

Palm Sunday C Gospel

[Lk 22:14—23:56](#) or [23:1-49](#)

When the hour came,
Jesus took his place at table with the apostles.
He said to them,
“I have eagerly desired to eat this Passover with you before I suffer,
for, I tell you, I shall not eat it again
until there is fulfillment in the kingdom of God.”
Then he took a cup, gave thanks, and said,
“Take this and share it among yourselves;
for I tell you that from this time on
I shall not drink of the fruit of the vine
until the kingdom of God comes.”
Then he took the bread, said the blessing,
broke it, and gave it to them, saying,
“This is my body, which will be given for you;
do this in memory of me.”
And likewise the cup after they had eaten, saying,
“This cup is the new covenant in my blood,
which will be shed for you.

“And yet behold, the hand of the one who is to betray me
is with me on the table;
for the Son of Man indeed goes as it has been determined;
but woe to that man by whom he is betrayed.”
And they began to debate among themselves
who among them would do such a deed.

Then an argument broke out among them
about which of them should be regarded as the greatest.
He said to them,
“The kings of the Gentiles lord it over them
and those in authority over them are addressed as ‘Benefactors’;
but among you it shall not be so.
Rather, let the greatest among you be as the youngest,
and the leader as the servant.
For who is greater:
the one seated at table or the one who serves?
Is it not the one seated at table?
I am among you as the one who serves.
It is you who have stood by me in my trials;
and I confer a kingdom on you,
just as my Father has conferred one on me,
that you may eat and drink at my table in my kingdom;

and you will sit on thrones
judging the twelve tribes of Israel.

“Simon, Simon, behold Satan has demanded
to sift all of you like wheat,
but I have prayed that your own faith may not fail;
and once you have turned back,
you must strengthen your brothers.”
He said to him,
“Lord, I am prepared to go to prison and to die with you.”
But he replied,
“I tell you, Peter, before the cock crows this day,
you will deny three times that you know me.”

He said to them,
“When I sent you forth without a money bag or a sack or sandals,
were you in need of anything?”
“No, nothing,” they replied.
He said to them,
“But now one who has a money bag should take it,
and likewise a sack,
and one who does not have a sword
should sell his cloak and buy one.
For I tell you that this Scripture must be fulfilled in me,
namely, *He was counted among the wicked*;
and indeed what is written about me is coming to fulfillment.”
Then they said,
“Lord, look, there are two swords here.”
But he replied, “It is enough!”

Then going out, he went, as was his custom, to the Mount of Olives,
and the disciples followed him.
When he arrived at the place he said to them,
“Pray that you may not undergo the test.”
After withdrawing about a stone’s throw from them and kneeling,
he prayed, saying, “Father, if you are willing,
take this cup away from me;
still, not my will but yours be done.”
And to strengthen him an angel from heaven appeared to him.
He was in such agony and he prayed so fervently
that his sweat became like drops of blood
falling on the ground.
When he rose from prayer and returned to his disciples,
he found them sleeping from grief.
He said to them, “Why are you sleeping?
Get up and pray that you may not undergo the test.”

While he was still speaking, a crowd approached
and in front was one of the Twelve, a man named Judas.
He went up to Jesus to kiss him.
Jesus said to him,
“Judas, are you betraying the Son of Man with a kiss?”
His disciples realized what was about to happen, and they asked,
“Lord, shall we strike with a sword?”
And one of them struck the high priest’s servant
and cut off his right ear.
But Jesus said in reply,
“Stop, no more of this!”
Then he touched the servant’s ear and healed him.
And Jesus said to the chief priests and temple guards
and elders who had come for him,
“Have you come out as against a robber, with swords and clubs?
Day after day I was with you in the temple area,
and you did not seize me;
but this is your hour, the time for the power of darkness.”

After arresting him they led him away
and took him into the house of the high priest;
Peter was following at a distance.
They lit a fire in the middle of the courtyard and sat around it,
and Peter sat down with them.
When a maid saw him seated in the light,
she looked intently at him and said,
“This man too was with him.”
But he denied it saying,
“Woman, I do not know him.”
A short while later someone else saw him and said,
“You too are one of them”;
but Peter answered, “My friend, I am not.”
About an hour later, still another insisted,
“Assuredly, this man too was with him,
for he also is a Galilean.”
But Peter said,
“My friend, I do not know what you are talking about.”
Just as he was saying this, the cock crowed,
and the Lord turned and looked at Peter;
and Peter remembered the word of the Lord,
how he had said to him,
“Before the cock crows today, you will deny me three times.”
He went out and began to weep bitterly.
The men who held Jesus in custody were ridiculing and beating him.
They blindfolded him and questioned him, saying,

“Prophesy! Who is it that struck you?”
And they reviled him in saying many other things against him.

When day came the council of elders of the people met,
both chief priests and scribes,
and they brought him before their Sanhedrin.
They said, “If you are the Christ, tell us, “
but he replied to them, “If I tell you, you will not believe,
and if I question, you will not respond.
But from this time on the Son of Man will be seated
at the right hand of the power of God.”
They all asked, “Are you then the Son of God?”
He replied to them, “You say that I am.”
Then they said, “What further need have we for testimony?
We have heard it from his own mouth.”

Then the whole assembly of them arose and brought him before Pilate.
They brought charges against him, saying,
“We found this man misleading our people;
he opposes the payment of taxes to Caesar
and maintains that he is the Christ, a king.”
Pilate asked him, “Are you the king of the Jews?”
He said to him in reply, “You say so.”
Pilate then addressed the chief priests and the crowds,
“I find this man not guilty.”
But they were adamant and said,
“He is inciting the people with his teaching throughout all Judea,
from Galilee where he began even to here.”

On hearing this Pilate asked if the man was a Galilean;
and upon learning that he was under Herod’s jurisdiction,
he sent him to Herod who was in Jerusalem at that time.
Herod was very glad to see Jesus;
he had been wanting to see him for a long time,
for he had heard about him
and had been hoping to see him perform some sign.
He questioned him at length,
but he gave him no answer.
The chief priests and scribes, meanwhile,
stood by accusing him harshly.
Herod and his soldiers treated him contemptuously and mocked him,
and after clothing him in resplendent garb,
he sent him back to Pilate.
Herod and Pilate became friends that very day,
even though they had been enemies formerly.
Pilate then summoned the chief priests, the rulers, and the people

and said to them, "You brought this man to me
and accused him of inciting the people to revolt.
I have conducted my investigation in your presence
and have not found this man guilty
of the charges you have brought against him,
nor did Herod, for he sent him back to us.
So no capital crime has been committed by him.
Therefore I shall have him flogged and then release him."

But all together they shouted out,
"Away with this man!
Release Barabbas to us."
— Now Barabbas had been imprisoned for a rebellion
that had taken place in the city and for murder. —
Again Pilate addressed them, still wishing to release Jesus,
but they continued their shouting,
"Crucify him! Crucify him!"
Pilate addressed them a third time,
"What evil has this man done?
I found him guilty of no capital crime.
Therefore I shall have him flogged and then release him."
With loud shouts, however,
they persisted in calling for his crucifixion,
and their voices prevailed.
The verdict of Pilate was that their demand should be granted.
So he released the man who had been imprisoned
for rebellion and murder, for whom they asked,
and he handed Jesus over to them to deal with as they wished.

As they led him away
they took hold of a certain Simon, a Cyrenian,
who was coming in from the country;
and after laying the cross on him,
they made him carry it behind Jesus.
A large crowd of people followed Jesus,
including many women who mourned and lamented him.
Jesus turned to them and said,
"Daughters of Jerusalem, do not weep for me;
weep instead for yourselves and for your children
for indeed, the days are coming when people will say,
'Blessed are the barren,
the wombs that never bore
and the breasts that never nursed.'
At that time people will say to the mountains,
'Fall upon us!'
and to the hills, 'Cover us!'"

for if these things are done when the wood is green
what will happen when it is dry?"
Now two others, both criminals,
were led away with him to be executed.

When they came to the place called the Skull,
they crucified him and the criminals there,
one on his right, the other on his left.
Then Jesus said,
"Father, forgive them, they know not what they do."
They divided his garments by casting lots.
The people stood by and watched;
the rulers, meanwhile, sneered at him and said,
"He saved others, let him save himself
if he is the chosen one, the Christ of God."
Even the soldiers jeered at him.
As they approached to offer him wine they called out,
"If you are King of the Jews, save yourself."
Above him there was an inscription that read,
"This is the King of the Jews."

Now one of the criminals hanging there reviled Jesus, saying,
"Are you not the Christ?
Save yourself and us."
The other, however, rebuking him, said in reply,
"Have you no fear of God,
for you are subject to the same condemnation?
And indeed, we have been condemned justly,
for the sentence we received corresponds to our crimes,
but this man has done nothing criminal."
Then he said,
"Jesus, remember me when you come into your kingdom."
He replied to him,
"Amen, I say to you,
today you will be with me in Paradise."

It was now about noon and darkness came over the whole land
until three in the afternoon
because of an eclipse of the sun.
Then the veil of the temple was torn down the middle.
Jesus cried out in a loud voice,
"Father, into your hands I commend my spirit";
and when he had said this he breathed his last.

Here all kneel and pause for a short time.

The centurion who witnessed what had happened glorified God and said,
“This man was innocent beyond doubt.”
When all the people who had gathered for this spectacle saw what had happened,
they returned home beating their breasts;
but all his acquaintances stood at a distance,
including the women who had followed him from Galilee
and saw these events.
Now there was a virtuous and righteous man named Joseph who,
though he was a member of the council,
had not consented to their plan of action.
He came from the Jewish town of Arimathea
and was awaiting the kingdom of God.
He went to Pilate and asked for the body of Jesus.
After he had taken the body down,
he wrapped it in a linen cloth
and laid him in a rock-hewn tomb
in which no one had yet been buried.
It was the day of preparation,
and the sabbath was about to begin.
The women who had come from Galilee with him followed behind,
and when they had seen the tomb
and the way in which his body was laid in it,
they returned and prepared spices and perfumed oils.
Then they rested on the sabbath according to the commandment.

or

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Jerome Biblical Commentary

(VII) The Passion and Glorification of Jesus (22:1-24:53). The longest single section of any Gospel is the Passion Narrative. This account seems also to have been the first to take definite shape within the early Church (see V. Taylor, *Formation of the Gospel Tradition*, 44-62). The first preaching of the apostles, as recorded in Acts, hurriedly passes over the passion and death of Jesus and even seems to apologize for such an humiliation (Acts 2:23f., 36; 3:13-15, 17; 10:39; 13:28). Paul states how the death of Jesus was a stumbling block to both Jew and Gentile (1 Cor 1:17-2:16). Immediately after Jesus' resurrection, however, rumors began to spread, distorting the facts about Jesus' death (Mt 28:11-15). It was necessary to set the record straight; in this we uncover the initial impulse, governing the Passion Narrative of Mk. Gloom and sorrow shroud the verses of Mk's account, as Jesus walks to his death in loneliness. A comparison of Mk's description of the agony in the garden with that of Mt and Lk or with the arrest scene in Jn reveals a vast contrast in style and tone.

Another factor in the development of the Passion Narrative would have been the Eucharistic liturgy in which Christians “proclaimed the death of the Lord till he comes” (1 Cor 11:26). Liturgical services demanded solemnity, a profound; sense of adoration, a stylizing of language. This tendency shows up in Mt's account of the passion. In Mt we

are in the presence of a divine drama that ends with earthquakes and supernatural apparitions. Mt also reflects the Evangelist's curiosity of wanting to know more and more details about the last hours of Jesus. Biographical details and anecdote about Judas or about Pilate and his wife are added. Catechetical needs are also met by Matthew, as he frequently matches prophecy and fulfillment.

In Luke's Gospel the reader is not so much invited to adore the person of Jesus who comports himself as the Son of God (Mt and Jn), nor to learn about him (Mt), nor again to look on at a distance in overwhelming sorrow (Mk), rather, the Evangelist invites the reader to be another Simon of Cyrene, taking a position next to Jesus and even carrying his very cross. In the weakness of Peter as well as in the hope of the good thief, the reader sees himself. Other themes and characteristics of the Lucan Passion Narrative will be noted in the commentary below.

The relation of Lk to the other Gospels deserves special attention here. Although Lk is not dependent upon the written form of Mt, some compenetration of Mt and Lk is admissible in the presynoptic stage. Yet there are notable omissions in the passion narratives of Mt and Lk e.g., the hour-structure of the passion and the names of Simon of Cyrene's sons, Rufus and Alexander, found in Mk. There is also a more positive agreement of Mt and Lk against Mk: The reply of Jesus to Judas after the arrest is introduced by the same phrase, even if the content of the reply is different (Lk 22:47-48; Mt 26:47, 50); the words addressed to Jesus by his mockers (Lk 22:64; Mt 26:68); the section on Peter's denials (Lk 22:62; Mt 26:75b). In the Passion Narrative, therefore, Luke moves away from what was his major written source throughout the Gospel.

Among the Syn Lk shows the greatest affinity to Jn's Passion Narrative. This relation, however, does not show up in mere words or phrases, but rather in ideas. If it were the former, we would expect Jn and Lk to agree in the declaration of Jesus' innocence, but such is not the case (Jn 18:38; 19:4; Lk 22:4, 14, 22). As in the case of Mt's Passion Narrative, Luke relied upon the early stages of the Johannine tradition. Luke, we might conclude, was influenced by a Johannine circle of traditions and doctrines.

The contact between Lk and Jn in the Passion Account can be listed in the following negative ways: no explicit naming of the garden as "Gethsemane" (Lk 22:39; Jn 18:1); no deliberation of the Sanhedrin during the night; no audition of witnesses; no explicit condemnation to death by the Sanhedrin (Lk 22:66-71; Jn 18:19-24); omission of the cry, "My God, why have you forsaken me?"; no rendezvous in Galilee after the resurrection. We can also cite positive accord between Lk and Jn: The attitude of the apostles at the announcement of Judas' betrayal (Lk 22:23; Jn 13:22); a farewell discourse (Lk 22:24-38; Jn 14-17); Jesus' custom of praying in the garden (Lk 22:39; Jn 18:2); the specification of Malchus' "right" ear (Lk 22:50; Jn 18:10); the triple declaration by Pilate of Jesus' innocence (Lk 23:4, 14, 22; Jn 18:38; 19:4, 6).

(Fransen, I., *BiViChr* 25 [1959] 20-38. Léon-Dufour, X., "Passion (récits de la)," *VDDB* 6 [1960] 1419-92. Lohse, E., *Die Geschichte des Leidens und Sterbens Jesu Christi* [Gütersloh, 1964]. Osty, É., *RSR* 39 [1951] 146-54. Ramsey, A. M., *The Narratives of the Passion* [CST 1; London, 1962]. Schelkle, K. H., *Die Passion Jesu in der Verkündigung des Neuen Testaments* [Heidelberg, 1949]. Schniewind, J., *Die Parallelperikopen bei Lukas und Johannes* [2nd ed.; Hildesheim, 1958].)

151 (A) The Paschal Meal (22:1-38). It is difficult to decide whether or not Luke places the passion of Jesus in the setting of the Passover. The linking of the passion with the Passover (and the Eucharist) highlights its sacrificial aspect (cf. 9:12ff.). Lk, however, omits the reference to a specific number of days before Passover (found in Mk and Mt) and gives the reader the impression that Jesus stayed for a relatively long time in Jerusalem.

(a) THE CONSPIRACY AGAINST JESUS (22:1-6). See Mk 14:1-2, 10-11; Mt 26:1-5, 14-16; Jn 11:47-53. Judas, one of Jesus' own disciples, enters into a plot with certain leaders of Jerusalem to do away with Jesus. **1. feast of the Unleavened Bread, called Passover:** Mk is more accurate in separating what are really two feasts. The Passover occurred on 14 Nisan, at sunset after the slaughtering of the lambs; the Feast of Unleavened Bread began on 15 Nisan and lasted for a week (see Ex 12:6, 15; Lv 23:5-9). Josephus, also writing for non-Jewish readers, identifies the two (see *Ant.* 3.10, 5 § 248). **2.** Lk omits the detail found in Mk and Mt, that the chief priests and scribes feared a tumult among the people. Because Luke delights in noting the allegiance of the people to Jesus, particularly in the Passion Narrative, it seems unlikely that he had Mk's text before him. In Mt and Mk there follows the banquet and anointing at Bethany (cf. Lk 7:36-50); in the Passion Narrative Luke wants to give special attention to an anointing after the death of Jesus, which prepares for his glorification (23:55f.). Jesus is to be comforted and strengthened for the sufferings ahead, not by a woman, but by an angel. **3-6.** In narrating the story of the betrayal (Mk 14:10f.; Mt 26:14-16), Luke brings the history of Jesus around full circle. Satan had left Jesus at the beginning of the public ministry (4:13) but only "for a while." Satan now reappears and Luke transforms the Passion Narrative into a struggle against him. *Satan entered into Judas:* These words are very close to Jn 13:2, 27; cf. 1 Cor 2:8, where Paul states that the diabolic rulers of this world crucified Jesus. Whereas Mt attributes Judas' action more to cupidity—Judas bargains with the chief priests (26:14)—Luke attributes the action to diabolical possession. The Christian must also carry his cross after Jesus and engage in active

BiViChr Bible et vie chrétienne

VDDB F. Vigouroux, *Dictionnaire de la Bible, Supplément* (7 Vols.; Paris, 1928-)

RSR Recherches de science religieuse

CST Contemporary Studies in Theology (London)

Ant. Josephus, *Antiquities of the Jews*

battle with Satan; for this reason Jesus leaves him the food of the Eucharist so that he might “continue with me in my trials” (*peirasmoi*, Lk 22:28, 40—the same word used in 4:13). *Judas, surnamed Iscariot*: Cf. 6:14-16; Mt and Mk state that he was of the Twelve, but Lk calls him “one of the number of the Twelve,” thereby implying that he was not of their spirit.**4. and captains**: Recruited from the Levites. The first captain was an important official, consulted on important arrests (Acts 4:1; 5:24). Luke does not tell us exactly how Judas betrayed Jesus.**6. without a disturbance**: Judas informed those interested where Jesus could be apprehended quietly at night; the crowd is also adroitly dissociated from the arrest of Jesus.

152 (b) PREPARATION FOR THE Passover MEAL (22:7-13). See Mk 14:12-16; Mt 26:17-19. **7. when Passover had to be sacrificed**: Or possibly, “when the Passover lamb had to be slaughtered,” for *pascha* is used to designate the feast or the victim (see 1 Cor 5:7; Dt 16:2, 6). Luke again points out the necessity of the passion by his use of *dei* (must); cf. 9:22; 13:33; 17:25; 24:7, 26, 44. He thus describes Jesus in the role of the Passover lamb.**8. sent Peter and John**: Only Luke names them. He will continue to draw attention to John (Acts 3:1, 3; 4:13, 19; 8:14), who seems to have been one of his principal sources for the Passion Narrative.**10. a man carrying a pitcher of water**: This task was ordinarily performed by women, who even today in the Near East carry home toward sundown clay jugs of water on their heads. There is a sense of prophecy in Jesus’ words, similar to those uttered at his entry into Jerusalem (19:29-30). Conjectures and arbitrary interpretation of Acts 12:12 and Mk 14:50-52 have resulted in the identification of the man with John Mark, father of the evangelist Mark!**12. furnished**: With carpets, pillows, couches, and perhaps a low table.**13. they prepared**: By obtaining a lamb killed at the Temple and by purchasing herbs, wine, and unleavened bread (see Ex 12:1-27; cf. J. Jeremias, *EWJ* 41-84).

153 (c) THE PASSOVER MEAL AND THE EUCHARIST (22:14-20). See Mk 14:22-25; Mt 26:26-29; 1 Cor 11:23-25. Luke combines here two traditions: one a farewell testament and the other a liturgy of the institution of the Eucharist. The tradition of the “farewell” comes from a Johannine circle that sought to understand the significance of what the Master did at his last supper with the Twelve. Jn 13-17 is the fullest expression of this tradition; Lk 22:14-15, 24-30, 35-38 comes next; and vestiges of it are still to be found in Mk 14:25; Mt 26:29. This tradition, however, must not be ascribed too quickly and solely to a Johannine church; Jesus probably did utter part of it at least. At the Passover meal it was the custom for the youngest boy to ask the head of the household four times “What does this mean?” about the meal, the lamb, the unleavened bread, and the bitter herbs (see Ex 12:26; 13:8, 14). The father would answer in turn with the following texts of Scripture: Dt 26; Ex 13; 12:29; 1:14. John was the youngest at the Last Supper.

The other tradition, more liturgical and connected with the Eucharist, was passed down in two independent accounts (Mk and Mt—1 Cor and Lk).

A serious textual problem ensnarls the interpretation of this passage. The NT mss. tradition divides into a shorter text (represented mainly by D, the Western text, VL), a long text (represented mainly by P⁷⁵, B, S, A, C, W, Vg), and a mixed text (in the Old Syriac versions). The shorter text stops after the word “my body” in v. 19a and lacks v. 20 entirely. The long text includes vv. 19b and 20 (thereby including the mention of a second cup after the bread). The shorter text has been preferred since Westcott-Hort’s edition of the Gk NT (and still is by many, including Fransen, Leaney, the NEB, RSV); however, lately there is a shift of opinion that tends to favor the long text, especially since the discovery of Papyrus Bodmer XIV; it is favored by Jeremias, Schürmann, Benoit, the BJ (see P. Benoit, *Exégèse et théologie* [Paris, 1961] 1, 163-203; J. A. Fitzmyer, *CBQ* 24 [1962] 177). However, arguments in favor of the shorter text can be summarized as follows: (1) Luke usually avoids mentioning the same incident twice; (2) there is no mention of the consecrated cup in the early scenes of Acts (2:46); (3) omission of the cup in the Emmaus scene (Lk 24:30-35); (4) Luke’s habit of avoiding what will offend Gentile readers, such as the drinking of Christ’s blood. Arguments, on the contrary, in favor of the long text seem stronger: (1) the overwhelming evidence of the mss. tradition; (2) the difficulty of accounting for the long text as a series of corrections or additions to the “genuine” shorter text; (3) the weakness of some of the arguments proposed for the latter: e.g., that Gentile readers would be any more offended than Jewish readers would be by the reference to drinking someone’s blood; or that the long text is a liturgical elaboration of 1 Cor 11:24 and Mk 14:24 (an argument that is too hasty and facile for the complexity of the existing differences). However, it should be noted that nothing is lost from Christian doctrine if the shorter text is adopted here. The Christian Eucharist does not depend on a single Gospel text.

154 **14. *the apostles***: This is the best reading (in mss. S, B, D, P⁷⁵); inferior mss. read either “the twelve apostles” (as in the Vg) or “the Twelve.” **15-16**. These two verses are found only in Lk. *I have greatly desired*: Lit., “with desire have I desired,” a Semitism most likely in imitation of septuagintal style, even though the use of the associative

NT New Testament

mss. Manuscripts

VL *Vetus latina* (pre-Vulgate Old Latin version of the Bible)

Vg Vulgate (common Latin version of the Bible)

Gk Greek

NEB New English Bible (Oxford and Cambridge version)

RSV Revised Standard Version of the Bible

BJ La sainte Bible [de Jérusalem] (facsimile edition; Paris)

CBQ *Catholic Biblical Quarterly*

dative of a noun cognate to the verb is known in classical Greek too (see Bl-Deb-F § 198, 6). *I shall eat of it no more until*: A similar idea occurs in Mk 14:25 and Mt 26:29 after the words of institution over the bread and wine. Mark and Matthew thereby seem to refer Jesus' words to his Second Coming. But Luke transfers the sentences to a place before the words of institution. Thus each liturgical celebration of the Eucharist becomes a new manifestation of the glorious Lord. Up till now Luke has consistently presented the kingdom of Jesus as "within" (17:20-21), i.e., not yet fully manifested externally. The Lord has not yet returned in all his glory (19:11-28). The eschatological demands of the kingdom, however, are felt already within the Church because Jesus, having ascended to the right hand of the Father, with full regal power pours forth the Spirit within the Church (Acts 2:33-36). This Spirit is even now bringing the Church to glory, as it brought Jesus, through the agonizing struggles of the cross (Lk 9:23-27; 13:24). Luke makes important references to the kingdom, both in the Passion Narrative (22:69; 23:37-38, 42) and in the Eucharistic account (22:14-15, 29-30). The Eucharist, Luke seems to infer, expresses that moment when Jesus, now enthroned at the table of the heavenly kingdom, makes his presence most vitally experienced within the community; by this presence, with its overwhelming demands of charity and unity, he causes the Church to suffer greatly. The weak and sinful Church can sustain and be transformed by such a presence only through mortal struggle. The Eucharistic meal symbolizes the joy of the eschatological kingdom and thereby brings its realization ever closer, but at the same time it results from and induces even more suffering. Thus it "proclaims the death of the Lord till he comes" (1 Cor 11:26; see C. Stuhlmueller, *ProcCTSA* 18 [1963] 47-76).

155 **17. *having taken a cup***: A cup will be mentioned again, in v. 20 of the long text, and each time it is given a Eucharistic significance. The words, "took, gave thanks, said, take, share," are reserved to the Eucharist (see 9:12-17). The first cup, followed by the mention of a second, may be due to the passing of three cups of wine at the Jewish Passover meal in the time of Christ. The first ritual cup followed the opening blessing (the Qiddûš); the second cup came after the haggādāh ("Passover Story") and the singing of the first part of the Hallel (Pss 113-14; see 19:38). Then the head of the household took a piece of unleavened bread in his hands and pronounced the Passover blessing; he broke it and distributed it to each one present. At this solemn moment Jesus must have consecrated the bread (v. 19). After the main course was served, including the Passover lamb, a third cup of wine was drunk, called the "cup of blessing" (1 Cor 10:16). The head of the gathering raised a cup with his right hand and pronounced the Passover thanksgiving. It must have been this cup that Jesus consecrated. Then followed the second part of the Hallel (Pss 115-118). **19. *this is my body***: In Aramaic the copula ("is") would have been omitted: den bišrî, "this my body" (see Jeremias, *EWJ* 201). Throughout his Gospel, but particularly here in the Eucharistic account (see 22:14-18), Luke writes simultaneously of the Church-life and

Bl-Deb-F F. Blass and A. Debrunner, *A Greek Grammar of the New Testament*, tr. R. W. Funk (Chicago, 1961)

the Jesus-life. This fact, along with the close resemblance of his Eucharistic account to the Pauline tradition (1 Cor 11:23-26), makes us see an identification between the Eucharistic body of Jesus and the Church-body. Paul mysteriously identifies the two in the one Lord Jesus (1 Cor 10:17; 11:24-25; 12:12, 27). Just as Jesus is truly within the Church, so he must be truly within the Eucharist. Furthermore, what the Eucharist symbolizes of eschatological peace it gradually but effectively achieves. *my body given for you... , my blood shed for you:* In both instances the participles (“given” and “shed”) are present; but since use of the fut. participle was on the wane in NT Greek, and the pres. participle often had a future nuance (see *GrBib* § 207-8), it is not impossible that these participles are to be so understood here: “will be given” and “will be shed.” The present would have special meaning when the words are repeated in the Church’s Eucharistic ceremony; but the future would rather reflect a reference in Jesus’ words to his death on the morrow. Finally, if “my body...my blood” include the Church in some way, then the words “for you” indicate the intercessory power of the Church’s prayer and suffering as these continue with his body, the Church (Acts 2:42; 4:31; 6:4; 12:12).

156 *do this in remembrance of me:* This instruction is not found in Mk and Mt but is repeated again over the cup in 1 Cor 11:23-25. The words are primarily a rubric, but a subtle theology lies behind them, especially when they are read against the background of other prayers at the Jewish Passover. We are told in the Bible that the Passover was to be celebrated as *lezikkārôn*, “as a remembrance” (from the Hebr *zākar*, “to remember” [Ex 12:14; 13:9; Dt 16:3]). In the Qiddûš prayer, God is praised as the one who gives his people festal seasons for joy and *lezikkārôn*.” In Ps 111:4 Israel chanted that God makes “his wonderful works to be remembered.” One of its doxologies reads: “Praise to you, O Lord, who remembers the covenant.” In all these examples, it is God, not his people, who is said to remember and by doing so to repeat the great acts of redemption. God’s remembering makes it possible for the people to experience and thus remember the great moments of the passion-glorification. God’s remembering, like his words and symbolic actions, amounts to something much more than mere recollection; he effects what he recalls.**20.** *the new covenant in my blood:* The Passover is associated with the sacrifice of the covenant (see Ex 24:3-8; Heb 9:18-22). The blood was not offered to God in the covenant sacrifice (it never was in the OT), but rather was sprinkled on the twelve pillars (representative of God) and on the people. Because blood is life (Lv 17:11; cf. Gn 9:4) and the flow of blood unites in one life, Jesus’ blood symbolizes and effects a forceful union between God and his people.

(Benoit, P., *Exégèse*, 1, 163-261. Betz, J., *Die Eucharistie* [Freiburg, 1955].
Cullmann, O., and F. J. Leenhardt, *Essays on the Lord’s Supper* [Richmond, Va., 1958].

GrBib M. Zerwick, *Graecitas biblica* (4th ed.; Rome, 1960). Numbers correspond to English tr., *Biblical Greek* (Rome, 1963)

Hebr Hebrew

OT Old Testament

Dahl, N. A., *ST* 1 [1947] 69-95. Delorme, J. [ed.], *The Eucharist in the NT* [Baltimore, 1964]. Dupont, J., *NRT* 80 [1958] 1025-41. Kilmartin, E. J., *The Eucharist in the Primitive Church* [Englewood Cliffs, N.J., 1965] 167-70. Lietzmann, H., *Mass and Lord's Supper* [Leiden, 1953]. *Proc. First Precious Blood Study Week* [Rensselaer, Ind., 1959] 33-64; 2 [1962] 11-35. Schürmann, H. *Der Abendmahlsbericht Lucas 22, 7-38 als Gottesdienstordnung, Gemeindeordnung, Lebensordnung* [Paderborn, 1957]. Thurian, M., *The Eucharistic Memorial* [2 parts; London, 1960-61].)

157 (d) THE BETRAYER (22:21-23). See Mk 14:18-21; Mt 26:21-25; Jn 13:21-30. Mk and Mt place the prediction of the treachery of Judas before the account of the institution of the Eucharist. Luke uses this sorrowful announcement of Jesus not only as a means to continue the farewell discourse (v. 14f.) but also as a subtle warning to the Christian community. The Eucharist is no absolute guarantee against the possibility of a serious betrayal and flagrant violation of trust. Every sin is like Judas', in that in effect it uses the hand that is with Christ on the table to strike against him. Verses 21-22 are closely interlocked by the particle *gar* (because); Judas' betrayal is explained not just by the latter's deliberate wickedness but also by the Father's determination.**22. as has been determined:** The word *hōrismenon*, a favorite Lucan term (Acts 2:23; 10:42; 11:29; 17:26, 31), is a pf. pass. participle; what has been done (by Judas) remains an abiding effect of what God had determined in the plan of salvation. Lk leaves out the harsh words of Mk: "better for that man if he had not been born."**23.** Cf. Jn 13:22.

158 (e) DISPUTE OVER RANK (22:24-30). See Jn 13:1-20; Mk 10:41-45; Mt 19:28; 20:25-28). The first part of this section (vv. 24-27) seems to report Jesus' reply to an argument among the apostles, triggered by a request of the sons of Zebedee, James and John, to sit at Jesus' right and left hand in the kingdom. Luke deliberately struck out any mention of this rivalry where it should have stood, namely between 18:34 and 18:35. However he seldom incorporates such an incident later, once he has rejected it (except Lk 8:19-21, relying upon Mk 29-31). A similar logion of Jesus, that the least is the greatest, occurs at Lk 9:48 (Mk 9:35; Mt 18:4 par.). It seems, therefore, that Luke might be depending upon a separate third tradition (H. Schürmann, *Jesu Abschiedsrede* [Paderborn, 1957] 63-99).**25. are called benefactor:** The Gk vb. *kalountai*, if considered as the middle instead of the passive form, can be translated: "allow themselves to be called" *Euergetēs*. The latter term is a Gk transposition of the Lat word "benefactor," a title assumed by several Syrian kings. For Syrian readers there is a sting of irony in these words.**27a. who reclines at table:** This phrase probably prompted Luke to place the logion here at the Last Supper; it may also account for the position of the following saying, which could have been spoken on a different occasion.**28-30.** All commentators

ST Studia theologica

NRT Nouvelle revue théologique

par. Parallel passage(s) in the Synoptic Gospels

Lat Latin

recognize the very archaic character of this logion, echoing the sound of Jesus' speech quite distinctly. Luke probably introduced v. 28 because of the theme of quarrels "at table." Up till now, Jesus has borne the full brunt of opposition and shielded his disciples from trouble. Because the apostles share in Jesus' mission, which reaches glory only through the cross, and because all Christians are strengthened by Jesus' royal presence in the Eucharist, they must now face trials (see 11:4). **28. *having continued*:** The use of the pf. tense of the Gk vb. *memenēkotes*, informs the apostles that the condition of this moment of trial persists for a long time. **29. *appointed*:** Lit. "disposed," the Gk root being the same as that from which *diathēkē* (covenant) is derived. Jesus implies: We have been covenanted together in a kingdom—the same kingdom with which I am covenanted with the Father. **30. *judging the twelve tribes*:** "Judge" is to be understood in the sense of the OT judges, men chosen by God and endowed with a charism, either to vindicate God's rights, compromised by sin, or to take an active role in proclaiming that God's promises of salvation are fulfilled. "Twelve tribes" symbolizes the new Israel, the Christian community (Ap 7:4-8; 21:12).

159 (f) PETER'S DENIALS PREDICTED (22:31-34). See Jn 13:36-38; Mk 14:27-31; Mt 26:31-35. Mk and Mt locate this announcement of Jesus after he has left the upper room and is walking with his disciples to Gethsemane. In Lk and Jn, instead, it happens at the supper table. In Lk, the episode continues the theme of trials (v. 28) and has some implications for the Eucharistic celebration. The intimacy of the dinner table casts deeper shadows of shame and guilt about Peter's denials; Jesus' anticipated forgiveness lays down a basic condition how Christians are to approach the table. **31. *desire*:** The Gk vb. *exētēsato* implies "desired of me." According to A. Plummer (*Luke*, 503), the aorist of the compound verb indicates success in the petition; Satan obtained Peter from the Lord. ***to sift as wheat*:** By violent agitation. God permitted this severe temptation, as he placed Job in the hands of Satan (Jb 1:12; 2:6). **32. *your faith may not fail*:** Faith is to be taken in the biblical sense of loyal attachment to Jesus through trust, love, and confidence. That kind of faith in Jesus never collapsed. ***strengthen your brethren*:** Matthew has placed this promise to Peter of leadership in the group of the Twelve at an earlier juncture (Mt 16:18-20). Each Evangelist disregards chronology and rearranges events for the sake of theological nuances. Peter, in a sense the greatest among the brethren, becomes the least experientially, so as to know how to lead them by being one with them (v. 26). **34. *cock will not crow*:** The third Roman watch extended from midnight to 3:00 A.M., "cockcrow" can be a semi-official way of referring to 3:00 A.M. Mk states that Peter will deny Jesus thrice before the cock crows "twice." On this unforgettable night in Peter's memory, a cock was heard to crow before this hour.

160 (g) THE HOUR OF COMBAT (22:35-38). It is difficult to trace the origin of these words, found only in Lk. What was stated in v. 28 is given additional force; in that long, indefinite time between Jesus' passion-ascension and his parousia, the Church will face much opposition. **35.** This verse seems to be a definite reference to Jesus' instruction to the 72 disciples in 10:4 (see also 9:1-11). **36.** Practically all commentators take the reference to purse, wallet, and sword figuratively. The disciples must be ready for any and every circumstance (see v. 28). Perhaps these words stem from a departure ceremony for missionaries in the early Church (cf. Acts 13:1-30; H. Schürmann, *Der*

Abendmahlsbericht [Paderborn, 1957] 60-69). **37. was reckoned with the lawless:** Jesus refers to himself as the Suffering (not military) Servant as poignantly portrayed in the Servant Songs (Is 53:12). The quotation is introduced by the Gk particle, *gar*, which links what follows with what preceded, thereby associating Jesus and the disciples in common suffering and trial. **38.** Luke skillfully delineates the contrast between Jesus and the disciples and also sets up a contrast between this verse and the preceding one: “But they said...but he said on the contrary...” *two swords:* The disciples understand Jesus literally and fail to grasp the hidden depth of meaning in Jesus’ figurative language about opposition from others and service to them within the long period before the parousia. *enough:* That is, “enough of this!” (a formula of dismissal in Dt 3:26 [LXX]); it seems that Jesus speaks the word with a sigh of sadness, almost of failure.

161 (B) The Passion, Death, and Burial (22:39-23:56). Jesus’ teaching, especially at the supper table, was to remain wrapped in mystery until the disciples saw that he lived it completely in his death and glorification. But these final acts of Jesus’ life surrounded his words with even more mystery until he sent the Spirit to enable them to live through the same mystery.

(a) AGONY IN THE GARDEN (22:39-46). See Mk 14:32-42; Mt 26:36-46; Jn 12:27; 18:1. Luke removes much of the tragic, oppressive gloom found in Mk in order to focus more attention upon the violent opposition the apostles (and the Church) are to face. In Lk Jesus does not come to the apostles three times for comfort, begging them to keep watch with him, nor at the end of the Lucan episode is it said that the apostles abandoned him completely. Lk pictures Jesus on his knees in prayer, not prostrate on the earth. Nor is it said that sorrow alone has reduced Jesus to the point of death. Lk’s account is more reflective, with a recommendation that the apostles continue in prayer during their long period of trial; Mk and Mt look upon prayer as Jesus’ means of preparing himself to accept the violent eschatological battle immediately at hand. Finally, Jn transfers the entire scene to an earlier moment when Jesus prays for his glorification, i.e., for the wondrous fulfillment of world redemption and thus the glorious revelation of God’s love (Jn 12:23-33). A still more theological explanation of the agony in the garden is given in Heb 5:7-9.

162 39. according to his custom: By these words, found only in Lk, the Evangelist not only implies that Jesus was frequently at prayer (a theme of his Gospel; see comment on 3:21) but also that Jesus did not come to the garden simply to escape his enemies. The owner of the garden must have been a friend of Jesus to allow this frequent access. *Mount of Olives:* Separated from the “mount” of Jerusalem by the Kidron Valley; the garden has been traditionally located at the base of the Mt. of Olives, immediately to the E of the Kidron Valley. Lk omits the Semitic name, Gethsemane (“oil press,” from *gat-šemānê*; or “oil valley” from *gê’ šemānê* [Jerome]). **40. pray, that you may not enter into [succumb to] temptation:** See v. 28. Mk 14:34 reports Jesus’ other words, “wait here and watch”—to watch for the return of the Lord is much more eschatological (cf. 1 Thes 5:6). Mk also includes a strong desire on Jesus’ part that the disciples watch in his

company and so console him.**42.** *Father, ... remove this cup:* Lk omits the Aram word, 'abbā (cf. 11:2). In the OT, "cup" symbolizes the anger of God against those who block or oppose his plans of salvation for his people (Jer 25:15; Is 51:17f.). In Jn 18:11 and Mk 10:38 "cup" seems to take on a more general meaning of a fearsome and most difficult task. Both ideas may be combined here; in the Bible the sorrowful effects of sin, which Jesus is enduring, are the means of purification and redemption.**43-44.** These two verses are missing in the most important mss. (P⁷⁵, B, S^c, A, W, T) and many patristic writers noted their absence (see J. A. Fitzmyer, *CBQ* 24 [1962] 177-79). It is much easier to explain their omission than their addition. The lines constitute a problem for anyone "defending" the divinity of Jesus. The angel strengthens Jesus, perhaps by reminding him of the full effects of his passion-glorification; and in the agony of what lay ahead (cf. 13:24), Jesus steeped his thoughts and desires in those of the Father and there found acceptance. *sweat like heavy drops of blood:* His sweat, which became noticeable after the ordeal was over, resembled drops of blood.**45.** *for sorrow:* Luke excuses the sleeping of the apostles, for he attributes it to the overwhelming sorrow of this occasion (the use of the Gk article indicates this nuance). He also suppresses the embarrassing fact that Jesus thrice found the apostles asleep.

163 (b) THE ARREST (22:47-53). See Jn 18:3-11; Mk 14:43-52; Mt 26:47-56. Luke never states explicitly that Judas kissed Jesus, an Oriental form of greeting. Furthermore, he has omitted any mention of a prearranged sign between Judas and the soldiers with him; one has the impression that Jesus intervened before Judas actually kissed him.**49.** This passage is found only in Lk (see v. 38).**50.** *one of them:* Jn 18:10 identifies the assailant as Peter.**51.** *no more of this:* Jesus' reply, as given here in Greek, can mean (1) "Let events take their course—even to my arrest" (Creed), (2) when the phrases are interrupted "Let everything alone! Enough!," or (3) when these words are connected with the following sentence "Wait! Let me do this—touching the man's ear, he cured him." Only Lk records this miracle of great sympathy.**52-53.** Luke introduces this reply of Jesus with artistic mastery, but in Mt it begins more majestically, "In that hour..." *the chief priests, captains, and elders:* So Luke identifies the crowd; Mk and Mt state that the crowd was sent by them. In Lk's Passion Narrative, the crowd is almost always friendly to Jesus, and the Jewish leaders bear the responsibility of Jesus' sufferings and death.**53.** *daily:* Again Lk lengthens the time of the Jerusalem ministry. *your hour and the power of darkness:* Cf. 22:3; Jn 13:1-3; 1 Cor 2:8. Jn 18:4-11 dramatically brings out the confrontation between light and darkness in the scene of arrest.

164 (c) PETER'S DENIALS (22:54-62). See Jn 18:12-18, 25-27; Mk 14:53f., 66-72; Mt 26:57-75). Peter loyally followed Jesus; the other disciples, except John, had vanished. Now Peter was trying to lose himself in a group gathered around a fire in the open courtyard. This courtyard, surrounded by rooms of the house, was accessible from the street by a vestibule. In Lk three different persons accuse Peter, whereas in Mk the maid speaks twice and the bystanders once. Luke politely says nothing about Peter's cursing and swearing and replying with an oath. Only in Lk, however, we find recorded that memorable detail that "the Lord turned and looked at Peter" (cf. Mk 10:21).

165 (d) THE MOCKERY (22:63-65). See Jn 18:22f.; Mk 14:65; Mt 26:67f. Luke passes over the fact that Jesus was mocked by the dignified members of the Sanhedrin lest the indignity to Jesus seem all the worse. He also suppresses the notice that they spat on Jesus and struck his face; all these outrages are grouped together under “many other things.”

166 (e) TRIAL BEFORE THE SANHEDRIN (22:66-23:1). See Mk 14:53-64?; 15:1; Mt 26:57-66?; 27:1f.; Jn 18:12-14, 19-24?, 28). We encounter one of the major problems in the history of the passion, the interrelation of the Gospels in the trial scenes (cf. P. Benoit, *Exégèse*, 1, 265-359). Mt places the trial and inquiry at night in the house of Caiaphas; Lk, in the morning before the Sanhedrin. In Lk the morning session is all-important, Mt and Mk dispatch it quickly, and Jn does not speak of it at all. Jn has Jesus brought first to the house of Annas, where an inquiry takes place at night; Jn mentions Jesus being taken to Caiaphas’ house (18:28). Lk has no night sessions before Annas or Caiaphas. Luke, according to his habit, groups various scenes. He also omits all reference to witnesses. Not only have the authorities already reached a decision that Jesus must die (22:2), but Jesus’ death was also determined by the heavenly Father (22:22). Mt and Mk give more attention to the trial before the Sanhedrin, whereas Lk and Jn emphasize the process before Pilate. Another crucial problem arises here: Did the Sanhedrin possess the *ius gladii*, the power of capital punishment? (See Jn 18:31; J. Blinzler, *The Trial of Jesus* [Westminster, 1949] 157-63; P. Winter, *On the Trial of Jesus* [St Jud 1:1; Berlin, 1961].)

66. elders, priests, scribes: These three groups, together with the high priest, constituted the 71 members of the Sanhedrin, which was permitted under the Romans to control religious matters. “Sanhedrin” is an Aramaicized form of the Gk noun *synedrion* (“council” [= *syn*, “with” and *hedrion*, “little seat”]). *the Christ:* The Messiah (cf. 9:20). This title stresses the fulfillment of OT promises. Mt adds here, “the son of God”; and Mk, “the son of the Blessed One.” But Lk reserves this title for the climax of the series (v. 70). **67b-68.** Only in Lk; for Gentile readers the words underline the innocence of Jesus. In his reply Jesus swings the discussion into a different direction. The phrase, “or let me go,” found in some inferior mss., is best omitted. **69. from now on..:** Luke carefully edits this reply of Jesus, known through tradition. He leaves out the statement that “you will see”; the vision of the Son of Man coming upon the clouds is reserved for the martyrs or confessors of the faith (Acts 7:56). Luke deletes another phrase from Dn 7:13, “coming upon the clouds,” which leads the discussion into the eschatological moment of the parousia (21:27). That wondrous event remains in the distant future; Luke confines Jesus’ pronouncement to that long, enduring time of the Church when Jesus is “seated at the right hand” (Ps 110:1). This expression is a favorite one of Acts (2:33f.; 7:55); it portrays Jesus in glory, sending the Spirit upon the Church. Jesus has consistently linked his role of Son of Man with the necessity of suffering (Lk 9:22, 44; 18:31, 32); such was the way Jesus arrived at glory. **70. you are therefore the Son of God?** The conj. “therefore,” only in Lk, closely connects the titles given to Jesus—Messiah, Son of Man, Son of God—as though this last one contains all

others in a supereminent way. The Sanhedrin meant no more by this title than it signified in the OT—the specially chosen one, particularly the Davidic king, through whom God’s promises to the nation would reach fulfillment (2 Sm 7:14; Ps 2:7). In the Sanhedrin’s eyes, that Jesus should claim such a privilege insulted God; for this humiliated, rejected man to presume to reveal and mediate the Lord’s glory to Israel was a supreme irreverence to God. Lk, however, reflects more than the thinking of the Sanhedrin; the Evangelist is writing for the Church, and so he places in climactic position the assertion that the one being rejected by Jewish leaders is none other than the one whom the Church worships as God’s divine Son.

167 (f) JESUS BEFORE PILATE (23:2-7). See Mk 15:2-5; Mt 27:11-14. At this point Mt records what happened to Judas (27:3-10). **2.** This verse is proper to Lk. Coming so close to the charges preferred against Jesus in the Sanhedrin, it underscores the deceit of the Jewish leaders. Their charge of crimes against the state makes Pilate’s triple declaration of Jesus’ innocence all the more significant before the Gentile world of Luke’s time. *claiming to be a Messiah, a king:* The leaders clarify the meaning of Messiah for Pilate; there had been enough of messianic military claimants for Pilate to understand what they meant (Acts 5:35-37). Readers of Lk would remember Jesus’ brilliant reply in 20:25.**3.** *you have said so:* Pilate must have understood Jesus’ answer (which can possibly be translated, “‘King’ is your word”) as a denial; Jesus was certainly not the kind of messiah or king that Pilate imagined.**4.** *I find no case:* This was a legal sentence of Roman jurisprudence, officially declaring a case ended for want of sufficient evidence.**5.** *but they grew stronger and louder in saying:* Thus we might translate the opening phrase. This entire section, vv. 4-16, is found only in Lk.**7.** Luke not only seems to have had a special source of information about Herod Antipas (Acts 13:1; Lk 8:3), but he also gives Herod a prominent place in each section of his Gospel (3:19; 9:7-9; 13:31-35). *he sent him up to Herod:* The phrase implies that Pilate recognized Herod as a higher court of appeal (Zerwick, *Analysis* 204).

168 (g) JESUS BEFORE HEROD (23:8-12). Some, among them M. Dibelius (*ZNW* 16 [1915] 113ff.), have claimed that this section, found only in Lk, was fabricated from such notices as Lk 9:7-9 and Acts 4:27 [with Ps 2:1]. Others, including R. Bultmann, have stated that Luke found the “legend” already in existence (*HST* 273). Luke, however, may have rearranged the chronology and may have disregarded Palestinian geography for the thematic development of his theology; still, he claims to rely upon eye witnesses and reliable sources; he even hints at his source for the Herod material (Acts 13:1; Lk 8:3). **8.** *desiring for a long time to see Jesus:* See 9:7-9.**10.** Lk omits the mockery by the Roman guard and speaks only of the ridicule made of Jesus by the Jews (22:63-65) and by Herod. A glistening white robe was worn by royalty, especially on state occasions. Mk 15:17 describes a purple robe placed on Jesus by the Roman soldiers. *sent him back to Pilate:* As though to Herod’s higher court of appeal (cf. v. 7).

169 (h) JESUS AGAIN BEFORE PILATE (23:13-25). See Jn 18:38b-19:15; Mk 15:6-15; Mt 27:15-26. The opening vv. 13-16, only in Lk, line up the entire Jewish nation: **13.** *chief*

priests, rulers, and people: It becomes clear that they, not Pilate, wanted the death of Jesus.**14**. Pilate a second time declares Jesus' innocence.**15**. *he sent him back to us*: This is the preferred reading (mss. S, B, Θ); that found in mss. A, D, W, and the Koine tradition, "I sent you to him," is inferior.**16**. *I will chastise him and free him*: Luke deliberately avoids speaking explicitly of scourging, that extremely cruel punishment in which a man was beaten with strips of leather, tipped with knots or bits of metal. He uses a Gk word, very close to that in Is 53:5 (LXX), "the chastisement of our welfare." Mk places the punishment after Jesus' final condemnation—where Roman custom called for it—as the preliminary act to crucifixion. For Luke and John it was an expedient taken by Pilate to appease the mob and hopefully save himself the necessity of condemning Jesus to death.**17**. This verse, missing in mss. P⁷⁵, A, B, and L, is usually rejected as an explicatory gloss from Mk 15:6. Although there is no historical evidence for such releasing of a prisoner in Palestine, similar instances in the Roman world are recorded by Livy and other ancient writers.**18**. *away with this man*: This is the only time in Lk that the crowd turns against Jesus, and even here Lk does not clearly identify them as such. The Vg is not accurate, for the Greek states, "they" cried out together; the reference is to v. 13. It is understandable, however, that the crowd would be violently angry, because this situation makes a mockery of their acclamations of the preceding Sunday (19:35-40). *Barabbas*: The name is suspect; in Aramaic it means "son of the father." Is it a substitution for his real name, Jesus, dropped out of reverence for Christ (according to some mss. at Mt 27:16)?**20**. *desiring to release Jesus*: The third time that Pilate seeks to release the innocent Jesus. It is clear that Pilate finally acted for the sake of his own reputation and career.**25**. *he handed over to their will*: Not only does the statement record that the Jewish leaders, not the Roman authority, crucified Jesus—notice the absence of Roman soldiers in Lk's entire account—but an allusion to Is 53:6, 12 casts Jesus in the role of the Suffering Servant.

170 (i) THE WAY OF THE CROSS (23:26-32). See Jn 19:16; Mk 15:20b-21; Mt 27:31b-32. Lk omits the crowning with thorns and the taunting by Roman soldiers; he expands a brief notice in the other Gospels into a way of the cross. It is difficult to estimate the distance, perhaps no more than a quarter of a mile. The site of the *praetorium* is not settled (see comment on Mt 27:27). **26**. *laid the cross on him to carry it after Jesus*: Simon of Cyrene is every Christian, fulfilling the injunction of 9:23. Ordinarily, the condemned man carried only the crossbeam; it was slung across his shoulders with his hands attached to it—a hideous sight, especially when the criminal was stripped naked. In Judea the Romans respected the Jewish sense of modesty.**27-28**. Only Lk, the Gospel of women, contains this episode; they alone are presented mourning over the sorrowful condition of Jesus (cf. Zech 12:10-14). They were not Galilean women (8:1-3; 23:49), but inhabitants of Jerusalem. The Talmud speaks of the practice of aristocratic women to prepare a drink to dull the pain of the tortured criminal.**28**. *Daughters of Jerusalem*: Cf. Is 3:16; Ct 1:5. *weep not for me*: A Semitism for "weep not so much for me as for..." As in the garden, Jesus was portrayed by Luke not as one seeking comfort from others, but rather as one bestowing it upon others.**29**. *days are coming*: The same phrase occurs in 19:43, indicating that Jerusalem must endure overwhelming sorrow. So must the Church, till she—like Jerusalem—be cleansed of all impurity. The words, here and in v. 30, are either citations of Hos 10:8 or else echoes of this and

other passages such as Hos 9:14; Ap 6:16.**31.** Jesus may be repeating a proverb. The idea seems clear enough: If innocence meets such a fate, what will be in store for the guilty?**32.** Cf. Is 53:12.

171 (j) JESUS ON THE CROSS (23:33-43). See Jn 19:17-27; Mk 15:22-32; Mt 27:33-44. Luke has softened the dark gloom of Mk and Mt and soothed the terrifying agony of Jesus' death. No Evangelist can steel himself to describe at length the actual crucifixion; Mt uses a participle to pass quickly beyond the terrifying remembrance of that ordeal. In Lk, however, the crowd watches silently and in the end returns repentantly to Jerusalem. Jesus is not heard to cry out from the lonely abandonment of his soul (Ps 22:1), and he dies, peacefully, commending his soul to his Father. Luke also shows Jesus continually exercising his ministry of pardon.

33. *place called The Skull:* Luke suppresses the Aram name of the hill, Golgotha (gulgultā). From the Lat word for skull, calvaria, comes the Eng word "Calvary." That it was outside the city depends upon such texts as Heb 13:12f; Lk 20:15 (see A. Parrot, *Golgotha and the Church of the Holy Sepulchre* [London, 1957]; C. Kopp, *The Holy Places of the Gospels* [N.Y., 1963] 351-94).**34.** *forgive them:* This prayer of Jesus, found only in Lk, is missing in mss. P⁷⁵, Sa, B, D*, and W; it is present in mss. S*, A, C, D², L, and N. It is easier to explain its deletion in terms of anti-Jewish prejudice than to say why it was added later. Jesus' pardon of enemies and great sinners is typical of Luke's portrait of the Savior. His is the Gospel of the great pardons. The modeling of Acts 7:60 upon the death scene of Jesus also argues in favor of the authenticity of the prayer. Because of the impf. form of the verb (elegen, "kept saying"), Jesus is presented repeating the forgiveness over and over again. The motivation is laid to ignorance; Luke frequently returns to this excusing cause in Acts—3:17 and 13:27 in regard to Jews; 17:27, 30 in regard to Gentiles (cf. Lk 12:8-10 and see comments). *dividing his garment:* This incidental detail is recorded because it provides a link with Ps 22:19 and an opportunity to see Jesus as the innocent sufferer of the Ps. Luke's sense of order prompts him to place the incident here rather than after the affixing of the title, lest he interrupt his development on the kingship of Jesus.**35a.** Lk clearly distinguishes the people who stood silently looking on from the rulers who kept sneering at Jesus. The Gk particle *de* (but) adds that important nuance. This distinction is all the more significant because Ps 22:7, which is alluded to here, combines "looking" and "sneering" indiscriminately of those ridiculing the sufferer. sneering: Lit., "turning up the nose." *let him save himself:* This phrase, along with others in the context, especially as found in Mt, combines Ps 22:7-8 with Wis 2:13, 17-20. Rather than give the exact words of those who mocked Jesus, the Gospels portray these men in the poise of the biblical enemies of salvation; as such, they take on a universal bearing (cf. J. Daniélou, *La Maison-Dieu* 4 [1957] 17-34). *the chosen one:* Cf. 9:35.**36.** *common wine:* Not the soporific drink offered Jesus in Mt 27:34, but the common drink of soldiers. Mk 14:35f. links the event

j Jerusalem Talmud (followed by the name of a specific tractate)

with the question about the coming of Elijah; Luke always thinks of Jesus in the role of Elijah.

172 37-43. These verses form an inclusion held together by the mention of Jesus' kingdom. Through the cross Jesus will rise to glory and reign as king. But only the martyrs and the confessors at death arrive at this kingdom. Luke definitely does not encourage the Church to wait impatiently for the coming of the kingdom in the parousia; a long period of sorrow must ensue, but a fidelity strong enough to endure martyrdom ushers one into the kingdom.**38. an inscription:** The title is put very emphatically in Luke's Greek: "The king of the Jews is this one." See the variant formulas in Mk 15:26; Mt 27:37; Jn 19:19.**42.** The impf. form of the verb (*elegen*) indicates that the good thief spoke his request repeatedly. His words can bear a double translation and even refer to the parousia: (1) "Jesus, remember me when you come into your kingdom"; (2) "...when you come with regal glory." The latter translation accords better with the Lucan preference not to identify the kingdom geographically; for it is within (17:21).**43. today in Paradise:** Jesus' reply, his last words to any person on earth, puts the emphasis upon "today"—before the sun sets. *with me:* He tells the thief that he will not be simply in Jesus' retinue (*syn emoi*) but will also be sharing his royalty (*meth' emou*)—A. Plummer, *Luke*, 535. "With Christ" resounds with Pauline theology, sometimes referring to the future life (2 Cor 5:8; Phil 1:23; Rom 8:38f.; 14:8f.) and at other times to the "now" (Gal 2:20; Rom 6:5, 8; 8:17, 28-32). *paradise:* A word derived from Old Persian, meaning a walled garden or park; it was used occasionally in the LXX for man's homeland before the fall (Gn 2-3; 13:10; Ez 28:13; Is 41:3) and in the NT for the abode of the righteous (Ap 2:7; 2 Cor 12:2-4). The noncanonical *T. Levi* states that the Priestly Messiah will open its gates (NTRG § 3 [2nd ed., 1964] 152; cf. G. W. MacRae, *Worship* 35 [1961] 234-40; B. M. Ahern, *ProcCTSA* [1961] 9-10).

173 (k) THE DEATH OF JESUS (23:44-49). See Jn 19:25-37; Mk 15:33-41; Mt 27:45-56.**44.** The powers of darkness are now at their fiercest moment of energy and seeming triumph (22:53).**45b. curtain of the temple:** This refers to the one hanging between the Holy place and the Holy of Holies (Ex 26:31f.). In Heb 9:12 and 10:20 this event is interpreted as the suppression of the Mosaic cult and the admission of all men, Gentiles as well as Jews, into the heavenly sanctuary. Mt connects the episode with earthquakes after the death of Jesus; Luke probably wants to show that Judaism, not Jesus, was vanquished at this moment.**46. loud cry:** Jesus dies with full consciousness, earnestly commending himself to the Father. In quoting Ps 31:6, Luke adds the word "Father."**47.** In Mt and Mk the centurion confesses Jesus as a "Son of God"; in Lk, he calls Jesus a "just man," totally innocent of any crime against the state.**48. beating their breasts:** Lk shows that the crowd is already converted, at least incipiently.**49. stood at a distance:** Lk concludes with Jesus' acquaintances prayerfully looking on.

T. Levi *Testament of Levi*

NTRG New Testament Reading Guide (Collegeville, Minn.)

174 (I) THE BURIAL (23:50-56). See Jn 19:38-42; Mk 15:42-47; Mt 27:57-61. *Joseph of Arimathea*: Though a member of the Sanhedrin, he was good toward his fellow men and just toward God. His justice implied a firm faith that God would fulfill his promises about the kingdom. For the sake of his Gentile readers, Luke identifies Arimathea as “a town of Judea.”**52. went to Pilate**: Just as Luke eliminated a great deal of Pilate’s responsibility in the death of Jesus, so he now cuts through the details about Pilate’s verifying the death of Jesus before consigning the body to Joseph. Dt 21:23 forbade corpses to remain exposed overnight.**54. the day of Preparation**: For the Sabbath. In Greek *paraskeuē* (from which came the Lat word used in the Western Church for Good Friday till 1955, *Parasceve*) means “preparation.” Even though this pre-Sabbath day was also the first day of the Feast of Unleavened Bread (see comment on 22:1), rabbinical law allowed on that day the care of a dead body, but not the digging of a grave. The use of this phrase, Preparation day, by Jn involves our discussion in a most intricate problem of the chronology of the passion (see *EDB* 1910-11; → Gospel Jn, 63:138). In caring for the corpse of Jesus, Joseph became unclean for taking part in sacred ceremonies (cf. Jn 18:28). (For the baptismal symbolism of Jesus’ burial, cf. R. Mercurio, *CBQ* 21 [1959] 39-54.)

1

Haydock’s Catholic Commentary

Ver. 15. *With desire I have desired*: literally, *with a desire have I desired*.^[1] The repetition expresseth a great and earnest desire. (Witham)

Ver. 17. *Taken the chalice*. This is not the chalice of his blood, (the latter is spoken of ver. 20, and 1 Corinthians xi. 25.) but it is the cup which the master of the repast blessed with ceremony, then drank of it, and gave it to all the guests. The modern Jews still observe this custom; not only on the Pasch, but on all other great feasts. The father of the family pours wine into a cup, takes it in his right hand, elevates it, blesses it, tastes, and gives it round to the invited. Our Saviour on this occasion complies with the custom; and after supper takes the chalice, which he converts into his own blood. (Calmet)

Ver. 18. *I will not drink, &c.* i.e. from this hour of the supper, to the time of his resurrection, in which he will come in the kingdom of God, he would not taste wine. For St. Peter testifies, (Acts x. 41.) that he took meat and drink after his resurrection. (Ven. Bede)

EDB L. F. Hartman, ed., *Encyclopedic Dictionary of the Bible* (N.Y., 1963). English version of *BibLex*

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

Ver. 19. THIS IS MY BODY. See the annotations on the same words of consecration, Matthew xxvi. 26.; Mark xiv. 22. and 1 Corinthians xi. 24. --- *Do this for a commemoration of me.* By these words he gave a power and precept to them, and their successors, to all bishops and priests, to consecrate and offer up the same; yet so, that they are only the ministers and instruments of Jesus Christ, who instituted this sacrifice, this and all other sacraments, who is the chief and principal Priest, or offerer. It is Christ that chiefly consecrates and changes the elements of bread and wine into his own body and blood; it is he that chiefly and principally forgiveth sins in the sacraments of baptism, penance, &c. It is what St. Augustine so often repeats against the Donatists, that it is Christ that baptizeth, though the instrumental minister be a sinner or a heretic; and this is what all Catholics confess and profess. --- The holy sacrifice and sacrament is to be offered and received with a devout and grateful remembrance of Christ's benefits, and especially of his sufferings and death for all mankind. But to teach that it is a bare, though devout memorial, or a *remembrance only*, so as to exclude the *real presence* of Christ, under the outward appearances of bread and wine, is inconsistent with the constant belief and consent of all Christian churches, both of the west and east, and contradicts the plain words of Christ. The learned bishop of Meaux, in his *Exposition of the Catholic Faith*, desires all Christians to take notice, that Christ does not command them to remember him, but *to take his body and blood* with a remembrance of him, and his benefits: this is the import of all the words, put together. *This is my body: this is my blood: do this in, for, or with a remembrance of me.* (Witham) --- This sacrifice and sacrament is to be continued in the Church to the end of the world, to shew forth the death of Christ, until he cometh. But this commemoration, or remembrance, is by no means inconsistent with the real presence of his body and blood, under these sacramental veils, which represent his death; on the contrary, it is the manner that he himself hath commanded, of commemorating and celebrating his death, by offering in sacrifice, and receiving in the sacrament, that body and blood by which we were redeemed. (Challoner) --- *Which is given*, &c. He does not say, which shall be offered for you, but which is offered;[2] because it was already a true sacrifice, in which Christ was truly present which he offered in advance to his eternal Father, before that which he was going to offer the next day, in a different manner, on the cross. This sacrifice was the consummation of the figurative Pasch, and the promise or pledge of the bloody offering, which Christ would make on the cross. ... It was not the mere figure of his body, which was crucified, but the true body and the true blood. In the same manner it is both the one and the other which are given, and really present, in the Eucharist. (Calmet) --- To renew the memory of what I have this day done, in giving you my body; and what I shall do to-morrow, in delivering my blood and my life for the whole world, do you hereafter what you now see me do. Take bread, break it, and say, This is my body; and it will become so really and truly, as it now is in my hands. (Calmet)

Ver. 29. *And I assign to you, as my Father hath assigned to me, a kingdom;* i.e. as my heavenly Father decreed to exalt me, even as man, and with my human nature, above all creatures; so will I also make you, according to your different merits, partakers of my glory. (Witham)

Ver. 30. *That you may eat and drink* of the spiritual banquet of the joys of heaven which in the Scriptures are divers times compared to a feast or banquet. (Witham) --- *Sit upon thrones.* Judas is excepted from the dignity of this great promise. For it is probable he had gone out before the Lord spoke these words. They likewise are excepted, who (St. John vi. 66.) having heard the words of an incomprehensible mystery, turned back and went away. (Ven. Bede)

Ver. 31. *Satan hath desired to have you, that he may sift you as wheat.* In these words is expressed both what Satan desired, and what God permitted. Satan desired leave to tempt them, that he might make them fall from their faith in Christ. Almighty God permitted this temptation, this trial, to convince them how weak they were of themselves: he permitted their frailty to be partly overcome, yet so that rising again by his grace, they should be cleansed and purified as *wheat when it is sifted*: and that shortly after, being strengthened and confirmed by the coming of the Holy Ghost, they might become new men, enabled to stand firm against all the attacks of their greatest adversaries. (Witham)

Ver. 32. *That thy faith fail not.* The faith of Peter, established by the coming of the Holy Ghost, hath never failed, nor can fail, being built upon a rock, which is Christ himself, and being guided by the spirit of truth, as Christ promised. (John xv. 26. and xvi. 13.) --- *And thou being once converted, confirm thy brethren,* even all the other apostles and bishops, over whom I have made and constituted thee and thy successors the chief head, that such a head being appointed by divine authority, all occasions of schisms and divisions might cease, says St. Jerome. (Witham) --- Admire the superabundance of the divine patience. That the disciple might not lose courage, he promised him pardon before he has committed the crime, and restores him again to his apostolic dignity, saying, *confirm thy brethren.* (St. Cyril)

Ver. 36. *That hath not, &c.* Whilst the apostles are contending for prerogative, he reminds them that now is the time of danger and slaughter; for I, your Master, (says he) shall be led to a dishonourable death, and reputed among the wicked: as all which hath been foretold of me shall have their end; that is, be fulfilled. Wishing also to insinuate the violence of the assaults they themselves will have to sustain, he mentions a sword; but does not reveal all, lest they should be too much alarmed; nor does he entirely suppress the mention of it, lest sudden attacks might overpower them, had they not been forewarned. (Theophylactus)

Ver. 38. *Behold here are two swords, &c.* The disciples not understanding the hidden meaning of the words in the preceding verse, and thinking they should have need of swords against the attack of the traitor Judas, say, behold here two swords. (St. Cyril) -- - But if he had wished them to rely upon human aid, not even a hundred swords would have sufficed; but, if the power of man was unnecessary in their regard, even two swords are sufficient, and more than are wanted. (St. Chrysostom) --- Even two swords are sufficient testimony of our Saviour's having suffered spontaneously. One to shew that the apostles had courage to contend for their Master, and that their Lord had the power of healing the servant, Malchus, who was maimed; the other, which was not

drawn from its scabbard, shews that the apostles were withheld from doing in his defence as much as they could have done. (Ven. Bede)

Ver. 43. *An angel ... strengthening him.* Christ, our Redeemer, was truly God and truly man. And being made man by a real union of his divine person and nature, to our weak and infirm human nature, he likewise took upon him our infirmities, sin excepted. We must consider him as man, when we read of his being tempted in the wilderness, (Matthew iv.) when he wept at the raising of Lazarus out of the grave, (John xi.) as often as we read of his praying; and here, when we read of his praying, and redoubling his prayer in the garden, when we find him seized with fear, sadness, and grief: for though, as God, he could prevent and hinder these passions and affections natural to man, yet he could also permit them to affect his human nature; as he permitted himself to be seized with hunger, after fasting forty days; and so he permitted his human nature to be seized with fear and grief in this garden of Gethsemani. As angels came and ministered to him after his fast in the wilderness, so an angel came as it were to propose to him the divine decree, that he was to suffer and die for the redemption of mankind; and as man, he is said to be strengthened and comforted by the angel: he, who as God, was Lord and maker of the angels, and so needed not to be strengthened by his creatures. Besides what happened to Christ as man, were ordained as instructions for us. We are taught by angels appearing, that they were not only ready to assist and wait upon Christ, but that, by the order of divine Providence, they are also ready to assist us in our temptations and afflictions. --- *In an agony.* This Greek word signifies, a strife, or combat; not that there could be any opposition or contrariety in the interior of Christ, whose human will was always perfectly subject to his divine will, and the sensitive part to reason: yet, inasmuch as he was truly man, his human nature dreaded all those sufferings which at that time were represented to his soul, and which in a few hours he was to undergo. (Witham)

Ver. 44. *And his sweat became as drops of blood, &c.* This has sometimes happened, though in a lesser degree, to persons under extraordinary grief, if we believe Aristotle, lib. iii. *Animanium*, chap. xix. p. 891, and lib. *de part. Animalium*, chap. v. p. 1156. Ed. Aureliæ Allobr. an 1607. --- This passage of Christ's bloody sweat, and of the apparition of the angel, was heretofore wanting in divers both Greek and Latin copies; as appears by St. Jerome, (lib. ii. cont. Pelagianos. tom. iv, part 2, p. 521) and by St. Hilary, lib. x. *de Trin.* p. 1062. Nov. Ed. It seems to have been left out by ignorant transcribers, who thought it not consistent with the dignity of Christ. But we find it in the above-said place, in St. Jerome, in St. Chrysostom (hom. lxxxiv. in Matt.), in St. Augustine (in Psalm cxi. tom. iv, p. 1564, and in Psalm xciii, p. 1013.) in St. Epiphanius in Ancorato, p. 36, Ed. Petav. (Witham)

[1] Ver. 15. *With a desire have I desired.* This is commonly reputed a Hebraism, or form of speech peculiar to the Hebrews: *hearing, I have heard; seeing, I have seen, &c.* But the judicious critic, Mr. Blackwall, has produced parallel expressions out the most exact Greek classics, in his learned book, entitled, *The Sacred Classics defended and*

illustrated; and has clearly proved, by examples, that many forms of speech, called, reputed, and carped at, as Hebraisms, are frequently found in the best Greek classics. (Witham)

[2] Ver. 19. In the original, the present tense is used in this and in the following verse. *Touto esti to soma mou, to uper umon didomenon*. And, *Touto to poterion, ... to uper umon ekchunomenon*. Here we must also remark, that the relative *To*, which, is not governed or ruled (as some would perhaps think) by the noun, *blood*, but by the word *chalice*, or *cup*; (*poterion*) which evidently sheweth that the blood, as the contents of the chalice, or as in the chalice, is shed for us: (in the present tense, for so the Greek hath it, and not only as upon the cross) And, therefore, as it followeth hence evidently, that it is no bare figure, but his blood indeed, so it followeth necessarily that it is a sacrifice and propitiatory, as shed for our sins. For all who know Scripture phraseology, know also that blood to be shed for sin, is to be sacrificed in atonement for sin. --- Beza, in his Annot. Nov. Test. an. 1556, [erroneously] says this cannot be truly said either of the chalice, or of the contents of the chalice; which is to give the lie to the evangelist, or to deny it to be true Scripture, though he declares the words are found in all both Greek and Latin copies. (Bristow)

Luke xxiii.

Notes & Commentary:

Ver. 7. *He sent him away to Herod.* Pilate, in this instance, not only extricated himself from the importunities of the Jewish priests, (ver. 5) but moreover obeyed the Roman law in that particular, which forbade any one to be condemned by a governor to whom he was not the subject. (Theophylactus)

Ver. 11. *And mocked him.* It is evident from the behaviour of Herod on this occasion, that he was far from believing him to be that seditious person he was represented; otherwise he would have undoubtedly treated his prisoner with less ridicule, and paid more serious attention to the accusations of his enemies. (Theophylactus) --- *Putting on him a white garment.* The Greek signifies not only a white, but a shining splendid robe: perhaps with some resemblance to royal garments, but at the same time through scorn and derision. (Witham)

Ver. 15. *Nothing worthy of death is done to him.* Herod has not treated him as a criminal, or one worthy of death. He only derided him as a fool: had there been any cause to punish him, he would not have failed to have done it himself, or commanded me to put him to death. (Calmet)

Ver. 16. It was a very common punishment among the Jews to scourge those who had committed crimes for which death would have been too severe. According to the laws of the Hebrews, (Deuteronomy xxv. 3.) the number of blows could not exceed thirty-nine. Pilate dares not condemn Jesus to death, because he believes him innocent; yet not to disoblige the people and magistrates, who demanded his death, he takes a middle way,

which, as is usual in such cases, satisfies neither party. He neither saves the innocent Victim, nor satisfies justice. In lieu of one punishment, Jesus suffers two. He is at length both scourged and crucified. (Calmet)

Ver. 28. *Weep not over me.* If you knew the evils that threaten and must soon fall upon your city, upon yourselves, and upon your children, you would preserve your tears to deplore your own misfortunes. My death is for the good of mankind; but it will be fatal to your nation because you have been pleased to make it so. In the ruin of Jerusalem, which is at hand, happy shall they be who have no children. They shall save themselves the grief of seeing their sons and daughters perish miserably, and in some sort of suffering as many deaths as they have children to die. (Calmet)

Ver. 31. *In the green wood:* by which are signified persons of virtue and sanctity; as by the *dry wood*, the wicked, who bring forth no fruit, and who, like dry wood, are fit to be cast into the fire. (Witham) --- If they be thus cruel with me, how will they treat you!

Ver. 33. *Called Calvary.* A place at a small distance from Jerusalem, where condemned malefactors were beheaded. So Christ, as a malefactor, dies on Calvary for the redemption of all: that where sin abounded, grace might more abound. (Ven. Bede) --- In this mountain, according to the Hebrew doctors, were interred the remains of our protoparent, Adam. (St. Athanasius)

Ver. 43. *I say to thee: This day thou shalt be with me in Paradise;* i.e. in a place of rest with the souls of the just. The construction is not, *I say to thee this day*, &c., but, thou shalt be with me this day in the paradise. (Witham) --- *In paradise.* That is, in the happy state of rest, joy and peace everlasting. Christ was pleased by a special privilege, to reward the faith and confession of the penitent thief with a full discharge of all his sins, both as to the guilt and punishment, and to introduce him, immediately after death, into the happy society of the saints, whose *limbo* (that is, the place of their confinement) was now made a *paradise* by our Lord's going thither. (Challoner) --- The soul of the good thief was that same day with Jesus Christ, in the felicity of the saints, in Abraham's bosom, or in heaven, where Jesus was always present by his divinity. (St. Augustine) --- St. Cyril, of Jerusalem, says he entered heaven before all the patriarchs and prophets. St. Chrysostom thinks that paradise was immediately open to him, and that he entered heaven the first mankind. (Tom. v. homil. 32.)

Ver. 51. *Arimathea.* In other parts of Scripture it is called *Ramatha*, a city of Judea, where Samuel, the prophet, was born. (Ven. Bede)

Ver. 52. *This man went to Pilate.* We may suppose that from his rank and condition in life, he had always access to Pilate.

Ver. 54. *Parasceve.* That is, the eve or day of preparation for the sabbath. (Challoner) -- - *And the sabbath drew near.* Literally, *shined*. The sabbath began in the evening, at sunset. It may, perhaps, be said to shine by the moonlight, at full-moon, or because of a great many lights that used to be set up at that time, on account of the great sabbath.

(Witham) --- We learn from Maimon, that all the Jews were so strictly bound to keep a light in their dwellings on the sabbath-day, that although a man had not bread to eat, he was expected to be from door to door, to purchase oil for his lamp. (Pastorini)