposed to those of Israel who should have been most sensitive to the demands of charity.

i. These two sisters reappear, with the same individual characteristics, in the story of the raising of Lazarus, Jn 11:1-44.

j. Var. 'but only one thing is needed', 'but only a few things are needed', readings which make free with the text and deform the sense. In his remark Jesus rises from the material plane ('few things are needed', i.e. for the meal) to the 'one thing necessary' which is to listen to the word of God.

11 a. Matthew's text has seven petitions, Luke's five. There were therefore two traditions of the Lord's prayer, Matthew's form seems the more ancient.

b. Var. (borrowed, perhaps, from a baptismal liturgy) 'may your Holy Spirit come down on us and cleanse us'.

c. 'Debts' in Mt, here correctly interpreted by Lk who, however, does not suppress this juridical aspect (cf. his following line 'each one who is in debt to us').

asked for bread? Or hand him a snake instead of a fish? •Or hand him a scorpion if he asked for an egg? •If you then, who are evil, know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit^d to those who ask him!

||Mt 12:22-29
||Mk 3:22-27
Jesus and Beelzebul

Mt 9:32

=11:29
||Mt 16:1
||Mk 8:11

Ex 8:15
Mt 12:28
Lk 17:21
Mt 4:17+
8:29+
Is 49:25
Jr 31:11

He was casting out a devil and it was dumb; but when the devil had gone out the dumb man spoke, and the people were amazed. •But some of them said, 'It is through Beelzebul, the prince of devils, that he casts out devils'. •Others asked him, as a test, for a sign from heaven; •but, knowing what they were thinking, he said to them, 'Every kingdom divided against itself is heading for ruin, and a household divided against itself collapses. •So too with Satan: if he is divided against himself, how can his kingdom stand?—Since you assert that it is through Beelzebul^e that I cast out devils. •Now if it is through Beelzebul that I cast out devils, through whom do your own experts cast them out? Let them be your judges, then. •But if it is through the finger of God^f that I cast out devils, then know that the kingdom of God has overtaken you. •So long as a strong man fully armed guards his own palace, his goods are undisturbed; but when someone stronger than he is attacks and defeats him, the stronger man takes away all the weapons he relied on and shares out his spoil.

||Mt 12:30
No compromise

9:50 'He who is not with me is against me; and he who does not gather with me scatters.

||Mt 12:43-45
Return of the unclean spirit

Lv 16:22

'When an unclean spirit goes out of a man it wanders through waterless country looking for a place to rest, and not finding one it says, "I will go back to the home I came from". •But on arrival, finding it swept and tidied, •it then goes off and brings seven other spirits more wicked than itself, and they go in and set up house there, so that the man ends up by being worse than he was before.'

The truly happy

Now as he was speaking, a woman in the crowd raised her voice and said, 'Happy the womb that bore you and the breasts you sucked!' •But he replied, 'Still happier those who hear the word of God and keep it!'

1:48; 4:15+;
23:29
8:21
Dt 6:3
Pr 19:16
Rv 1:3

||Mt 12:38-42
The sign of Jonah

Mt 16:1

Jn 6:30-31

1 K 10:1-10

Jn 6:35+

Jon 3

The crowds got even bigger and he addressed them, 'This is a wicked generation; it is asking for a sign.^g The only sign it will be given is the sign of Jonah. For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation.^h •On Judgement day the Queen of the South will rise up with the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and there is something greater than Solomon here. •On Judgement day the men of Nineveh will stand up with this generation and condemn it, because when Jonah preached they repented; and there is something greater than Jonah here.

=8:16
||Mt 5:15
||Mk 4:21

The parable of the lamp repeated

'No one lights a lamp and puts it in some hidden place or under a tub, but on the lamp-stand so that people may see the light when they come in. •The lamp of your body is your eye. When your eye is sound, your whole body too is filled with light; but when it is diseased your body too will be all darkness. •See to it then that the light inside you is not darkness. •If, therefore, your whole body is filled with light, and no trace of darkness, it will be light entirely, as when the lamp shines on you with its rays.'

The Pharisees and the lawyers attacked

- 37 He had just finished speaking when a Pharisee invited him to dine at his 7:36; 14:1
 38 house. He went in and sat down at the table. •The Pharisee saw this and was Mt 15:2
 39 surprised that he had not first washed before the meal. •But the Lord said to him,^j Mk 7:2,5
 'Oh, you Pharisees! You clean the outside of cup and plate, while inside yourselves ||Mt 23:25-26
 40 you are filled with extortion and wickedness. •Fools! Did not he who made the 12:33+
 41 outside make the inside too? •Instead, give alms from what you have^k and then ||Mt 23:23
 42 indeed everything will be clean for you. •But alas for you Pharisees! You who pay
 your tithe of mint and rue and all sorts of garden herbs and overlook justice and
 the love of God! These you should have practised, without leaving the others
 43 undone. •Alas for you Pharisees who like taking the seats of honour in the = 20:46
 44 synagogues and being greeted obsequiously in the market squares! •Alas for ||Mt 23:6-7
 you, because you are like the unmarked tombs that men walk on without Mk 12:38-39
 knowing it!'^l ||Mt 23:27
- 45 A lawyer then spoke up. 'Master,' he said 'when you speak like this you
 46 insult us too.' •'Alas for you lawyers also,' he replied 'because you load on men ||Mt 23:4
 burdens that are unendurable, burdens that you yourselves do not move a finger
 to lift.
- 47 'Alas for you who build the tombs of the prophets, the men your ancestors ||Mt 23:29-31
 48 killed! •In this way you both witness what your ancestors did and approve it; they
 did the killing, you do the building.^m
- 49 'And that is why the Wisdom of Godⁿ said, "I will send them prophets and ||Mt 23:34-36
 50 apostles; some they will slaughter and persecute, •so that this generation will have
 to answer for every prophet's blood that has been shed since the foundation
 51 of the world, •from the blood of Abel to the blood of Zechariah, who was
 murdered between the altar and the sanctuary". Yes, I tell you, this generation
 will have to answer for it all.
- 52 'Alas for you lawyers who have taken away the key of knowledge! You have ||Mt 23:13
 not gone in yourselves, and have prevented others going in who wanted to.'
- 53 When he left the house, the scribes and the Pharisees began a furious attack 6:11; 19:47;
 54 on him^o and tried to force answers from him on innumerable questions, •setting 20:19; 22:2
 traps to catch him out in something he might say. Mt 19:3;
 22:15f

Open and fearless speech

- 1 **12** Meanwhile the people had gathered in their thousands so that they were ||Mt 16:6, 12
 treading on one another. And he began to speak, first of all to his disciples.^a ||Mk 8:15
- 2 'Be on your guard against the yeast of the Pharisees—that is, their hypocrisy. = 8:17
 3 Everything that is now covered will be uncovered, and everything now hidden Qo 10:20
 will be made clear. •For this reason, whatever you have said in the dark will ||Mt 10:26-27
 be heard in the daylight, and what you have whispered in hidden places will be Mk 4:22
 proclaimed on the housetops.

d. Instead of the 'good things' of Mt 7:11. The Holy Spirit is the best of all 'good things'.

e. Var. 'Beelzebul' and 'Beelzebub'.

f. On this phrase, cf. Ex 8:15 and Ps 8:3. This passage and its parallel, Mt 12:28, have combined to provide the title 'finger of God's right hand' for the Holy Spirit.

g. I.e. a miracle in evidence and vindication of Christ's authority, cf. Jn 2:11+; Lk 1:18+. See Mt 8:3+.

h. Jonah showed the Ninevites the way to God; now Jesus points the way, but his hearers, less generous than the Ninevites, have refused to take it. Mt 12:40 offers a different interpretation.

i. The textual tradition of vv. 35-36 is confused, and the text is probably corrupt. But the general meaning is clear: Jesus addresses his message to all, and if the mind is 'healthy', i.e. unclouded by selfish prejudice, cf. Jn 3:19-21, it can be understood by all.

j. Lk depends here on the source he shares with Mt; in 20:45-47 he returns to the same theme, this time depending on Mk. Mt has combined both sources in one discourse (ch. 23). Cf. Lk 10:2+; 17:22+.

k. Interpretation difficult. Others translate 'what is within'.

l. Thus contracting legal impurity, Nb 19:16.

m. Irony. By building the tombs of the prophets they hoped to make amends for their ancestors' sins—yet they have exactly the same mentality as these ancestors.

n. I.e. the divine intention as interpreted by Jesus.

o. The attitude of Christ's enemies continued to harden; Lk traces the process in more detail than Mk; Lk 6:11; 11:53-54; 19:48; 20:19-20; 22:2.

12 a. Or else 'began to say to his disciples: First of all, be on your guard...'

Jn 15:15 'To you my friends I say: Do not be afraid of those who kill the body and 4
 ||Mt 10:28-31 after that can do no more. •I will tell you whom to fear: fear him who, after he 5
 Jm 4:12 has killed, has the power to cast into hell. Yes, I tell you, fear him. •Can you 6
 Mt 3:12+18:9+ not buy five sparrows for two pennies? And yet not one is forgotten in God's
 1 Co 9:9 sight. •Why, every hair on your head has been counted. There is no need to be 7
 21:18 afraid: you are worth more than hundreds of sparrows.
 ||Mt 10:32-33 'I tell you, if anyone openly declares himself for me in the presence of men, the 8
 ||Mk 8:38 Son of Man will declare himself for him in the presence of God's angels. •But 9
 =9:26 the man who disowns me in the presence of men will be disowned in the
 presence of God's angels.
 ||Mt 12:32 'Everyone who says a word against the Son of Man will be forgiven, but he 10
 ||Mk 3:29 who blasphemes against the Holy Spirit will not be forgiven.
 =21:12-15 'When they take you before synagogues and magistrates and authorities, 11
 ||Mt 10:17-20 do not worry about how to defend yourselves or what to say, •because when the 12
 ||Mk 13:11 time comes, the Holy Spirit will teach you what you must say.'
 Jn 14:26+

On hoarding possessions

A man in the crowd said to him, 'Master, tell my brother to give me a share 13
 of our inheritance'. •'My friend,' he replied 'who appointed me your judge, or 14
 Si 5:1f the arbitrator of your claims?' •Then he said to them, 'Watch, and be on your 15
 guard against avarice of any kind, for a man's life is not made secure by what he
 owns, even when he has more than he needs'.
 Si 11:24; Then he told them a parable: 'There was once a rich man who, having had 16
 14:4 a good harvest from his land, •thought to himself, "What am I to do? I have 17
 Ho 12:9 not enough room to store my crops." •Then he said, "This is what I will do: 18
 1 Tm 6:17 I will pull down my barns and build bigger ones, and store all my grain and my
 goods in them, •and I will say to my soul: My soul, you have plenty of good 19
 Pr 27:1 things laid by for many years to come; take things easy, eat, drink, have a good
 Jm 4:13-15 time". •But God said to him, "Fool! This very night the demand will be made 20
 Si 11:19 for your soul; and this hoard of yours, whose will it be then?" •So it is when 21
 1 Co 15:33 a man stores up treasure for himself in place of making himself rich in the sight
 Qo 6:2; 9:12 of God.'
 Mt 6:19-21
 Rv 3:17-18

||Mt 6:25-33 Trust in Providence

Then he said to his disciples, 'That is why I am telling you not to worry 22
 about your life and what you are to eat, nor about your body and how you are 23
 to clothe it. •For life^a means more than food, and the body more than clothing. 24
 1 Co 9:9 Think of the ravens. They do not sow or reap; they have no storehouses and
 no barns; yet God feeds them. And how much more are you worth than the 25
 birds! •Can any of you, for all his worrying, add a single cubit to his span of 26
 life? •If the smallest things, therefore, are outside your control, why worry 27
 about the rest? •Think of the flowers; they never have to spin or weave; yet, 28
 I assure you, not even Solomon in all his regalia was robed like one of these.
 Now if that is how God clothes the grass in the field which is there today and 29
 thrown into the furnace tomorrow, how much more will he look after you, you 30
 men of little faith! •But you, you must not set your hearts on things to eat and 31
 things to drink; nor must you worry. •It is the pagans of this world who set their 32
 hearts on all these things. Your Father well knows you need them. •No; set your 33
 hearts on his kingdom, and these other things will be given you as well.
 Jn 10:21: 'There is no need to be afraid, little flock, for it has pleased your Father to 34
 15:17 give you the kingdom.

3:11; 6:30 On almsgiving^a 7:5; 11:41

'Sell your possessions and give alms. Get yourselves purses that do not wear 33
 Pr 13:7 out, treasure that will not fail you, in heaven where no thief can reach it and
 Ws 7:14 no moth destroy it. •For where your treasure is, there will your heart be also. 34
 ||Mt 6:20-21

On being ready for the Master's return

- 35 'See that you are dressed for action and have your lamps lit. •Be like men Si 5:7
36 waiting for their master to return from the wedding feast, ready to open the I P 1:13
37 door as soon as he comes and knocks. •Happy those servants whom the master Mt 25:1-13
38 finds awake when he comes. I tell you solemnly, he will put on an apron, sit 22:27
39 them down at table and wait on them. •It may be in the second watch he comes, Jn 13:4-5
40 or in the third, but happy those servants if he finds them ready. •You may be ||Mk 13:35
quite sure of this, that if the householder had known at what hour the burglar ||Mt 24:43-44
would come, he would not have let anyone break through the wall of his house.
41 You too must stand ready, because the Son of Man is coming at an hour you
do not expect.'
- 41 Peter said, 'Lord, do you mean this parable for us, or for everyone?' •The
42 Lord replied, 'What sort of steward,' then, is faithful and wise enough for the ||Mt 24:45-51
master to place him over his household to give them their allowance of food at I Co 4:1
43 the proper time? •Happy that servant if his master's arrival finds him at this
44 employment. •I tell you truly, he will place him over everything he owns. •But
45 as for the servant who says to himself, "My master is taking his time coming",
and sets about beating the menservants and the maids, and eating and drinking
46 and getting drunk, •his master will come on a day he does not expect and at
an hour he does not know. The master will cut him off and send him to the same
fate as the unfaithful.
- 47 'The servant who knows what his master wants, but has not even started to
48 carry out those wishes, will receive very many strokes of the lash. •The one who
who did not know, but deserves to be beaten for what he has done, will receive ||Mt 10:15
fewer strokes. When a man has had a great deal given him, a great deal will be
demanded of him; when a man has had a great deal given him on trust, even
more will be expected of him.

Jesus and his Passion

- 49 'I have come to bring fire' to the earth, and how I wish it were blazing
50 already! •There is a baptism I must still receive, and how great is my distress till
it is over! 9:22+; 22:14
Mk 10:38+

Jesus the cause of dissension

- 51 'Do you suppose that I am here to bring peace on earth? No, I tell you, but 22:37
52 rather division. •For from now on a household of five will be divided: three 2:34
53 against two and two against three; •the father divided against the son, son
against father, mother against daughter, daughter against mother, mother-in-law
against daughter-in-law, daughter-in-law against mother-in-law.' ||Mt 10:34-36

On reading the signs of the times^a

- 54 He said again to the crowds, 'When you see a cloud looming up in the west 19:44
55 you say at once that rain is coming, and so it does. •And when the wind is from ||Mt 16:2-3
56 the south you say it will be hot, and it is. •Hypocrites! You know how to
interpret the face of the earth and the sky. How is it you do not know how to
interpret these times? ||Mt 5:25-26
- 57 'Why not judge for yourselves what is right? •For example: when you go
58 to court with your opponent, try to settle with him on the way, or he may drag
you before the judge and the judge hand you over to the bailiff and the bailiff

12 b. Lit. 'the soul' in the biblical sense, as in v. 19.

c. Var. 'work or spin', cf. Mt 6:28.

d. That riches are a danger and should be given away in alms is characteristic teaching of Lk: cf. 3:11; 6:30; 7:5; 11:41; 12:33-34; 14:14; 16:9; 18:22; 19:8; Ac 9:36; 10:2,4,31.

e. of Peter's question).

f. This fire symbolises neither the spiritual struggle that the coming of Jesus provokes nor, strictly speaking, the Holy Spirit. It is the fire that is to purify and inflame men's hearts, the fire lit on the cross. Jn 12:32 has the same thought in different words.

g. The messianic era has begun: it is high time for this to be realised, because judgement is coming soon, vv. 57-59.

e. A steward with authority over other servants; Jesus, therefore, is speaking of the apostles (the 'us')

have you thrown into prison. •I tell you, you will not get out till you have paid 59 the very last penny.'

Examples inviting repentance

13 It was just about this time that some people arrived and told him about 1 the Galileans whose blood Pilate had mingled with that of their sacrifices.^a
 Jn 9:3 At this he said to them, 'Do you suppose these Galileans who suffered like that 2 were greater sinners than any other Galileans? •They were not, I tell you. No; 3 but unless you repent you will all perish as they did. •Or those eighteen on whom 4 the tower at Siloam fell and killed them? Do you suppose that they were more
 Jn 7:23;8:24 guilty than all the other people living in Jerusalem? •They were not, I tell you. 5 No; but unless you repent you will all perish as they did.'

Parable of the barren fig tree^b

Jr 8:13 He told this parable: 'A man had a fig tree planted in his vineyard, and he 6
 Mt 21:19-20 came looking for fruit on it but found none. •He said to the man who looked 7 after the vineyard, "Look here, for three years^c now I have been coming to look for fruit on this fig tree and finding none. Cut it down: why should it be taking up the ground?" •"Sir," the man replied "leave it one more year and give me 8 time to dig round it and manure it: •it may bear fruit next year; if not, then 9 you can cut it down." '

6:6-11; 14:1-6 Healing of the crippled woman on a sabbath

Jn 9:14+ One sabbath day he was teaching in one of the synagogues, •and a woman 10
 Mt 8:29+ was there who for eighteen years had been possessed by a spirit that left her 11 enfeebled; she was bent double and quite unable to stand upright.^d •When Jesus 12 saw her he called her over and said, 'Woman, you are rid of your infirmity' and he laid his hands on her. And at once she straightened up, and she glorified 13 God.
 Ex 20:8-10 But the synagogue official was indignant because Jesus had healed on the 14 sabbath,^e and he addressed the people present. 'There are six days' he said 'when work is to be done. Come and be healed on one of those days and not on the 15 sabbath.' •But the Lord answered him, 'Hypocrites!' he said 'Is there one of you who does not untie his ox or his donkey from the manger on the sabbath 16 and take it out for watering? •And this woman, a daughter of Abraham whom 17 Satan has held bound these eighteen years—was it not right to untie her bonds on the sabbath day?' •When he said this, all his adversaries were covered with 17 confusion, and all the people were overjoyed at all the wonders he worked.

||Mt 13:31-32 ||Mk 4:30-32 Parable of the mustard seed

Ezk 17:23 He went on to say, 'What is the kingdom of God like? What shall I compare 18
 Dn 4:9,18 it with? •It is like a mustard seed which a man took and threw into his garden: 19 it grew and became a tree, and the birds of the air sheltered in its branches.'

||Mt 13:13 Parable of the yeast

Another thing he said, 'What shall I compare the kingdom of God with? 20 It is like the yeast a woman took and mixed in with three measures of flour till 21 it was leavened all through.'

The narrow door; rejection of the Jews, call of the gentiles

2:38+ : Through towns and villages he went teaching, making his way to Jerusalem. 22
 9:51+ Someone said to him, 'Sir, will there be only a few saved?' He said to them, 23
 ||Mt 7:13-14 'Try your best to enter by the narrow door, because, I tell you, many will try 24 to enter and will not succeed.
 ||Mt 25:10-12 'Once the master of the house has got up and locked the door, you may find 25 yourself knocking on the door, saying, "Lord, open to us" but he will answer,

- 26 "I do not know where you come from". •Then you will find yourself saying, ^{||Mt 7:22-23}
- 27 "We once ate and drank in your company; you taught in our streets" •but he will reply, "I do not know where you come from. *Away from me, all you wicked men!*" ^{Ps 6:8}
- 28 'Then there will be weeping and grinding of teeth, when you see Abraham ^{||Mt 8:11-12}
- and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves
- 29 turned outside. •And men from east and west, from north and south, will come to take their places at the feast in the kingdom of God.
- 30 'Yes, there are those now last who will be first, and those now first who will be last.' ^{'||Mt 19:30+; 20:16 ||Mk 10:31}

Herod the fox

- 31 Just at this time some Pharisees came up. 'Go away' they said. 'Leave this
- 32 place, because Herod¹ means to kill you.' •He replied, 'You may go and give that fox this message: Learn that today and tomorrow I cast out devils and on
- 33 the third day² attain my end.³ •But for today and tomorrow and the next day I must go on, since it would not be right for a prophet to die outside Jerusalem.' ^{2:38+ ||Mt 16:14+}

Jerusalem admonished

- 34 'Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you! How often have I longed to gather your children, as a hen gathers
- 35 her brood under her wings, and you refused! •So be it! Your house will be left to you. Yes, I promise you, you shall not see me till the time comes when you say: ^{||Mt 23:37-39}

Blessings on him who comes in the name of the Lord! ^{Ps 118:26}

Healing of a dropsical man on the sabbath

- 1 **14** Now on a sabbath day he had gone for a meal to the house of one of the
- 2 leading Pharisees; and they watched him closely. •There in front of him was
- 3 a man with dropsy, •and Jesus addressed the lawyers and Pharisees. 'Is it
- 4 against the law' he asked 'to cure a man on the sabbath, or not?' •But they ^{Mk 3:4}
- 5 remained silent, so he took the man and cured him and sent him away. •Then ^{Mt 8:3}
- he said to them, 'Which of you here, if his son^a falls into a well, or his ox, will
- 6 not pull him out on a sabbath day without hesitation?' •And to this they could ^{13:15 ||Mt 12:11 Jn 7:23}
- find no answer.

On choosing places at table

- 7 He then told the guests a parable, because he had noticed how they
- 8 picked the places of honour. He said this, •'When someone invites you to a wedding feast, do not take your seat in the place of honour. A more distinguished
- 9 person than you may have been invited, •and the person who invited you both may come and say, "Give up your place to this man". And then, to your em-
- 10 barrassment, you would have to go and take the lowest place. •No; when you are a guest, make your way to the lowest place and sit there, so that, when your ^{Pr 25:6-7 ||Mt 23:6}

13 a. There is no other evidence for this incident or for that mentioned in v. 4. The meaning of both is clear: sin is not the immediate cause of this or that calamity (cf. Jn 9:3), but such disasters as these are providential invitations to repentance.

b. The episode of the withered fig tree in Mt 21:18-22p shows Jesus in a hard light; Lk prefers to substitute this parable of his patience.

c. Possibly an allusion to the length of Christ's ministry as described in the fourth gospel.

d. Or 'unable to hold her head erect'.

e. He takes this act of healing for a 'work' forbidden by the Law.

f. Herod Antipas, cf. Lk 3:1+. If, as is possible,

he made this threat to rid himself of Jesus, the term 'fox' refers to that sly trick.

g. The expression signifies a short period of time.

h. A word full of meaning, including both his death and the achievement of his perfection: Jesus was made 'perfect' by his suffering and death, Heb 2:10; 5:9. Cf. Jn 19:30.

i. Meaning apparently 'My work will soon be over, but not yet. I have not finished my work of exorcising and healing; this I shall contrive to do on my way to Jerusalem where my destiny lies', cf. 2:38+. Similarly, in Jn 7:30; 8:20 (cf. 8:59; 10:39; 11:54) the enemies of Jesus have no power over him so long as 'his hour has not yet come'.

14 a. 'his son'; var. 'his donkey'.

host comes, he may say, "My friend, move up higher". In that way, everyone with you at the table will see you honoured. •For everyone who exalts himself will be humbled, and the man who humbles himself will be exalted.'

On choosing guests to be invited

Then he said to his host, 'When you give a lunch or a dinner, do not ask your friends, brothers, relations or rich neighbours, for fear they repay your courtesy by inviting you in return.' •No; when you have a party, invite the poor, the crippled, the lame, the blind; •that they cannot pay you back means that you are fortunate, because repayment will be made to you when the virtuous rise again.'

The invited guests who made excuses

On hearing this, one of those gathered round the table said to him, 'Happy the man who will be at the feast in the kingdom of God!' •But he said to him, 'There was a man who gave a great banquet, and he invited a large number of people. •When the time for the banquet came, he sent his servant to say to those who had been invited, "Come along: everything is ready now". •But all alike started to make excuses. The first said, "I have bought a piece of land and must go and see it. Please accept my apologies." •Another said, "I have bought five yoke of oxen and am on my way to try them out. Please accept my apologies." Yet another said, "I have just got married and so am unable to come".' •The servant returned and reported this to his master. Then the householder, in a rage, said to his servant, "Go out quickly into the streets and alleys of the town and bring in here the poor, the crippled, the blind and the lame". •"Sir," said the servant "your orders have been carried out and there is still room." Then the master said to his servant, "Go to the open roads and the hedgerows and force people to come in to make sure my house is full; •because, I tell you, 24 not one of those who were invited shall have a taste of my banquet".'

Renouncing all that one holds dear

Great crowds accompanied him on his way and he turned and spoke to them. •'If any man comes to me without hating' his father, mother, wife, children, brothers, sisters, yes and his own life too, he cannot be my disciple. •Anyone who does not carry his cross and come after me cannot be my disciple.'

Renouncing possessions

'And indeed, which of you here, intending to build a tower, would not first sit down and work out the cost to see if he had enough to complete it? •Otherwise, if he laid the foundation and then found himself unable to finish the work, the onlookers would all start making fun of him and saying, •"Here is a man who started to build and was unable to finish". •Or again, what king marching to war against another king would not first sit down and consider whether with ten thousand men he could stand up to the other who advanced against him with twenty thousand? •If not, then while the other king was still a long way off, he would send envoys to sue for peace. •So in the same way, none of you can be my disciple unless he gives up all his possessions.'

On loss of enthusiasm in a disciple

'Salt is a useful thing. But if the salt itself loses its taste, how can it be seasoned again? •It is good for neither soil nor manure heap. People throw it out. Listen, anyone who has ears to hear!'

The three parables of God's mercy

15 The tax collectors and the sinners, meanwhile, were all seeking his company to hear what he had to say, •and the Pharisees and the scribes complained.

- 3 'This man' they said 'welcomes sinners and eats with them.' •So he spoke this parable to them: Mt 9:10-13

The lost sheep

- 4 'What man among you with a hundred sheep, losing one, would not leave the ninety-nine in the wilderness and go after the missing one till he found it? Ezk 34:1, 16
5 And when he found it, would he not joyfully take it on his shoulders •and then, Is 40:11
6 when he got home, call together his friends and neighbours? "Rejoice with me,"
7 he would say "I have found my sheep that was lost." •In the same way, I tell you, 19:10
there will be more rejoicing in heaven over one repentant sinner than over ninety-nine virtuous men who have no need of repentance. 1:14-16; Ws 12:2; Ezk 18:23; 33:11

The lost drachma

- 8 'Or again, what woman with ten drachmas would not, if she lost one, light a lamp and sweep out the house and search thoroughly till she found it? •And then, when she had found it, call together her friends and neighbours? "Rejoice with me," she would say "I have found the drachma I lost." •In the same way, 19:10
I tell you, there is rejoicing among the angels of God over one repentant sinner.' Ezk 18:23; 33:11

The lost son (the 'prodigal') and the dutiful son

- 11 He also said, 'A man had two sons. •The younger said to his father, "Father, let me have the share of the estate that would come to me". So the father divided 12 the property between them. •A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery. Pr 29:3; Si 9:6

- 14 'When he had spent it all, that country experienced a severe famine, and now 15 he began to feel the pinch, •so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. •And he would willingly have filled his belly with the husks the pigs were eating but no one offered him anything. Pr 27:7
17 Then he came to his senses and said, "How many of my father's paid servants 18 have more food than they want, and here am I dying of hunger! •I will leave this place and go to my father and say: Father, I have sinned against heaven and 19 against you; •I no longer deserve to be called your son; treat me as one of your 20 paid servants." •So he left the place and went back to his father. Zc 10:9

- While he was still a long way off, his father saw him and was moved with pity. 21 He ran to the boy, clasped him in his arms and kissed him tenderly. •Then his son said, "Father, I have sinned against heaven and against you. I no longer 22 deserve to be called your son." •But the father said to his servants, "Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals 23 on his feet. •Bring the calf we have been fattening, and kill it; we are going to have a feast, a celebration, •because this son of mine was dead and has come 24 back to life; he was lost and is found." And they began to celebrate. Tb 7:6; Jr 3:12f; Is 49:14-16; Jr 31:20

- 25 'Now the elder son was out in the fields and on his way back, as he drew 26 near the house, he could hear music and dancing. •Calling one of the servants he asked what it was all about. •"Your brother has come" replied the servant 27 "and your father has killed the calf we had fattened because he has got him back safe and sound." •He was angry then and refused to go in, and his father came 28 out to plead with him; •but he answered his father, "Look, all these years 29 I have slaved for you and never once disobeyed your orders, yet you never 30 offered me so much as a kid for me to celebrate with my friends. •But, for this 19:10

b. Or 'for fear they invite you in return and that no distinction be your repayment'.

c. Hebraism. Jesus asks, not for hate, but for total detachment now, cf. 9:57-62.

d. 'wife', peculiar to Lk, illustrating his leaning to asceticism, cf. 1 Co 7. So Lk also, 18:29.

e. Applicable to all disciples—Lk seems to make

15 a. The father's pity symbolises divine mercy; it contrasts with the son's resentment which is like that of the Pharisees and scribes.

b. Add. 'treat me as one of your paid servants', cf. v. 19.

son of yours, when he comes back after swallowing up your property—he and his women—you kill the calf we had been fattening.”

1:14+
Ezk 18:23;
33:11
19:10
‘The father said, “My son, you are with me always and all I have is yours. 31 But it was only right we should celebrate and rejoice, because your brother 32 here was dead and has come to life; he was lost and is found.”’

The crafty steward

16 ‘He also said to his disciples, ‘There was a rich man and he had a steward 1 who was denounced to him for being wasteful with his property. •He called 2 for the man and said, “What is this I hear about you? Draw me up an account of your stewardship because you are not to be my steward any longer.” •Then the 3 steward said to himself, “Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed. •Ah, I know what I will do to make sure that when I am dismissed 4 from office there will be some to welcome me into their homes.”

‘Then he called his master’s debtors one by one. To the first he said, “How 5 much do you owe my master?” •“One hundred measures of oil” was the reply. 6 The steward said, “Here, take your bond; sit down straight away and write fifty”. To another he said, “And you, sir, how much do you owe?” “One hundred 7 measures of wheat” was the reply. The steward said, “Here, take your bond and write eighty”.

‘The master praised the dishonest steward for his astuteness.° For the children 8 of this world are more astute in dealing with their own kind than are the children of light.’

The right use of money

12:33+
Si 29:12
‘And so I tell you this: use money, tainted as it is,° to win you friends, and 9 thus make sure that when it fails you, they will welcome you into the tents of eternity. •The man who can be trusted in little things can be trusted in great; 10 the man who is dishonest in little things will be dishonest in great. •If then you 11 cannot be trusted with money, that tainted thing, who will trust you with genuine riches? •And if you cannot be trusted with what is not yours,° who will give 12 you what is your very own?’

||Mt 6:24
‘No servant can be the slave of two masters: he will either hate the first and 13 love the second, or treat the first with respect and the second with scorn. You cannot be the slave both of God and of money.’

Against the Pharisees and their love of money

18:9
Mt 6:1;
23:28
Pr 21:2
Ac 1:24
The Pharisees, who loved money, heard all this and laughed at him. •He 14 said to them, ‘You are the very ones who pass yourselves off as virtuous in 15 people’s sight, but God knows your hearts. For what is thought highly of by men is loathsome in the sight of God.

||Mt 11:12-13 The kingdom stormed

‘Up to the time of John it was the Law and the Prophets; since then, the 16 kingdom of God has been preached, and by violence everyone is getting in.

||Mt 5:18 The Law remains

‘It is easier for heaven and earth to disappear than for one little stroke to drop 17 out of the Law.

||Mt 5:32; 19:9 Marriage indissoluble

‘Everyone who divorces his wife and marries another is guilty of adultery, and 18 the man who marries a woman divorced by her husband commits adultery.

The rich man and Lazarus/

‘There was a rich man who used to dress in purple and fine linen and feast 19

- 20 magnificently every day. •And at his gate there lay a poor man called Lazarus,
 21 covered with sores, •who longed to fill himself with the scraps that fell from
 22 the rich man's table.^a Dogs even came and licked his sores. •Now the poor man
 died and was carried away by the angels to the bosom of Abraham.^b The rich
 man also died and was buried.
- 23 'In his torment in Hades' he looked up and saw Abraham a long way off
 24 with Lazarus in his bosom. •So he cried out, "Father Abraham, pity me and
 send Lazarus to dip the tip of his finger in water and cool my tongue, for I am
 25 in agony in these flames". •"My son," Abraham replied "remember that during
 your life good things came your way, just as bad things came the way of Lazarus. 6:24-25
 26 Now he is being comforted here while you are in agony. •But that is not all:
 between us and you a great gulf^c has been fixed, to stop anyone, if he wanted
 to, crossing from our side to yours, and to stop any crossing from your side to
 ours."
- 27 'The rich man replied, "Father, I beg you then to send Lazarus to my father's
 28 house, •since I have five brothers, to give them warning so that they do not
 29 come to this place of torment too". •"They have Moses and the prophets," 24:27,44
 30 said Abraham "let them listen to them." •"Ah no, father Abraham," said the
 31 rich man "but if someone comes to them from the dead, they will repent." •Then
 Abraham said to him, "If they will not listen either to Moses or to the prophets, 24:27
 they will not be convinced even if someone should rise from the dead".' Jn 5:46-47

On leading others astray

[Mt 18:6-7
 [Mk 9:42]

- 1 **17** He said to his disciples, 'Obstacles are sure to come, but alas for the one
 2 who provides them! •It would be better for him to be thrown into the sea
 with a millstone put round his neck than that he should lead astray a single
 3 one of these little ones. •Watch yourselves!

Brotherly correction^a

[Mt 18:15,
 21-22]

- 'If your brother does something wrong, reprove him and, if he is sorry,
 4 forgive him. •And if he wrongs you seven times a day and seven times comes
 back to you and says, "I am sorry", you must forgive him.'

The power of faith

Mt 8:10+

- 5 The apostles said to the Lord, 'Increase our faith'. •The Lord replied, 'Were
 your faith the size of a mustard seed you could say to this mulberry tree, "Be
 uprooted and planted in the sea", and it would obey you. [Mt 17:20;
 21:21
 [Mk 11:23]

Humble service

- 7 'Which of you, with a servant ploughing or minding sheep, would say to him Jn 13:4-5
 when he returned from the fields, "Come and have your meal immediately"?^b
 8 Would he not be more likely to say, "Get my supper laid; make yourself tidy
 and wait on me while I eat and drink. You can eat and drink yourself afterwards"?

16 a. This chapter is a compilation of two parables and several *logia* of Jesus on the right and wrong use of money. Vv. 16,17,18, each with a different theme, interrupt the literary scheme of the chapter.

b. The steward is commended not for his rogery but for his adroitness in an awkward situation.

c. Money is here called 'tainted' not only because its owner is here presumed to have gained it dishonestly but because great wealth is rarely acquired without some sharp practice.

d. Lit. 'what is outside' i.e. wealth, which is something external to man.

e. 'your very own'; var. 'our very own'. Jesus is speaking of the most intimate possessions a man can have; these are spiritual.

f. Parable in story form without reference to any historical personage.

g. Add. 'but no one offered him a thing', cf. 15:16.

h. Jewish figure of speech, the equivalent of the old biblical phrase 'gathered to his fathers' i.e. to the patriarchs, Jg 2:10; cf. Gn 15:15; 47:30; Dt 31:16. 'In the bosom of...' implies close intimacy, Jn 1:18, and evokes a picture of the messianic banquet where Lazarus reclines next to Abraham, cf. Jn 13:23; Mt 8:11+.

i. Vulg. has 'in Hades' at the end of v. 22.

j. The 'gulf' is a symbol: the destiny of saved and lost is unalterable.

17 a. Lk. apparently, is thinking of a matter that concerns only two of the community; in Mt the offence is more public. Lk does not mention appealing to the community.

b. With this picture of human relations contrast the gospel paradox, 12:37; 22:27; Jn 13:1-16p.

Jb 22:3; 35:7
Si 10:26 Must he be grateful to the servant for doing what he was told? •So with you: 9
when you have done all you have been told to do, say, "We are merely servants: 10
we have done no more than our duty".'

The ten lepers

9:51+
Jn 4:9 Now on the way to Jerusalem he travelled along the border between Samaria 11
and Galilee. •As he entered one of the villages, ten lepers came to meet him. 12
Lv 13:45-46 They stood some way off •and called to him, 'Jesus! Master! Take pity on us.' 13
5:14 When he saw them he said, 'Go and show yourselves to the priests'. Now as they 14
Lv 14:1-32 were going away they were cleansed. •Finding himself cured, one of them 15
Mt 8:4 turned back praising God at the top of his voice •and threw himself at the feet 16
Mk 1:44 2:20+ of Jesus and thanked him. The man was a Samaritan. •This made Jesus say, 17
9:53+
10:33+ 'Were not all ten made clean? The other nine, where are they? •It seems that no 18
one has come back to give praise to God, except this foreigner.' •And he said to 19
Mt 8:10+ the man, 'Stand up and go on your way. Your faith has saved you.'

The coming of the kingdom of God

Mt 4:17+ Asked by the Pharisees when the kingdom of God was to come, he gave them 20
this answer, 'The coming of the kingdom of God does not admit of observation
and there will be no one to say, "Look here! Look there!" For, you must know, 21
11:20
Mt 3:2 the kingdom of God is among you.'

The day of the Son of Man'

He said to the disciples, 'A time will come when you will long to see one of 22
Mt 8:20+ the days of the Son of Man' and will not see it. •They will say to you, "Look 23
Jn 8:56+ there!" or, "Look here!" Make no move; do not set off in pursuit; •for as the 24
||Mt 24:23, 26-27 lightning flashing from one part of heaven lights up the other, so will be the Son
||Mk 13:21 of Man when his day comes. •But first he must suffer grievously and be rejected 25
9:22+ by this generation.
||Mt 24:37-39 'As it was in Noah's day, so will it also be in the days of the Son of Man.' 26
Gn 6-8 People were eating and drinking, marrying wives and husbands, right up to the 27
day Noah went into the ark, and the Flood came and destroyed them all. •It 28
Gn 19:1-29 will be the same as it was in Lot's day: people were eating and drinking, buying
and selling, planting and building, •but the day Lot left Sodom, God rained fire 29
and brimstone from heaven and it destroyed them all. •It will be the same when 30
the day comes for the Son of Man to be revealed.
21:21 'When that day comes, anyone on the housetop, with his possessions in the 31
||Mt 24:17-18 house, must not come down to collect them, nor must anyone in the fields turn
||Mk 13: 15-16 back either. •Remember Lot's wife. •Anyone who tries to preserve his life will lose 32
Gn 19:26 it; and anyone who loses it will keep it safe. •I tell you, on that night two will be 33
9:24 in one bed: one will be taken, the other left; •two women will be grinding corn 34
||Mt 10:39 in one bed: one will be taken, the other left.' •The disciples interrupted. 'Where, 35
||Jn 12:25 together: one will be taken, the other left.' •The disciples interrupted. 'Where, 37
||Mt 24:40-41 Lord?' they asked. He said, 'Where the body is, there too will the vultures gather'.
||Mt 24:28

The unscrupulous judge and the importunate widow

11:9+
Pr 25:15
11:5-8 **18** Then he told them a parable about the need to pray continually and never 1
lose heart. •There was a judge in a certain town' he said 'who had neither 2
fear of God nor respect for man. •In the same town there was a widow who kept 3
on coming to him and saying, "I want justice from you against my enemy!"
For a long time he refused, but at last he said to himself, "Maybe I have neither 4
fear of God nor respect for man, •but since she keeps pestering me I must give 5
this widow her just rights, or she will persist in coming and worry me to death".'
And the Lord said, 'You notice what the unjust judge has to say? •Now will 6
Rv 6:9-11 not God see justice done to his chosen who cry to him day and night even when
he delays to help them? •I promise you, he will see justice done to them, and 8
Mt 8:10+
24:12 done speedily. But when the Son of Man comes, will he find any faith on earth?"

The Pharisee and the publican

9 He spoke the following parable to some people who prided themselves on being
 10 virtuous and despised everyone else, 'Two men went up to the Temple to pray,
 11 one a Pharisee, the other a tax collector. 'The Pharisee stood there and said this
 prayer to himself, "I thank you, God, that I am not grasping, unjust, adulterous
 like the rest of mankind, and particularly that I am not like this tax collector here.
 12 I fast twice a week; I pay tithes on all I get." 'The tax collector stood some
 13 distance away, not daring even to raise his eyes to heaven; but he beat his breast
 14 and said, "God, be merciful to me, a sinner". 'This man, I tell you, went home
 again at rights with God; the other did not. For everyone who exalts himself will
 be humbled, but the man who humbles himself will be exalted.'

16:15
 Pr 21:2;
 28:13
 Mt 6:1; 21:
 31; 23:28
 Rm 2:20

||Mt 23:12
 =14:11

Jesus and the children^b

15 People even brought little children to him, for him to touch them; but
 16 when the disciples saw this they turned them away. 'But Jesus called the children
 to him and said, 'Let the little children come to me, and do not stop them; for it
 17 is to such as these that the kingdom of God belongs. 'I tell you solemnly, anyone
 who does not welcome the kingdom of God like a little child will never
 enter it.'

9:47
 ||Mt 19:13-15
 ||Mk 10:
 13-16

Mt 18:2

The rich aristocrat

18 A member of one of the leading families put this question to him, 'Good
 19 Master, what have I to do to inherit eternal life?' 'Jesus said to him, 'Why do you
 20 call me good? No one is good but God alone. 'You know the commandments:
You must not commit adultery; You must not kill; You must not steal; You must
 21 *not bring false witness; Honour your father and mother.'* 'He replied, 'I have kept
 22 all these from my earliest days till now'. 'And when Jesus heard this he said,
 'There is still one thing you lack. Sell all that you own and distribute the money
 23 to the poor, and you will have treasure in heaven; then come, follow me.' 'But
 when he heard this he was filled with sadness, for he was very rich.

||Mt 19:16-22
 ||Mk 10:
 17-22

10:25-28

Ex 20:12-16
 Dt 5:16-20

12:33 +

The danger of riches

24 Jesus looked at him and said, 'How hard it is for those who have riches to
 25 make their way into the kingdom of God! 'Yes, it is easier for a camel to pass
 through the eye of a needle than for a rich man to enter the kingdom of God.'
 26 'In that case' said the listeners 'who can be saved?' 'Things that are impossible
 27 for men' he replied 'are possible for God.'

||Mt 19:23-26
 ||Mk 10:
 23-27

The reward of renunciation

28 Then Peter said, 'What about us? We left all we had to follow you.' 'He said
 29 to them, 'I tell you solemnly, there is no one who has left house, wife, brothers,
 30 parents or children for the sake of the kingdom of God 'who will not be given
 repayment^c many times over in this present time and, in the world to come,
 eternal life'.

||Mt 19:27-29
 ||Mk 10:
 28-30

14:26 +

c. Making for the Jordan valley and so down to Jericho, 18:35; from there he goes up to Jerusalem.

d. As something already present and active. The alternative translation 'within you' would not furnish as direct an answer to the Pharisees' question.

e. The discourse is proper to Lk, who makes a clear distinction between Jesus prophesying the destruction of Jerusalem, 21:6-24, and his own coming in glory at the end of time, 17:22-37. Some of the passages in this discourse are found in the great eschatological discourse of Mt 24:5-41; there, as elsewhere (cf. Lk 10:2+; 11:39+), Mt has joined together two sources which Lk leaves separate; cf. Mt 24:1+. 'day' is a more biblical term ('day of Yahweh', cf. Am 5:18+) than Matthew's *parousia* ('coming', 24:3) which is

hellenistic in origin. Cf. 1 Co 1:8+.

f. Not to experience again one day of the earthly life of Jesus, nor to see the first day of his glorious coming, but to have the joy of even one of the days that are to follow that coming.

g. I.e. at the time of the coming.

h. Add. v. 36 'There will be two men in the fields: one will be taken, the other left', cf. Mt 24:40.

18 a. Pauline in thought and expression: cf. Rm 1:10; 12:12; Ep 6:18; Col 1:3; 1 Th 5:17; 2 Th 1:11, etc., and 2 Co 4:1,16; Ga 6:9; Ep 3:13; 2 Th 3:13.

b. Lk here rejoins Mark's narrative which he deserted in 9:50. Cf. 9:51+.

c. Add. 'in return'.

||Mt 20:17-19
||Mk 10:
28-30

Third prophecy of the Passion

9:22+; 24:25
2:38+;
9:51+
Ac 3:18

Mk 4:13+

Then taking the Twelve aside he said to them, 'Now we are going up to Jerusalem, and everything that is written by the prophets^a about the Son of Man is to come true. •For he will be handed over to the pagans and will be mocked, maltreated and spat on, •and when they have scourged him they will put him to death; and on the third day he will rise again.' •But they could make nothing of this; what he said was quite obscure to them, they had no idea what it meant.

||Mt 20:29-34
||Mk 10:
46-52

Entering Jericho: the blind man

Mt 2:23+
Mt 9:27+

Now as he drew near to Jericho there was a blind man sitting at the side of the road begging. •When he heard the crowd going past he asked what it was all about, and they told him that Jesus the Nazarene was passing by. •So he called out, 'Jesus, Son of David, have pity on me'. •The people in front scolded him and told him to keep quiet, but he shouted all the louder, 'Son of David, have pity on me'. Jesus stopped and ordered them to bring the man to him, and when he came up, asked him, 'What do you want me to do for you?' 'Sir,' he replied 'let me see again.' •Jesus said to him, 'Receive your sight. Your faith has saved you.' And instantly his sight returned and he followed him praising God, and all the people who saw it gave praise to God for what had happened.

Zacchaeus

Mt 5:46+

19 He entered Jericho and was going through the town •when a man whose name was Zacchaeus made his appearance; he was one of the senior tax collectors and a wealthy man. •He was anxious to see what kind of man Jesus was, but he was too short and could not see him for the crowd; •so he ran ahead and climbed a sycamore tree to catch a glimpse of Jesus who was to pass that way. •When Jesus reached the spot he looked up and spoke to him: 'Zacchaeus, come down. Hurry, because I must stay at your house today.' •And he hurried down and welcomed him joyfully. •They all complained when they saw what was happening. 'He has gone to stay at a sinner's house' they said. •But Zacchaeus stood his ground and said to the Lord, 'Look, sir, I am going to give half my property to the poor, and if I have cheated anybody I will pay him back four times the amount'.^a •And Jesus said to him, 'Today salvation has come to this house, because this man too is a son of Abraham';^b •for the Son of Man has come to seek out and save what was lost'.

Parable of the pounds^c

||Mt 25:14-30
2:38+
Mk 13:34

While the people were listening to this he went on to tell a parable, because he was near Jerusalem and they imagined that the kingdom of God was going to show itself then and there. •Accordingly he said, 'A man of noble birth went to a distant country to be appointed king and afterwards return.^d •He summoned ten of his servants and gave them ten pounds. "Do business with these" he told them "until I get back." •But his compatriots detested him and sent a delegation to follow him with this message, "We do not want this man to be our king".

Ps 2:2f
Ja 19:15,21

'Now on his return, having received his appointment as king, he sent for those servants to whom he had given the money, to find out what profit each had made. The first came in and said, "Sir, your one pound has brought in ten". •"Well done, my good servant!" he replied "Since you have proved yourself faithful in a very small thing, you shall have the government of ten cities." •Then came the second and said, "Sir, your one pound has made five". •To this one also he said, "And you shall be in charge of five cities". •Next came the other and said, "Sir, here is your pound. I put it away safely in a piece of linen •because I was afraid of you; for you are an exacting man: you pick up what you have not put down and reap what you have not sown." •"You wicked servant!" he said "Out of your own mouth I condemn you. So you knew I was an exacting man, picking up what I have not put down and reaping what I have not sown? •Then why did you not

put my money in the bank? On my return I could have drawn it out with interest." •And he said to those standing by, "Take the pound from him and give it to the man who has ten pounds". •And they said to him, "But, sir, he has ten pounds"... •"I tell you, to everyone who has will be given more; but from the man who has not, even what he has will be taken away."

"But as for my enemies who did not want me for their king, bring them here and execute them in my presence."

= 8:18
||Mt 13:12
||Mk 4:25

Ps 2:9

V. THE JERUSALEM MINISTRY

The Messiah enters Jerusalem

When he had said this he went on ahead, going up to Jerusalem. •Now when he was near Bethphage and Bethany, close by the Mount of Olives as it is called, he sent two of the disciples, telling them, •"Go off to the village opposite, and as you enter it you will find a tethered colt that no one has yet ridden. Untie it and bring it here. •If anyone asks you, "Why are you untying it?" you are to say this, "The Master needs it". •The messengers went off and found everything just as he had told them. •As they were untying the colt, its owner said, 'Why are you untying that colt?' •and they answered, 'The Master needs it'.

So they took the colt to Jesus, and throwing their garments over its back they helped Jesus on to it. •As he moved off, people spread their cloaks in the road, and now, as he was approaching the downward slope of the Mount of Olives, the whole group of disciples joyfully began to praise God at the top of their voices for all the miracles they had seen. •They cried out:

||Mt 21:1-11
||Mt 11:11-11
||Jn 12:12-16

2:38+; 9:51

1:14+
2:20+

4:15+

Ps 118:26

*'Blessings on the King who comes,
in the name of the Lord!
Peace in heaven
and glory in the highest heavens!'*

2:14

Jesus defends his disciples for acclaiming him

Some Pharisees in the crowd said to him, 'Master, check your disciples', but he answered, 'I tell you, if these keep silence the stones will cry out'.

Mt 21:14-16

Lament for Jerusalem

As he drew near and came in sight of the city he shed tears over it •and said, 'If you in your turn had only understood on this day the message of peace! But, alas, it is hidden from your eyes! •Yes, a time is coming when your enemies will raise fortifications all round you, when they will encircle you and hem you in on every side; •they will dash you and the children inside your walls to the ground; they will leave not one stone standing on another within you—and all because you did not recognise your opportunity when God offered it!'

13:34-35
Dt 28:36
Jr 26

Is 29:3

1:68; 12:
54-56

d. Lk often remarks that the Passion was foretold by the prophets: Lk 24:25,27,44; Ac 2:23+; 3:18,24+; 8:32-35; 13:27; 26:22f.

19 a. Fourfold restitution was imposed by the Jewish law (Ex 21:37) for one case only; Roman law demanded it of all convicted thieves. Zacchaeus goes further: he acknowledges the obligation in the case of any injustice he may have been responsible for.

b. Notwithstanding his despised profession. No social rank excludes 'salvation', cf. 3:12-14. All the Jewish privileges follow from 'sonship of Abraham', cf. 3:8; Rm 4:11f; Ga 3:7f.

c. There are notable differences between the parable of the pounds and that of the talents. Mt 25:14-30. Moreover, it seems that in Lk we must distinguish two parables which have been fused into one: that of the pounds, vv. 12-13, 15-26, and that of the royal claimant, vv. 12,14,17,19,27.

d. Probably alluding to the journey of Archelaus to Rome in 4 B.C. to have the will of Herod the Great confirmed in his favour. A deputation of Jews followed him there to thwart the attempt, cf. v. 14.

e. There seems to be a lacuna here.

f. The peace of the messianic age, cf. Is 11:6+; Ho 2:20+.

g. This whole prophecy is made up of O.T. references (especially noticeable in the Greek text for v. 43, cf. Is 29:3; 37:33; Jr 52:4-5; Ezk 4:1-3; 21:27(22); for v. 44, cf. Ho 10:14; 14:1; Na 3:10; Ps 137:9) and suggests the destruction of Jerusalem in 587 B.C. as much as, and more than, that of 70 A.D. of whose distinctive features it says nothing. It cannot, therefore, be concluded from this text that the destruction of 70 A.D. had already taken place.

||Mt 21:12-13
||Mk 11:15-17
||Jn 2:14-16
Is 56:7
Jr 7:11

The expulsion of the dealers from the Temple

Then he went into the Temple and began driving out those who were selling. 45
‘According to scripture,’ he said ‘*my house will be a house of prayer.* But you 46
have turned it into a *robbers’ den.*’

Jesus teaches in the Temple

21:37; 22:53
Jn 18:20
11:53+
||Mk 11:18
4:15+
He taught in the Temple every day. The chief priests and the scribes, with 47
the support of the leading citizens, tried to do away with him, •but they did not 48
see how they could carry this out because the people as a whole hung on his words.

||Mt 21:23-27
||Mk 11:27-33

The Jews question the authority of Jesus

20 “Now one day while he was teaching the people in the Temple and 1
proclaiming the Good News, the chief priests and the scribes came up, 2
together with the elders •and spoke to him. ‘Tell us’ they said ‘what authority 3
have you for acting like this? Or who is it that gave you this authority?’ •‘And 4
I’ replied Jesus ‘will ask you a question. Tell me: •John’s baptism: did it come 5
from heaven, or from man?’ •And they argued it out this way among themselves, 6
‘If we say from heaven, he will say, “Why did you refuse to believe him?”; •and 7
if we say from man, the people will all stone us, for they are convinced that John 8
was a prophet’. •So their reply was that they did not know where it came from. 9
And Jesus said to them, ‘Nor will I tell you my authority for acting like this’. 10

||Mt 21:33-46
||Mk 12:1-2

Parable of the wicked husbandmen

And he went on to tell the people this parable: ‘A man planted a vineyard 9
and leased it to tenants, and went abroad for a long while. •When the time 10
came, he sent a servant to the tenants to get his share of the produce of the
vineyard from them. But the tenants thrashed him, and sent him away
empty-handed. •But he persevered and sent a second servant; they thrashed 11
him too and treated him shamefully and sent him away empty-handed. •He still 12
persevered and sent a third; they wounded this one also, and threw him out.
Then the owner of the vineyard said, “What am I to do? I will send them my 13
dear son. Perhaps they will respect him.” •But when the tenants saw him 14
they put their heads together. “This is the heir,” they said “let us kill him so that
the inheritance will be ours.” •So they threw him out of the vineyard and killed 15
him.

‘Now what will the owner of the vineyard do to them?’ •He will come and 16
make an end of these tenants and give the vineyard to others.’ Hearing this they 17
said, ‘God forbid!’ •But he looked hard at them and said, ‘Then what does this 18
text in the scriptures mean:

Ps 118:22
*It was the stone rejected by the builders
that became the keystone?*

Anyone who falls on that stone will be dashed to pieces; anyone it falls on will 19
be crushed.’

11:53+ But for their fear of the people, the scribes and the chief priests would have 20
liked to lay hands on him that very moment, because they realised that this
parable was aimed at them.

||Mt 22:15-22
||Mk 12:13-17
23:2
Mt 12:10

On tribute to Caesar

So they waited their opportunity and sent agents to pose as men devoted to 21
the Law, and to fasten on something he might say and so enable them to hand
him over to the jurisdiction and authority of the governor. •They put to him 22
this question, ‘Master, we know that you say and teach what is right; you favour
no one, but teach the way of God in all honesty. •Is it permissible for us to pay 23
taxes to Caesar or not?’ •But he was aware of their cunning and said, •‘Show 24
me a denarius. Whose head and name are on it?’ ‘Caesar’s’ they said. •‘Well 25

then,' he said to them 'give back to Caesar what belongs to Caesar—and to God what belongs to God.'

- 26 As a result, they were unable to find fault with anything he had to say in public; his answer took them by surprise and they were silenced.

The resurrection of the dead

||Mt 22:23-33
||Mk 12:
18-27

- 27 Some Sadducees—those who say that there is no resurrection—approached
28 him and they put this question to him, 'Master, we have it from Moses in
writing, that if a man's married brother dies childless, the man must marry the
29 widow to raise up children for his brother. 'Well then, there were seven brothers.
30 The first, having married a wife, died childless. 'The second 'and then the third
31 married the widow. And the same with all seven, they died leaving no children.
32 Finally the woman herself died. 'Now, at the resurrection, to which of them
33 will she be wife since she had been married to all seven?'

Dt 25:5+

- 34 Jesus replied, 'The children of this world^a take wives and husbands, 'but
35 those who are judged worthy of a place in the other world and in the resurrection
36 from the dead^c do not marry 'because they can no longer die,^d for they are the
same as the angels, and being children of the resurrection^e they are sons of
37 God. 'And Moses himself implies that the dead rise again, in the passage
about the bush where he calls the Lord *the God of Abraham, the God of Isaac*
38 *and the God of Jacob*. 'Now he is God, not of the dead, but of the living; for
to him all men are in fact alive.'

Ex 3:6

Rm 6:10-11
Ga 2:19

- 39 Some scribes^f then spoke up. 'Well put, Master' they said—because they
40 would not dare to ask him any more questions.

||Mt 22:46
||Mk 12:34

Christ, not only son but also Lord of David

||Mt 22:41-45
||Mk 12:
35-37

- 41 He then said to them, 'How can people maintain that the Christ is son of
42 David? 'Why, David himself says in the Book of Psalms:

The Lord said to my Lord:

Ps 110:1

Sit at my right hand

- 43 *and I will make your enemies
a footstool for you.*

- 44 David here calls him Lord; how then can he be his son?

The scribes condemned by Jesus

||Mt 23:6-7
||Mk 12:
38-40

- 45 While all the people were listening he said to the disciples, 'Beware of the
46 scribes who like to walk about in long robes and love to be greeted obsequiously
in the market squares, to take the front seats in the synagogues and the places
47 of honour at banquets, 'who swallow the property of widows, while making
a show of lengthy prayers. The more severe will be the sentence they receive.'

= 11:43

The widow's mite

||Mk 12:
41-44

- 1 **21** As he looked up he saw rich people putting their offerings into the
2 treasury; 'then he happened to notice a poverty-stricken widow putting
3 in two small coins, 'and he said, 'I tell you truly, this poor widow has put in
4 more than any of them; 'for these have all contributed money they had over,
but she from the little she had has put in all she had to live on'.

20 a. Lk omits the symbolic episode of the withered fig tree, Mk 11:12-14, 20-25, for which he substitutes the parable of the barren fig tree, Lk 13:6-9; he also omits here the discussion on the first commandment of the Law, Mk 12:28-34, which he has already used, taking it from another source, Lk 10:25-28.

b. 'children': a semitism for 'those who belong to...'. Cf. 16:8.

c. Only the resurrection of the just is considered here. Cf. Ph 3:11+.

d. Var. 'they have not to die'.

e. Semitism for those who are actually raised up.

f. The scribes, being Pharisees for the most part, believed in the resurrection of the dead, cf. Ac 23:6-9.

||Mt 24:1-3
||Mk 13:1-4

Discourse on the destruction of Jerusalem:^a Introduction

When some were talking about the Temple, remarking how it was adorned with fine stonework and votive offerings, he said, 'All these things you are staring at now—the time will come when not a single stone will be left on another: everything will be destroyed'. And they put to him this question: 'Master,' they said 'when will this happen, then, and what sign will there be that this is about to take place?'

||Mt 24:4-14
||Mk 13:5-13

The warning signs

'Take care not to be deceived,' he said 'because many will come using my name and saying, "I am he" and, "The time is near at hand". Refuse to join them. And when you hear of wars and revolutions, do not be frightened, for this is something that must happen but the end is not so soon.' Then he said to them, 'Nation will fight against nation, and kingdom against kingdom. There will be great earthquakes and plagues and famines here and there; there will be fearful sights and great signs from heaven.

12:11-12
||Mt 10:17-22
Jn 15:20;
16:1-2
Ac 4:13

'But before all this happens, men will seize you and persecute you; they will hand you over to the synagogues and to imprisonment, and bring you before kings and governors because of my name—and that will be your opportunity to bear witness. Keep this carefully in mind: you are not to prepare your defence, because I myself^b shall give you an eloquence and a wisdom that none of your opponents will be able to resist or contradict. You will be betrayed even by parents and brothers, relations and friends; and some of you will be put to death. You will be hated by all men on account of my name, but not a hair of your head will be lost. Your endurance will win you your lives.

12:7
Mt 10:30
Heb 10:36,39

||Mt 24:15-20
||Mk 13:14-18

The siege

'When you see Jerusalem surrounded by armies,^c you must realise that she will soon be laid desolate. Then those in Judaea must escape to the mountains, those inside the city must leave it, and those in country districts must not take refuge in it. For this is the time of vengeance when all that scripture says^d must be fulfilled. Alas for those with child, or with babies at the breast, when those days come!

17:31

||Mt 24:21
||Mk 13:19

The disaster and the age of the pagans

Ps 81:15
Rm 1:18 +
Dt 28:64

'For great misery will descend on the land and wrath on this people. They will fall by the edge of the sword and be led captive to every pagan country; and Jerusalem will be trampled down by the pagans until the age of the pagans^e is completely over.

Rv 11:2
Dn 12:7

||Mt 24:29-30
||Mk 13:24-26

Cosmic disasters and the coming of the Son of Man

'There will be signs in the sun and moon and stars; on earth nations in agony, bewildered by the clamour of the ocean and its waves; men dying of fear as they await what menaces the world, for the powers of heaven will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. When these things begin to take place, stand erect, hold your heads high, because your liberation^f is near at hand.'

Dn 7:13-14

Heb 10:37

||Mt 24:32-35
||Mk 13:28-31

The time of this coming

And he told them a parable, 'Think of the fig tree and indeed every tree. As soon as you see them bud, you know that summer is now near. So with you when you see these things happening: know that the kingdom of God is near. I tell you solemnly, before this generation has passed away all will have taken place. Heaven and earth will pass away, but my words will never pass away.

9:27
Mt 16:28
Mk 9:1

Be on the alert

- 34 'Watch yourselves, or your hearts will be coarsened with debauchery and drunkenness and the cares of life, and that day will be sprung on you suddenly, 17:26-30
 35 like a trap. For it will come down^a on every living man on the face of the earth. 1 Th 5:3
 36 [Stay awake, praying at all times for the strength to survive all that is going to happen, and to stand with confidence^c before the Son of Man.] Rv 6:17

The last days of Jesus

- 37 In the daytime he would be in the Temple teaching, but would spend the night 19:47+;
 38 on the hill called the Mount of Olives. •And from early morning the people 22:53
 would gather round him in the Temple to listen to him.^d Mt 21:17
 Mk 11:11,19
 Jn 8:2

VI. THE PASSION^e**The conspiracy against Jesus: Judas betrays him**

- 1 **22** The feast of Unleavened Bread, called the Passover, was now drawing near, Mt 26:1-5
 2 and the chief priests and the scribes were looking for some way of doing Mk 14:1-2
 away with him, because they mistrusted the people.^b Jn 11:47-53
 3 Then Satan entered into Judas, surnamed Iscariot, who was numbered among 11:53+
 4 the Twelve. •He went to the chief priests and the officers of the guard^c to discuss Ac 5:26
 5 a scheme for handing Jesus over to them. •They were delighted and agreed to give 4:13
 6 him money. •He accepted, and looked for an opportunity to betray him to them Jn 13:2,27
 without the people knowing. Ac 5:3
 Mt 26:14-16
 Mk 14:10-11

Preparation for the Passover supper

- 7 The day of Unleavened Bread came round, the day on which the passover Mt 26:17-19
 8 had to be sacrificed, •and he sent Peter and John, saying, 'Go and make the Mk 14:12-16
 9 preparations for us to eat the passover'. •'Where do you want us to prepare it?' 8:51+
 10 they asked. •'Listen,' he said 'as you go into the city you will meet a man
 11 carrying a pitcher of water. Follow him into the house he enters •and tell the
 12 owner of the house, "The Master has this to say to you: Where is the dining room
 13 in which I can eat the passover with my disciples?" •The man will show you a large
 14 upper room furnished with couches. Make the preparations there.' •They set off
 15 and found everything as he had told them, and prepared the Passover.

The supper

- 14 When the hour came he took his place at table, and the apostles with him.
 15 And he said to them,^d 'I have longed to eat this passover with you before I suffer; 12:50+

21 a. In 17:22-37, Lk, following one of his sources, speaks of the coming of Jesus in glory at the end of time. Here he follows Mk where two perspectives merge: that of the final coming and that of the destruction of Jerusalem; cf. Mt 24:1+.

b. Lk, in this place, assigns to Jesus the role reserved by Mt 10:20; Mk 13:11; Lk 12:12 to the Spirit of the Father (Mt), the Holy Spirit (Mk and Lk) Ac 6:10. Cf Jn 16:13-15.

c. Lk, explaining the obscure 'disastrous abomination', which his source takes from Dn 9:27, foretells the siege. As in 19:43-44, his terms are biblical and do not necessarily suggest a description after the event.

d. Possibly alluding to Dn 9:27.

e. i.e. the period during which the pagans will take the place of the unfaithful Jewish nation; according to Paul, Rm 11:11-32, this period will end with the conversion of all Israel. An age of indefinite duration is, therefore, to elapse between Jerusalem's destruction and the end of time.

f. Or 'redemption', a Pauline term, cf. Rm 3:24+.

g. The kingdom has already come, 17:21, but this refers to the period of its triumphant progress which begins with the destruction of Jerusalem. Cf. 9:27p.

h. Var. 'for it will come down on you like a snare'.
 i. Lit. 'and to stand erect'.

j. The literary relationship with Jn 8:1-2 is unmistakable. The adulterous woman passage of Jn 7:53-8:11, for the Lucan authorship of which there are many good arguments, would fit into this context admirably.
 22 a. Throughout the Passion narrative, Lk shows himself considerably less dependent on Mk than hitherto; on the other hand, there are many points of contact with Jn.

b. Lk does not record the anointing at Bethany; he has already described a similar incident in 7:36-50.

c. Officers of the Temple police. All of these were Jews, chosen from among the Levites.

d. In Lk, Christ's discourses at the supper play a more important part than in Mt and Mk, preparing us for those of Jn 13:31-17:26.

Mt 8:11+ because, I tell you, I shall not eat it again until it is fulfilled^a in the kingdom of 16
God'.

Then, taking a cup,^b he gave thanks and said, 'Take this and share it among 17
you, •because from now on, I tell you, I shall not drink wine until the king- 18
dom of God comes'.

||Mt 26:26-28
||Mk 14:22-24
||Lk Co 11:23-25
Jn 6:51
The institution of the Eucharist^c

Then he took some bread, and when he had given thanks, broke it and gave it 19
to them, saying, 'This is my body which will be given for you; do this as a memorial
of me'. •He did the same with the cup after supper, and said, 'This cup is the new 20
covenant in my blood which will be poured out for you.'^d

||Mt 26:20-25
||Mk 14:17-21
Jn 13:21-30
The treachery of Judas foretold

'And yet, here with me on the table is the hand of the man who betrays me. 21
The Son of Man does indeed go to his fate even as it has been decreed, but alas for 22
that man by whom he is betrayed!' •And they began to ask one another which of 23
them it could be who was to do this thing.

Who is the greatest?

=9:46 A dispute arose also between them about which should be reckoned the 24
greatest, •but he said to them, 'Among pagans it is the kings who lord it over them, 25
and those who have authority over them are given the title Benefactor. •This must 26
not happen with you. No; the greatest among you must behave as if he were the
youngest, the leader as if he were the one who serves. •For who is the greater: 27
the one at table or the one who serves? The one at table, surely? Yet here am I
among you as one who serves! 28

The reward promised to the apostles

Jn 6:66-68: 15:27
Rv 2:26-28 'You are the men who have stood by me faithfully in my trials; •and now 28
I confer a kingdom on you, just as my Father conferred one on me: •you will 29
eat and drink at my table in my kingdom, and you will sit on thrones to judge the 30
twelve tribes of Israel.

Peter's denial and repentance foretold

Rv 2:10 "Simon, Simon! Satan, you must know, has got his wish to sift you all like 31
wheat; •but I have prayed for you, Simon, that your faith may not fail, and once 32
you have recovered, you in your turn must strengthen your brothers.' •'Lord,' 33
he answered 'I would be ready to go to prison with you, and to death.' •Jesus 34
replied, 'I tell you, Peter, by the time the cock crows today you will have denied
three times that you know me'. 35

A time of crisis

10:4 He said to them, 'When I sent you out without purse or haversack or sandals, 35
were you short of anything? •'No' they said. He said to them, 'But now if you have 36
a purse, take it; if you have a haversack, do the same; if you have no sword, sell 37
your cloak and buy one,' •because I tell you these words of scripture have to
be fulfilled in me: *He let himself be taken for a criminal*. Yes, what scripture says
about me is even now reaching its fulfilment.' •'Lord,' they said 'there are two 38
swords here now.' He said to them, 'That is enough!'^e

||Mt 26:30, 36-46
||Mk 14:26, 32-42
21:37
Jn 18:2
The Mount of Olives

He then left to make his way as usual to the Mount of Olives, with the 39
disciples following. •When they reached the place he said to them, 'Pray not to be 40
put to the test'.

Then he withdrew from them, about a stone's throw away, and knelt down 41
and prayed. •'Father,' he said 'if you are willing, take this cup away from me. 42

- 43 Nevertheless, let your will be done, not mine.' •Then an angel appeared to him, coming from heaven to give him strength. •In his anguish he prayed even more earnestly, and his sweat fell to the ground like great drops of blood.¹ Ac 21:14▲
- 45 When he rose from prayer he went to the disciples and found them sleeping for sheer grief. •'Why are you asleep?' he said to them. 'Get up and pray not to be put to the test.'

The arrest

- 47 He was still speaking when a number of men appeared, and at the head of them the man called Judas, one of the Twelve, who went up to Jesus to kiss him. Ac 1:16
- 48 Jesus said, 'Judas, are you betraying the Son of Man with a kiss?' •His followers, seeing what was happening, said, 'Lord, shall we use our swords?' •And one of them struck out at the high priest's servant, and cut off his right ear. •But at this Jesus spoke. 'Leave off!' he said 'That will do!' And touching the man's ear he healed him.
- 52 Then Jesus spoke to the chief priests and captains of the Temple guard and elders who had come for him. 'Am I a brigand' he said 'that you had to set out with swords and clubs? •When I was among you in the Temple day after day you never moved to lay hands on me. But this is your hour; this is the reign of darkness.'

||Mt 26:47-56
||Mk 14:43-50
||Jn 18:3-11

Peter's denials

- 54 They seized him then^m and led him away, and they took him to the high priest's house. Peter followed at a distance. •They had lit a fire in the middle of the courtyard and Peter sat down among them, •and as he was sitting there by the blaze a servant-girl saw him, peered at him, and said, 'This person was with him too'. •But he denied it. 'Woman,' he said 'I do not know him.' •Shortly afterwards someone else saw him and said, 'You are another of them'. But Peter replied, 'I am not, my friend'.ⁿ •About an hour later another man insisted, saying, 'This fellow was certainly with him. Why, he is a Galilean.' •'My friend,' said Peter 'I do not know what you are talking about.' At that instant, while he was still speaking, the cock crew, •and the Lord turned and looked straight at Peter, and Peter remembered what the Lord had said to him, 'Before the cock crows today, you will have disowned me three times'. •And he went outside and wept bitterly.

19:47; 21:37
4:13+
Jn 8:12+

||Mt 26:57, 69-75
||Mk 14:66-72
||Jn 18:15-18, 25-27

Jesus mocked by the guards

- 63 Meanwhile the men who guarded Jesus were mocking and beating him. They blindfolded him and questioned him. 'Play the prophet' they said. 'Who hit you then?' •And they continued heaping insults on him.

||Mt 26:67-68
||Mk 14:65

Jesus before the Sanhedrin^p

- 66 When day broke there was a meeting of the elders of the people,^p attended

22:34

||Mt 26:57-66; 27:2
||Mk 14:53-64; 15:1

22 e. The first stage of fulfilment is the Eucharist itself, the centre of spiritual life in the kingdom founded by Jesus; the final stage will be at the end of time when the Passover is to be fulfilled perfectly and in a fashion no longer veiled.

f. Lk distinguishes the Passover and the cup of vv. 15-18 from the bread and the cup of vv. 19-20 in order to draw a parallel between the ancient rite of the Jewish Passover and the new rite of the Christian Eucharist. Some ancient authorities, failing to understand this theological device, and disturbed to find two cups mentioned, quite mistakenly omitted v. 20, or even v. 20 with the second part of v. 19 (i.e. 'which will be given... of me').

g. Note the affinity between Luke's text and Paul's. h. Or alternatively 'which has to be given' and 'which has to be poured out'.

i. Add. 'And the Lord said'.

j. The purse to buy, the sword to procure by force,

the necessities of life. All this is symbolic of a mission in a hostile world.

k. The apostles have taken the words of Jesus too literally and he closes the conversation abruptly.

l. Om. vv. 43-44.

m. In Mt and Mk, Jesus is seized immediately after Judas' greeting; the sword episode follows, and finally the discourse by Jesus. Lk makes the arrest follow the discourse, thus emphasising the control Jesus has over what takes place. Cf., for the same emphasis, Jn 10:18+; 18:4-6.

n. Lit. 'man'.

o. Whereas Mt and Mk have two trials, Lk has only one, and that in the morning, probably held in the 'Tribunal', a building adjacent to the Temple. Cf. Mt 26:57+.

p. 'elders' here means the whole Sanhedrin, not merely one of its three component bodies (the elders);

by the chief priests and scribes. He was brought before their council, •and they 67
 Jn 10:24-25 said to him, 'If you are the Christ, tell us'. 'If I tell you,' he replied 'you will not
 believe me, •and if I question you, you will not answer. •But from now on, the 68
 Ps 110:1 Son of Man will be ^e seated at the right hand of the Power of God.' •Then they 70
 Ws 2:14 all said, 'So you are the Son of God then?' He answered, 'It is you who say I am'.
 Mt 4:3+ 'What need of witnesses have we now?' they said. 'We have heard it for ourselves 71
 Jn 10:30-33 from his own lips.' 23The whole assembly then rose, and they brought him 1
 Mt 27:1-2 before Pilate.
 Jn 18:28

||Mt 27:11-14
 ||Mk 15:2-5
 ||Jn 18:29-38a

Jesus before Pilate^a

They began their accusation by saying, 'We found this man inciting our 2
 20:20-26 people to revolt, opposing payment of the tribute to Caesar, and claiming to be
 Ac 17:7; 24:5 Christ, a king'. •Pilate put to him this question, 'Are you the king of the Jews?' 3
 'It is you who say it' he replied. •Pilate then said to the chief priests and the crowd, 4
 'I find no case against this man'. •But they persisted, 'He is inflaming the people 5
 4:44+ with his teaching all over Judaea; it has come all the way from Galilee, where he
 Ac 3:14 started, down to here'. •When Pilate heard this, he asked if the man were a 6
 Galilean; •and finding that he came under Herod's jurisdiction he passed him 7
 over to Herod who was also in Jerusalem at that time.

Jesus before Herod^b

9:9 Herod was delighted to see Jesus; he had heard about him and had 8
 Mt 14:1-2 been wanting for a long time to set eyes on him; moreover, he was hoping to see
 some miracle worked by him. •So he questioned him at some length; but without 9
 Ac 25:7 getting any reply. •Meanwhile the chief priests and the scribes were there, violently 10
 pressing their accusations. •Then Herod, together with his guards, treated him 11
 with contempt and made fun of him; he put a rich cloak^c on him and sent him
 Ac 4:27+ back to Pilate. •And though Herod and Pilate had been enemies before, they 12
 were reconciled that same day.

||Mt 27:15-26
 ||Mk 15:6-15
 ||Jn 18:38b-
 19:16

Jesus before Pilate again

Pilate then summoned the chief priests and the leading men and the people. 13
 'You brought this man before me' he said 'as a political agitator. Now I have 14
 gone into the matter myself in your presence and found no case against the man
 in respect of all the charges you bring against him. •Nor has Herod either, since 15
 he has sent him back to us. As you can see, the man has done nothing that
 deserves death, •so I shall have him flogged and then let him go.'^d •But as one 16
 Ac 21:36 man they howled, 'Away with him! Give us Barabbas!' •(This man had been 18
 Ac 3:14 thrown into prison for causing a riot in the city and for murder.)

Pilate was anxious to set Jesus free and addressed them again, •but they 20
 shouted back, 'Crucify him! Crucify him!' •And for the third time^e he spoke 22
 Jn 18:38 to them, 'Why? What harm has this man done? I have found no case against
 Ac 3:13 him that deserves death, so I shall have him punished and then let him go.'^f •But
 they kept on shouting at the top of their voices, demanding that he should be
 crucified. And their shouts were growing louder.

Ac 3:15 Pilate then gave his verdict: their demand was to be granted. •He released 24
 the man they asked for, who had been imprisoned for rioting and murder, and
 handed Jesus over to them to deal with as they pleased. 25

||Mt 27:
 31b-34
 ||Mk 15:
 20b-23
 ||Jn 19:17

The way to Calvary

As they were leading him away they seized on a man, Simon from Cyrene, 26
 who was coming in from the country, and made him shoulder the cross and
 carry it behind Jesus. •Large numbers of people followed him, and of women 27
 too,^g who mourned and lamented for him. •But Jesus turned to them and said, 28
 'Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for
 your children. •For the days will surely come when people will say, "Happy are 29

those who are barren, the wombs that have never borne, the breasts that have
 30 never suckled!" •Then they will begin to say to the mountains, "Fall on us!" to the
 31 hills, "Cover us!" •For if men use the green wood like this, what will happen
 32 when it is dry?"^a •Now with him they were also leading out two other criminals
 to be executed.

11:27
 Ho 9:14
 Ho 10:8
 Ezk 21:3,8
 22:37
 Is 53:12

The crucifixion^c

33 When they reached the place called The Skull, they crucified him there and the
 34 two criminals also, one on the right, the other on the left. •Jesus said, 'Father,
 forgive them; they do not know what they are doing'. Then they cast lots to
 share out his clothing.

||Mt 27:35-38
 ||Mk 15:
 24-28
 ||Jn 19:17-24

Ps 22:18
 Ac 7:60

The crucified Christ is mocked

35 The people stayed there watching him. As for the leaders, they jeered at him.
 'He saved others,' they said 'let him save himself if he is the Christ of God, the
 36 Chosen One.' •The soldiers mocked him too, and when they approached to offer
 37 him vinegar •they said, 'If you are the King of the Jews, save yourself'. •Above
 38 him there was an inscription: 'This is the king of the Jews'.

||Mt 27:39-43
 ||Mk 15:
 29-32a

2:26+;
 9:35+
 Jn 1:34
 Mt 27:48

Jn 19:19

The good thief

39 One of the criminals hanging there abused him. 'Are you not the Christ?'
 40 he said. 'Save yourself and us as well.' •But the other spoke up and rebuked him.
 'Have you no fear of God at all?' he said. 'You got the same sentence as he did,
 41 but in our case we deserved it: we are paying for what we did. But this man has
 42 done nothing wrong. •Jesus,' he said 'remember me when you come into your
 43 kingdom.'^e •Indeed, I promise you,' he replied 'today you will be with me in
 paradise.'

Mt 27:44
 Mk 15:32b

The death of Jesus

44 It was now about the sixth hour and, with the sun eclipsed, a darkness came
 45 over the whole land until the ninth hour. •The veil of the Temple was torn right
 46 down the middle; •and when Jesus had cried out in a loud voice, he said, 'Father,
 into your hands I commit my spirit'. With these words he breathed his last.

||Mt 27:45-50
 ||Mk 15:
 33-37
 ||Jn 19:25-30

Ps 31:5
 Ac 7:60

After the death

47 When the centurion saw what had taken place, he gave praise to God and
 48 said, 'This was a great and good man'. •And when all the people who had gathered
 for the spectacle saw what had happened, they went home beating their breasts.

||Mt 27:51-56
 ||Mk 15:
 38-41
 ||Jn 19:31-37
 Ac 3:14

49 All his friends stood at a distance; so also did the women who had accompanied
 him from Galilee, and they saw all this happen.

8:2-3; 24:10

of these, Lk names the two most influential (chief priests and scribes).

g. Lk omits the 'you will see' of Mt and Mk and also the allusion to Dn.

23 a. Luke's account lies half-way between the less detailed and less dramatic accounts of Mk and Mt, and the prolonged interview in Jn.

b. Lk only. His information comes perhaps from Manaen, 'who had been brought up with Herod the tetrarch', Ac 13:1.

c. The ceremonial dress of princes: Herod's gibe at the royal claim of Jesus, v. 3.

d. Add. v. 17 'He was under obligation to release one man for them every feast day': this seems to be an explanatory gloss, cf. Mt 27:15p.

e. Lk like Jn, emphasises Pilate's wish to let Jesus go free, and mentions the procurator's declaration of Christ's innocence three times, cf. Jn 18:38; 19:4,6.

f. Cf. v. 16. Lk does not say what the punishment was; in Mt 27:27-31p it is scourging. Unlike Mt and Mk, but like Jn, Lk regards the punishment as a conciliatory measure designed to avert a sentence not yet

pronounced.

g. The Talmud records that noblewomen of Jerusalem were accustomed to give soothing drinks to condemned criminals.

h. If green wood is burnt that is not meant for burning (allusion to Christ's condemnation), what is to happen to the dry wood (the truly guilty)?

i. A comparison with Mk and Mt shows how Lk has softened the harshness of Calvary: Luke's crowd, vv. 27,35,48, is more inquisitive than hostile, and repents in the end, v. 48; Jesus does not utter the seemingly despairing cry, 'My God, my God, why have you deserted me?'; Christ's ministry of forgiveness goes on to the last, vv. 34,39-43; he dies committing his spirit into the hands of his Father, v. 46.

j. This verse is to be retained despite its omission by some good ancient authorities.

k. Or else 'in your kingly power', i.e. to establish your kingdom. Var. 'when you come with (i.e. in possession of) your kingdom'.

||Mt 27:57-61
||Mk 15:
42-47
||Jn 19:38-42

The burial

Then a member of the council arrived, an upright and virtuous man named Joseph. •He had not consented to what the others had planned and carried out. He came from Arimathaea, a Jewish town, and he lived in the hope of seeing the kingdom of God. •This man went to Pilate and asked for the body of Jesus. He then took it down, wrapped it in a shroud and put him in a tomb which was hewn in stone in which no one had yet been laid. •It was Preparation Day and the sabbath was imminent.¹

Meanwhile the women who had come from Galilee with Jesus were following behind. They took note of the tomb and of the position of the body.

Mk 16:1

Then they returned and prepared spices and ointments. And on the sabbath day they rested, as the Law required.

Mt 28:10+

VII. AFTER THE RESURRECTION

||Mt 28:1-8
||Mk 16:1-8
||Jn 20:1-2

The empty tomb. The angel's message

24 On the first day of the week, at the first sign of dawn, they went to the tomb with the spices they had prepared. •They found that the stone had been rolled away from the tomb, •but on entering discovered that the body of the Lord Jesus was not there. •As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. •Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? •He is not here; he has risen. Remember what he told you when he was still in Galilee:^a •that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day?' And they remembered his words.

9:29
Ac 1:10-11

9:22+

||Mt 28:10,17
||Mk 16:10,
11,14
||Jn 20:18,
25,29
8:2-3

The apostles refuse to believe the women

When the women returned from the tomb they told all this to the Eleven and to all the others. •The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, •but this story of theirs seemed pure nonsense, and they did not believe them.

Mt 8:10+

||Jn 20:3-10

Peter at the tomb

•Peter, however, went running to the tomb. He bent down and saw the binding cloths but nothing else; he then went back home, amazed at what had happened.

||Mk 16:
12-13

The road to Emmaus

That very same day, two of them were on their way to a village called Emmaus, seven miles^c from Jerusalem, •and they were talking together about all that had happened. •Now as they talked this over, Jesus himself came up and walked by their side; •but something prevented them from recognising him.^d •He said to them, 'What matters are you discussing as you walk along?' They stopped short, their faces downcast.^e

24:31
Jn 20:14,20;
21:4
24:37

Then one of them, called Cleopas, answered him, 'You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days'. •'What things?' he asked. 'All about Jesus of Nazareth'^f they answered 'who proved he was a great prophet by the things he said and did in the sight of God and of the whole people; •and how our chief priests and our leaders handed him over to be sentenced to death, and had him crucified. •Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have gone by since it all happened; •and some women from our group have astounded us: they went to the tomb in the early morning, •and when they did not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. •Some of our friends^g

Mt 2:23+
Mt 16:14+
Ac 2:22; 7:22

1:54,68; 2:38

24:9f

went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.'

25 Then he said to them, 'You foolish men! So slow to believe the full message of the prophets! •Was it not ordained that the Christ should suffer and so enter into his glory?' •Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.

Mt 8:10+
Mk 4:13+
18:31+
Ac 3:24
9:22+
1 P 1:11
16:29,31

28 When they drew near to the village to which they were going, he made as if to go on; •but they pressed him to stay with them. 'It is nearly evening' they said 'and the day is almost over.' So he went in to stay with them. •Now while he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. •And their eyes were opened and they recognised him; but he had vanished from their sight. •Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?'

24:16+
Ac 8:39

33 They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, •who said to them, 'Yes, it is true. The Lord has risen and has appeared to Simon.' •Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.^a

1 Co 15:5

Jesus appears to the apostles

Jn 20:19-23

36 They were still talking about all this when he himself stood among them and said to them, 'Peace be with you!' •In a state of alarm and fright, they thought they were seeing a ghost. •But he said, 'Why are you so agitated, and why are these doubts rising in your hearts? •Look at my hands and feet; yes, it is I indeed. Touch me and see for yourselves; a ghost has no flesh and bones as you can see I have.' •And as he said this he showed them his hands and feet.^j •Their joy was so great that they still could not believe it, and they stood there dumbfounded; so he said to them, 'Have you anything here to eat?' •And they offered him a piece of grilled fish, •which he took and ate before their eyes.

1:12+;
24:16+

1 Jn 1:1

1:14+
Mt 8:10+

Tb 12:19
Jn 21:5
Jn 21:9-
10,13

Last instructions to the apostles

44 Then^k he told them, 'This is what I meant when I said, while I was still with you, that everything written about me in the Law of Moses, in the Prophets and in the Psalms, has to be fulfilled'. •He then opened their minds to understand the scriptures, •and he said to them, 'So you see how it is written that the Christ would suffer and on the third day rise from the dead, •and that, in his name, repentance for the forgiveness of sins would be preached to all the nations, beginning from Jerusalem. •You are witnesses to this.
49 'And now I am sending down to you what the Father has promised. Stay in the city then, until you are clothed with the power from on high.'

9:22+

24:25-27

Mk 4:13+

Ac 10:40+
2:38+
Mt 3:2+;
28:19-20
Mk 16:15-16
||Ac 1:8+

||Ac 1:4

The ascension

||Mk 16:19
||Ac 1:9,12

50 Then he took them out as far as the outskirts of Bethany, and lifting up his

1. Or possibly 'was shining', alluding to the Jewish custom of lighting lamps when the sabbath began at nightfall.

24 a. Lk does not intend to speak of the Galilean apparitions; he therefore modifies Mk 16:7, just as earlier he omitted Mk 14:28.

b. Om. v. 12.

c. Lit. 'sixty stadia' (furlongs); var. (with less support) 'one hundred and sixty'. The identity of the village is disputed.

d. In the apparitions described by Lk and Jn, the disciples do not at first recognise the Lord: they need a word or a sign, Lk 24:30f, 35,37,39-43; Jn 20:14 and 16,20; 21:4 and 6-7; cf. Mt 28:17. This is because the risen body, though the same body that died on the cross, is in a new condition; its outward appearance is therefore changed, Mk 16:12, and it is exempt from

the usual physical laws, Jn 20:19. On the condition of glorified bodies, cf. 1 Co 15:44+.

e. Var. 'as you walk along and look sad?'

f. Var. 'the Nazarene'. Cf. Mt 2:23+.

g. Either generalising Peter's experience, v. 12, or alluding to the visit made by Peter with John and described in Jn 20:3-10.

h. In Ac (2:42+) Lk uses this as a technical term for the Eucharist; probably it means the same here.

i. Om. v. 40.

j. Writing for Greeks who scoffed at the idea of bodily resurrection, Lk underlines the physical reality of Christ's risen body, cf. v. 43.

k. The impression given is that all these events took place on the same day, the day of resurrection. See Mt 28:10+.

hands he blessed them. •Now as he blessed them, he withdrew from them and ⁵¹
9:51+ was carried up to heaven.¹ •They worshipped him and^m then went back to ⁵²
1:14+ Jerusalem full of joy; •and they were continually in the Temple praising God.ⁿ ⁵³
2:20+

24 1. Om. 'and was carried up to heaven'.
m. Om. 'They worshipped him, and'.

n. Luke's gospel ends where it began, in the Temple:
its last word is of joy and praise.

THE GOSPEL ACCORDING TO
SAINT JOHN

INTRODUCTION TO THE GOSPEL AND LETTERS OF SAINT JOHN

The gospel

The last verse before the Appendix to the fourth gospel (20:31) specifies the book's literary form. It is a 'gospel', just as the preaching of the earlier Church was a 'gospel'; i.e. it proclaims that Jesus is Messiah and Son of God, and its teaching, based on the 'signs' that Jesus gave, aims at bringing men to believe in the Messiah and so to attain life. The fourth gospel, therefore, in spite of all the clues to its late composition, is not unrelated to the most primitive Christian 'kerygma', or message, and in fact it preserves both the structure and the chief points of this message, e.g. the Holy Spirit descends, as the Baptist testifies, to point out Jesus as Messiah, 1:31-34; Christ's 'glory' is manifested in his work and word, 1:35-12:50; his death, resurrection and subsequent apparitions are described, 13:1-20:20; the apostles are sent out with the gift of the Spirit and the power to forgive sins, 20:21-29. The book claims, moreover, to fulfil the condition that (cf. Ac 1:8+) qualifies a witness as 'apostolic': i.e. it offers an (unnamed) eyewitness for its guarantor, 'the disciple Jesus loved', who actually took part in the events of the Passion, 13:23; 19:26,35; cf. 18:15f, saw the empty tomb, 20:2f, and the risen Christ, 21:7,20-24, and was perhaps one of the first two disciples of Jesus, 1:35f.

There are some features peculiar to the fourth gospel that mark it off sharply from the Synoptics. In the first place, its author seems to have been influenced to a considerable extent by ideas current in certain sections of Judaism, ideas that are reflected in the newly discovered Essene documents of Qumran. In this school of thought, the great emphasis laid on 'knowledge' has given its vocabulary the sort of tinge to be found in later Gnostic literature: e.g. the contrasting pairs 'light-darkness', 'truth-lies', 'angel of light—angel of darkness (Belial)' which all have a dualist flavour. At Qumran—in view of its expectation of an imminent divine Coming—a particular stress was laid both on the need for unity and on the necessity for mutual love. All these ideas which recur in the fourth gospel are characteristic of the Judaeo-Christian milieu in which it must have originated.

In the second place there is this further difference, that the fourth gospel is far more concerned than the Synoptics to bring out the significance of the events of Christ's life and of all that he did and said. The things Christ did were 'signs': their meaning, hidden at first, could be fully understood only after his glorification, 2:22; 12:16; 13:7. The things he said had a deeper meaning not perceived at the time, cf. 2:20+; it was the business of the Spirit who spoke in the name of the risen Christ, to remind the disciples of what Jesus had said, to deepen their understanding of it, and to 'lead' them 'into