

# THE GOSPEL ACCORDING TO SAINT MARK

## I. PRELUDE TO THE PUBLIC MINISTRY OF JESUS

### The preaching of John the Baptist

||Mt 3:1-12  
||Lk 3:3-17

- <sup>1</sup>  
<sup>2</sup> **1** The beginning of the Good News<sup>a</sup> about Jesus Christ, the Son of God.<sup>b</sup> •It is written in the book of the prophet Isaiah:

10:29  
Lk 1:19

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

Mt 3:1

- <sup>3</sup> *A voice cries in the wilderness:  
Prepare a way for the Lord,  
make his paths straight,*

Is 40:3  
Jn 1:23

- <sup>4</sup> and so it was that John the Baptist appeared in the wilderness, proclaiming<sup>c</sup>  
<sup>5</sup> a baptism of repentance for the forgiveness of sins. •All Judaea and all the people  
of Jerusalem made their way to him, and as they were baptised by him in the river  
<sup>6</sup> Jordan they confessed their sins. •John wore a garment of camel-skin,<sup>d</sup> and  
<sup>7</sup> he lived on locusts and wild honey. •In the course of his preaching he said,  
'Someone is following me, someone who is more powerful than I am, and I am  
<sup>8</sup> not fit to kneel down and undo the strap of his sandals. •I have baptised you  
with water, but he will baptise you with the Holy Spirit.'

Mt 3:6+

Jn 1:27

Jn 1:26,33  
Ac 1:5; 11:16

### Jesus is baptised

Mt 3:13-17  
||Lk 3:21-22

- <sup>9</sup> It was at this time that Jesus came from Nazareth in Galilee and was baptised  
<sup>10</sup> in the Jordan by John. •No sooner had he come up out of the water than he  
saw the heavens torn apart and the Spirit, like a dove, descending on him.  
<sup>11</sup> And a voice came from heaven, 'You are my Son, the Beloved; my favour rests  
on you'.

Jn 1:32-34

### Temptation in the wilderness

||Mt 4:1-11  
||Lk 4:1-13

- <sup>12</sup>  
<sup>13</sup> Immediately afterwards the Spirit drove him out into the wilderness •and he  
remained there for forty days, and was tempted by Satan. He was with the wild  
beasts, and the angels looked after him.

Jb 1:6+

## II. THE GALILEAN MINISTRY

### Jesus begins to preach

||Mt 4:12-17  
||Lk 4:14-15

- <sup>14</sup> After John had been arrested, Jesus went into Galilee. There he proclaimed  
<sup>15</sup> the Good News from God. •'The time has come' he said 'and the kingdom of  
God is close at hand. Repent, and believe the Good News.'

Rm 1:1  
Ep 1:10  
Mt 3:2+;  
8:10+

<sup>1</sup> a. Good News, Old English 'god-spel', Greek *euaggelion*, hence Lat. *evangelium*. The word is used in the N.T. to mean, not a book, but the Good News of salvation, Jesus himself being both its messenger and its message.

b. Om. 'Son of God'.

c. Var. 'John appeared, baptising in the wilderness and proclaiming...'

d. Var. 'John wore a garment of camel-hair with a leather belt round his waist', cf. Mt 3:4.

||Mt 4:18-22    **The first four disciples are called**  
 ||Lk 5:1-11

As he was walking along by the Sea of Galilee he saw Simon and his brother 16  
 Andrew casting a net in the lake — for they were fishermen. •And Jesus said to 17  
 them, 'Follow me and I will make you into fishers of men'. •And at once they 18  
 left their nets and followed him.

Going on a little further, he saw James son of Zebedee and his brother John; 19  
 they too were in their boat, mending their nets. He called them at once •and, 20  
 leaving their father Zebedee in the boat with the men he employed, they went  
 after him.

||Lk 4:31-37    **Jesus teaches in Capernaum and cures a demoniac**

They went as far as Capernaum, and as soon as the sabbath came he went 21  
 ||Mt 7:28f to the synagogue and began to teach. •And his teaching made a deep impression 22  
 on them because, unlike the scribes, he taught them with authority.

In their synagogue just then there was a man possessed by an unclean spirit, 23  
 Mt 8:29+ and it shouted, •'What do you want with us, Jesus of Nazareth? Have you come' 24  
 Mt 2:23+ to destroy us? I know who you are: the Holy One of God.' •But Jesus said 25  
 Ac 3:14+ sharply, 'Be quiet! Come out of him!' •And the unclean spirit threw the man into 26  
 Mk 1:34+ convulsions and with a loud cry went out of him. •The people were so astonished 27  
 that they started asking each other what it all meant. 'Here is a teaching that is  
 4:41 new' they said 'and with authority behind it: he gives orders even to unclean  
 spirits<sup>a</sup> and they obey him.' •And his reputation rapidly spread everywhere, 28  
 through all the surrounding Galilean countryside.

||Mt 8:14-15    **Cure of Simon's mother-in-law**  
 ||Lk 4:38-39

7:24; 13:3 On leaving the synagogue, he went with James and John straight to the house 29  
 of Simon and Andrew. •Now Simon's mother-in-law had gone to bed with fever, 30  
 and they told him about her straightaway. •He went to her, took her by the hand 31  
 and helped her up. And the fever left her and she began to wait on them.

||Mt 8:16    **A number of cures**  
 ||Lk 4:40-41

3:12; 9:30 That evening, after sunset, they brought to him all who were sick and those 32  
 Mt 8:4; 9:30; who were possessed by devils. •The whole town came crowding round the door, 33  
 12:16; 17:9 and he cured many who were suffering from diseases of one kind or another; 34  
 Lk 5:14; 8: he also cast out many devils, but he would not allow them to speak, because they  
 56; 9:21 knew who he was.<sup>c</sup>

||Lk 4:42-44    **Jesus quietly leaves Capernaum and travels through Galilee**

Mt 14:23p; In the morning, long before dawn, he got up and left the house, and went 35  
 26:36p off to a lonely place and prayed there. •Simon and his companions set out in 36  
 Lk 3:21+ search of him, •and when they found him they said, 'Everybody is looking for 37  
 you'. •He answered, 'Let us go elsewhere, to the neighbouring country towns, 38  
 Lk 4:44 so that I can preach there too, because that is why I came'.<sup>f</sup> •And he went all 39  
 Jn 18:37 through Galilee, preaching in their synagogues and casting out devils.  
 ||Mt 4:23  
 Lk 4:14-15;  
 ||8:1

||Mt 8:2-4    **Cure of a leper**  
 ||Lk 5:12-16

5:30+ A leper came to him and pleaded on his knees: 'If you want to' he said 'you 40  
 can cure me'. •Feeling sorry for him, Jesus stretched out his hand and touched 41  
 him. 'Of course I want to!' he said. 'Be cured!' •And the leprosy left him at once 42  
 and he was cured. •Jesus immediately sent him away and sternly ordered him, 43  
 1:34+ 'Mind you say nothing to anyone, but go and show yourself to the priest, and 44  
 Lk 17:14 make the offering for your healing prescribed by Moses as evidence of your 45  
 Lv 14:1-32 recovery'. •The man went away, but then started talking about it freely and  
 telling the story everywhere, so that Jesus could no longer go openly into any town,  
 but had to stay outside in places where nobody lived. Even so, people from  
 all around would come to him.

## Cure of a paralytic

||Mt 9:1-8  
||Lk 5:17-26

- 1 **2** When he returned to Capernaum some time later, word went round that he  
 2 was back; and so many people collected that there was no room left, even  
 3 in front of the door. He was preaching the word to them when some people  
 4 came bringing him a paralytic carried by four men, but as the crowd made  
 it impossible to get the man to him, they stripped the roof over the place where  
 Jesus was; and when they had made an opening, they lowered the stretcher on  
 5 which the paralytic lay. Seeing their faith, Jesus said to the paralytic, 'My child,  
 6 your sins are forgiven'. Now some scribes were sitting there, and they thought  
 7 to themselves, 'How can this man talk like that? He is blaspheming. Who can  
 8 forgive sins but God?' Jesus, inwardly aware that this was what they were  
 thinking, said to them, 'Why do you have these thoughts in your hearts?  
 9 Which of these is easier: to say to the paralytic, "Your sins are forgiven" or to  
 10 say, "Get up, pick up your stretcher and walk"? But to prove to you that the  
 11 Son of Man has authority on earth to forgive sins,'—he said to the paralytic—  
 12 'I order you: get up, pick up your stretcher, and go off home.' And the man  
 got up, picked up his stretcher at once and walked out in front of everyone, so  
 that they were all astounded and praised God saying, 'We have never seen  
 anything like this'.

3:20; 6:31

Mt 8:10+

Mt 9:33

## The call of Levi

||Mt 9:9  
||Lk 5:27-28  
4:1

- 13 He went out again to the shore of the lake; and all the people came to him,  
 14 and he taught them. As he was walking on he saw Levi the son of Alphaeus,  
 sitting by the customs house, and he said to him, 'Follow me'. And he got up and  
 followed him.

## Eating with sinners

||Mt 9:10-13  
||Lk 5:29-32  
7:24

- 15 When Jesus was at dinner in his house, a number of tax collectors and sinners  
 were also sitting at the table with Jesus and his disciples; for there were many of  
 16 them among his followers. When the scribes of the Pharisee party saw him eating  
 with sinners and tax collectors, they said to his disciples, 'Why does he eat with  
 17 tax collectors and sinners?' When Jesus heard this he said to them, 'It is not the  
 healthy who need the doctor, but the sick. I did not come to call the virtuous,  
 but sinners.'

## A discussion on fasting

||Mt 9:14-17  
||Lk 5:33-39

- 18 One day when John's disciples and the Pharisees were fasting, some people  
 came and said to him, 'Why is it that John's disciples and the disciples of the  
 19 Pharisees fast, but your disciples do not?' Jesus replied, 'Surely the bridegroom's  
 attendants would never think of fasting while the bridegroom is still with them?  
 As long as they have the bridegroom with them, they could not think of fasting.  
 20 But the time will come for the bridegroom to be taken away from them, and then,  
 21 on that day, they will fast. No one sews a piece of unshrunk cloth on an old  
 cloak; if he does, the patch pulls away from it, the new from the old, and the tear

e. Lit. 'What is there to us and to you?' cf. Jn 2:4+.  
 f. Var. 'You have come'.

g. God is the 'Holy One' par excellence, and all that belongs to him is holy, Lv 17:1+; this is pre-eminently true of Jesus who is God's Son and his chosen Messiah, 1:10f, the appointed head of 'the nation of saints', Dn 7:18+, i.e. of the company of the elect, the Christian community, Ac 9:13+. Cf. Lk 1:35; 4:34; Jn 6:69; Ac 3:14+; 4:27, 30; Rv 3:7.

h. Or punctuate 'Here is a teaching that is new; with authority he gives orders even to unclean spirits'.

i. Jesus forbids the news that he is the Messiah to be spread by the devils, 1:25, 34; 3:12, by those he cured, 1:44; 5:43; 7:36; 8:26, even by the apostles, 8:30; 9:9. The silence is not to be broken till after his death, Mt 10:27+. Since the prevailing idea of the Messiah

was nationalistic and warlike, in sharp contrast with his own ideal, Jesus had to be very careful, at least on Israelite soil, cf. 5:19, to avoid giving a false and dangerous impression of his mission, cf. Jn 6:15; Mt 13:13+. This policy of silence ('the messianic secret') is not an invention of Mk's, as some have claimed, but is in fact Christ's own, though Mk has given it special emphasis. With the exception of Mt 9:30, Mt and Lk record the injunction to silence only in passages which are parallel with Mk, frequently omitting it even in these cases.

j. Lit. 'came out' i.e. from Capernaum, v. 35. This is the primary sense, but it is possible that another lies behind it, namely, the 'coming forth' of Jesus from God, Jn 8:42; 13:3; 16:27f, 30. Cf. Lk 4:43.

2 a. The 'Sea of Galilee' ('Lake of Tiberias').

gets worse. •And nobody puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine is lost and the skins too. No! New wine, fresh skins!

**||Mt 12:1-8 ||Lk 6:1-5 Picking corn on the sabbath**

One sabbath day he happened to be taking a walk through the cornfields, and his disciples began to pick ears of corn as they went along. •And the Pharisees said to him, 'Look, why are they doing something on the sabbath day that is forbidden?' •And he replied, 'Did you never read what David did in his time of need when he and his followers were hungry—•how he went into the house of God when Abiathar<sup>b</sup> was high priest, and ate the loaves of offering which only the priests are allowed to eat, and how he also gave some to the men with him?' And he said to them, 'The sabbath was made for man, not man for the sabbath; •so the Son of Man is master even of the sabbath'.

**||Mt 12:9-14 ||Lk 6:6-11 Cure of the man with a withered hand**

**3** He went again into a synagogue, and there was a man there who had a withered hand. •And they were watching him to see if he would cure him on the sabbath day, hoping for something to use against him. •He said to the man with the withered hand, 'Stand up out in the middle!' •Then he said to them, 'Is it against the law on the sabbath day to do good, or to do evil; to save life, or to kill?' But they said nothing. •Then, grieved to find them so obstinate, he looked angrily round at them, and said to the man, 'Stretch out your hand'. He stretched it out and his hand was better. •The Pharisees went out and at once began to plot with the Herodians<sup>a</sup> against him, discussing how to destroy him.

**||Lk 6:17-19 The crowds follow Jesus**

Jesus withdrew with his disciples to the lakeside, and great crowds from Galilee followed him. From Judaea,<sup>b</sup> •Jerusalem, Idumaea, Transjordan and the region of Tyre and Sidon, great numbers who had heard of all he was doing came to him. •And he asked his disciples to have a boat ready for him because of the crowd, to keep him from being crushed. •For he had cured so many that all who were afflicted in any way were crowding forward to touch him. •And the unclean spirits, whenever they saw him, would fall down before him and shout, 'You are the Son of God!' •But he warned them strongly not to make him known.

**||Mt 10:1-4 ||Lk 6:12-16 The appointment of the Twelve**

He now went up into the hills and summoned those he wanted. So they came to him •and he appointed twelve; they were to be his companions and to be sent out to preach, •with power to cast out devils. •And so he appointed the Twelve: Simon to whom he gave the name Peter, •James the son of Zebedee and John the brother of James, to whom he gave the name Boanerges or 'Sons of Thunder'; then Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot •and Judas Iscariot, the man who was to betray him.<sup>c</sup>

**His relatives are concerned about Jesus**

He went home again, and once more such a crowd collected that they could not even have a meal. •When his relatives heard of this, they set out to take charge of him, convinced<sup>d</sup> he was out of his mind.

**||Mt 12:24-32 ||Lk 11:15-23 Allegations of the scribes**

The scribes who had come down from Jerusalem were saying, 'Beelzebul is in him' and, 'It is through the prince of devils that he casts devils out'. •So he called them to him and spoke to them in parables, 'How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot last. •And if

- 26 a household is divided against itself, that household can never stand. •Now if Satan has rebelled against himself and is divided, he cannot stand either—it is the end of him. •But no one can make his way into a strong man's house and burgle his property unless he has tied up the strong man first. Only then can he burgle his house.
- 27 'I tell you solemnly, all men's sins will be forgiven, and all their blasphemies; •but let anyone blaspheme against the Holy Spirit and he will never have forgiveness: he is guilty of an eternal sin.' •This was because they were saying, 'An unclean spirit is in him'.

Lk 12:10

### The true kinsmen of Jesus

||Mt 12:46-50  
||Lk 8:19-21

- 31 His mother and brothers now arrived and, standing outside, sent in a message asking for him. •A crowd was sitting round him at the time the message was passed to him, 'Your mother and brothers and sisters are outside asking for you'.
- 32 He replied, 'Who are my mother and my brothers?' •And looking round at those sitting in a circle about him, he said, 'Here are my mother and my brothers.
- 33 Anyone who does the will of God, that person is my brother and sister and mother.'

### Parable of the sower

||Mt 13:1-9  
||Lk 8:4-8

- 1 **4** Again he began to teach by the lakeside, but such a huge crowd gathered round him that he got into a boat on the lake and sat there. The people were all along the shore, at the water's edge. •He taught them many things in parables, and in the course of his teaching he said to them, 'Listen! Imagine a sower going out to sow. •Now it happened that, as he sowed, some of the seed fell on the edge of the path, and the birds came and ate it up. •Some seed fell on rocky ground where it found little soil and sprang up straightaway, because there was no depth of earth; •and when the sun came up it was scorched and, not having any roots, it withered away. •Some seed fell into thorns, and the thorns grew up and choked it, and it produced no crop. •And some seeds fell into rich soil and, growing tall and strong, produced crop;<sup>a</sup> and yielded thirty, sixty, even a hundredfold.' •And he said, 'Listen, anyone who has ears to hear!'

2:13  
Lk 5:1,3

### Why Jesus speaks in parables

||Mt 13:10-15  
||Lk 8:9-10

- 10 When he was alone, the Twelve, together with the others who formed his company, asked what the parables meant. •He told them, 'The secret of the kingdom of God is given to you, but to those who are outside everything comes in parables, •so that<sup>b</sup> they may see and see again, but not perceive; may hear and hear again, but not understand; otherwise they might be converted and be forgiven'.

7:17  
Rm 16:25  
Col 4:3,5

Is 6:9-10+

### The parable of the sower explained

||Mt 13:18-23  
||Lk 8:11-15

- 13 He said to them, 'Do you not understand this parable? Then how will you understand any of the parables?<sup>c</sup> •What the sower is sowing is the word. •Those on the edge of the path where the word is sown are people who have no sooner

Jn 12:16

b. The high priest of 1S 21:1-7 was in fact Ahimelech. Either his son Abiathar is named here because, as high priest in David's reign, 2S 20:25, he was the better known, or else Mk is following a different tradition according to which Abiathar was Ahimelech's father (2 S 8:17 Hebr.).

3 a. The term signifies not officials of the court of Herod Antipas, tetrarch of Galilee, cf. Lk 3:1+, but politically minded Jews actively supporting his dynasty and enjoying his favour.

b. Punctuation uncertain. 'From Judaea ... Sidon' may be read with what precedes or with what follows.

c. Here Mk omits the discourse of Mt 5-7 and Lk 6:20-49, evidently assuming that his readers would be interested more in what Christ was and did than in the minutiae of his teaching with regard to the Jewish

Law.

d. Lit. 'because they said'. Others translate 'because it was told (them)'.

4 a. Var. (Vulg.) 'produced its crop which grew tall and strong'.

b. The conjunction (Mt avoids it) is equivalent to 'in order that the scripture might be fulfilled that says...'

c. The apostles' incomprehension of Christ's works and words is a favourite theme of Mk: 6:52; 7:18; 8:17-18,21,33; 9:10,32; 10:38. With the exception of certain parallel places (Mt 15:16; 16:9,23; 20:22; Lk 9:45) and of Lk 18:34; 24:25,45, Mt and Lk often pass such remarks over in silence, or even emend them; compare Mt 14:33 with Mk 6:51-52, and see Mt 13:51. Cf. Jn 14:26+.

heard it than Satan comes and carries away the word that was sown in them. Similarly, those who receive the seed on patches of rock are people who, when 16 first they hear the word, welcome it at once with joy. •But they have no root 17 in them, they do not last; should some trial come, or some persecution on account of the word, they fall away at once. •Then there are others who receive 18 the seed in thorns. These have heard the word, •but the worries of this world, 19 the lure of riches and all the other passions come in to choke the word, and so it produces nothing. •And there are those who have received the seed in rich 20 soil: they hear the word and accept it and yield a harvest, thirty and sixty and a hundredfold.'

#### ||Lk 8:16-17 **Parable of the lamp**

||Mt 5:15 He also said to them, 'Would you bring in a lamp to put it under a tub or 21 under the bed? Surely you will put it on the lamp-stand? •For there is nothing 22 hidden but it must be disclosed, nothing kept secret except to be brought to light. ||Lk 12:2 If anyone has ears to hear, let him listen to this.' 23

#### ||Lk 6:38 **Parable of the measure**

||Mt 7:2 He also said to them, 'Take notice of what you are hearing. The amount you 24 measure out is the amount you will be given—and more besides; •for the man 25 ||Mt 13:12 who has will be given more; from the man who has not, even what he has will be taken away.'<sup>a</sup>

#### **Parable of the seed growing by itself**

Jm 5:7 He also said, 'This is what the kingdom of God is like. A man throws seed on 26 the land. •Night and day, while he sleeps, when he is awake, the seed is sprouting 27 and growing; how, he does not know. •Of its own accord the land produces first 28 the shoot, then the ear, then the full grain in the ear. •And when the crop is ready, 29 he loses no time: he starts to reap because the harvest has come.'

||Jl 4:13  
Rv 14:15-16

#### ||Mt 13:31-32 ||Lk 13:18-19 **Parable of the mustard seed**

He also said, 'What can we say the kingdom of God is like? What parable can 30 we find for it? •It is like a mustard seed which at the time of its sowing in the 31 soil is the smallest of all the seeds on earth; •yet once it is sown it grows into the 32 biggest shrub of them all and puts out big branches so that the birds of the air can shelter in its shade.'

Dn 4:9,18

#### ||Mt 13:34-35 **The use of parables**

Using many parables like these, he spoke the word to them, so far as they were 33 capable of understanding it. •He would not speak to them except in parables, 34 but he explained everything to his disciples when they were alone.

#### ||Mt 8:18, 23-27 ||Lk 8:22-25 **The calming of the storm**

With the coming of evening that same day, he said to them, 'Let us cross over 35 to the other side'. •And leaving the crowd behind they took him, just as he was, 36 in the boat; and there were other boats with him. •Then it began to blow a gale 37 and the waves were breaking into the boat so that it was almost swamped. •But 38 he was in the stern, his head on the cushion, asleep. •They woke him and said 39 to him, 'Master, do you not care? We are going down!' And he woke up and rebuked the wind and said to the sea, 'Quiet now! Be calm!' And the wind dropped, and all was calm again. •Then he said to them, 'Why are you so 40 frightened? How is it that you have no faith?' •They were filled with awe and said 41 to one another, 'Who can this be? Even the wind and the sea obey him.'

Mt 8:10+  
1:27

#### ||Mt 8:28-34 ||Lk 8:26-39 **The Gerasene demoniac**

5 They reached the country of the Gerasenes<sup>a</sup> on the other side of the lake, •and ½ no sooner had he left the boat than a man with an unclean spirit came out



3 from the tombs towards him. •The man lived in the tombs and no one could  
 4 secure him any more, even with a chain; •because he had often been secured  
 with fetters and chains but had snapped the chains and broken the fetters, and no  
 5 one had the strength to control him. •All night and all day, among the tombs  
 6 and in the mountains, he would howl and gash himself with stones. •Catching  
 7 sight of Jesus from a distance, he ran up and fell at his feet •and shouted at the  
 top of his voice, 'What do you want with me, Jesus, son of the Most High God?  
 8 Swear by God you will not torture me!'—For Jesus had been saying to him,  
 9 'Come out of the man, unclean spirit'. •'What is your name?' Jesus asked. 'My  
 10 name is legion,' he answered 'for there are many of us.' •And he begged him  
 11 earnestly not to send them out of the district. •Now there was there on the  
 12 mountainside a great herd of pigs feeding, •and the unclean spirits begged  
 13 him, 'Send us to the pigs, let us go into them'. •So he gave them leave. With that,  
 the unclean spirits came out and went into the pigs, and the herd of about two  
 thousand pigs charged down the cliff into the lake, and there they were drowned.  
 14 The swineherds ran off and told their story in the town and in the country round  
 15 about; and the people came to see what had really happened. •They came to  
 Jesus and saw the demoniac sitting there, clothed and in his full senses—the very  
 16 man who had had the legion in him before—and they were afraid. •And those  
 who had witnessed it reported what had happened to the demoniac and what had  
 17 become of the pigs. •Then they began to implore Jesus to leave the neighbourhood.  
 18 As he was getting into the boat, the man who had been possessed begged to be  
 19 allowed to stay with him. •Jesus would not let him but said to him, 'Go home  
 to your people and tell them all that the Lord in his mercy has done for you'.  
 20 So the man went off and proceeded to spread throughout the Decapolis all that  
 Jesus had done for him. And everyone was amazed.

Mt 12:45  
 Lk 8:2; 11:26

1:34+

Mt 4:25+

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

||Mt 9:18-26  
 ||Lk 8:40-56

2:13

Tb 2:10

6:56

Mt 8:10+

21 When Jesus had crossed again in the boat to the other side, a large crowd  
 22 gathered round him and he stayed by the lakeside. •Then one of the synagogue  
 23 officials came up, Jairus by name, and seeing him, fell at his feet •and pleaded  
 with him earnestly, saying, 'My little daughter is desperately sick. Do come and  
 24 lay your hands on her to make her better and save her life.' •Jesus went with him  
 and a large crowd followed him; they were pressing all round him.  
 25 Now there was a woman who had suffered from a haemorrhage for  
 26 twelve years; •after long and painful treatment under various doctors, she had  
 spent all she had without being any the better for it, in fact, she was getting  
 27 worse. •She had heard about Jesus, and she came up behind him through the crowd  
 28 and touched his cloak. •'If I can touch even his clothes,' she had told herself  
 29 'I shall be well again.' •And the source of the bleeding dried up instantly, and she  
 30 felt in herself that she was cured of her complaint. •Immediately aware that  
 power had gone out from him,<sup>b</sup> Jesus turned round in the crowd and said, 'Who  
 31 touched my clothes?' •His disciples said to him, 'You see how the crowd is  
 32 pressing round you and yet you say, "Who touched me?"' •But he continued  
 33 to look all round to see who had done it. •Then the woman came forward,  
 frightened and trembling<sup>c</sup> because she knew what had happened to her, and she  
 34 fell at his feet and told him the whole truth. •'My daughter,' he said 'your faith  
 has restored you to health; go in peace and be free from your complaint.'  
 35 While he was still speaking some people arrived from the house of the  
 synagogue official to say, 'Your daughter is dead: why put the Master to any

d. Two proverbs (vv. 24f) are here used to illustrate the attitude required of those who would listen to Christ's word.

e. The kingdom will achieve its full development in virtue of its own hidden, intrinsic power.

f. Var. 'Have you no faith yet?'

5 a. Var. 'Gadarenes', cf. Mt. or 'Gergesenes'.

b. This power is regarded as a physical emanation that heals, cf. Lk 6:19, by contact: cf. Mk 1:41; 3:10; 6:56; 8:22.

c. Not only from a sense of shame but also because the complaint involved legal impurity, Lv 15:25.

further trouble?" •But Jesus had overheard this remark of theirs and he said to 36  
 Mt 8:10+ the official, 'Do not be afraid; only have faith'. •And he allowed no one to go 37  
 with him except Peter and James and John the brother of James.<sup>d</sup> •So they came 38  
 to the official's house and Jesus noticed all the commotion, with people weeping  
 and wailing unrestrainedly. •He went in and said to them, 'Why all this 39  
 Ac 20:10 commotion and crying? The child is not dead, but asleep.' •But they laughed 40  
 Ac 9:40 at him. So he turned them all out and, taking with him the child's father and  
 mother and his own companions, he went into the place where the child lay.  
 And taking the child by the hand he said to her, 'Talitha, kum!'<sup>e</sup> which means, 41  
 'Little girl, I tell you to get up'. •The little girl got up at once and began to walk 42  
 about, for she was twelve years old. At this they were overcome with astonishment,  
 1:34+ and he ordered them strictly not to let anyone know about it, and told them 43  
 to give her something to eat.

||Mt 13:53-58 A visit to Nazareth  
 ||Lk 4:16-30

6 Going from that district, he went to his home town and his disciples accompa- 1  
 nied him. •With the coming of the sabbath he began teaching in the synagogue 2  
 and most of them were astonished when they heard him. They said, 'Where did  
 the man get all this? What is this wisdom that has been granted him, and these  
 15:40 miracles that are worked through him? •This is the carpenter, surely, the son 3  
 Mt 12:46+ of Mary, the brother of James and Joset<sup>f</sup> and Jude and Simon? His sisters, too, are  
 Jn 6:42 they not here with us?' And they would not accept him. •And Jesus said to them, 4  
 'A prophet is only despised in his own country, among his own relations and  
 7:32 in his own house'; •and he could work no miracle there, though he cured a few 5  
 1 Tm 4:14+ sick people by laying his hands on them. •He was amazed at their lack of faith. 6  
 Mt 8:10+

||Mt 10:1 The mission of the Twelve  
 9-14  
 ||Lk 9:1-6;  
 10:4-11

= 3:14f

He made a tour round the villages, teaching. •Then he summoned the Twelve 7  
 and began to send them out in pairs, giving them authority over the unclean spirits.  
 And he instructed them to take nothing for the journey except a staff<sup>g</sup>—no bread, 8  
 no haversack, no coppers for their purses. •They were to wear sandals but, he 9  
 added, 'Do not take a spare tunic'. •And he said to them, 'If you enter a house 10  
 anywhere, stay there until you leave the district. •And if any place does not 11  
 welcome you and people refuse to listen to you, as you walk away shake off  
 the dust from under your feet as a sign to them.' •So they set off to preach 12  
 Jm 5:14f repentance; •and they cast out many devils, and anointed many sick people with  
 oil and cured them.

||Mt 14:1-2 Herod and Jesus  
 ||Lk 9:7-9

Meanwhile King Herod had heard about him, since by now his name was well- 14  
 known. Some were saying,<sup>c</sup> 'John the Baptist has risen from the dead, and that  
 is why miraculous powers are at work in him'. •Others said, 'He is Elijah'; 15  
 Mt 16:14+ others again, 'He is a prophet, like the prophets we used to have'. •But when 16  
 Herod heard this he said, 'It is John whose head I cut off; he has risen from the  
 dead'.

||Mt 14:3-12 John the Baptist beheaded  
 Lk 3:19-20

Now it was this same Herod who had sent to have John arrested, and had 17  
 him chained up in prison because of Herodias, his brother Philip's wife whom he  
 had married. •For John had told Herod, 'It is against the law for you to have 18  
 your brother's wife'. •As for Herodias, she was furious with him and wanted to 19  
 Ac 24:25 kill him; but she was not able to, •because Herod was afraid of John, knowing  
 him to be a good and holy man, and gave him his protection. When he had heard  
 him speak he was greatly perplexed,<sup>h</sup> and yet he liked to listen to him.

An opportunity came on Herod's birthday when he gave a banquet for the 21  
 nobles of his court, for his army officers and for the leading figures in Galilee.



22 When the daughter of this same Herodias came in and danced, she delighted Herod and his guests; so the king said to the girl, 'Ask me anything you like and I will give it you'. •And he swore her an oath, 'I will give you anything you ask, even half my kingdom'. •She went out and said to her mother, 'What shall I ask for?' She replied, 'The head of John the Baptist'. •The girl hurried straight back to the king and made her request, 'I want you to give me John the Baptist's head, here and now, on a dish'. •The king was deeply distressed but, thinking of the oaths he had sworn and of his guests, he was reluctant to break his word to her. •So the king at once sent one of the bodyguard with orders to bring John's head. •The man went off and beheaded him in prison; then he brought the head on a dish and gave it to the girl, and the girl gave it to her mother.

29 When John's disciples heard about this, they came and took his body and laid it in a tomb.

Est 5:3

### First miracle of the loaves

30 The apostles rejoined Jesus and told him all they had done and taught.

31 Then he said to them, 'You must come away to some lonely place all by yourselves and rest for a while'; for there were so many coming and going that the apostles had no time even to eat. •So they went off in a boat to a lonely place where they could be by themselves. •But people saw them going, and many could guess where; and from every town they all hurried to the place on foot and reached it before them. •So as he stepped ashore he saw a large crowd; and he took pity on them because they were like sheep without a shepherd, and he set himself to teach them at some length. •By now it was getting very late, and his disciples came up to him and said, 'This is a lonely place and it is getting very late, •so send them away, and they can go to the farms and villages round about, to buy themselves something to eat'. •He replied, 'Give them something to eat yourselves'. They answered, 'Are we to go and spend two hundred denarii on bread for them to eat?' •'How many loaves have you?' he asked 'Go and see.' And when they had found out they said, 'Five, and two fish'. •Then he ordered them to get all the people together in groups on the green grass, •and they sat down on the ground in squares of hundreds and fifties. •Then he took the five loaves and the two fish, raised his eyes to heaven and said the blessing; then he broke the loaves and handed them to his disciples to distribute among the people. He also shared out the two fish among them all. •They all ate as much as they wanted. •They collected twelve basketfuls of scraps of bread and pieces of fish. •Those who had eaten the loaves numbered five thousand men.

||Mt 14:13-21  
Mk 8:1-10  
||Lk 9:10-17  
||Jn 6:1-13

2:2; 3:20

Mt 9:36

### Jesus walks on the water

45 Directly after this he made his disciples get into the boat and go on ahead to Bethsaida,<sup>c</sup> while he himself sent the crowd away. •After saying good-bye to them he went off into the hills to pray. •When evening came, the boat was far out on the lake, and he was alone on the land. •He could see they were worn out with rowing, for the wind was against them; and about the fourth watch of the night he came towards them, walking on the lake. He was going to pass them by, but when they saw him walking on the lake they thought it was a ghost and cried out; •for they had all seen him and were terrified. But he at once spoke to them, and said, 'Courage! It is I! Do not be afraid.' •Then he got into the boat with them, and the wind dropped. They were utterly and completely dumbfounded, •because they had not seen what the miracle of the loaves meant; their minds were closed.

||Mt 14:22-33  
||Jn 6:16-21  
Lk 9:10

4:13+

d. These are to be privileged witnesses of the transfiguration, 9:2, and of the agony, 14:33; cf. 1:29; 13:3.

e. Aramaic; Christ's native tongue.

6 a. Var. 'Jose' or 'Joseph'.

b. In Mt and Lk the staff is forbidden, but the sense is the same: the missionary must be detached.

c. Var. 'He was saying'.

d. Var. (Vulg.) 'he did many things'. Alternative, but less probable, translation '... gave him his protection. He heard him speak and asked him all kinds of questions and liked to listen to him.'

e. Add. 'on the other side', cf. Mt 14:22.

||Mt 14:34-36 **Cures at Gennesaret**

Having made the crossing, they came to land at Gennesaret and tied up. •No sooner had they stepped out of the boat than people recognised him, •and started hurrying all through the countryside and brought the sick on stretchers to wherever they heard he was. •And wherever he went, to village, or town, or farm, they laid down the sick in the open spaces, begging him to let them touch even the fringe of his cloak. And all those who touched him were cured.

||Mt 15:1-9  
Ac 21:21 **The traditions of the Pharisees**

**7** The Pharisees and some of the scribes who had come from Jerusalem gathered round him, •and they noticed that some of his disciples were eating with unclean hands, that is, without washing them. •For the Pharisees, and the Jews in general, follow the tradition of the elders<sup>a</sup> and never eat without washing their arms as far as the elbow; •and on returning from the market place they never eat without first sprinkling<sup>b</sup> themselves. There are also many other observances which have been handed down to them concerning the washing of cups and pots and bronze dishes. •So these Pharisees and scribes asked him, 'Why do your disciples not respect the tradition of the elders but eat their food with unclean hands?' •He answered, 'It was of you hypocrites that Isaiah so rightly prophesied in this passage of scripture:

Is 29:13 *This people honours me only with lip-service,  
while their hearts are far from me.  
The worship they offer me is worthless,  
the doctrines they teach are only human regulations.*

You put aside the commandment of God to cling to human traditions.' •And he said to them, 'How ingeniously you get round the commandment of God in order to preserve your own tradition! •For Moses said: *Do your duty to your father and your mother* and, *Anyone who curses father or mother must be put to death*. •But you say, "If a man says to his father or mother: Anything I have that I might have used to help you is Corban<sup>c</sup> (that is, dedicated to God), •then he is forbidden from that moment to do anything for his father or mother". In this way you make God's word null and void for the sake of your tradition which you have handed down. And you do many other things like this.'

||Mt 15:10-20 **On clean and unclean**

He called the people to him again and said, 'Listen to me, all of you, and understand. •Nothing that goes into a man from outside can make him unclean; it is the things that come out of a man that make him unclean. •If anyone has ears to hear, let him listen to this.'

**4:10** When he had gone back into the house, away from the crowd, his disciples questioned him about the parable. •He said to them, 'Do you not understand either? Can you not see that whatever goes into a man from outside cannot make him unclean, •because it does not go into his heart but through his stomach and passes out into the sewer?' (Thus he pronounced all foods clean.) •And he went on, 'It is what comes out of a man that makes him unclean. •For it is from within, from men's hearts, that evil intentions emerge: fornication, theft, murder, adultery, avarice, malice, deceit, indecency, envy, slander, pride, folly. •All these evil things come from within and make a man unclean.'

### III. JOURNEYS OUTSIDE GALILEE

||Mt 15:21-28 **The daughter of the Syrophenician woman healed**

He left that place and set out for the territory of Tyre.<sup>e</sup> There he went into a house and did not want anyone to know he was there, but he could not pass

25 unrecognised. •A woman whose little daughter had an unclean spirit heard about  
 26 him straightaway and came and fell at his feet. •Now the woman was a pagan,  
 by birth a Syrophoenician, and she begged him to cast the devil out of her  
 27 daughter. •And he said to her, 'The children should be fed first, because it is not  
 28 fair to take the children's food and throw it to the house-dogs'. •But she spoke  
 up: 'Ah yes, sir,' she replied 'but the house-dogs under the table can eat the  
 29 children's scraps'. •And he said to her, 'For saying this, you may go home happy:  
 30 the devil has gone out of your daughter'. •So she went off to her home and found  
 the child lying on the bed and the devil gone.

Mt 8:29+

### Healing of the deaf man

31 Returning from the district of Tyre, he went by way of Sidon towards the Sea  
 32 of Galilee, right through the Decapolis region. •And they brought him a deaf  
 man who had an impediment in his speech; and they asked him to lay his hand on  
 33 him. •He took him aside in private, away from the crowd, put his fingers into the  
 34 man's ears and touched his tongue with spittle. •Then looking up to heaven he  
 35 sighed; and he said to him, 'Ephphatha', that is, 'Be opened'. •And his ears were  
 opened, and the ligament of his tongue was loosened and he spoke clearly.  
 36 And Jesus ordered them to tell no one about it, but the more he insisted, the  
 37 more widely they published it. •Their admiration was unbounded. 'He has done  
 all things well,' they said 'he makes the deaf hear and the dumb speak.'

Mt 15:29

6:5; 8:23  
1 Tm 4:14+

Mt 8:3+

1:34+

9:25  
Mt 9:33;  
15:31

### Second miracle of the loaves

||Mt 15:32-39

1 **8** And now once again a great crowd had gathered, and they had nothing to eat.  
 2 So he called his disciples to him and said to them, 'I feel sorry for all these  
 people; they have been with me for three days now and have nothing to eat.  
 3 If I send them off home hungry they will collapse on the way; some have come  
 4 a great distance.' •His disciples replied, 'Where could anyone get bread to feed  
 5 these people in a deserted place like this?' •He asked them, 'How many loaves  
 6 have you?' 'Seven' they said. •Then he instructed the crowd to sit down on the  
 ground, and he took the seven loaves, and after giving thanks he broke them and  
 handed them to his disciples to distribute; and they distributed them among the  
 7 crowd. •They had a few small fish as well, and over these he said a blessing and  
 8 ordered them to be distributed also. •They ate as much as they wanted, and they  
 9 collected seven basketfuls of the scraps left over. •Now there had been about four  
 10 thousand people. He sent them away •and immediately, getting into the boat  
 with his disciples, went to the region of Dalmanutha.<sup>a</sup>

6:30-44

### The Pharisees ask for a sign from heaven

||Mt 12:38-39; 16:1-4

11 The Pharisees came up and started a discussion with him; they demanded  
 12 of him a sign from heaven, to test him. •And with a sigh that came straight from  
 the heart he said, 'Why does this generation demand a sign? I tell you solemnly,  
 13 no sign shall be given to this generation.' •And leaving them again and re-em-  
 barking he went away to the opposite shore.

Lk 11:16

### The yeast of the Pharisees and of Herod

||Mt 16:5-12

14 The disciples had forgotten to take any food and they had only one loaf with  
 15 them in the boat. •Then he gave them this warning, 'Keep your eyes open; be  
 16 on your guard against the yeast of the Pharisees and the yeast of Herod'. •And

||Lk 12:1

7 a. The 'tradition of the elders' comprises the injunctions and practices added by the rabbis to the Mosaic Law.

b. Var. 'bathing'. Or 'they never eat what comes from the market without having sprinkled it'.

c. *Cordan*, Aramaic word meaning an offering, especially to God. See Mt 15:6+.

d. Om. v. 16.

e. 'Parable' in the Hebr. sense of *marshal* which

includes even brief enigmatic sayings.

f. Lit. 'making all foods clean'; the clause (possibly a gloss) is obscure and variously interpreted.

g. Add. 'and Sidon', cf. Mt 15:21.

8 a. Either a place-name, unidentified like the 'Magadan' of Mt 15:39, or possibly a transliteration of some Aramaic expression.

they said to one another, 'It is because we have no bread'. •And Jesus knew it, 17  
 and he said to them, 'Why are you talking about having no bread? Do you not  
 4:13+ yet understand? Have you no perception? Are your minds closed? •Have you 18  
 Jr 5:21 eyes that do not see, ears that do not hear? Or do you not remember? •When 19  
 Ezk 12:2 I broke the five loaves among the five thousand, how many baskets full of scraps  
 did you collect?' They answered, 'Twelve'. •'And when I broke the seven loaves 20  
 for the four thousand, how many baskets full of scraps did you collect?'  
 And they answered, 'Seven'. •Then he said to them, 'Are you still without 21  
 perception?' •

### Cure of a blind man at Bethsaida

5:30+ They came to Bethsaida, and some people brought to him a blind man whom 22  
 7:33; 9:27 they begged him to touch. •He took the blind man by the hand and led him outside 23  
 Jn 9:6 the village. Then putting spittle on his eyes and laying his hands on him, he asked,  
 1 Tm 4:14+ 'Can you see anything?' •The man, who was beginning to see,<sup>c</sup> replied, 'I can see 24  
 people; they look like trees to me, but they are walking about'. •Then he laid 25  
 Mt 8:3+ his hands on the man's eyes again and he saw clearly; he was cured, and he could  
 1:34+ see everything plainly and distinctly. •And Jesus sent him home, saying, 'Do 26  
 not even go into the village'.

### Peter's profession of faith

Jesus and his disciples left for the villages round Caesarea Philippi. On the 27  
 way he put this question to his disciples, 'Who do people say I am?' •And they 28  
 told him. 'John the Baptist,' they said 'others Elijah; others again, one of the  
 prophets.' •'But you,' he asked 'who do you say I am?' Peter spoke up and said 29  
 1:34+ to him, 'You are the Christ'. •And he gave them strict orders not to tell anyone 30  
 about him.

### First prophecy of the Passion

Jesus and his disciples left for the villages round Caesarea Philippi. On the 27  
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 1:34+ to him, 'You are the Christ'. •And he gave them strict orders not to tell anyone 30  
 about him.

### The condition of following Christ

He called the people and his disciples to him and said, 'If anyone wants to be 34  
 a follower of mine, let him renounce himself and take up his cross and follow 35  
 me. •For anyone who wants to save his life will lose it; but anyone who loses his 36  
 life for my sake, and for the sake of the gospel, will save it. •What gain, then, is 37  
 it for a man to win the whole world and ruin his life? •And indeed what can 38  
 a man offer in exchange for his life? •For if anyone in this adulterous and sinful  
 generation is ashamed of me and of my words, the Son of Man will also be  
 ashamed of him when he comes in the glory of his Father with the holy angels.'  
 9 And he said to them, 'I tell you solemnly, there are some standing here who 1  
 will not taste death before they see the kingdom of God come with power'.

### The transfiguration

Six days later, Jesus took with him Peter and James and John and led them 2  
 up a high mountain where they could be alone by themselves. There in  
 16:5 their presence he was transfigured: •his clothes became dazzlingly white, whiter 3  
 than any earthly bleacher could make them. •Elijah appeared to them with 4  
 14:40 Moses; and they were talking with Jesus. •Then Peter spoke to Jesus: 'Rabbi,' 5  
 he said 'it is wonderful for us to be here; so let us make three tents, one for  
 you, one for Moses and one for Elijah'. •He did not know what to say; they were 6

- 7 so frightened. •And a cloud came, covering them in shadow; and there came  
8 a voice from the cloud, 'This is my Son, the Beloved. Listen to him.' •Then suddenly, when they looked round, they saw no one with them any more but only Jesus.

### The question about Elijah

||Mt 17:9-13

- 9 As they came down from the mountain he warned them to tell no one 1:34+  
what they had seen, until after the Son of Man had risen from the dead. 8:31  
10 They observed the warning faithfully, though among themselves they discussed 4:13+  
11 what 'rising from the dead' could mean. •And they put this question to him,  
12 'Why do the scribes say that Elijah has to come first?' •'True,' he said 'Elijah MI 3:23-24  
is to come first and to see that everything is as it should be; yet how is it that the scriptures say about the Son of Man that he is to suffer grievously and be treated  
13 with contempt? •However, I tell you that Elijah has come and they have treated him as they pleased, just as the scriptures say about him.' 1 K 19:2,10

### The epileptic demoniac

||Mt 17:14-21  
||Lk 9:37-42

- 14 When they rejoined the disciples they saw<sup>a</sup> a large crowd round them and  
15 some scribes arguing with them. •The moment they saw him the whole crowd  
16 were struck with amazement and ran to greet him. •'What are you arguing about  
17 with them?' he asked. •A man answered him from the crowd, 'Master, I have  
18 brought my son to you; there is a spirit of dumbness in him, •and when it Mt 8:29+  
takes hold of him it throws him to the ground, and he foams at the mouth and grinds his teeth and goes rigid. And I asked your disciples to cast it out and  
19 they were unable to.' •'You faithless generation' he said to them in reply. 'How much longer must I be with you? How much longer must I put up with you?  
20 Bring him to me.' •They brought the boy to him, and as soon as the spirit saw Jesus it threw the boy into convulsions, and he fell to the ground and  
21 lay writhing there, foaming at the mouth. •Jesus asked the father, 'How  
22 long has this been happening to him?' 'From childhood,' he replied •and it has often thrown him into the fire and into the water, in order to destroy him.  
23 But if you can do anything, have pity on us and help us.' •'If you can?' retorted  
24 Jesus. 'Everything is possible for anyone who has faith.' •Immediately the Mt 8:10+  
25 father of the boy cried out, 'I do have faith. Help the little faith I have!' •And when Jesus saw how many people were pressing round him, he rebuked the unclean spirit. 'Deaf and dumb spirit,' he said 'I command you: come out of him 7:37  
26 and never enter him again.' •Then throwing the boy into violent convulsions it came out shouting, and the boy lay there so like a corpse that most of them  
27 said, 'He is dead'. •But Jesus took him by the hand and helped him up, and he  
28 was able to stand. •When he had gone indoors his disciples asked him privately,  
29 'Why were we unable to cast it out?' •'This is the kind' he answered 'that can only be driven out by prayer.'<sup>b</sup>

### Second prophecy of the Passion

||Mt 17:22-23  
||Lk 9:43-45

- 30 After leaving that place they made their way through Galilee; and he did Jn 7:1  
31 not want anyone to know, •because he was instructing his disciples; he was telling 1:34+  
them, 'The Son of Man will be delivered into the hands of men; they will put him to death; and three days after he has been put to death he will rise again'. 8:31+  
32 But they did not understand what he said and were afraid to ask him. 4:13+

### Who is the greatest?

||Mt 18:1-5  
||Lk 9:46-48

- 33 They came to Capernaum, and when he was in the house he asked them, 7:24+

b. Jesus asks the disciples to forget their material needs and give their minds to the spiritual nature of his mission to which the miracles point.  
c. Others translate 'raising his eyes'.

'What were you arguing about on the road?' •They said nothing because they 34  
 had been arguing which of them was the greatest. •So he sat down, called the 35  
 Twelve to him and said, 'If anyone wants to be first, he must make himself last  
 of all and servant of all'. •He then took a little child, set him in front of them, 36  
 put his arms round him, and said to them, •'Anyone who welcomes one of 37  
 these little children in my name, welcomes me; and anyone who welcomes me  
 welcomes not me but the one who sent me'.

||Lk 9:49-50 **On using the name of Jesus**

John said to him, 'Master, we saw a man who is not one of us casting out 38  
 devils in your name; and because he was not one of us we tried to stop him'.  
 But Jesus said, 'You must not stop him: no one who works a miracle in my name 39  
 is likely to speak evil of me. •Anyone who is not against us is for us. 40

||Mt 10:42 **Charity shown to Christ's disciples**

1 Co 3:23+ 'If anyone gives you a cup of water to drink just because you belong to Christ, 41  
 then I tell you solemnly, he will most certainly not lose his reward.

||Mt 18:6-9  
 ||Lk 17:1-2 **On leading others astray**

'But anyone who is an obstacle to bring down one of these little ones who 42  
 have faith,<sup>c</sup> would be better thrown into the sea with a great millstone round  
 his neck. •And if your hand should cause you to sin, cut it off; it is better for you 43  
 to enter into life crippled, than to have two hands and go to hell, into the fire that  
 cannot be put out.<sup>d</sup> •And if your foot should cause you to sin, cut it off; it is 45  
 better for you to enter into life lame, than to have two feet and be thrown into  
 hell. •And if your eye should cause you to sin, tear it out; it is better for you to 47  
 enter into the kingdom of God with one eye, than to have two eyes and be thrown  
 into hell •where *their worm does not die nor their fire go out*. •For everyone will 48  
 be salted with fire.<sup>e</sup> •Salt is a good thing, but if salt has become insipid, how can 49  
 you season it again? Have salt in yourselves and be at peace with one another.' 50

||Mt 19:1-9 **The question about divorce**

Lk 9:51  
 Jn 10:40-41 **10** Leaving there, he came to the district of Judaea and the far side of the 1  
 Jordan. And again crowds gathered round him, and again he taught them,  
 as his custom was. •Some Pharisees approached him and asked, 'Is it against 2  
 the law for a man to divorce his wife?' They were testing him. •He answered 3  
 them, 'What did Moses command you?' •'Moses allowed us' they said 'to draw 4  
 up a writ of dismissal and so to divorce.' •Then Jesus said to them, 'It was 5  
 because you were so unteachable that he wrote this commandment for you.  
 But from the beginning of creation *God made them male and female*. •*This is why* 6  
*a man must leave father and mother,<sup>a</sup> and the two become one body*. They are no 8  
 longer two, therefore, but one body. •So then, what God has united, man must not 9  
 divide.' •Back in the house the disciples questioned him again about this, •and 10  
 he said to them, 'The man who divorces his wife and marries another is guilty of 11  
 adultery against her. •And if a woman divorces her husband and marries 12  
 another she is guilty of adultery too.'

||Mt 19:13-15  
 ||Lk 18:15-17 **Jesus and the children**

Lk 9:47 People were bringing little children to him, for him to touch them. The 13  
 disciples turned them away, •but when Jesus saw this he was indignant and said 14  
 to them, 'Let the little children come to me; do not stop them; for it is to such as  
 these that the kingdom of God belongs. •I tell you solemnly, anyone who 15  
 does not welcome the kingdom of God like a little child will never enter it.'  
 Then he put his arms round them, laid his hands on them and gave them his 16  
 blessing.



### The rich young man

||Mt 19:16-22  
||Lk 18:18-23

- 17 He was setting out on a journey when a man ran up, knelt before him and put this question to him, 'Good master, what must I do to inherit eternal life?'  
 18 Jesus said to him, 'Why do you call me good? No one is good but God alone.  
 19 You know the commandments: *You must not kill; You must not commit adultery; You must not steal; You must not bring false witness; You must not defraud; Honour your father and mother.*' •And he said to him, 'Master, I have kept all these from my earliest days'. •Jesus looked steadily at him and loved him, and he said, 'There is one thing you lack. Go and sell everything you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.' •But his face fell at these words and he went away sad, for he was a man of great wealth.

Ex 20:12-16  
Dt 5:16-20  
Dt 24:14

### The danger of riches

||Mt 19:23-26  
||Lk 18:24-27

- 23 Jesus looked round and said to his disciples, 'How hard it is for those who have riches to enter the kingdom of God!' •The disciples were astounded by these words,<sup>b</sup> but Jesus insisted, 'My children,' he said to them 'how hard it is to enter the kingdom of God! •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.' •They were more astonished than ever. 'In that case' they said to one another 'who can be saved?'  
 27 Jesus gazed at them. 'For men' he said 'it is impossible, but not for God; because everything is possible for God.'

Pr 11:28

### The reward of renunciation

||Mt 19:27-30  
||Lk 18:28-30

- 28 Peter took this up. 'What about us?' he asked him. 'We have left everything and followed you.' •Jesus said, 'I tell you solemnly, there is no one who has left house, brothers, sisters, father, children or land for my sake and for the sake of the gospel •who will not be repaid a hundred times over, houses, brothers, sisters, mothers, children and land—not without persecutions—now in this present time and, in the world to come, eternal life.  
 31 'Many who are first will be last, and the last first.'

1:1+

||Lk 13:30

### Third prophecy of the Passion

||Mt 20:17-19  
||Lk 18:31-33

- 32 They were on the road, going up to Jerusalem; Jesus was walking on ahead of them; they were in a daze, and those who followed were apprehensive. Once more taking the Twelve aside he began to tell them what was going to happen to him: •'Now we are going up to Jerusalem, and the Son of Man is about to be handed over to the chief priests and the scribes. They will condemn him to death and will hand him over to the pagans, •who will mock him and spit at him and scourge him and put him to death; and after three days he will rise again.'

Jn 11:16

8:31+

### The sons of Zebedee make their request

||Mt 20:20-23

- 35 James and John, the sons of Zebedee, approached him. 'Master,' they said to him 'we want you to do us a favour.' •He said to them, 'What is it you want me to do for you?' •They said to him, 'Allow us to sit one at your right hand and the other at your left in your glory'.<sup>c</sup> •'You do not know what you are asking' Jesus said to them. 'Can you drink the cup that I must drink, or be baptised

4:13+

Lk 12:50

c. Add. 'in me'.

d. Omitting, with the best MSS, vv. 44 and 46 (Vulg.), merely repetitions of v. 48.

e. This 'seasoning' fire means either penalties by which the sinner is punished and at the same time preserved, or (preferably) the purifying fire of trials by which the faithful become sacrifices pleasing to God, cf. Lv 2:13 (to this alludes an add. 'and every victim must be salted with salt'). It appears that v. 50, cf. Mt

5:13, has been inserted here for no other reason than the recurrence of the word 'salt'.

10 a. Add. 'and cling to his wife', cf. Gn 2:24 and Mt 19:5.

b. Wealth and prosperity were considered signs of God's favour, cf. Introduction to Wisdom Books.

c. When, as messianic King, your triumph is assured.

with the baptism with which I must be baptised?"<sup>a</sup> •They replied, 'We can'. 39  
 Jesus said to them, 'The cup that I must drink you shall drink, and with the  
 baptism with which I must be baptised you shall be baptised, •but as for seats 40  
 at my right hand or my left, these are not mine to grant; they belong to those  
 to whom they have been allotted'.

||Mt 20:24-28  
 ||Lk 22:24-27

#### Leadership with service

When the other ten heard this they began to feel indignant with James and 41  
 John, •so Jesus called them to him and said to them, 'You know that among the 42  
 pagans their so-called rulers lord it over them, and their great men make their  
 authority felt. •This is not to happen among you. No; anyone who wants to become 43  
 great among you must be your servant, •and anyone who wants to be first 44  
 among you must be slave to all. •For the Son of Man himself did not come to 45  
 be served but to serve, and to give his life as a ransom for many.'

||Mt 20:29-34  
 ||Lk 18:35-43

#### The blind man of Jericho

They reached Jericho; and as he left Jericho with his disciples and a large 46  
 crowd, Bartimaeus (that is, the son of Timaeus), a blind beggar, was sitting at the  
 side of the road. •When he heard that it was Jesus of Nazareth, he began to shout 47  
 and to say, 'Son of David, Jesus, have pity on me'. •And many of them scolded 48  
 him and told him to keep quiet, but he only shouted all the louder, 'Son of David,  
 have pity on me'. •Jesus stopped and said, 'Call him here'. So they called the 49  
 blind man. 'Courage,' they said 'get up; he is calling you.' •So throwing off his 50  
 cloak, he jumped up and went to Jesus. •Then Jesus spoke, 'What do you want 51  
 me to do for you?' 'Rabbuni,'<sup>e</sup> the blind man said to him 'Master, let me see 52  
 again.' •Jesus said to him, 'Go; your faith has saved you'. And immediately  
 his sight returned and he followed him along the road.

### IV. THE JERUSALEM MINISTRY

||Mt 21:1-11  
 ||Lk 19:28-38  
 ||Jn 12:12-16

#### The Messiah enters Jerusalem

**11** When they were approaching Jerusalem, in sight of Bethphage and Bethany, 1  
 close by the Mount of Olives, he sent two of his disciples •and said to them, 2  
 'Go off to the village facing you, and as soon as you enter it you will find a tethered  
 colt that no one has yet ridden. Untie it and bring it here. •If anyone says to 3  
 you, "What are you doing?" say, "The Master needs it and will send  
 it back here directly".' •They went off and found a colt tethered near a door in 4  
 the open street. As they untied it, •some men standing there said, 'What are you 5  
 doing, untying that colt?' •They gave the answer Jesus had told them, and the 6  
 men let them go. •Then they took the colt to Jesus and threw their cloaks on its 7  
 back, and he sat on it. •Many people spread their cloaks on the road, others green- 8  
 ery which they had cut in the fields. •And those who went in front and those who 9  
 followed were all shouting, '*Hosanna! Blessings on him who comes in the name*  
*of the Lord!* •Blessings on the coming kingdom of our father David! *Hosanna* 10  
*in the highest heavens!*' •He entered Jerusalem and went into the Temple. He 11  
 looked all round him, but as it was now late, he went out to Bethany with the  
 Twelve.

||Mt 21:18-19

#### The barren fig tree

Next day as they were leaving Bethany, he felt hungry. •Seeing a fig tree in 12  
 leaf some distance away, he went to see if he could find any fruit on it, but when 13  
 he came up to it he found nothing but leaves; for it was not the season for figs.  
 And he addressed the fig tree. 'May no one ever eat fruit from you again' he 14  
 said. And his disciples heard him say this.

### The expulsion of the dealers from the Temple

- 15 So they reached Jerusalem and he went into the Temple and began driving out those who were selling and buying there; he upset the tables of the money changers and the chairs of those who were selling pigeons. •Nor would he allow anyone to carry anything through the Temple. •And he taught them and said, 'Does not scripture say: *My house will be called a house of prayer for all the peoples?*<sup>a</sup> But you have turned it into a robbers' den.' •This came to the ears of the chief priests and the scribes, and they tried to find some way of doing away with him; they were afraid of him because the people were carried away by his teaching. •And when evening came he went out of the city.

||Mt 21:12-17  
||Lk 19:45-48  
||Jn 2:14-16

Is 56:7

Jr 7:11

Lk 21:37

### The fig tree withered. Faith and prayer

||Mt 21:20-22

- 20 Next morning, as they passed by, they saw the fig tree withered to the roots. Peter remembered. 'Look, Rabbi,' he said to Jesus 'the fig tree you cursed has withered away.' Jesus answered, 'Have faith in God. •I tell you solemnly, if anyone says to this mountain, "Get up and throw yourself into the sea", with no hesitation in his heart but believing that what he says will happen, it will be done for him. •I tell you therefore: everything you ask and pray for, believe that you have it already, and it will be yours. •And when you stand in prayer, forgive whatever you have against anybody, so that your Father in heaven may forgive your failings too.'<sup>b</sup>

Mt 8:10-11;  
||17:20-21  
||Lk 17:6

Mt 7:7-8  
Jn 11:22

Mt 5:23-24;  
6:14-15

### The authority of Jesus is questioned

||Mt 21:23-27  
||Lk 20:1-8

- 27 They came to Jerusalem again, and as Jesus was walking in the Temple, the chief priests and the scribes and the elders came to him, •and they said to him, 'What authority have you for acting like this? Or who gave you authority to do these things?' Jesus said to them, 'I will ask you a question, only one; answer me and I will tell you my authority for acting like this. •John's baptism: did it come from heaven, or from man? Answer me that.' •And they argued it out this way among themselves: 'If we say from heaven, he will say, "Then why did you refuse to believe him?" •But dare we say from man?'—they had the people to fear, for everyone held that John was a real prophet. •So their reply to Jesus was, 'We do not know'. And Jesus said to them, 'Nor will I tell you my authority for acting like this'.

### Parable of the wicked husbandmen

||Mt 21:33-46  
||Lk 20:9-19

- 1 **12** He went on to speak to them in parables, 'A man planted a vineyard; he fenced it round, dug out a trough for the winepress and built a tower; then he leased it to tenants and went abroad. •When the time came, he sent a servant to the tenants to collect from them his share of the produce from the vineyard. But they seized the man, thrashed him and sent him away empty-handed. •Next he sent another servant to them; him they beat about the head and treated shamefully. •And he sent another and him they killed; then a number of others, and they thrashed some and killed the rest. •He had still someone left: his beloved son. He sent him to them last of all. "They will respect my son" he said. •But those tenants said to each other, "This is the heir. Come on, let us kill him, and the inheritance will be ours." •So they seized him and killed him and threw him out of the vineyard. •Now what will the owner of the vineyard do? He will come and make an end of the tenants and give the vineyard to others. •Have you not read this text of scripture:

Is 5:1+

d. To drink the cup, cf. 14:36, and to be baptised are symbols of the approaching Passion: Jesus is to be 'immersed' (Greek: *baptizeln*) in suffering.

e. Aramaic 'My master' or 'Master'; cf. Jn 20:16.

11 a. Of the Synoptics only Mk quotes, no doubt deliberately, these last four words of Isaiah's text: they foretell the worldwide worship of the messianic age.

b. Add. v. 26 'But if you do not forgive, your Father in heaven will not forgive your failings either' cf. Mt 6:15.

Ps 118:22-23

*It was the stone rejected by the builders  
that became the keystone.  
This was the Lord's doing  
and it is wonderful to see?*

11

And they would have liked to arrest him, because they realised that the parable 12  
was aimed at them, but they were afraid of the crowds. So they left him alone  
and went away.

||Mt 22:15-22  
||Lk 20:20-26

Mk 3:6+

### On tribute to Caesar

Next they sent to him some Pharisees and some Herodians to catch him out 13  
in what he said. •These came and said to him, 'Master, we know you are an honest 14  
man, that you are not afraid of anyone, because a man's rank means nothing  
to you, and that you teach the way of God in all honesty. Is it permissible to  
pay taxes to Caesar or not? Should we pay, yes or no?' •Seeing through their 15  
hypocrisy he said to them, 'Why do you set this trap for me? Hand me a  
denarius and let me see it.' •They handed him one and he said, 'Whose head 16  
is this? Whose name?' 'Caesar's' they told him. •Jesus said to them, 'Give back 17  
to Caesar what belongs to Caesar—and to God what belongs to God'. This  
reply took them completely by surprise.

||Mt 22:23-33  
||Lk 20:27-40

Dt 25:5f+

### The resurrection of the dead

Then some Sadducees—who deny that there is a resurrection—came to 18  
him and they put this question to him, •'Master, we have it from Moses in 19  
writing, if a man's brother dies leaving a wife but no child, the man must  
marry the widow to raise up children for his brother. •Now there were seven 20  
brothers. The first married a wife and then died leaving no children. •The second 21  
married the widow, and he too died leaving no children; with the third it was  
the same, •and none of the seven left any children. Last of all the woman herself 22  
died. •Now at the resurrection, when they rise again, whose wife will she be, 23  
since she had been married to all seven?'

Jesus said to them, 'Is not the reason why you go wrong, that you understand 24  
neither the scriptures nor the power of God? •For when they rise from the dead, 25  
men and women do not marry; no, they are like the angels in heaven. •Now 26  
about the dead rising again, have you never read in the Book of Moses, in the  
Ex 3:6 passage about the Bush,• how God spoke to him and said: *I am the God of  
Abraham, the God of Isaac and the God of Jacob?* •He is God, not of the dead, 27  
but of the living. You are very much mistaken.'

||Mt 22:34-40  
||Lk 10:25-28

### The greatest commandment of all

One of the scribes who had listened to them debating and had observed how 28  
well Jesus had answered them, now came up and put a question to him, 'Which 29  
Dt 6:4-5 is the first of all the commandments?' •Jesus replied, 'This is the first: *Listen, 29  
Israel, the Lord our God is the one Lord, •and you must love the Lord your God with 30  
all your heart, with all your soul, with all your mind and with all your strength.*  
Lv 19:18 The second is this: *You must love your neighbour as yourself.* There is no com- 31  
mandment greater than these.' •The scribe said to him, 'Well spoken, Master; 32  
Dt 4:35; 6:4 what you have said is true: that he is one and there is no other. •To love him with  
all your heart, with all your understanding and strength, and to love your  
neighbour as yourself, this is far more important than any holocaust or sacrifice.' 33  
1 S 15:22  
Ps 40:6-8  
Am 5:21+ Jesus, seeing how wisely he had spoken, said, 'You are not far from the kingdom 34  
||Mt 22:46  
||Lk 20:40 of God'. And after that no one dared to question him any more.

||Mt 22:41-46  
||Lk 20:41-44

### Christ not only son but also Lord of David

Later, while teaching in the Temple, Jesus said, 'How can the scribes maintain 35  
Mt 9:27+ that the Christ is the son of David? •David himself, moved by the Holy Spirit, 36  
said:

*The Lord said to my Lord:  
Sit at my right hand  
and I will put your enemies  
under your feet.*

Ps 110:1

- 37 David himself calls him Lord, in what way then can he be his son? And the great majority of the people heard this with delight.

#### The scribes condemned by Jesus

||Mt 23:6-7  
||Lk 11:43;  
20:45-47

- 38 In his teaching he said, 'Beware of the scribes who like to walk about  
39 in long robes, to be greeted obsequiously in the market squares, •to take  
40 the front seats in the synagogues and the places of honour at banquets; •these  
are the men who swallow the property of widows, while making a show of lengthy  
prayers. The more severe will be the sentence they receive.'

#### The widow's mite

||Lk 21:1-4

- 41 He sat down opposite the treasury and watched the people putting money Jn 8:20  
42 into the treasury,<sup>a</sup> and many of the rich put in a great deal. •A poor widow came  
43 and put in two small coins, the equivalent of a penny. •Then he called  
his disciples and said to them, 'I tell you solemnly, this poor widow has  
44 put more in than all who have contributed to the treasury; •for they have all put  
in money they had over, but she from the little she had has put in everything  
she possessed, all she had to live on'.

#### The eschatological discourse: introduction

||Mt 24-25

- 1 **13** As he was leaving the Temple one of his disciples said to him, 'Look at the ||Mt 24:1-3  
2 size of those stones, Master! Look at the size of those buildings!' •And ||Lk 21:5-7  
Jesus said to him, 'You see these great buildings? Not a single stone will be  
left on another: everything will be destroyed.'  
3 And while he was sitting facing the Temple, on the Mount of Olives, Peter,  
4 James, John and Andrew questioned him privately, •'Tell us, when is this going  
to happen, and what sign will there be that all this is about to be fulfilled?'

1:29  
5:37+

#### The beginning of sorrows

- 5 Then Jesus began to tell them, 'Take care that no one deceives you. •Many will ||Mt 24:4-14  
6 come using my name and saying, "I am he", and they will deceive many. •When ||Lk 21:8-19  
7 you hear of wars and rumours of wars, do not be alarmed, this is something that  
8 must happen, but the end will not be yet. •For nation will fight against nation,  
and kingdom against kingdom. There will be earthquakes here and there; there  
will be famines. This is the beginning of the birthpangs.  
9 'Be on your guard: they will hand you over to sanhedrins; you will be beaten ||Mt 10:17-22  
in synagogues; and you will stand before governors and kings for my sake,  
10 to bear witness before them, •since the Good News must first be proclaimed  
to all the nations.  
11 'And when they lead you away to hand you over, do not worry beforehand ||Lk 12:11-12  
about what to say; no, say whatever is given to you when the time comes, because  
12 it is not you who will be speaking: it will be the Holy Spirit. •Brother will betray  
brother to death, and the father his child; children will rise against their parents  
13 and have them put to death. •You will be hated by all men on account of my  
name; but the man who stands firm to the end will be saved.

#### The great tribulation of Jerusalem

||Mt 24:15-25  
||Lk 21:20-24

- 14 'When you see *the disastrous abomination* set up where it ought not to be Dn 9:27; 11:  
(let the reader understand), then those in Judaea must escape to the mountains; 31: 12:11  
1 M 1:54

12 a. I.e. in which the burning bush incident is narrated.

b. Evidently the treasure chamber inside the Temple enclosure had an alms box outside.

||Lk 17:31 if a man is on the housetop, he must not come down to go into the house to 15  
collect any of his belongings; •if a man is in the fields, he must not turn back 16  
to fetch his cloak. •Alas for those with child, or with babies at the breast, when 17  
those days come! •Pray that this may not be in winter. •For in those days there 18  
will be *such distress as, until now, has not been equalled* since the beginning when 19  
God created the world, nor ever will be again. •And if the Lord had not shortened 20  
that time, no one would have survived; but he did shorten the time, for the sake  
of the elect whom he chose.

||Lk 17:23 'And if anyone says to you then, "Look, here is the Christ" or, "Look, he 21  
is there", do not believe it; •for false Christs and false prophets will arise and 22  
produce signs and portents to deceive the elect, if that were possible. •You 23  
therefore must be on your guard, I have forewarned you of everything.

Jn 16:4

### Mt 24:29-31 Lk 21:25-27 The coming of the Son of Man

'But in those days, after that time of distress, the sun will be darkened, the 24  
moon will lose its brightness, •the stars will come falling from heaven and the 25  
powers in the heavens will be shaken. •And then they will see the Son of Man 26  
coming in the clouds with great power and glory; •then too he will send the angels 27  
to gather his chosen from the four winds, from the ends of the world to the ends  
of heaven.

14:62  
Dn 7:13-14  
Mt 8:20+

### ||Mt 24:32-36 Lk 21:29-33 The time of this coming

'Take the fig tree as a parable: as soon as its twigs grow supple and its leaves 28  
come out, you know that summer is near. •So with you when you see these things 29  
happening: know that he is near, at the very gates. •I tell you solemnly, 30  
before this generation has passed away all these things will have taken  
place. •Heaven and earth will pass away, but my words will not pass away. 31

'But as for that day or hour, nobody knows it, neither the angels of heaven, 32  
nor the Son; no one but the Father.

||Mt 24:42;  
25:13-15  
||Lk 19:12-  
13; 12:38,  
40  
Rv 3:3  
Mt 25:14

### Be on the alert

'Be on your guard, stay awake, because you never know when the time will 33  
come. •It is like a man travelling abroad: he has gone from home, and left his 34  
servants in charge, each with his own task; and he has told the doorkeeper to  
stay awake. •So stay awake, because you do not know when the master of the 35  
house is coming, evening, midnight, cockcrow, dawn; •if he comes unexpectedly, 36  
he must not find you asleep. •And what I say to you I say to all: Stay awake!' 37

## V. PASSION AND RESURRECTION

### ||Mt 26:2-5 ||Lk 22:1-2 Mt 26:17+ The conspiracy against Jesus

**14** It was two days before the Passover and the feast of Unleavened Bread, and 1  
the chief priests and the scribes were looking for a way to arrest Jesus by  
some trick and have him put to death. •For they said, 'It must not be during 2  
the festivities, or there will be a disturbance among the people'.

### ||Mt 26:6-13 ||Jn 12:1-8 The anointing at Bethany

Jesus was at Bethany in the house of Simon the leper; he was at dinner when 3  
a woman came in with an alabaster jar of very costly ointment, pure nard. She  
broke the jar and poured the ointment on his head. •Some who were there said 4  
to one another indignantly, 'Why this waste of ointment? •Ointment like this 5  
could have been sold for over three hundred denarii and the money given to the  
poor'; and they were angry with her. •But Jesus said, 'Leave her alone. Why 6  
are you upsetting her? What she has done for me is one of the good works.  
You have the poor with you always, and you can be kind to them whenever you 7



8 wish, but you will not always have me. •She has done what was in her power to  
9 do: she has anointed my body beforehand for its burial. •I tell you solemnly,  
wherever throughout all the world the Good News is proclaimed, what she has  
done will be told also, in remembrance of her.'

#### Judas betrays Jesus

||Mt 26:14-16  
||Lk 22:3-6

10 Judas Iscariot, one of the Twelve, approached the chief priests with an offer  
11 to hand Jesus over to them. •They were delighted to hear it, and promised to  
give him money; and he looked for a way of betraying him when the opportunity  
should occur.

#### Preparations for the Passover supper

||Mt 26:17-19  
||Lk 22:7-13

12 On the first day of Unleavened Bread, when the Passover lamb was sacrificed,  
his disciples said to him, 'Where do you want us to go and make the preparations  
13 for you to eat the passover?' •So he sent two of his disciples, saying to them,  
'Go into the city and you will meet a man carrying a pitcher of water. Follow him, 1 S 10:2-5  
14 and say to the owner of the house which he enters, "The Master says: Where  
is my dining room in which I can eat the passover with my disciples?" •He will  
show you a large upper room furnished with couches, all prepared. Make the  
15 preparations for us there.' •The disciples set out and went to the city and  
found everything as he had told them, and prepared the Passover.

#### The treachery of Judas foretold

||Mt 26:20-25  
||Lk 22:14,  
21-23

17 When evening came he arrived with the Twelve. •And while they were at  
18 table eating, Jesus said, 'I tell you solemnly, one of you is about to betray Jn 13:21  
me, one of you eating with me'. •They were distressed and asked him, one after  
19 another, 'Not I, surely?' •He said to them, 'It is one of the Twelve, one who is  
20 dipping into the same dish with me. •Yes, the Son of Man is going to his fate,  
21 as the scriptures say he will, but alas for that man by whom the Son of Man  
is betrayed! Better for that man if he had never been born!'

#### The institution of the Eucharist

||Mt 26:26-29  
||Lk 22:15-20  
||1 Co 11:  
23-25

22 And as they were eating he took some bread, and when he had said the blessing  
23 he broke it and gave it to them. 'Take it,' he said 'this is my body.' •Then he took  
a cup, and when he had returned thanks he gave it to them, and all drank from  
24 it, •and he said to them, 'This is my blood, the blood of the covenant, which is  
25 to be poured out for many. •I tell you solemnly, I shall not drink any more wine  
until the day I drink the new wine in the kingdom of God.'

||Lk 22:18  
Mt 8:11+

#### Peter's denial foretold

||Mt 26:30-35  
||Lk 22:39,  
31-34  
||Jn 13:36-38  
Jn 18:1-2

26 After psalms had been sung they left for the Mount of Olives. •And Jesus  
27 said to them, 'You will all lose faith, for the scripture says: *I shall strike*  
28 *the shepherd and the sheep will be scattered*, •however after my resurrection I shall  
29 go before you to Galilee'. •Peter said, 'Even if all lose faith, I will not'. •And  
30 Jesus said to him, 'I tell you solemnly, this day, this very night, before  
31 the cock crows twice, you will have disowned me three times'. •But he repeated  
still more earnestly, 'If I have to die with you, I will never disown you'. And  
they all said the same.

Zc 13:7

#### Gethsemane

||Mt 26:36-46  
||Lk 22:40-45  
Jn 18:1

32 They came to a small estate called Gethsemane, and Jesus said to his disciples,  
33 'Stay here while I pray'. •Then he took Peter and James and John with him.  
34 And a sudden fear came over him, and great distress. •And he said to them, 'My  
35 soul is sorrowful to the point of death. Wait here, and keep awake.' •And going  
on a little further he threw himself on the ground and prayed that, if it were  
36 possible, this hour might pass him by. •'Abba (Father)!' he said 'Everything

5:37+

is possible for you. Take this cup away from me. But let it be as you, not I, would have it.' •He came back and found them sleeping, and he said to Peter, 'Simon, are you asleep? Had you not the strength to keep awake one hour? •You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak.' •Again he went away and prayed, saying the same words. •And once more he came back and found them sleeping, their eyes were so heavy; and they could find no answer for him. •He came back a third time and said to them, 'You can sleep on now and take your rest. It is all over. The hour has come. Now the Son of Man is to be betrayed into the hands of sinners. •Get up! Let us go! My betrayer is close at hand already.'

||Mt 26:47-56  
||Lk 22:47-53  
||Jn 18:2-11

### The arrest

Even while he was still speaking, Judas, one of the Twelve, came up with a number of men armed with swords and clubs, sent by the chief priests and the scribes and the elders. •Now the traitor had arranged a signal with them. 'The one I kiss,' he had said 'he is the man. Take him in charge, and see he is well guarded when you lead him away.' •So when the traitor came, he went straight up to Jesus and said, 'Rabbi!' and kissed him. •The others seized him and took him in charge. •Then one of the bystanders drew his sword and struck out at the high priest's servant, and cut off his ear.

Then Jesus spoke. 'Am I a brigand' he said 'that you had to set out to capture me with swords and clubs? •I was among you teaching in the Temple day after day and you never laid hands on me. But this is to fulfil the scriptures.' And they all deserted him and ran away. •A young man who followed him had nothing on but a linen cloth. They caught hold of him, •but he left the cloth in their hands and ran away naked.<sup>a</sup>

||Mt 26:57-68  
||Lk 22:54,  
63-71  
||Jn 18:15-16,18

### Jesus before the Sanhedrin

They led Jesus off to the high priest; and all the chief priests and the elders and the scribes assembled there. •Peter had followed him at a distance, right into the high priest's palace, and was sitting with the attendants warming himself at the fire.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus on which they might pass the death-sentence. But they could not find any. Several, indeed, brought false evidence against him, but their evidence was conflicting. •Some stood up and submitted this false evidence against him, 'We heard him say, "I am going to destroy this Temple made by human hands, and in three days build another, not made by human hands"'. •But even on this point their evidence was conflicting. •The high priest then stood up before the whole assembly and put this question to Jesus, 'Have you no answer to that? What is this evidence these men are bringing against you?' •But he was silent and made no answer at all. The high priest put a second question to him, 'Are you the Christ,' he said 'the Son of the Blessed One?' •'I am,' said Jesus 'and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.' •The high priest tore his robes, 'What need of witnesses have we now?' he said. •'You heard the blasphemy. What is your finding?' And they all gave their verdict: he deserved to die.

||Lk 22:63-65

Some of them started spitting at him and, blindfolding him, began hitting him with their fists and shouting, 'Play the prophet!' And the attendants rained blows on him.

||Mt 26:69-75  
||Lk 22:55-62  
||Jn 18:15-18,  
25-27

### Peter's denials

While Peter was down below in the courtyard, one of the high priest's servant-girls came up. •She saw Peter warming himself there, stared at him and said, 'You too were with Jesus, the man from Nazareth'. •But he denied it. 'I do not know, I do not understand, what you are talking about' he said. And

69 he went out into the forecourt.<sup>a</sup> •The servant-girl saw him and again started  
 70 telling the bystanders, 'This fellow is one of them'. •But again he denied it.  
 A little later the bystanders themselves said to Peter, 'You are one of them for  
 71 sure! Why, you are a Galilean.' •But he started calling down curses on himself  
 72 and swearing, 'I do not know the man you speak of'. •At that moment the  
 cock crew for the second time, and Peter recalled how Jesus had said to him,  
 'Before the cock crows twice, you will have disowned me three times'. And  
 he burst into tears.

### Jesus before Pilate

1 **15** First thing in the morning, the chief priests together with the elders and  
 scribes, in short the whole Sanhedrin, had their plan ready. They had  
 Jesus bound and took him away and handed him over to Pilate.

2 Pilate questioned him, 'Are you the king of the Jews?' 'It is you who say it'  
 3 he answered. •And the chief priests brought many accusations against him.  
 4 Pilate questioned him again, 'Have you no reply at all? See how many accusations  
 5 they are bringing against you!' •But, to Pilate's amazement, Jesus made no  
 further reply.

6 At festival time Pilate used to release a prisoner for them, anyone they asked  
 7 for. •Now a man called Barabbas was then in prison with the rioters who had  
 8 committed murder during the uprising. •When the crowd went up and began to  
 9 ask Pilate the customary favour, •Pilate answered them, 'Do you want me to  
 10 release for you the king of the Jews?' •For he realised it was out of jealousy that  
 11 the chief priests had handed Jesus over. •The chief priests, however, had incited  
 12 the crowd to demand that he should release Barabbas for them instead. •Then  
 13 Pilate spoke again. 'But in that case,' he said to them 'what am I to do with the  
 14 man you call king of the Jews?' •They shouted back, 'Crucify him!' •'Why?' Pilate  
 asked them 'What harm has he done?' But they shouted all the louder, 'Crucify  
 15 him!' •So Pilate, anxious to placate the crowd, released Barabbas for them and,  
 having ordered Jesus to be scourged, handed him over to be crucified.

||Mt 27:1-2,  
 11-26  
 ||Lk 22:66;  
 23:1-5,  
 13-25  
 ||Jn 18:28-40;  
 19:4-16  
 Mr 26:37+

### Jesus crowned with thorns

16 The soldiers led him away to the inner part of the palace, that is, the Prae-  
 torium, and called the whole cohort together. •They dressed him up in purple,  
 18 twisted some thorns into a crown and put it on him. •And they began saluting  
 19 him, 'Hail, king of the Jews!' •They struck his head with a reed and spat on him;  
 20 and they went down on their knees to do him homage. •And when they had  
 finished making fun of him, they took off the purple and dressed him in his own  
 clothes.

||Mt 27:27-31  
 ||Jn 19:1-3

### The way of the cross

21 They led him out to crucify him. •They enlisted a passer-by, Simon of Cyrene,  
 father of Alexander and Rufus,<sup>a</sup> who was coming in from the country, to carry  
 22 his cross. •They brought Jesus to the place called Golgotha, which means the  
 place of the skull.

||Mt 27:32-33  
 ||Lk 23:26  
 ||Jn 19:17

### The crucifixion

23 They offered him wine mixed with myrrh, but he refused it. •Then they  
 24 crucified him, and shared out his clothing, casting lots to decide what each should  
 25 get. •It was the third hour<sup>b</sup> when they crucified him. •The inscription giving the

||Mt 27:34-38  
 ||Lk 23:33-34  
 ||Jn 19:18-24

Ps 22:18

14 a. Some commentators identify this young man with the evangelist.

b. Here, and in Mt 26:62, some translate 'Do you make no reply to the charges these men are bringing against you?'

c. 'The Blessed One' (cf. also 'the Power', v. 62) is a substitute for the name 'Yahweh' which the Jews would not pronounce.

d. Add. (Vulg.) 'and a cock crew'.

15 a. Alexander and Rufus were doubtless known to the Roman circle in which Mark wrote his gospel. Cf. Rm 16:13.

b. 9 a.m., or, more vaguely, some time between 9 a.m. and noon.

Is 53:12 charge against him read: 'The King of the Jews'. •And they crucified two robbers 27  
Lk 22:37 with him, one on his right and one on his left. c

||Mt 27:39-44 The crucified Christ is mocked  
||Lk 23:35-37

The passers-by jeered at him; they shook their heads and said, 'Aha! So you 29  
14:58 would destroy the Temple and rebuild it in three days! •Then save yourself: 30  
come down from the cross!' •The chief priests and the scribes mocked him among 31  
themselves in the same way. 'He saved others,' they said 'he cannot save  
himself. •Let the Christ, the king of Israel, come down from the cross now, for 32  
Lk 23:39 us to see it and believe.' Even those who were crucified with him taunted him.

||Mt 27:45-54 The death of Jesus  
||Lk 23:44-47  
||Jn 19:28-30

When the sixth hour came there was darkness over the whole land until the 33  
ninth hour. •And at the ninth hour Jesus Cried out in a loud voice, 'Eloi, Eloi, d 34  
Ps 22:1 lama sabachthani?' which means, 'My God, my God, why have you deserted me?'  
When some of those who stood by heard this, they said, 'Listen, he is calling on 35  
Elijah'. •Someone ran and soaked a sponge in vinegar and, putting it on a reed, 36  
gave it him to drink saying, 'Wait and see if Elijah will come to take him down'.  
But Jesus gave a loud cry and breathed his last. •And the veil of the Temple was 37  
torn in two from top to bottom. •The centurion, who was standing in front of 39  
Mt 4:3+ : him, had seen how he had died, and he said, 'In truth this man was a son of  
||27:54 God'. e

||Mt 27:55-56 The holy women on Calvary  
||Lk 23:49  
||Jn 19:25

There were some women watching from a distance. Among them were Mary 40  
of Magdala, Mary who was the mother of James the younger and Joset, and  
Lk 8:2-3 Salome. f •These used to follow him and look after him when he was in Galilee. 41  
And there were many other women there who had come up to Jerusalem with  
him.

||Mt 27:57-61 The burial  
||Lk 23:50-55  
||Jn 19:38-42

It was now evening, and since it was Preparation Day (that is, the vigil of the 42  
sabbath), •there came Joseph of Arimathaea, a prominent member of the 43  
Council, g who himself lived in the hope of seeing the kingdom of God, and he  
boldly went to Pilate and asked for the body of Jesus. •Pilate, astonished that 44  
he should have died so soon, summoned the centurion and enquired if he was  
already dead. h •Having been assured of this by the centurion, he granted the 45  
corpse to Joseph •who bought a shroud, took Jesus down from the cross, 46  
wrapped him in the shroud and laid him in a tomb which had been hewn out  
of the rock. He then rolled a stone against the entrance to the tomb. •Mary of 47  
Magdala and Mary the mother of Joset were watching and took note of where  
he was laid.

||Mt 28:1-8 The empty tomb. The angel's message  
||Lk 24:1-12  
||Jn 20:1-10

16 When the sabbath was over, Mary of Magdala, Mary the mother of James, 1  
Lk 23:56 and Salome, bought spices with which to go and anoint him. •And very early 2  
in the morning on the first day of the week they went to the tomb, just as the  
sun was rising. a

They had been saying to one another, 'Who will roll away the stone for us 3  
from the entrance to the tomb?' •But when they looked they could see that the 4  
stone—which was very big—had already been rolled back. •On entering the 5  
9:3 tomb they saw a young man in a white robe seated on the right-hand side, and  
they were struck with amazement. •But he said to them, 'There is no need for 6  
alarm. You are looking for Jesus of Nazareth, who was crucified: he has risen,  
Mt 2:23+ he is not here. See, here is the place where they laid him. •But you must go and 7  
tell his disciples and Peter, "He is going before you to Galilee; it is there

8 you will see him, just as he told you".<sup>c</sup> •And the women came out and ran away from the tomb because they were frightened out of their wits; and they said nothing to a soul,<sup>d</sup> for they were afraid...

### Appearances of the risen Christ<sup>e</sup>

- 9 Having risen in the morning on the first day of the week, he appeared first to  
 10 Mary of Magdala from whom he had cast out seven devils. •She then went to those  
 11 who had been his companions, and who were mourning and in tears, and told  
 12 them. •But they did not believe her when they heard her say that he was alive  
 13 and that she had seen him.  
 14 After this, he showed himself under another form to two of them as they  
 15 were on their way into the country. •These went back and told the others, who  
 16 did not believe them either.  
 17 Lastly, he showed himself to the Eleven themselves while they were at table.  
 18 He reproached them for their incredulity and obstinacy, because they had refused  
 19 to believe those who had seen him after he had risen. •And he said to them,  
 20 'Go out to the whole world; proclaim the Good News to all creation. •He who  
 believes and is baptised will be saved; he who does not believe will be condemned.  
 21 These are the signs that will be associated with believers: in my name they will cast  
 22 out devils; they will have the gift of tongues;<sup>d</sup> •they will pick up snakes in their  
 hands, and be unharmed should they drink deadly poison; they will lay their  
 hands on the sick, who will recover.'  
 23 And so the Lord Jesus, after he had spoken to them, was taken up into heaven:  
 24 there at the right hand of God he took his place, •while they, going out, preached  
 everywhere, the Lord working with them and confirming the word by the signs  
 that accompanied it.

Mt 28:10+  
Jn 20:11-18

Lk 8:2

Lk 24:10-11  
Jn 20:18

Mt 8:10+

||Lk 24:13-35

||Lk 24:36-49  
Jn 20:19-23  
1 Co 15:5

13:10  
Is 52:7  
Mt 28:18-20  
Lk 24:47  
Jn 20:21  
Col 1:23  
Mt 10:1p  
Ac 1:8+;  
14:3  
Lk 10:19  
Ac 28:3-6

1 Tm 4:14+

1 Tm 3:16

c. Add. v. 28 'And the text of scripture was fulfilled that says: He was taken for a criminal' (Is 53:12). Cf. Lk 22:37.

d. Jesus must have used the Aramaic *Elahl*; the transliteration *Eloi* has probably been influenced by the Hebr. *Elohim*.

e. For the Roman officer, this admission would not have its full Christian content, but Mk clearly sees in it a pagan's acknowledgment that Jesus was more than man.

f. Probably the woman whom Mt (27:56) calls 'the mother of the sons of Zebedee'.

g. I.e. of the Sanhedrin.

h. Var. 'if he had been dead for some time'.

16 a. Var. 'when the sun had risen'.

b. According to Mt 28:8; Lk 24:10,22f; Jn 20:18, they did in fact tell the news. Mark, too, may have said so in a lost ending of his gospel (cf. following note); alternatively, he may have deliberately refrained from speaking of it to avoid having to append an account of the apparitions which he had made up his mind to omit.

c. The 'long ending' of Mark, vv. 9-20, is included in the canonically accepted body of inspired scripture. This does not necessarily imply Marcan authorship which, indeed, is open to question. The manuscript tradition is the main objection. Many MSS (including Vat. and Sin.) omit the present ending. One MS gives, instead, a shorter ending which, proceeding from v. 8, runs 'They reported briefly to Peter's companions what they had been told. Then

Jesus himself through their agency broadcast from east to west the sacred and incorruptible message of eternal salvation.' Four MSS give the shorter ending and add the longer. One MS has the longer ending with the following insertion between vv. 14 and 15: 'And they defended themselves thus, "This age of lawlessness and unbelief is under the sway of Satan, who does not allow those under the yoke of unclean spirits to understand God's truth and power. Now, therefore, reveal your righteousness." This is what they said to Christ, and Christ answered, "The number of years allowed for Satan's authority has been reached, but other terrible things draw near. I was handed over to be killed for those who have sinned, so that they might turn to the truth and sin no more, and so inherit the spiritual and incorruptible glory of righteousness which is in heaven..."' The patristic tradition, also, is somewhat uncertain. We may add that the transition from v. 8 to v. 9 is brusque. Moreover, it is difficult to see how the original gospel could have ended so abruptly at v. 8. Hence the hypothesis that, for some unknown reason, the original ending has been lost and the present ending composed to fill the gap. This ending is, in fact, a brief summary of the appearances of the risen Christ, and its style differs notably from the usually concrete and pictorial style of Mark. The present ending, however, was known to Tatian and to Irenaeus in the 2nd century, and is to be found in the vast majority of Greek MSS and of the versions. That Mark was its author cannot be proved; it is, nonetheless, 'an authentic relic of the first Christian generation' (Swete).

d. Var. 'new tongues'.

# THE GOSPEL ACCORDING TO SAINT LUKE

## Prologue<sup>a</sup>

15:27  
1 Co 15:3  
Ac 1:8+  
Ep 3:7  
Ac 1:1  
1 Seeing that many others<sup>b</sup> 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.<sup>c</sup>

## I. THE BIRTH AND HIDDEN LIFE OF JOHN THE BAPTIST AND OF JESUS<sup>d</sup>

### 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<sup>e</sup> 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.<sup>f</sup> •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.<sup>g</sup> •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.<sup>h</sup> •He will be your joy and delight and many will rejoice<sup>i</sup> at his birth, 15  
for he will be great in the sight of the Lord; he must drink no wine, no strong 16  
drink.<sup>j</sup> 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,<sup>k</sup> 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?'<sup>l</sup> 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