

PREFACE

THE increasing interest in and love for the Sacred Scriptures can be attributed to the biblical movement, inaugurated and encouraged by our great modern Pontiffs and given even stronger impetus by the Second Vatican Council. Reminded by them of our duty and privilege, as members of the People of God, to disseminate the inspired Word of God, we have spared no effort to produce this improved New Catholic Family Edition of the Old and New Testaments.

As a sure means of deepening our knowledge of Truth, we have incorporated in this Edition, the very latest complete Catholic translation known as “The New American Bible,” and produced by members of the Catholic Bible Association of America under the patronage of the Confraternity of Christian Doctrine, Inc.

We confidently hope that the many distinctive features found only in our Edition of this fine modern translation will add greatly to the enjoyment, understanding, and appreciation of the Sacred Writings.

Among these features, we might mention: the *Dogmatic Constitution on Divine Revelation* of Vatican II; a helpful section on learning about the Bible and the origins of the Sacred Writings; a very handy Bible Dictionary; a listing of the new Mass readings for every Sunday of the year; a doctrinal Bible index for quick reference; magnificent full-color illustrations of Old and New Testament scenes, the Twelve Apostles, the Stations of the Cross, the Holy Rosary, and the Holy Sacrifice of the Mass, and an easy-to-read sight-saving typeface.

Finally, the invaluable cross-references and notes at the bottom of each page are all clearly referred to in the text, so that as the reader moves along he or she is constantly kept aware of the wealth of information provided by the latest biblical scholarship.

May God see fit to make this new Edition an instrument for His greater glory and the salvation of souls.

CATHOLIC BOOK PUBLISHING CORP.

THE NEW 3 - YEAR CYCLE OF READINGS FOR SUNDAY MASS

See p. 24 for Readings of feasts that displace the Sunday Readings.

		Cycle A		2011	2017	2023	2029	2035
				2014	2020	2026	2032	2038
GUIDE—								
1- refers to Reading I								
2- refers to Reading II								
3- refers to Gospel								
	Old Test.	New Test.		Old Test.	New Test.		Old Test.	New Test.
ADVENT								
1st Sunday of Advent								
		983						
			257					
			63					
2nd Sunday of Advent								
		994						
			258					
			18					
3rd Sunday of Advent								
		1019						
			385					
			33					
4th Sunday of Advent								
		989						
			241					
			17					
CHRISTMAS TIME								
Christmas Vigil								
		1051						
			216					
			16					
Christmas (During the Night)								
		991						
			357					
			111					
Christmas (At Dawn)								
		1051						
			357					
			112					
Christmas (During the Day)								
		1040						
			362					
			158					
Sunday after Christmas (Holy Family)								
		921						
			333					
			18					
January 1 (Solemnity of Mary, Holy Mother of God)								
		219						
			309					
			112					
2nd Sunday after Christmas								
		943						
			314					
			158					
Epiphany of the Lord								
		1049						
			316					
			17					
Sunday after Epiphany (Baptism of the Lord)								
		1028						
			212					
			19					
LENT								
Ash Wednesday								
		1237						
			293					
			24					
1st Sunday of Lent								
		60						
			247					
			20					
2nd Sunday of Lent								
		71						
			351					
			45					
3rd Sunday of Lent								
		142						
			246					
			164					
4th Sunday of Lent								
		379						
			319					
			174					
5th Sunday of Lent								
		1184						
			250					
			177					
Passion Sunday (Palm Sunday)								
		53						
			1038					
			325					
			66					
SACRED PASCHAL TRIDUUM AND EASTER TIME								
Holy Thursday								
Chrism Mass								
		1050						
			412					
			116					
Mass of Lord's Supper								
		135						
			276					
			181					
Good Friday								
		1041						
			365					
			187					
Easter Vigil								
		58						
			82					
			139					
			1042					
			1043					
			1135					
			1183					
			248					
			74					
Easter Sunday								
		212						
			333					
			268					
			191					
			74					
			154					
2nd Sunday of Easter								
		200						
			388					
			192					
3rd Sunday of Easter								
		198						
			389					
			154					
4th Sunday of Easter								
		198						
			390					
			175					
5th Sunday of Easter								
		204						
			389					
			182					

LEARNING ABOUT YOUR BIBLE

The Bible is a series of books written under the inspiration of the Holy Spirit between 1200 B.C. and around 100 A.D. They were produced in a number of different forms of literature (historical accounts, poetry, letters, parables, sayings, etc.). They were written in various languages: Hebrew, Aramaic, and Greek. They present different ideas about Who God is and what God wants of us. Yet, these books, which we call Sacred Scripture, form a single message that we call the Word of God. The Letter to the Hebrews tells us that this Word is so powerful that it is like a two-edged sword that can separate bone from sinew. How was this collection put together? Who wrote its individual sections? Why? When? Etc.?

The Authors of the Pentateuch

The oldest portions of the Bible are cultic hymns which celebrate momentous events in Israel's history, e.g., Ex 15 which celebrates Israel's deliverance at the Red Sea. These hymns were probably sung at shrines to commemorate how God acted in Israel's history and to instruct the next generation about Who their God was.

These hymns, however, were not enough once the Israelites conquered the land flowing with milk and honey. The nation needed an explanation as to how they had arrived at this point. Thus, a first school of authors wrote the story of God and Israel from the creation of the world up to the present day (c. 950 B.C.). These authors were called the Yahwists (for they tended to use the name "Yahweh" whenever they referred to God). Their stories are highly anthropomorphic and speak of the importance of Judah and Jerusalem and the monarchy. When they wrote of the primitive beginnings of the world (Gen 1—11), they borrowed ideas from other cultures to express their beliefs (e.g., God shaping Adam out of mud or clay, the flood, etc.). When they spoke of the patriarchal period (Gen 12—50), they depended upon stories passed down at various shrines scattered throughout the land (which would explain why some stories are

doublets, once attributed to one patriarch and later to another). For more recent events, they depended upon the memory of the people and their storytellers and whatever chronicles existed at that time.

A century later, c. 850 B.C., another school of writers arose in the northern kingdom of Israel (for by now the ten northern tribes had broken away from the two southern tribes). These were called the Elohist, for they used the word Elohim when they spoke about God. They had a more spiritualized view of God. They centered their narratives on the exploits of the northern heroes: the prophets (e.g., Elijah and Elisha). Some of their stories repeat previously told Yahwist stories. The Elohist version was either placed side by side with the older Yahwist version or they were intertwined.

This process was repeated again some three hundred years later (c. 550 B.C.) when the Priestly school arose while the Jews lived in exile in Babylon. They emphasized the importance of ritual and law in order to preserve Jewish identity for a people living in exile.

Finally, there was a fourth source for the Pentateuch: the Deuteronomists. They take their name from the book of Deuteronomy which had been found in the temple around 622 B.C. Their writings speak of how things should have happened in Israel's history (e.g., wiping out all pagans from the land so that Israel would no longer be tempted by them to turn against Yahweh). The Deuteronomists often also edited materials written before their times, often reshaping the message to better reflect their point of view.

Sometime after the exile in Babylon (587-539 B.C.), the books that we call the Pentateuch (the first five books of the Bible) were put together in the shape we now find them. They were called the Torah (a word that can also refer to the law of Israel) and they became the core of what Israel believed about God and his relationship with the people of Israel.

covenant (Gn 17:10ff). Later, the prophets stressed the fact that this bodily mark has no value unless it is accompanied by an "internal circumcision" signifying moral purity (Jer 9:25f).

COMING. Translation of the Greek word *parousia*. This word designates the second coming of Christ for the last judgment (Mt 24:3; 1 Thes 4:15). The belief in a twofold messianic coming distinguishes the Christian mentality from Jewish messianism.

COMMUNION. State in which the faithful is united to God, is close to God, and enjoys his intimacy. Christianity has as its object to place us in communion with the Father and the Son through the action of the Holy Spirit, that is, to give us a share in the divine life (Jn 15). In the Bible, the word never signifies sacramental communion in the Eucharist.

CONSECRATE. Withdrawal of an object or person from secular use so as to transfer it into the domain of God and keep it there (Ex 13:1; 30:29).

CONVERSION. This word is frequently associated with other terms of repentance and penitence. It signifies changing one's life. In their preaching, the apostles ask that their hearers be converted (repent) and be baptized (Acts 2:38). In the Bible, the word conversion is never used in the sense of "changing one's religion."

COVENANT. Man has always sought to place himself in contact with the divinity. In sacred history, this contact has taken the form of a kind of contract between God and the people of Israel. But there had already been a personal covenant between God and Noah (Gn 6:18-22), and between God and Abraham (with the sign of circumcision: Gn 17:10-14). This covenant is made by God without the opinion of the other party being asked. It is therefore gratuitous. But it is bilateral by reason of the promises of the contracting parties: the people promise to observe the law, and God promises to reward fidelity (Ex 19:4-8; Dt 5:1-21).

Unfortunately, the people were often unfaithful. It is then that the prophets promise (for the messianic times) a new covenant in which the union between God and man will no longer be solely in a national religion but in an interior and spiritual piety (Jer 31:31-34; 11:1-17).

This hope is realized by the Gospel in Jesus Christ, in whom Christians receive the grace promised (Mt 26:28; Heb 10:9-18).

Hence, the two parts of the Bible were designated by the first Christians with the terms Old Covenant, New Covenant. However, since the Greek word *diatheke* (covenant) also signifies testament, the custom arose (we do not know why) in Latin and the modern languages of using this latter word, even though the meaning is almost incomprehensible.

CREATION. This notion is at the basis of the faith of Israel. It is presented not only as an abstract notion (2 Mc 7:28), but also as the corollary to the existence of an active Creator, present in the world (Ps 104; Jb 38). It expresses itself in popular cosmological descriptions of the time (Gn 1—3) and establishes the fundamental relation between man and God in the Judaeo-Christian religion. The revelation and redemption of the Messiah

sometimes appears as a re-creation "new world," "new heaven" (Is 45:8), reestablishing the order and first destiny of things and of men, lost through sin.

CROSS. This instrument of Roman torture reserved for slaves was particularly infamous. It was known to Jesus who preached a type of detachment to his disciples which would go as far as this humiliation of the cross (Mt 10:38). He himself followed this way of self-denial out of love and obedience (Phil 2:8). The death on the cross of the Messiah, Son of God, is a scandal, the paradox which will become the most incontestable historical and spiritual center of the work of salvation accomplished by Jesus (1 Cor 1:18-23). By his abasement on the cross which paid men's debt to sin and crushed the devil (1 Cor 2:8; Col 2:14) Jesus is elevated (2 Cor 13:4), and the wood of infamy has become a tree of life (Rv 2:7). Crucified with Christ through baptism and the life of faith (Gal 2:19; Rom 6:6), the Christian must glory only in the cross of Jesus (Gal 6:12-15).

DAGON. Word derived from the root *dag*: fish. It is the name originally of a Mesopotamian deity who became the principal god of the Philistines. His body was half-man and half-fish (Jgs 16:23).

DAMASCUS. Capital of Syria, destroyed in 732 B.C. (2 Kgs 16:9), which had a large Jewish population. It was the scene of Paul's conversion (Acts 9:1-27).

DARKNESS. Absence of light. In the Bible God, who is eternal truth, is considered the true light and the source of all light (Is 10:17); therefore darkness becomes a symbol of estrangement from God. Jesus said that those who followed him would not walk in darkness (John 8:12), i.e., he would show them clearly the truth.

DAY OF THE LORD (JUDGMENT). This is the day on which God will judge. The judgment is often conceived of as a punishment. The "day of the Lord" was announced by the prophets as affecting chiefly the pagan nations, who were guilty of attacking and enslaving the people of God (Is 2:12-22). Later, the same prophets will affirm that the judgment will also touch Israel (Zep 1:7, 14-18) and, at the end of times, all mankind (Zec 14:1-7). In the New Testament, this idea persists, and it is toward this glorious manifestation of Christ that the whole of Christian hope tends (1 Cor 1:8; 1 Thes 5:2, 4).

DEACON. This word signifies: server, assistant. It has taken on a particular meaning with the institution of the deacons in the early church to serve the poor and assist the apostles (Acts 6:1-6).

DEMON. The Jews recognized the existence of destructive evil spirits, wicked powers dedicated to doing harm. These are the demons, enslaved by Satan, who dwell within and stir up those who are possessed (Mt 8:28-32).

DESERT. This word holds a major place in biblical thought: It is in the desert that the people experienced divine intimacy (Ex 19). The desert symbolizes the desolate sojourn of the times of trial. Jesus withdraws to the desert before beginning his ministry (Mt 4:1).

DIASPORA (DISPERSION). This word designates the Jews scattered throughout the pagan regions of the Roman Empire (Jn 7:35).

good, ²² and God blessed them, saying: Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth. ^j ²³ Evening came, and morning followed—the fifth day.

²⁴ ^k Then God said: Let the earth bring forth every kind of living creature: tame animals, crawling things, and every kind of wild animal. And so it happened: ²⁵ God made every kind of wild animal, every kind of tame animal, and every kind of thing that crawls on the ground. God saw that it was good. ²⁶ ^l Then God said: Let us make* human beings in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth.

²⁷ God created mankind in his image; in the image of God he created them; male and female* he created them.

²⁸ God blessed them and God said to them: Be fertile and multiply; fill the earth and

subdue it.* Have dominion over the fish of the sea, the birds of the air, and all the living things that crawl on the earth. ^m ²⁹ * ⁿ God also said: See, I give you every seed-bearing plant on all the earth and every tree that has seed-bearing fruit on it to be your food; ³⁰ and to all the wild animals, all the birds of the air, and all the living creatures that crawl on the earth, I give all the green plants for food. And so it happened. ³¹ God looked at everything he had made, and found it very good. Evening came, and morning followed—the sixth day. ^o

CHAPTER 2

¹ Thus the heavens and the earth and all their array were completed. ^a ² * On the seventh day God completed the work he had been doing; he rested on the seventh day from all the work he had undertaken. ^b ³ God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation. ^c

I. THE STORY OF THE NATIONS

The Garden of Eden. ⁴ This is the story* of the heavens and the earth at

^{1:29} According to the Priestly tradition, the human race was originally intended to live on plants and fruits as were the animals (see v. 30), an arrangement that God will later change (9:3) in view of the human inclination to violence.

^{2:2} The mention of the seventh day, repeated in v. 3, is outside the series of six days and is thus the climax of the account. The focus of the account is God. The text does not actually institute the practice of keeping the Sabbath, for it would have been anachronistic to establish at this point a custom that was distinctively Israelite (Ex 31:13, 16, 17), but it lays the foundation for the later practice. Similarly, ancient creation accounts often ended with the construction of a temple where the newly created human race provided service to the gods who created them, but no temple is mentioned in this account. As was the case with the Sabbath, it would have been anachronistic to institute the temple at this point, for Israel did not yet exist. In Ex 25—31 and 35—40, Israel builds the tabernacle, which is the precursor of the Temple of Solomon.

^{2:4} This is the story: the distinctive Priestly formula introduces older traditions, belonging to the tradition called Yahwist, and gives them a new setting. In the first part of Genesis, the formula "this is the story" (or a similar phrase) occurs five times (2:4; 5:1; 6:9; 10:1; 11:10), which corresponds to the five occurrences of the formula in the second part of the book (11:27; 25:12, 19; 36:1[9]; 37:2). Some interpret the formula here as retrospective ("Such is the story"), referring back to chap. 1, but all its other occurrences introduce rather than summarize. It is introductory here; the Priestly source would hardly use the formula to introduce its own material in chap. 1.

The cosmogony that begins in v. 4 is concerned with the nature of human beings, narrating the story of the essential institutions and limits of the human race through their first ancestors. This cosmogony, like 1:1–3 (see note there), uses the "when . . . then" construction common in ancient cosmogonies. The account is generally attributed to the Yahwist, who prefers the divine name "Yhwh" (here rendered LORD) for God. God in this story is called "the LORD God" (except in 3:1–5); "LORD" is to be expected in a Yahwist account but the additional word "God" is puzzling.

j. [1:22] Gn 8:17.—*k.* [1:24] Sir 16:27–28.—*l.* [1:26–27] Gn 5:1, 3; 9:6; Ps 8:5–6; Wis 2:23; 10:2; Sir 17:1, 3–4; Mt 19:4; Mk 10:6; Jas 3:7; Eph 4:24; Col 3:10.—*m.* [1:28] Gn 8:17; 9:1; Ps 8:6–9; 115:16; Wis 9:2.—*n.* [1:29–30] Gn 9:3; Ps 104:14–15.—*o.* [1:31] 1 Tm 4:4.—*a.* [2:1] Is 45:12; Jn 1:3.—*b.* [2:2] Ex 20:9–11; 31:17; Heb 4:4, 10.—*c.* [2:3] Ex 20:11; Dt 5:14; Neh 9:14.

^{1:26} Let us make: in the ancient Near East, and sometimes in the Bible, God was imagined as presiding over an assembly of heavenly beings who deliberated and decided about matters on earth (1 Kgs 22:19–22; Is 6:8; Ps 29:1–2; 82; 89:6–7; Jb 1:6; 2:1; 38:7). This scene accounts for the plural form here and in Gn 11:7 ("Let us then go down . . ."). Israel's God was always considered "Most High" over the heavenly beings. Human beings: Hebrew *'ādām* is here the generic term for humankind; in the first five chapters of Genesis it is the proper name Adam only at 4:25 and 5:1–5. In our image, after our likeness: "image" and "likeness" (virtually synonyms) express the worth of human beings who have value in themselves (human blood may not be shed in 9:6 because of this image of God) and in their task, dominion (1:28), which promotes the rule of God over the universe.

^{1:27} Male and female: as God provided the plants with seeds (vv. 11, 12) and commanded the animals to be fertile and multiply (v. 22), so God gives sexuality to human beings as their means to continue in existence.

^{1:28} Fill the earth and subdue it: the object of the verb "subdue" may be not the earth as such but earth as the territory each nation must take for itself (chaps. 10–11), just as Israel will later do (see Nm 32:22, 29; Jos 18:1). The two divine commands define the basic tasks of the human race—to continue in existence through generation and to take possession of one's God-given territory. The dual command would have had special meaning when Israel was in exile and deeply anxious about whether they would continue as a nation and return to their ancient territory. Have dominion: the whole human race is made in the "image" and "likeness" of God and has "dominion." Comparable literature of the time used these words of kings rather than of human beings in general; human beings were invariably thought of as slaves of the gods created to provide menial service for the divine world. The royal language here does not, however, give human beings unlimited power, for kings in the Bible had limited dominion and were subject to prophetic critique.

on your hand and a band on your forehead that with a strong hand the LORD brought us out of Egypt.”^e

IV. THE DELIVERANCE OF THE ISRAELITES FROM PHARAOH AND VICTORY AT THE SEA

Toward the Red Sea. ¹⁷ Now, when Pharaoh let the people go, God did not lead them by way of the Philistines’ land,* though this was the nearest; for God said: If the people see that they have to fight, they might change their minds and return to Egypt. ¹⁸ Instead, God rerouted them toward the Red Sea by way of the wilderness road, and the Israelites went up out of the land of Egypt arrayed for battle. ¹⁹ Moses also took Joseph’s bones^f with him, for Joseph had made the Israelites take a solemn oath, saying, “God will surely take care of you, and you must bring my bones up with you from here.”

²⁰ Setting out from Succoth, they camped at Etham^g near the edge of the wilderness.

²¹ ^h The LORD preceded them, in the daytime by means of a column of cloud to show them the way, and at night by means of a column of fire* to give them light. Thus they could travel both day and night. ²² Neither the column of cloud by day nor the column of fire by night ever left its place in front of the people.

CHAPTER 14

¹ Then the LORD spoke to Moses: ² Speak to the Israelites: Let them turn about and camp before Pi-hahiroth, between Migdol and the sea.^a Camp in front of Baal-zephon,* just opposite, by the sea. ³ Pharaoh will then say, “The Israelites are wandering about aimlessly in the land. The wilderness has closed in on them.” ⁴ I will so harden Pharaoh’s heart that he will pursue them. Thus I will receive glory through Pharaoh and all his army, and the Egyptians will know that I am the LORD.

This the Israelites did. ⁵ ^b When it was reported to the king of Egypt that the people had fled, Pharaoh and his servants had a change of heart about the people. “What in the world have we done!” they said. “We have released

Israel from our service!” ⁶ So Pharaoh harnessed his chariots and took his army with him. ⁷ He took six hundred select chariots and all the chariots of Egypt, with officers* on all of them. ⁸ The LORD hardened the heart of Pharaoh, king of Egypt, so that he pursued the Israelites while they were going out in triumph. ⁹ The Egyptians pursued them—all Pharaoh’s horses, his chariots, his horsemen,* and his army—and caught up with them as they lay encamped by the sea, at Pi-hahiroth, in front of Baal-zephon.

Crossing the Red Sea. ¹⁰ Now Pharaoh was near when the Israelites looked up and saw that the Egyptians had set out after them. Greatly frightened, the Israelites cried out to the LORD. ¹¹ To Moses they said, “Were there no burial places in Egypt that you brought us to die in the wilderness? What have you done to us, bringing us out of Egypt? ¹² Did we not tell you this in Egypt, when we said, ‘Leave us alone that we may serve the Egyptians’? Far better for us to serve the Egyptians than to die in the wilderness.” ¹³ But Moses answered the people, “Do not fear! Stand your ground and see the victory the LORD will win for you today. For these Egyptians whom you see today you will never see again. ¹⁴ The LORD will fight for you; you have only to keep still.”

e. [13:16] Ex 13:9.—f. [13:19] Gn 50:25; Jos 24:32.—g. [13:20] Nm 33:6.—h. [13:21–22] Ex 40:38; Nm 9:15–22; Dt 1:33; Neh 9:19; Ps 78:14; 105:39; Wis 10:17.—a. [14:2] Nm 33:7–8.—b. [14:5–8] Wis 19:3; 1 Mc 4:9.

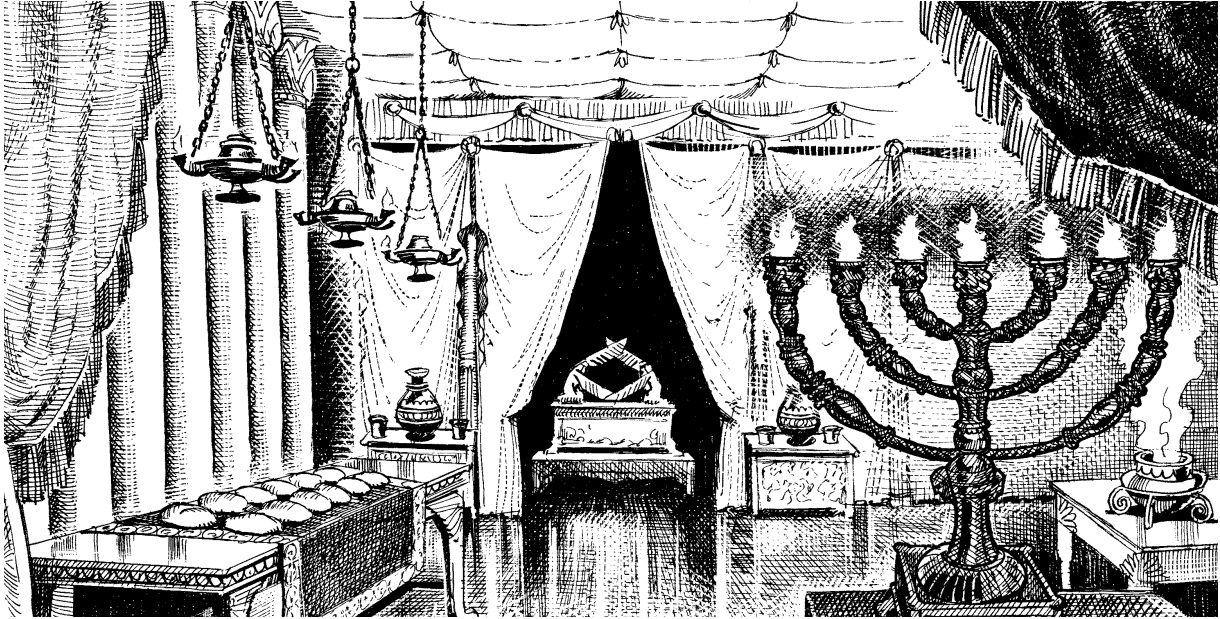
13:17 By way of the Philistines’ land: the most direct route from Egypt to Palestine, along the shore of the Mediterranean.

13:21 A column of cloud . . . a column of fire: probably one and the same extraordinary phenomenon, a central nucleus of fire surrounded by smoke; only at night was its luminous nature visible; cf. 40:38.

14:2 Pi-hahiroth . . . Migdol . . . Baal-zephon: these places have not been definitively identified. Even the relative position of Pi-hahiroth and Baal-zephon is not clear; perhaps the former was on the west shore of the sea, where the Israelites were, and the latter on the opposite shore.

14:7 Officers: cf. 1 Kgs 9:22; Ez 23:15. The Hebrew word *shalish*, rendered in 1 Kgs 9:22 as “adjutant,” has yet to have its meaning convincingly established. Given the very possible etymological connection with the number “three,” others suggest the translation “three-man crew” or, less likely, the “third man in the chariot” although Egyptian chariots carried two-man crews. The author of the text may have been describing the chariots of his experience without direct historical knowledge of Egyptian ways.

14:9 Horsemen: the usage here may be anachronistic, since horsemen, or cavalry, play a part in warfare only at the end of the second millennium B.C.



“In the tent of meeting . . . Aaron shall set up the lamp to burn before the LORD . . .” (Lv 24:3).

THE BOOK OF LEVITICUS

The name “Leviticus” was given to the third book of the Pentateuch by the ancient Greek translators because a good part of this book deals with concerns of the priests, who are of the tribe of Levi.

The book mainly treats cultic matters (i.e., sacrifices and offerings, purity and holiness, the priesthood, the operation of the sanctuary, and feast days) but is also interested in various behavioral, ethical, and economic issues (e.g., sexual practices, idolatrous worship, treatment of others, the sale of land, slavery). The goal of the laws is not merely legislative. For the most part they cohere as a system and attempt to inculcate a way of life in the book’s hearers and readers. In addition to these concerns, Leviticus, comprising as it does the center of the Pentateuch, carries forward the narrative of Exodus (cf. chaps. 1, 8–9, 10, 16, 24).

The book is part of the Priestly tradition (P) of the Pentateuch, to which belong various narratives and legal passages (e.g., Gn 1:1–2:4; 9:1–17; 17:1–27; Ex 12:1–20, 40–50; 25:1–31:18; 35:1–40:38; Nm 1:1–10:28; 15:1–14; 17:1–19:22; 25:6–31:54). Within the Priestly material itself there are signs of variant traditions and development.

The main divisions of Leviticus are:

- I. *Ritual of Sacrifices (1:1–7:38)*
 - A. *Instructions for the Israelites (1:1–5:26)*
 - B. *Instructions for the Priests (6:1–7:38)*
- II. *Ceremony of Ordination (8:1–10:20)*
- III. *Laws Regarding Ritual Purity (11:1–16:34)*
- IV. *Holiness Laws (17:1–26:46)*
- V. *Redemption of Offerings (27:1–34)*

II

- 10 Some lived in darkness and gloom,
imprisoned in misery and chains.
11 Because they rebelled against God's
word,
and scorned the counsel of the Most
High,^h
12 He humbled their hearts through hard-
ship;
they stumbled with no one to help.ⁱ
13 In their distress they cried to the LORD,
who saved them in their peril;
14 He brought them forth from darkness
and the shadow of death
and broke their chains asunder.^j
15 Let them thank the LORD for his mercy,
such wondrous deeds for the children
of Adam.
16 For he broke down the gates of bronze
and snapped the bars of iron.

III

- 17 Some fell sick from their wicked ways,
afflicted because of their sins.
18 They loathed all manner of food;^k
they were at the gates of death.
19 In their distress they cried to the LORD,
who saved them in their peril,
20 Sent forth his word to heal them,^l
and snatched them from the grave.
21 Let them thank the LORD for his mercy,
such wondrous deeds for the children
of Adam.
22 Let them offer a sacrifice in thanks,
recount his works with shouts of joy.

IV

- 23 Some went off to sea in ships,
plied their trade on the deep waters.^m
24 They saw the works of the LORD,
the wonders of God in the deep.
25 He commanded and roused a storm
wind;
it tossed the waves on high.ⁿ

h. [107:11] Is 42:7, 22; Jb 36:8-9; Prv 1:25.—*i.* [107:12] Ps 106:43.—*j.* [107:14] Is 42:7; 49:9; 51:14.—*k.* [107:18] Jb 6:6-7; 33:20.—*l.* [107:20] Ps 147:15; Wis 16:12; Is 55:11; Mt 8:8.—*m.* [107:23] Sir 43:25.—*n.* [107:25] Jon 1:4.—*o.* [107:27] Is 29:9.—*p.* [107:29] Ps 65:8; 89:10; Mt 8:26 par.—*q.* [107:33] Is 35:7; 42:15; 50:2.—*r.* [107:34] Gn 19:23-28; Dt 29:22; Sir 39:23.—*s.* [107:35] Ps 114:8; Is 41:8.—*t.* [107:36] Ez 36:35.—*u.* [107:37] Is 65:21; Jer 31:5.—*v.* [107:38] Jb 12:23-25.—*w.* [107:38] Dt 7:13-14.—*x.* [107:41] Ps 113:7.—*y.* [107:42] Ps 58:11; 63:12.—*z.* [107:43] Hos 14:10.

107:33-41 God destroyed Sodom and Gomorrah in Gn 18-19, which the Psalm sees as the destruction of the wicked inhabitants of Canaan to prepare the way for Israel (Ps 107:33-34). God then led Israel through the desert to give them a fertile land (Ps 107:35-38) and protected them from every danger (Ps 107:39-41).

- 26 They rose up to the heavens, sank to
the depths;
their hearts trembled at the danger.
27 They reeled, staggered like drunkards;
their skill was of no avail.^o
28 In their distress they cried to the LORD,
who brought them out of their peril;
29 He hushed the storm to silence,
the waves of the sea were stilled.^p
30 They rejoiced that the sea grew calm,
that God brought them to the harbor
they longed for.
31 Let them thank the LORD for his mercy,
such wondrous deeds for the children
of Adam.
32 Let them extol him in the assembly of
the people,
and praise him in the council of the
elders.

V

- 33* God changed rivers into desert,
springs of water into thirsty
ground,^q
34 Fruitful land into a salty waste,
because of the wickedness of its
people.^r
35 He changed the desert into pools of
water,
arid land into springs of water,^s
36 And settled the hungry there;
they built a city to live in.^t
37 They sowed fields and planted vine-
yards,
brought in an abundant harvest.^u
38^v God blessed them, and they increased
greatly,
and their livestock did not de-
crease.^w
39 But he poured out contempt on princes,
made them wander trackless wastes,
40 Where they were diminished and
brought low
through misery and cruel oppression.
41 While he released the poor man from
affliction,
and increased their families like
flocks.^x
42 The upright saw this and rejoiced;^y
all wickedness shut its mouth.
43 Whoever is wise will take note of these
things,^z
and ponder the merciful deeds of the
LORD.

- 18 Plans made with advice succeed;
with wise direction wage your war.
- 19 A slanderer reveals secrets;
so have nothing to do with a babbler!
- 20 Those who curse father or mother—
their lamp will go out* in the dead of
night.^g
- 21 Possessions greedily guarded at the
outset
will not be blessed in the end.*
- 22 Do not say, "I will repay evil!"
Wait for the LORD, who will help
you.*^h
- 23 Varying weights are an abomination to
the LORD,
and false scales are not good.ⁱ
- 24 Our steps are from the LORD;^j
how, then, can mortals understand
their way?*
- 25 It is a trap to pledge rashly a sacred gift,
and after a vow, then to reflect.*
- 26 A wise king winnows the wicked,
and threshes them under the cart-
wheel.*
- 27 A lamp from the LORD is human life-
breath;
it searches through the inmost being.*
- 28 His steadfast loyalty safeguards the
king,
and he upholds his throne by justice.^k
- 29 The glory of the young is their strength,
and the dignity of the old is gray
hair.^l

^g. [20:20] Prv 30:11, 17; Ex 21:17; Lv 20:9; Mt 15:4.—^h. [20:22] Prv 24:29; Sir 28:1; Mt 5:39; Rom 12:17, 19; 1 Thes 5:15; 1 Pt 3:9.—ⁱ. [20:23] Prv 11:1; 20:10.—^j. [20:24] Prv 16:9.—^k. [20:28] Prv 16:12.—^l. [20:29] Prv 16:31.—^a. [21:2] Prv 16:2.—^b. [21:3] 1 Sm 15:22; Hos 6:6.—^c. [21:9] Prv 21:19; 25:24; 27:15; Sir 25:23.

20:20 Their lamp will go out: misfortune, even death, awaits them; cf. 13:9; Ex 21:17.

20:21 By definition, an inheritance is not gained by one's own efforts but is received as a gift. If, when one first receives the inheritance, one drives everyone away, one treats it as if one acquired it by one's own efforts. In an agricultural society, an inheritance would often be a field that would require God's blessing to be fertile.

20:22 Appointing oneself an agent of divine retribution is dangerous. Better to wait for God to effect justice. Cf. 24:17–18.

20:24 An indication of the Lord's inscrutable providence; cf. Jer 10:23; see Prv 21:2; cf. also 14:12.

20:25 This verse cautions against making vows without proper reflection; cf. Dt 23:22–25; Eccl 5:4–5.

20:26 The king is responsible for effecting justice. Judgment is portrayed in agricultural imagery—exposing grain to a current of air so that the chaff is blown away, and passing a wheel over the cereal to break the husk. Winnowing as image for judgment is found throughout the Bible.

20:27 A parallel is drawn between the life-breath that is God's gift (Jb 32:8; 33:2) coursing through the human body (Is

- 30 Evil is cleansed away by bloody lashes,
and a scourging to the inmost being.

CHAPTER 21

- 1 A king's heart is channeled water in the
hand of the LORD;
God directs it where he pleases.*
- 2 All your ways may be straight in your
own eyes,
but it is the LORD who weighs hearts.^a
- 3 To do what is right and just^b
is more acceptable to the LORD than
sacrifice.*
- 4 Haughty eyes and a proud heart—
the lamp of the wicked will fail.*
- 5 The plans of the diligent end in profit,
but those of the hasty end in loss.*
- 6 Trying to get rich by lying
is chasing a bubble over deadly snares.
- 7 The violence of the wicked will sweep
them away,
because they refuse to do what is
right.
- 8 One's path may be winding and un-
familiar,
but one's conduct is blameless and
right.*
- 9 It is better to dwell in a corner of the
housetop
than in a mansion with a quarrelsome
woman.*^c
- 10 The soul of the wicked desires evil;
their neighbor finds no pity in their
eyes.

2:22) and the lamp of God, which can be a symbol of divine scrutiny. In Zep 1:12, God declares, "And in that day I will search through Jerusalem with lamps."

21:1 "Channeled water" in Is 32:2 and Prv 5:16 is water that fertilizes arid land. It takes great skill to direct water, whether it be water to fertilize fields or cosmic floods harnessed at creation, for water is powerful and seems to have a mind of its own. It also requires great skill to direct the heart of a king, for it is inscrutable and beyond ordinary human control.

21:3 External rites or sacrifices do not please God unless accompanied by internal worship and right moral conduct; cf. 15:8; 21:27; Is 1:11–15; Am 5:22; Mal 1:12.

21:4 Heart and eyes depict, respectively, the inner and the outer person. "Haughty eyes" peering out from a "proud heart" show a thoroughly arrogant person. How can such a person flourish! Their lamp, which signifies life, will go out.

21:5 The antitheses are diligent and impetuous. The metaphor characterizing each type is taken from the world of commerce. Planning is important; bustle leads to waste.

21:8 One cannot always read others' hearts from their behavior. Unconventional conduct need not indicate evil motives.

21:9 In Proverbs, two great obstacles to a happy household are foolish children and quarrelsome spouses. The nagging wife is also mentioned in 19:13 and 27:15; 25:24 is a duplicate.

So I have sworn now not to be angry
with you,
or to rebuke you.^d

10 Though the mountains fall away
and the hills be shaken,
My love shall never fall away from you
nor my covenant of peace* be shaken,
says the LORD, who has mercy on you.^e

11 O afflicted one,* storm-battered and
unconsoled,
I lay your pavements in carnelians,
your foundations in sapphires;^f

12 I will make your battlements of rubies,
your gates of jewels,
and all your walls of precious stones.

13 All your children shall be taught by the
LORD;
great shall be the peace of your chil-
dren.

14 In justice shall you be established,
far from oppression, you shall not fear,
from destruction, it cannot come near.

15 If there be an attack, it is not my doing;
whoever attacks shall fall before you.

16 See, I have created the smith
who blows on the burning coals
and forges weapons as his work;
It is I also who have created
the destroyer to work havoc.

17 Every weapon fashioned against you
shall fail;
every tongue that brings you to trial
you shall prove false.

This is the lot of the servants of the
LORD,
their vindication from me—oracle of
the LORD.

CHAPTER 55

An Invitation to Grace

1 All you who are thirsty,*
come to the water!
You who have no money,
come, buy grain and eat;
Come, buy grain without money,
wine and milk without cost!^a

^d. [54:9] Gn 9:15.—^e. [54:10] Ps 46:3; 76:5.—^f. [54:11] Rev 21:18–21.—^a. [55:1] Jn 4:10–15; 6:35; 7:37–39; Rev 21:6; 22:17.—^b. [55:3] 2 Sm 7:12–16.—^c. [55:5] Acts 13:34.

54:10 Covenant of peace: this whole section, vv. 9–17, is given to various assurances of God's love for Israel and of safety from various possible threats; the phrase sums up both the positive aspects of shalom, which implies a fullness of blessing, and protection from all that might harm. Cf. also 55:3; Nm 25:12; Ez 34:25; 37:26; Mal 2:5.

2 Why spend your money for what is not
bread;
your wages for what does not satisfy?
Only listen to me, and you shall eat well,
you shall delight in rich fare.

3 Pay attention and come to me;
listen, that you may have life.
I will make with you an everlasting
covenant,
the steadfast loyalty promised to
David.^b

4 As I made him a witness to peoples,
a leader and commander of peoples,

5 So shall you summon a nation you knew
not,
and a nation* that knew you not shall
run to you,
Because of the LORD, your God,
the Holy One of Israel, who has glori-
fied you.^c

6* Seek the LORD while he may be found,
call upon him while he is near.

7 Let the wicked forsake their way,
and sinners their thoughts;
Let them turn to the LORD to find
mercy;
to our God, who is generous in for-
giving.

8 For my thoughts are not your thoughts,
nor are your ways my ways—oracle of
the LORD.

9 For as the heavens are higher than the
earth,
so are my ways higher than your ways,
my thoughts higher than your
thoughts.

10* Yet just as from the heavens
the rain and snow come down
And do not return there
till they have watered the earth,
making it fertile and fruitful,
Giving seed to the one who sows
and bread to the one who eats,

11 So shall my word be
that goes forth from my mouth;

54:11 Afflicted one: Jerusalem.

55:1–3 The prophet invites all to return, under the figure of a banquet; cf. the covenant banquet in Ex 24:9–11 and wisdom's banquet in Prv 9:1–6. The Lord's covenant with David (2 Sm 7) is now to be extended beyond his dynasty.

55:5 The "nation" is Persia under Cyrus, but the perspective is worldwide.

55:6–9 The invitation to seek the Lord is motivated by the mercy of a God whose "ways" are completely mysterious.

55:10–11 The efficacy of the word of God recalls 40:5, 8.

ing a net into the sea; they were fishermen. ¹⁹He said to them, "Come after me, and I will make you fishers of men." ²⁰* At once they left their nets and followed him. ²¹He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, ²²and immediately they left their boat and their father and followed him.

Ministering to a Great Multitude.*

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

m. [4:23] 9:35; Mk 1:39; Lk 4:15, 44.—*n.* [4:25] Mk 3:7–8; Lk 6:17–19.—*a.* [5:3–12] Lk 6:20–23.—*b.* [5:4] Is 61:2–3; Rev 21:4.—*c.* [5:5] Gn 13:15; Ps 37:11.—*d.* [5:7] 18:33; Jas 2:13.—*e.* [5:8] Ps 24:4–5; 73:1.—*f.* [5:10] 1 Pt 2:20; 3:14; 4:14.

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

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

4:23 Their synagogues: Matthew usually designates the Jewish synagogues as their synagogue(s) (9:35; 10:17; 12:9; 13:54) or, in address to Jews, your synagogues (23:34), an indication that he wrote after the break between church and synagogue.

4:24 Syria: the Roman province to which Palestine belonged.

4:25 The Decapolis: a federation of Greek cities in Palestine, originally ten in number, all but one east of the Jordan.

5:1–7:29 The first of the five discourses that are a central part of the structure of this gospel. It is the discourse section of the first book and contains sayings of Jesus derived from Q and from M. The Lucan parallel is in that gospel's "Sermon on the Plain" (Lk 6:20–49), although some of the sayings in Matthew's "Sermon on the Mount" have their parallels in other parts of Luke. The careful topical arrangement of the sermon is probably not due only to Matthew's editing; he seems to have had a structured discourse of Jesus as one of his sources. The form of that source may have been as follows: four beatitudes (5:3–4, 6, 11–12), a section on the new righteousness with illustrations (5:17, 20–24, 27–28, 33–48), a section on good works (6:1–6, 16–18), and three warnings (7:1–2, 15–21, 24–27).

5:1–2 Unlike Luke's sermon, this is addressed not only to the disciples but to the crowds (see 7:28).

CHAPTER 5

The Sermon on the Mount. ¹* When he saw the crowds,* he went up the mountain, and after he had sat down, his disciples came to him. ²He began to teach them, saying:

The Beatitudes*

- 3 "Blessed are the poor in spirit,*
for theirs is the kingdom of heaven. ^a
- 4* Blessed are they who mourn, ^b
for they will be comforted.
- 5* Blessed are the meek, ^c
for they will inherit the land.
- 6 Blessed are they who hunger and thirst
for righteousness,*
for they will be satisfied.
- 7 Blessed are the merciful,
for they will be shown mercy. ^d
- 8* Blessed are the clean of heart, ^e
for they will see God.
- 9 Blessed are the peacemakers,
for they will be called children of
God.
- 10 Blessed are they who are persecuted for
the sake of righteousness,*
for theirs is the kingdom of heaven. ^f
- 11 Blessed are you when they insult you
and persecute you and utter every kind of

5:3–12 The form Blessed are (is) occurs frequently in the Old Testament in the Wisdom literature and in the psalms. Although modified by Matthew, the first, second, fourth, and ninth beatitudes have Lucan parallels (Mt 5:3 // Lk 6:20; Mt 5:4 // Lk 6:21, 22; Mt 5:6 // Lk 6:21a; Mt 5:11–12 // Lk 5:22–23). The others were added by the evangelist and are probably his own composition. A few manuscripts, Western and Alexandrian, and many versions and patristic quotations give the second and third beatitudes in inverted order.

5:3 The poor in spirit: in the Old Testament, the poor ('anāwīm) are those who are without material possessions and whose confidence is in God (see Is 61:1; Zep 2:3; in the NAB the word is translated lowly and humble, respectively, in those texts). Matthew added in spirit in order either to indicate that only the devout poor were meant or to extend the beatitude to all, of whatever social rank, who recognized their complete dependence on God. The same phrase poor in spirit is found in the Qumran literature (1QM 14:7).

5:4 Cf. Is 61:2, "(The Lord has sent me) . . . to comfort all who mourn." They will be comforted: here the passive is a "theological passive" equivalent to the active "God will comfort them"; so also in vv. 6, 7.

5:5 Cf. Ps 37:11, ". . . the meek shall possess the land." In the psalm "the land" means the land of Palestine; here it means the kingdom.

5:6 For righteousness: a Matthean addition. For the meaning of righteousness here, see note on 3:14–15.

5:8 Cf. Ps 24:4. Only one "whose heart is clean" can take part in the temple worship. To be with God in the temple is described in Ps 42:3 as "beholding his face," but here the promise to the clean of heart is that they will see God not in the temple but in the coming kingdom.

5:10 Righteousness here, as usually in Matthew, means conduct in conformity with God's will.

^{16 g} "To what shall I compare this generation?*" It is like children who sit in marketplaces and call to one another, ¹⁷ "We played the flute for you, but you did not dance, we sang a dirge but you did not mourn." ¹⁸ For John came neither eating nor drinking, and they said, "He is possessed by a demon." ^h ¹⁹ The Son of Man came eating and drinking and they said, "Look, he is a glutton and a drunkard, a friend of tax collectors and sinners." But wisdom is vindicated by her works."ⁱ

Reproaches to Unrepentant Towns.

^{20 j} Then he began to reproach the towns where most of his mighty deeds had been done, since they had not repented. ²¹ "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon,* they would long ago have repented in sackcloth and ashes." ^k ²² But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. ²³ * And as for you, Capernaum:

"Will you be exalted to heaven? ^l

You will go down to the netherworld.'"

For if the mighty deeds done in your midst had been done in Sodom, it would have remained until this day. ²⁴ But I tell you, it will be more tolerable for the land

^g. [11:16-19] Lk 7:31-35.—^h. [11:18] Lk 1:15.—ⁱ. [11:19] 9:10-11.—^j. [11:20-24] Lk 10:12-15.—^k. [11:21] Jl 4:4-7.—^l. [11:23] Is 14:13-15.—^m. [11:24] 10:15.—ⁿ. [11:25-27] Lk 10:21-22.—^o. [11:27] Jn 3:35; 6:46; 7:28; 10:15.—^p. [11:29] Sir 51:26; Jer 6:16.—^a. [12:1-8] Mk 2:23-28; Lk 6:1-5.—^b. [12:1] Dt 23:26.—^c. [12:3-4] 1 Sm 21:2-7.

11:16-19 See Lk 7:31-35. The meaning of the parable (vv. 16-17) and its explanation (vv. 18-19b) is much disputed. A plausible view is that the children of the parable are two groups, one of which proposes different entertainments to the other that will not agree with either proposal. The first represents John, Jesus, and their disciples; the second those who reject John for his asceticism and Jesus for his table association with those despised by the religiously observant. Verse 19c (her works) forms an inclusion with v. 2 ("the works of the Messiah"). The original form of the saying is better preserved in Lk 7:35, ". . . wisdom is vindicated by all her children." There John and Jesus are the children of Wisdom; here the works of Jesus the Messiah are those of divine Wisdom, of which he is the embodiment. Some important textual witnesses, however, have essentially the same reading as in Luke.

11:21 Tyre and Sidon were pagan cities denounced for their wickedness in the Old Testament; cf. Jl 4:4-7.

11:23 Capernaum's pride and punishment are described in language taken from the taunt song against the king of Babylon (Is 14:13-15).

11:25-27 This Q saying, identical with Lk 10:21-22 except for minor variations, introduces a joyous note into this section, so dominated by the theme of unbelief. While the wise and the learned, the scribes and Pharisees, have rejected Jesus'

of Sodom on the day of judgment than for you."^m

The Praise of the Father. ^{25 n} At that time Jesus said in reply,* "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. ²⁶ Yes, Father, such has been your gracious will. ²⁷ All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him."^o

The Gentle Mastery of Christ.

²⁸ * "Come to me, all you who labor and are burdened,* and I will give you rest. ²⁹ * ^p Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. ³⁰ For my yoke is easy, and my burden light."

CHAPTER 12

Picking Grain on the Sabbath.

¹ * At that time Jesus was going through a field of grain on the sabbath. ^a His disciples were hungry and began to pick the heads* of grain and eat them. ^b ² When the Pharisees saw this, they said to him, "See, your disciples are doing what is unlawful to do on the sabbath."³ He said to them,* "Have you not read what David ^c did when

preaching and the significance of his mighty deeds, the childlike have accepted them. Acceptance depends upon the Father's revelation, but this is granted to those who are open to receive it and refused to the arrogant. Jesus can speak of all mysteries because he is the Son and there is perfect reciprocity of knowledge between him and the Father; what has been handed over to him is revealed only to those whom he wishes.

11:28-29 These verses are peculiar to Matthew and are similar to Ben Sirach's invitation to learn wisdom and submit to her yoke (Sir 51:23, 26).

11:28 Who labor and are burdened: burdened by the law as expounded by the scribes and Pharisees (23:4).

11:29 In place of the yoke of the law, complicated by scribal interpretation, Jesus invites the burdened to take the yoke of obedience to his word, under which they will find rest; cf. Jer 6:16.

12:1-14 Matthew here returns to the Marcan order that he left in 9:18. The two stories depend on Mk 2:23-28; 3:1-6, respectively, and are the only places in either gospel that deal explicitly with Jesus' attitude toward sabbath observance.

12:1-2 The picking of the heads of grain is here equated with reaping, which was forbidden on the sabbath (Ex 34:21).

12:3-4 See 1 Sm 21:2-7. In the Marcan parallel (Mk 2:25-26) the high priest is mistakenly called Abiathar, although in 1 Samuel this action is attributed to Ahimelech. The Old Testament story is not about a violation of the sabbath rest; its pertinence to this dispute is that a violation of the law was permissible because of David's men being without food.

The Cure of Simon's Mother-in-Law. ^{38w} After he left the synagogue, he entered the house of Simon.* Simon's mother-in-law was afflicted with a severe fever, and they interceded with him about her. ³⁹ He stood over her, rebuked the fever, and it left her. She got up immediately and waited on them.

Other Healings. ^{x 40} At sunset, all who had people sick with various diseases brought them to him. He laid his hands on each of them and cured them. ^{41*} And demons also came out from many, shouting, "You are the Son of God."^y But he rebuked them and did not allow them to speak because they knew that he was the Messiah.

Jesus Leaves Capernaum. ^{z 42*} At daybreak, Jesus left and went to a deserted place. The crowds went looking for him, and when they came to him, they tried to prevent him from leaving them. ⁴³ But he said to them, "To the other towns also I must proclaim the good news of the kingdom of God, because for this purpose I have been sent."^{a 44} And he was preaching in the synagogues of Judea.*

CHAPTER 5

The Call of Simon the Fisherman.* ^a

^{1b} While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. ² He saw two boats there alongside the

w. [4:38–39] Mt 8:14–15; Mk 1:29–31.—x. [4:40–41] Mt 8:16; Mk 1:32–34.—y. [4:41] 4:34; Mt 8:29; Mk 3:11–12.—z. [4:42–44] Mk 1:35–39.—a. [4:43] 8:1; Mk 1:14–15.—a. [5:1–11] Mt 4:18–22; Mk 1:16–20.—b. [5:1–3] Mt 13:1–2; Mk 2:13; 3:9–10; 4:1–2.—c. [5:4–9] Jn 21:1–11.—d. [5:10] Jer 16:16.—e. [5:11] Mt 19:27.—f. [5:12–16] Mt 8:2–4; Mk 1:40–45.

4:38 The house of Simon: because of Luke's arrangement of material, the reader has not yet been introduced to Simon (cf. Mk 1:16–18, 29–31). Situated as it is before the call of Simon (5:1–11), it helps the reader to understand Simon's eagerness to do what Jesus says (5:5) and to follow him (5:11).

4:41 They knew that he was the Messiah: that is, the Christ (see note on 2:11).

4:42 They tried to prevent him from leaving them: the reaction of these strangers in Capernaum is presented in contrast to the reactions of those in his hometown who rejected him (vv. 28–30).

4:44 In the synagogues of Judea: instead of Judea, which is the best reading of the manuscript tradition, the Byzantine text tradition and other manuscripts read "Galilee," a reading that harmonizes Luke with Mt 4:23 and Mk 1:39. Up to this point Luke has spoken only of a ministry of Jesus in Galilee. Luke may be using Judea to refer to the land of Israel, the territory of the Jews, and not to a specific portion of it.

lake; the fishermen had disembarked and were washing their nets. ³ Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down and taught the crowds from the boat. ^{4c} After he had finished speaking, he said to Simon, "Put out into deep water and lower your nets for a catch." ⁵ Simon said in reply, "Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets." ⁶ When they had done this, they caught a great number of fish and their nets were tearing. ⁷ They signaled to their partners in the other boat to come to help them. They came and filled both boats so that they were in danger of sinking. ⁸ When Simon Peter saw this, he fell at the knees of Jesus and said, "Depart from me, Lord, for I am a sinful man." ⁹ For astonishment at the catch of fish they had made seized him and all those with him, ¹⁰ and likewise James and John, the sons of Zebedee, who were partners of Simon. Jesus said to Simon, "Do not be afraid; from now on you will be catching men."^{d 11} When they brought their boats to the shore, they left everything* and followed him.^e

The Cleansing of a Leper. ^{f 12} Now there was a man full of leprosy* in one of the towns where he was; and when he saw Jesus, he fell prostrate, pleaded with him, and said, "Lord, if you wish, you can make

5:1–11 This incident has been transposed from his source, Mk 1:16–20, which places it immediately after Jesus makes his appearance in Galilee. By this transposition Luke uses this example of Simon's acceptance of Jesus to counter the earlier rejection of him by his hometown people, and since several incidents dealing with Jesus' power and authority have already been narrated, Luke creates a plausible context for the acceptance of Jesus by Simon and his partners. Many commentators have noted the similarity between the wondrous catch of fish reported here (4:4–9) and the post-resurrectional appearance of Jesus in Jn 21:1–11. There are traces in Luke's story that the post-resurrectional context is the original one: in 4:8 Simon addresses Jesus as Lord (a post-resurrectional title for Jesus—see Lk 24:34; Acts 2:36—that has been read back into the historical ministry of Jesus) and recognizes himself as a sinner (an appropriate recognition for one who has denied knowing Jesus—22:54–62). As used by Luke, the incident looks forward to Peter's leadership in Luke-Acts (Lk 6:14; 9:20; 22:31–32; 24:34; Acts 1:15; 2:14–40; 10:11–18; 15:7–12) and symbolizes the future success of Peter as fisherman (Acts 2:41).

5:11 They left everything: in Mk 1:16–20 and Mt 4:18–22 the fishermen who follow Jesus leave their nets and their father; in Luke, they leave everything (see also 5:28; 12:33; 14:33; 18:22), an indication of Luke's theme of complete detachment from material possessions.

5:12 Full of leprosy: see note on Mk 1:40.

Announcement of Judas's Betrayal.^m 21 When he had said this, Jesus was deeply troubled and testified, "Amen, amen, I say to you, one of you will betray me." 22 The disciples looked at one another, at a loss as to whom he meant. 23 One of his disciples, the one whom Jesus loved,* was reclining at Jesus' side.ⁿ 24 So Simon Peter nodded to him to find out whom he meant. 25 He leaned back against Jesus' chest and said to him, "Master, who is it?"^o 26 Jesus answered, "It is the one to whom I hand the morsel* after I have dipped it." So he dipped the morsel and [took it and] handed it to Judas, son of Simon the Iscariot. 27 After he took the morsel, Satan entered him. So Jesus said to him, "What you are going to do, do quickly."^p 28 [Now] none of those reclining at table realized why he said this to him. 29 Some thought that since Judas kept the money bag, Jesus had told him, "Buy what we need for the feast," or to give something to the poor.^q 30 So he took the morsel and left at once. And it was night.

The New Commandment. 31 * When he had left, Jesus said,* "Now is the Son of Man glorified, and God is glorified in him. 32 [If God is glorified in him,] God will also glorify him in himself, and he will glorify him at once.^r 33 My children, I will be with you only a little while longer. You will look for me, and as I told the Jews, 'Where I go you cannot come,' so now I say it to you.^s 34 I give you a new commandment:* love

^m. [13:21–30] Mt 26:21–25; Mk 14:18–21; Lk 22:21–23.—ⁿ. [13:23] 19:26; 20:2; 21:7, 20; Mt 10:37.—^o. [13:25] 21:20.—^p. [13:27] 13:2; Lk 22:3.—^q. [13:29] 12:5–6.—^r. [13:32] 17:1–5.—^s. [13:33] 7:33; 8:21.—^t. [13:34] 15:12–13, 17; Lv 19:18; 1 Thes 4:9; 1 Jn 2:7–10; 3:23; 2 Jn 5.—^u. [13:36] Mk 14:27; Lk 22:23.—^v. [13:38] 18:27; Mt 26:33–35; Mk 14:29–31; Lk 22:33–34.—^a. [14:3] 12:26; 17:24; 1 Jn 2:28.—^b. [14:6] 8:31–47.

13:23 The one whom Jesus loved: also mentioned in 19:26; 20:2; 21:7. A disciple, called "another disciple" or "the other disciple," is mentioned in 18:15 and 20:2; in the latter reference he is identified with the disciple whom Jesus loved. There is also an unnamed disciple in 1:35–40; see note on 1:37.

13:26 Morsel: probably the bitter herb dipped in salt water.

13:31–17:26 Two farewell discourses and a prayer. These seem to be Johannine compositions, including sayings of Jesus at the Last Supper and on other occasions, modeled on similar farewell discourses in Greek literature and the Old Testament (of Moses, Joshua, David).

13:31–38 Introduction: departure and return. Terms of coming and going predominate. These verses form an introduction to the last discourse of Jesus, which extends

one another. As I have loved you, so you also should love one another.^t 35 This is how all will know that you are my disciples, if you have love for one another."

Peter's Denial Predicted. 36 Simon Peter said to him, "Master, where are you going?" Jesus answered [him], "Where I am going, you cannot follow me now, though you will follow later."^u 37 Peter said to him, "Master, why can't I follow you now? I will lay down my life for you." 38 Jesus answered, "Will you lay down your life for me? Amen, amen, I say to you, the cock will not crow before you deny me three times."^v

CHAPTER 14

Last Supper Discourses. 1 * "Do not let your hearts be troubled. You have faith* in God; have faith also in me. 2 In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? 3 * And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be.^a 4 Where [I] am going you know the way."^{*} 5 Thomas said to him, "Master, we do not know where you are going; how can we know the way?" 6 Jesus said to him, "I am the way and the truth* and the life. No one comes to the Father except through me.^b 7 If you know me, then you will also know my Father.* From now on you do

through chaps. 14–17. In it John has collected Jesus' words to his own (v. 1). There are indications that several speeches have been fused together, e.g., in 14:31 and 17:1.

13:34 I give you a new commandment: this puts Jesus on a par with Yahweh. The commandment itself is not new; cf. Lv 19:18 and the note there.

14:1–31 Jesus' departure and return. This section is a dialogue marked off by a literary inclusion in vv.1, 27: "Do not let your hearts be troubled."

14:1 You have faith: could also be imperative: "Have faith."

14:3 Come back again: a rare Johannine reference to the parousia; cf. 1 Jn 2:28.

14:4 The way: here, of Jesus himself; also a designation of Christianity in Acts 9:2; 19:9, 23; 22:4; 24:14, 22.

14:6 The truth: in John, the divinely revealed reality of the Father manifested in the person and works of Jesus. The possession of truth confers knowledge and liberation from sin (8:32).

14:7 An alternative reading, "If you knew me, then you would have known my Father also," would be a rebuke, as in 8:19.

what you have learned and received and heard and seen in me.^h Then the God of peace will be with you.*

VII. GRATITUDE FOR THE PHILIPPIANS' GENEROSITY*

¹⁰I rejoice greatly in the Lord that now at last you revived your concern for me. You were, of course, concerned about me but lacked an opportunity.ⁱ ¹¹Not that I say this because of need, for I have learned, in whatever situation I find myself, to be self-sufficient.^j ¹²I know indeed how to live in humble circumstances; I know also how to live with abundance. In every circumstance and in all things I have learned the secret of being well fed and of going hungry, of living in abundance and of being in need. ¹³I have the strength for everything through him who empowers me.^k ¹⁴Still, it was kind of you to share in my distress.

¹⁵You Philippians indeed know that at the beginning of the gospel,* when I left Macedonia, not a single church shared

h. [4:9] 1 Thes 4:1 / Rom 15:33; 16:20; 1 Cor 14:33; 1 Thes 5:23.—
i. [4:10] 1:18; 2:25; 1 Cor 9:11; 2 Cor 11:9.—*j.* [4:11–12] 1 Cor 4:11;
2 Cor 6:10; 11:27 / 2 Cor 12:9–10.—*k.* [4:13] Col 1:29; 2 Tm 4:17.—*l.*
[4:18] Gn 8:21; Ex 29:18; Eph 5:2; Heb 13:16.—*m.* [4:19] 1 Thes 3:11,
13.—*n.* [4:20] Rom 16:27; Eph 5:20.—*o.* [4:22] 1:13.

4:9 Cf. note on 3:17.

4:10–20 Paul, more directly than anywhere else in the letter (cf. 1:3–5), here thanks the Philippians for their gift of money sent through Epaphroditus (2:25). Paul's own policy was to be self-sufficient as a missionary, supporting himself by his own labor (1 Thes 2:5–9; 1 Cor 9:15–18; cf. Acts 18:2–3). In spite of this reliance on self and on God to provide (vv. 11–13) Paul accepted gifts from the Philippians not only once but more than once (v. 16) when he was in Thessalonica (Acts 17:1–9), as he does now, in prison (my distress, v. 14). While commercial terms appear in the passage, like an account of giving

with me in an account of giving and receiving, except you alone. ¹⁶For even when I was at Thessalonica you sent me something for my needs, not only once but more than once. ¹⁷It is not that I am eager for the gift; rather, I am eager for the profit that accrues to your account. ¹⁸I have received full payment and I abound. I am very well supplied because of what I received from you through Epaphroditus, “a fragrant aroma,” an acceptable sacrifice,* pleasing to God.^l ¹⁹My God will fully supply whatever you need, in accord with his glorious riches in Christ Jesus.^m ²⁰To our God and Father, glory forever and ever. Amen.ⁿ

VIII. FAREWELL*

²¹Give my greetings to every holy one in Christ Jesus. The brothers who are with me send you their greetings; ²²all the holy ones send you their greetings, especially those of Caesar's household.* ²³The grace of the Lord Jesus Christ be with your spirit.

and receiving (v. 15) and received full payment (v. 18), Paul is most concerned about the spiritual growth of the Philippians (vv. 10, 17, 19); he emphasizes that God will care for their needs, through Christ.

4:15 The beginning of the gospel: it was at Philippi that Paul first preached Christ in Europe, going on from there to Thessalonica and Berea (Acts 16:9–17:14).

4:18 Aroma . . . sacrifice: Old Testament cultic language (cf. Gn 8:21; Ex 29:18, 25, 41; Lv 1:9, 13; Ez 20:41) applied to the Philippians' gift; cf. Eph 5:2; 2 Cor 2:14–16.

4:21–23 On the usual greetings at the conclusion of a letter, see note on 1 Cor 16:19–24. Inclusion of greetings from all the holy ones in the place from which Paul writes would involve even the Christians of 1:14–18 who had their differences with Paul.

4:22 Those of Caesar's household: minor officials or even slaves and freedmen, found in Ephesus or Rome, among other places.

