

Reading 1

[Dn 12:1-3](#)

In those days, I Daniel,
heard this word of the Lord:
"At that time there shall arise
Michael, the great prince,
guardian of your people;
it shall be a time unsurpassed in distress
since nations began until that time.
At that time your people shall escape,
everyone who is found written in the book.

"Many of those who sleep in the dust of the earth shall awake;
some shall live forever,
others shall be an everlasting horror and disgrace.

"But the wise shall shine brightly
like the splendor of the firmament,
and those who lead the many to justice
shall be like the stars forever."

12:1-3. Magnificent poetic conclusion of the revelation given in chs. 10-11. Despite the terrible sufferings in the eschatological crisis, the elect of God, whose names are "found written in the book" of life (cf. Ex 32:32-33; Ps 69:29), will be saved. *sleep*: A euphemism for "are dead" (cf. Jn 11:11-13; Acts 7:60; 1 Thes 4:13). *shall awake*: Shall come back to life. This passage is remarkable as the earliest clear enunciation of belief in the resurrection of the dead (see B. Alfrink, "L'idée de resurrection d'après Dan 12,1f," *Bib* 40 [1959] 355-71). *some shall live forever*: Lit., "some unto life everlasting" (l^e *ayyê 'ôl m*)—the first occurrence of this term in the Bible¹

¹Brown, R. E., Fitzmyer, J. A., & Murphy, R. E. 1968]; Published in electronic form by Logos Research Systems, 1996. *The Jerome Biblical commentary* (electronic ed.). Prentice Hall: Englewood Cliffs, NJ

Responsorial Psalm

[Ps 16:5, 8, 9-10, 11](#)

R. (1) You are my inheritance, O Lord!

O LORD, my allotted portion and my cup,
you it is who hold fast my lot.
I set the LORD ever before me;
with him at my right hand I shall not be disturbed.

R. You are my inheritance, O Lord!

Therefore my heart is glad and my soul rejoices,
my body, too, abides in confidence;
because you will not abandon my soul to the netherworld,
nor will you suffer your faithful one to undergo corruption.

R. You are my inheritance, O Lord!

You will show me the path to life,
fullness of joys in your presence,
the delights at your right hand forever.

R. You are my inheritance, O Lord!

Ps 16. A Ps of trust. Structure: 2-6, a meditation on his relationship to Yahweh and his separation from idolators; 7-11, trust in Yahweh who saves him from death. **1.** *refuge*: Perhaps in the Temple (Ps 61:5). **2.** Yahweh as the supreme “good” is an operative idea in the development of the OT concept of immortality. **3-4.** Text uncertain; the CCD expresses the psalmist’s affection for the “holy ones” (elsewhere almost always used of members of the heavenly court) among the people, and his aversion to idolatry. **5-6.** The terms, “portion...inheritance,” are reminiscent of the partition of Palestine under Joshua (Jos 14:1ff.), and the inheritance allotted to Levites (Nm 18:20). A Levite might be the author, but the metaphors are “spiritualized” here as Von Rad (*op. cit.*, 241-43) has pointed out. They bespeak a deep sense of presence and communion (8-9) with God, which prevails over death (10). **10.** Does this verse refer to deliverance from impending or sudden death and restoration to the divine companionship in this life, or to deliverance from “corruption” after death, i.e. immortality? Scholars are divided in opinion. The word “corruption” translates Hebr *ša at* as the LXX did (*diaphthora*), but it could be rendered simply “pit,” a synonym for the nether world. It seems best to respect, with A. Weiser, the author’s vagueness, and to understand his words as indicating a conquest of death without any further specification. The NT applies 8-11 in a fuller sense to Christ’s resurrection (Acts 2:25-31; 13:34-

OT Old Testament

CCD Contraternity of Christian Doctrine translation of the Bible

ff. and the following verses

Hebr Hebrew

LXX Septuagint (Greek translation of the OT)

NT New Testament

37). The apostles naturally rallied to the LXX version of *šā at*, a meaning that the word seems to have in the Qumran scrolls (cf. R. E. Murphy in *Bib* 39 [1958] 61-68).¹¹ *path to life*: Correct moral conduct is the meaning of the phrase in the wisdom literature (cf. Prv 2:19; 15:24; 5:6; 6:23; the Egyptian parallels are discussed by B. Couroyer in *RB* 56 [1949] 412-32). The evaluation of God's "presence" is noteworthy.

2

Bib Biblica

RB Revue biblique

²Brown, R. E., Fitzmyer, J. A., & Murphy, R. E. 1968]; Published in electronic form by Logos Research Systems, 1996. *The Jerome Biblical commentary* (electronic ed.). Prentice Hall: Englewood Cliffs, NJ

Reading II

[Heb 10:11-14, 18](#)

Brothers and sisters:

Every priest stands daily at his ministry,
offering frequently those same sacrifices
that can never take away sins.

But this one offered one sacrifice for sins,
and took his seat forever at the right hand of God;
now he waits until his enemies are made his footstool.

For by one offering
he has made perfect forever those who are being consecrated.

Where there is forgiveness of these,
there is no longer offering for sin.

Jesus' Sacrifice, Motive for Perseverance (10:1-39). (a) THE MANY SACRIFICES AND THE ONE SACRIFICE (10:1-18). **1.** *the Law, having only a shadow of, the good things to come:* Here the author is not using 1 "shadow" as he does in 8:5, where the Platonic heavenly-earthly contrast is intended, but in the Pauline sense of a foreshadowing of that which is to come through Christ (cf. Col 2:17). Codex P⁴⁶ reads "and the image," practically equating the two. But the normal meaning of "image" (εἰκὼν) is a representation that in some way shares the reality of which it is image (cf. H. Kleinknecht, "Εἰκὼν," *ThDNT* 2, 388-90). Consequently, the reading that contrasts it with "shadow" is preferable. The annually repeated Day of Atonement sacrifices were not able to remove sin; they simply foreshadowed the sacrifice of Jesus.**2.** The very repetition of the sacrifices proves their impotence: If they had taken away sins, the worshipers would no longer have had any consciousness of guilt, and would have stopped offering them. The argument is weak, because it ignores the evident objection that those sacrifices could have expiated past sins, but new sins would call for further sacrifices. But it is merely an overstatement of what the author's faith assures him to be true: The one sacrifice of Jesus is the source of remission of past sins (9:15), and because of it he is forever the source of salvation (5:9); because of its perfection, no further sacrifice is necessary or possible.**3-4.** *for it is impossible that the blood of bulls and goats can take away sins:* The OT sacrifices brought past sins into remembrance but could not efface them. This is in direct opposition to the statement of late-Jewish belief found in *Jub* 5:17-18. It does not seem, however, that the "remembrance" (Gk ἀνάμνησις of sin means that it was

ThDNT G. Kittel, ed., *Theological Dictionary of the New Testament* (Grand Rapids, 1964-). English version of *ThWNT*

OT Old Testament

Jub *Book of Jubilees* (→ 68:16-24)

Gk Greek

believed that “the cultic rites actually bring past sins into the present” (so H. Montefiore, *A Commentary*, 165; similarly, J. Behm, “Anamn sis,” *ThDNT* 1 348f.). (For the Semitic concept of remembrance, which is often invoked in this connection, cf. W. Schottroff “Gedenken” *im alten Orient und im Alten Testament* [Neukirchen, 1964] 117-26; 339-41.) It is not clear whether God or the offerer is the one who “remembers” the sins. The former interpretation is suggested by 8:12, which points to the time of the new covenant when God will no longer remember the sins of his people, and by the statement of Philo (*De plant.* 108) that the sacrifices of the wicked “put Him in remembrance” of their sins. But in that case, the author would mean that all the sacrifices, whether offered by the repentant or the unrepentant, served only to remind God of sin, and actually called forth punishment of the offerer, and v. 4, as well as other texts of Heb, speaks only of the inefficaciousness of these sacrifices rather than of their positive harmfulness for the offerer.

58 5-7. The words of Ps 40:7-9a are here attributed to the Son at his incarnation. The quotation follows the LXX in substance. In v. 7b of the Ps, the MT reads “ears you have dug for me” (to hear and obey God’s will). The majority of LXX mss. have the reading given in Heb: “you have prepared a body for me.” The meaning of the Ps is that God prefers obedience to sacrifice; it is not a repudiation of the ritual but a statement of its relative inferiority. Since Jesus’ obedience to God’s will was expressed by his willing offering of his body (i.e. himself) in death, the LXX reading of v. 7b is peculiarly applicable to him, so much so that it has been thought that the reading was introduced into the LXX under the influence of Heb (cf. J. Héring, *L’Épître aux Hébreux*, 95, n. 1).**8. sacrifices and offerings, holocausts and sin offerings you did not desire nor delight in—although the Law prescribes them:** These terms for sacrifice are probably meant to cover the four main types, i.e., peace offerings (“sacrifices”), cereal offerings (“offerings”), holocausts, and sin offerings. The last includes the guilt offerings (cf. Lv 5:6, 7, where the names of the two are interchanged, although the CCD does not make that clear). The phrase “although the Law prescribes them” prepares for the statement of v. 9 that the Law has been annulled in this respect.**9. then he says, Behold, I have come to do your will. He annuls the former in order to establish the latter:** God’s preferring obedience to sacrifice is interpreted as a repudiation of the OT sacrifices, and their replacement by the voluntary self-offering of Jesus.**10. it is by this will that we have been consecrated:** “This will” is the will of God, carried out by Christ, that he offer in death the body that God “prepared” for him. The offering of Jesus’ body means the same as the shedding of his blood; each expresses the total self-offering of Christ.

59 11. *every priest stands performing his service daily:* The fact that the author speaks here of “every priest” rather than of the high priest alone and that he speaks of a priestly service performed daily indicates that he is no longer thinking of the Day of Atonement but of all the OT sacrificial ritual.**12. Christ offered one sacrifice for sins, and took his seat forever at the right**

LXX Septuagint (Greek translation of the OT)

MT Masoretic Text (of the Hebrew Bible)

mss. Manuscripts

CCD Contraternity of Christian Doctrine translation of the Bible

hand of God: The contrasting postures of the standing Jewish priests and the seated Christ have been frequently invoked against the view that the sacrifice of Jesus perdures in heaven (cf. comment on 8:2-3 for the weakness of that argument). W. Stott attempts to relate Christ's being seated in heaven with his activity there by comparing it to David's sitting and praying before the Lord (2 Sm 7:18), with Jesus' heavenly function now consisting in his "claiming the fulfillment of the covenant promises to his seed" (NTS 9 [1962-63] 62-67). But if the author had intended the comparison, it is strange that in spite of all that he has to say of the heavenly activity of Jesus, there is not a single unmistakable allusion to that text of 2 Sm.13. The time between Jesus' enthronement and the parousia is described by the citation of Ps 110:1b. Unlike Paul, the author does not indicate whom he understands by the enemies yet to be made subject to Christ (1 Cor 15:25ff.)

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NTS *New Testament Studies*

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Gospel

[Mk 13:24-32](#)

Jesus said to his disciples:

"In those days after that tribulation
the sun will be darkened,
and the moon will not give its light,
and the stars will be falling from the sky,
and the powers in the heavens will be shaken.

"And then they will see 'the Son of Man coming in the clouds'
with great power and glory,
and then he will send out the angels
and gather his elect from the four winds,
from the end of the earth to the end of the sky.

"Learn a lesson from the fig tree.
When its branch becomes tender and sprouts leaves,
you know that summer is near.
In the same way, when you see these things happening,
know that he is near, at the gates.
Amen, I say to you,
this generation will not pass away
until all these things have taken place.
Heaven and earth will pass away,
but my words will not pass away.

"But of that day or hour, no one knows,
neither the angels in heaven, nor the Son, but only the Father."

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24. *in those days*: A stereotyped expression that lacks any definite association (see 1:9; 8:1).
after that tribulation: The "great tribulation" of OT and apocalyptic writing; see comment on
13:19. *the sun will be darkened*: OT motifs are incorporated here; see Is 13:10; cf. Is 34:4; Ez
32:7-8; Am 8:9; Jl 2:10. They are images that symbolize divine judgment being passed on those
so afflicted. The same motif is also used in extrabiblical writings (2 *Esdras* 5:5; *Assumption of*

Moses 10:5; Enoch 80:4-7).**26. the Son of Man coming on clouds with great power and glory:** This is the crucial affirmation of this section: the vision of the Son of Man. There is little doubt that this verse reflects Dn 7:13; implied is the coming of the Son of Man to inherit his kingdom. Whereas the movement of the Son of Man in Dn is toward the “ancient of days,” one may well ask in what direction the “coming” is to be understood here. Verse 27 suggests that it is earthward: “angels” are to gather the elect from the four winds. Again, the “Son of Man” most likely has to be understood in terms of an individual, superhuman person possessing heavenly “power and glory.”**27. the messengers:** Possibly “the angels”; cf. *Enoch 61. from the four winds:* See Ap 7:1. So many of the details in this section are characteristic of apocalyptic writing that it is not easy to assess either the meaning they had for 1st-cent. Christians or the meaning that modern Christians are to draw from them.

81 (vii) *Sayings and parables on watchfulness (13:28-37)*. The eschatological discourse, which, as can be readily seen is not wholly concerned with the *eschaton*, ends with a series of hortatory sayings and parables bearing upon vigilance. Their validity is perennial; and in this lies the value of the discourse as a whole. In this section the series comprises a parable of the fig tree (28-29), two sayings on the passing of the present generation and world (30-31), two sayings about the unknown day or hour and the vigilance it calls for (32-33), the parable of the servants of the householder who is abroad (34-36), and the final exhortation to vigilance (37). They are for the most part linked by catchwords.**29. these things happening:** In the Marcan context it must refer to all that has gone before; if it were restricted to the last section (24-27), the very coming of the Son of Man would be a “sign,” and not the end itself. *it is near:* Or, “he is near.” It is impossible to say whether the subject of *estin* is masculine (“the son of Man”) or neuter (“all these things”). [*even*] *at the gates:* This phrase simply intensifies “is near.”**30. this generation:** The Evangelist is thinking not merely of a possible destruction of Jerusalem, but of the coming of the Son of Man in power and glory, which is to be witnessed by his generation. This verse is in a sense the answer to 13:4.**32. of that day or hour no one knows:** This affirmation is essential to the exhortation of vigilance. Underlying the statement is the OT imagery of the Day of Yahweh (Am 5:18-20; Is 2:12; Jer 46:10); that it is known only to God is also an OT conviction (Zech 14:7; cf. *Pss Sol 17:23*). *not even the Son:* The reason is that he is only the Son in Marcan Christology, which is not that of Chalcedon; he is not the Father, who does know. One should not try to explain this away by appealing to the communicative knowledge that Jesus (the Son) has for his mission; this distinction is not grounded in the text itself, but is born of a perspective that is not that of the Evangelist.**33.** The exhortation to Christian vigilance par excellence, which is true for all ages. Its point is brought out by the following parable, which speaks for itself.**35. evening, midnight, cockcrow, morning:** Four divisions of the night (into periods of three hours each) were used by the Romans (cf. 6:48); Jewish Palestinian usage divided it rather into three watches (Lk 12:38).**37. what I say to you, I say to all:** This statement lifts the whole discourse

Enoch First Enoch (in Ethiopic) (→ 68:9-15)

Or *Orientalia*

Pss Sol Psalms of Solomon (→ 68:45-47)

beyond the limits of the narrow perspective of the crisis that the coming destruction of Jerusalem and its Temple would mean to Jews and Jewish Christians.

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⁴Brown, R. E., Fitzmyer, J. A., & Murphy, R. E. 1968]; Published in electronic form by Logos Research Systems, 1996. *The Jerome Biblical commentary* (electronic ed.). Prentice Hall: Englewood Cliffs, NJ