

Saint Joseph Edition of

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Revised Edition



Translated from the Original Languages
with Critical Use of All the Ancient Sources

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NEW JERSEY

father Isaac,⁹ so Esau went to Ishmael, and in addition to the wives he had, married Mahalath, the daughter of Abraham's son Ishmael and sister of Nebaioth.^e

Jacob's Dream at Bethel.*¹⁰ Jacob departed from Beer-sheba and proceeded toward Haran.¹¹ When he came upon a certain place,* he stopped there for the night, since the sun had already set. Taking one of the stones at the place, he put it under his head and lay down in that place.¹² Then he had a dream: a stairway* rested on the ground, with its top reaching to the heavens; and God's angels were going up and down on it.^f¹³ And there was the LORD standing beside him and saying: I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you are lying I will give to you and your descendants.^g¹⁴ Your descendants will be like the dust of the earth, and through them you will spread to the west and the east, to the north and the south. In you and your descendants all the families of the earth will find blessing.^h¹⁵ I am with you and will protect you wherever you go, and bring you back to this land. I will never leave you until I have done what I promised you.ⁱ

¹⁶ When Jacob awoke from his sleep, he said, "Truly, the LORD is in this place and I did not know it!"¹⁷ He was afraid and said: "How awesome this place is! This is nothing else but the house of God, the gateway to heaven!"¹⁸ Early the next morning Jacob took the stone that he had put under his head, set it up as a sacred pillar,* and poured

e. [28:9] Gn 36:2-3.—f. [28:12] Jn 1:51.—g. [28:13] Dt 1:8; Mi 7:20.—h. [28:14] Gn 12:3; 13:14-15; 15:5-6; 18:18; 22:17-18; 26:4; Dt 19:8; Sir 44:21.—i. [28:15] Gn 31:3.—j. [28:18] Gn 31:13; 35:14-15.—k. [28:19] Gn 35:6; 48:3; Jos 18:13; Jgs 1:23; Hos 12:5.—a. [29:1] Wis 10:10.—b. [29:2] Gn 24:11-12.—c. [29:5] Tb 7:4.

28:10-22 As Jacob is leaving the land on his way to an uncertain future in Paddan-aram, God appears to him at a sacred place that Jacob had visited only to take a night's rest. Jacob's unawareness of the holiness of the place underscores the graciousness of the gift. On his return to Canaan, he will again encounter a divine visitor in the form of the mysterious attacker (32:23-33) and, after his return and reconciliation with Esau, he will again go to Bethel (35:1-15).

28:11 *Place*: the Hebrew word is often used specifically of a sacred site. The ambiguous word "place" is used here, for the text emphasizes that Jacob has no idea the place he has come upon is sacred; only when he wakes up does he realize it is sacred. The place was Bethel (v. 19), a sacred site as early as the time of Abraham (12:8).

28:12 *Stairway*: in Hebrew, *sullam*, traditionally but inaccurately translated as "ladder." The corresponding verb, *salal*, means "to heap up" something, such as dirt for a highway or a ramp. The imagery in Jacob's dream may be derived from the Babylonian zigurat or temple tower, "with its top in the sky" (11:4), and with brick steps leading up to a small temple at the top.

oil on top of it.^j¹⁹ He named that place Bethel,* whereas the former name of the town had been Luz.^k

²⁰ Jacob then made this vow:* "If God will be with me and protect me on this journey I am making and give me food to eat and clothes to wear,²¹ and I come back safely to my father's house, the LORD will be my God.²² This stone that I have set up as a sacred pillar will be the house of God. Of everything you give me, I will return a tenth part to you without fail."

CHAPTER 29

Arrival in Haran.*¹ After Jacob resumed his journey, he came to the land of the Kedemites.² Looking about, he saw a well in the open country, with three flocks of sheep huddled near it, for flocks were watered from that well. A large stone covered the mouth of the well.^b³ When all the shepherds were assembled there they would roll the stone away from the mouth of the well and water the sheep. Then they would put the stone back again in its place over the mouth of the well.

⁴ Jacob said to them, "My brothers, where are you from?" "We are from Haran," they replied.⁵ Then he asked them, "Do you know Laban, son of Nahor?" "We do," they answered.^c⁶ He inquired further, "Is he well?" "He is," they answered; "and here

28:18 *Sacred pillar*: in Hebrew, *masseba*, a stone which might vary in shape and size, set upright and usually intended for some religious purpose. The custom of erecting such sacred pillars in Palestine went back to its pre-Israelite period; but since their polytheistic associations were often retained, later Israelite religion forbade their erection (Lv 26:1; Dt 16:22) and ordered the destruction of those that were associated with other religions (Ex 34:13; Dt 12:3).

28:19 *Bethel*: i.e., "house of God"; the reference is to the house of God in v. 17.

28:20 *This vow*: knowing well that Esau's murderous wrath stands between him and the possession of the land promised him, Jacob makes his vow very precise. He vows to make the God who appeared to him his own if the God guides him safely to Paddan-aram and back to this land.

29:1-14 Jacob's arrival in Haran. The sight of Rachel inspires Jacob to the superhuman feat of rolling back the enormous stone by himself. The scene evokes the meeting of Abraham's steward and Jacob's mother Rebekah at a well (24:11-27).

These verses begin the story of Jacob's time in Mesopotamia (29:1-31:54), which is framed on either side by Jacob's time in Canaan, 25:19-28:22 and 32:1-36:43. In these chapters, Jacob suffers Laban's duplicity as Esau had to suffer his, though eventually Jacob outwits Laban and leaves Mesopotamia a wealthy man. An elaborate chiasmic (or envelope) structure shapes the diverse material: (A) Jacob's arrival in Haran in 29:1-4; (B) contract with Laban in 29:15-20; (C) Laban's deception of Jacob in 29:21-30; (D) the center, the birth of Jacob's children in 29:31-30:24; (C') Jacob's deception of Laban in 30:25-43; (B') dispute with Laban in 31:17-42; (A') departure from Laban in 31:43-54. As the chiasm reverses, so do the fortunes of Laban and Jacob. *Kedemites*: see note on 25:6.



ADAM AND EVE EXPELLED FROM THE GARDEN

“He expelled the man, stationing the cherubim and the fiery revolving sword . . . to guard the way to the tree of life.”—Gn 3:24.

torian drew the stories of the judges themselves from older sources, which could have existed in written form but derive ultimately from oral tradition.

Thus the principal divisions of the book in outline are as follows:

- I. *The Situation in Canaan Following the Israelite Conquest (1:1—3:6)*
- II. *Stories of the Judges (3:7—16:31)*
- III. *Further Stories of the Tribes of Dan and Benjamin (17:1—21:25)*

I. THE SITUATION IN CANAAN FOLLOWING THE ISRAELITE CONQUEST

CHAPTER 1

Canaanites in Palestine. ¹* After the death of Joshua the Israelites consulted the LORD, asking, "Who shall be first among us to attack the Canaanites and to do battle with them?" ²The LORD answered: Judah shall attack: I have delivered the land into his power. ^a ³Judah then said to his brother Simeon, "Come up with me into the territory allotted to me, and let us do battle with the Canaanites. I will likewise go with you into the territory allotted to you." So Simeon went with him. ^b

⁴When Judah attacked, the LORD delivered the Canaanites and Perizzites into their power, and they struck down ten thousand of them in Bezek. ⁵^cThey came upon Adonibezek in Bezek and fought against him. When they struck down the Canaanites and Perizzites, ⁶Adonibezek fled. They pursued him, and when they caught him, they cut off his thumbs and big toes. ⁷"Seventy kings," said Adonibezek, "used to pick up scraps under my table with their thumbs and big toes cut off. As I have done, so has God repaid me." He was brought to Jerusalem, and he died there. ⁸* The Judahites fought against Jerusalem, captured it, and put it to the sword, setting the city itself on fire. ^d

a. [1:2] Jgs 20:18. — b. [1:3] Jgs 1:17. — c. [1:5] Jos 10:1. — d. [1:8] Jos 10:1–27; 2 Sm 5:6–9. — e. [1:9] Jos 10:40; 11:16; 12:8. — f. [1:10] Jos 15:13–19; Nm 13:22; Jos 14:15. — g. [1:13] Jgs 3:9. — h. [1:16] Jgs 4:11; Nm 10:29–32. — i. [1:17] Jos 1:3. — j. [1:17] Nm 21:3; Jos 12:14.

1:1–36 The chapter depicts the Israelite settlement of Canaan as a gradual and incomplete process (cf. Ex 23:29–30; Dt 7:22). This picture contrasts sharply with that found in Joshua, where the conquest is rapid and total. Accordingly, some scholars believe that Jgs 1 derives from an early account, which is less idealized and more realistic than that on which Joshua is based. Others, noting that Judah is presented as the only tribe that was completely successful in driving foreigners from its territory, think that the account was written at a late date and reflects suspicion in Judah about foreign elements in the Israelite populations of outlying areas (cf. 2 Kgs 17:24–33).

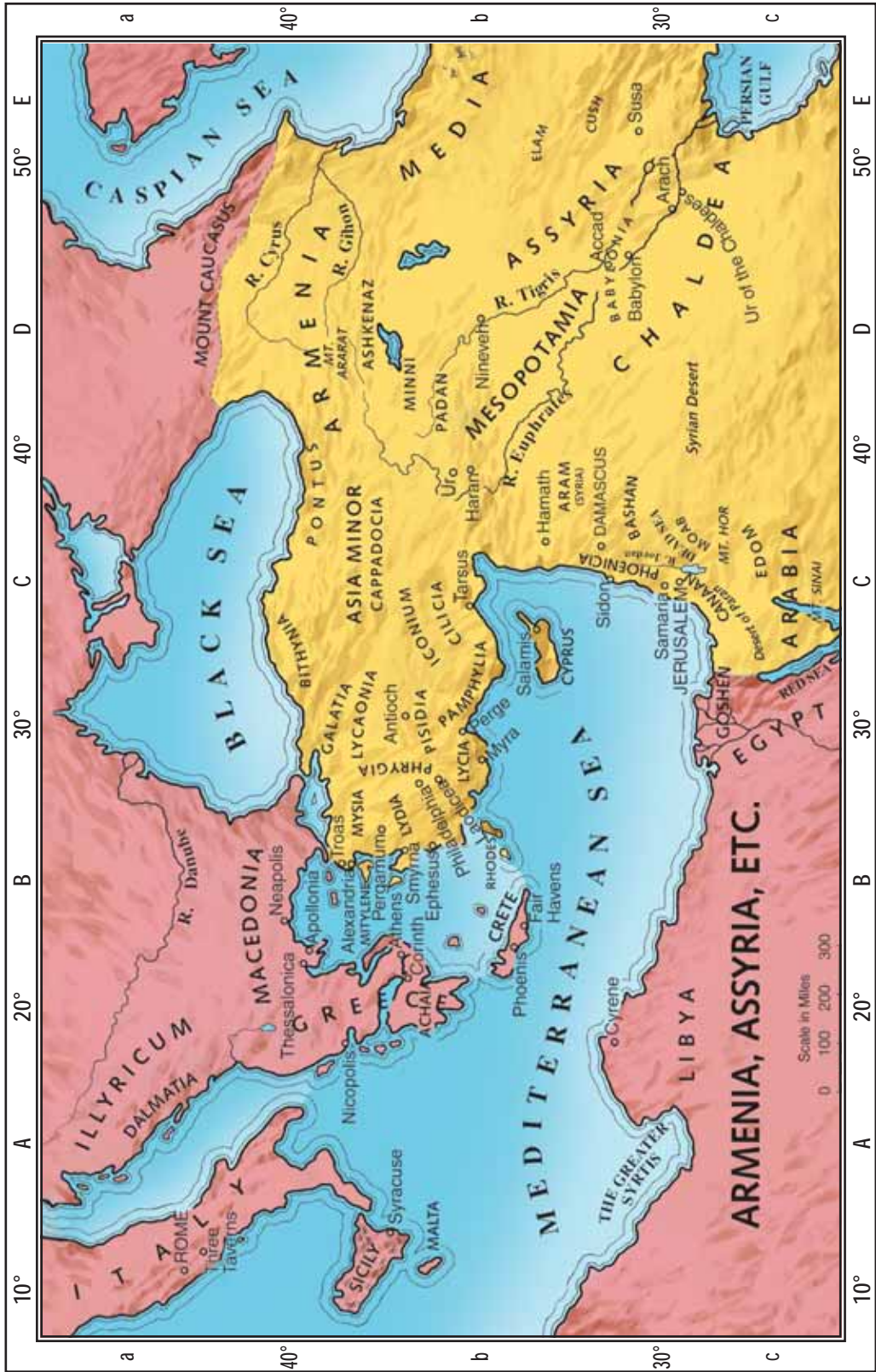
⁹Afterward the Judahites went down to fight against the Canaanites who lived in the mountain region, in the Negeb, and in the foothills. ^e ¹⁰Judah also marched against the Canaanites who lived in Hebron, which was formerly called Kiriath-arba, and defeated Sheshai, Ahiman, and Talmai. ^f ¹¹They marched from there against the inhabitants of Debir, which was formerly called Kiriath-sepher. ¹²Caleb said, "To the man who attacks Kiriath-sepher and captures it, I will give my daughter Achsah in marriage." ¹³^gOthniel captured it, the son of Caleb's younger brother Kenaz; so Caleb gave him his daughter Achsah in marriage. ¹⁴When she came to him, she induced him to ask her father for some land. Then, as she alighted from the donkey, Caleb asked her, "What do you want?" ¹⁵She answered, "Give me a present. Since you have put me in the land of the Negeb, give me pools of water." So Caleb gave her what she wanted, both the upper and the lower pool.

¹⁶^hThe descendants of Hobab the Kenite, Moses' father-in-law,* came up with the Judahites from the City of Palms to the wilderness of Arad, which is in the Negeb, and they settled among the Amalekites. ¹⁷ⁱThen Judah went with his brother Simeon, and they defeated the Canaanites who lived in Zephath. They put the city under the ban and renamed it Hormah.* ^j ¹⁸Judah captured Gaza with its territory, Ashkelon with its territory, Ekron with its

1:8 See note on 1:21 below.

1:16 *Hobab the Kenite, Moses' father-in-law*: as in 4:11. However, in Nm 10:29 Hobab is identified as Moses' brother-in-law, while Reuel is identified as Moses' father-in-law (see also Ex 2:18). The more common name of Moses' father-in-law is Jethro, also a Midianite (e.g., Ex 3:1). It is impossible to sort out the relationships among these three men in the ancient traditions. *City of Palms*: Jericho (cf. Dt 34:3) or a town in the Negeb.

1:17 *The ban . . . Hormah*: the narrator relates the city-name "Hormah" to "the ban" (Hebrew *herem*), which commanded the Israelites to devote to the Lord—and thus to destroy—whatever was captured within the land (cf. Dt 20:10–18).



11 Upon you I was thrust from the womb;
since my mother bore me you are my
God.^h

12 Do not stay far from me,
for trouble is near,
and there is no one to help.ⁱ

II

13 Many bulls* surround me;
fierce bulls of Bashan* encircle me.

14 They open their mouths against me,
lions that rend and roar.^j

15 Like water my life drains away;
all my bones are disjointed.

My heart has become like wax,
it melts away within me.

16 As dry as a potsherd is my throat;
my tongue cleaves to my palate;
you lay me in the dust of death.*

17 Dogs surround me;
a pack of evildoers closes in on me.

They have pierced my hands and my feet

18 I can count all my bones.^k

They stare at me and gloat;
they divide my garments among them;
for my clothing they cast lots.^l

20 But you, LORD, do not stay far off;
my strength, come quickly to help me.

21 Deliver my soul from the sword,
my life from the grip of the dog.

22 Save me from the lion's mouth,
my poor life from the horns of wild
bulls.^m

III

23 Then I will proclaim your name to my
brethren;

in the assembly I will praise you.*ⁿ

24 "You who fear the LORD, give praise!
All descendants of Jacob, give honor;
show reverence, all descendants of
Israel!

h. [22:11] Ps 71:6; Is 44:2; 46:3.—i. [22:12] Ps 35:22; 38:22; 71:12.—j. [22:14] Ps 17:12; Jb 4:10; 1 Pt 5:8.—k. [22:18] Ps 109:24.—l. [22:19] Mt 27:35; Mk 15:24; Lk 23:34; Jn 19:24.—m. [22:22] Ps 7:2–3; 17:12; 35:17; 57:5; 58:7; 2 Tm 4:17.—n. [22:23] Ps 26:12; 35:18; 40:10; 109:30; 149:1; 2 Sm 22:50; Heb 2:12.—o. [22:27] Ps 23:5; 69:33.—p. [22:28] Ps 86:9; Tb 13:11; Is 45:22; 52:10; Zec 14:16.—q. [22:29] Ps 103:19; Ob 21; Zec 14:9.—r. [22:32] Ps 48:14–15; 71:18; 78:6; 102:19; Is 53:10.—a. [23:1] Ps 80:2; 95:7; 100:3; Dt 2:7.—b. [23:3] Prv 4:11.

22:13–14 Bulls: the enemies of the psalmist are also portrayed in less-than-human form, as wild animals (cf. Ps 22:17, 21–22). **Bashan:** a grazing land northeast of the Sea of Galilee, famed for its cattle, cf. Dt 32:14; Ez 39:18; Am 4:1.

22:16 The dust of death: the netherworld, the domain of the dead.

22:23 In the assembly I will praise you: the person who offered a thanksgiving sacrifice in the Temple recounted to the

25 For he has not spurned or disdained
the misery of this poor wretch,
Did not turn away* from me,
but heard me when I cried out.

26 I will offer praise in the great assembly;
my vows I will fulfill before those who
fear him.

27 The poor* will eat their fill;
those who seek the LORD will offer
praise.

May your hearts enjoy life forever!"^o

IV

28 All the ends of the earth
will remember and turn to the LORD;

All the families of nations
will bow low before him.^p

29 For kingship belongs to the LORD,
the ruler over the nations.^q

30* All who sleep in the earth
will bow low before God;
All who have gone down into the dust
will kneel in homage.

31 And I will live for the LORD;
my descendants will serve you.

32 The generation to come will be told of the
Lord,
that they may proclaim to a people yet
unborn
the deliverance you have brought.^r

PSALM 23*

The Lord, Shepherd and Host

¹ A psalm of David.

I

The LORD is my shepherd;*
there is nothing I lack.^a

² In green pastures he makes me lie down;
to still waters he leads me;

^{3 b} he restores my soul.

other worshipers the favor received from God and invited them to share in the sacrificial banquet. The final section (Ps 22:24–32) may be a summary or a citation of the psalmist's poem of praise.

22:25 Turn away: lit., "hides his face from me," an important metaphor for God withdrawing from someone, e.g., Mi 3:4; Is 8:17; Ps 27:9; 69:18; 88:15.

22:27 The poor: originally the poor, who were dependent on God; the term (*'anawim*) came to include the religious sense of "humble, pious, devout."

22:30 Hebrew unclear. The translation assumes that all on earth (Ps 22:27–28) and under the earth (Ps 22:29) will worship God.

Psalm 23 God's loving care for the psalmist is portrayed under the figures of a shepherd for the flock (Ps 23:1–4) and a host's generosity toward a guest (Ps 23:5–6). The imagery of both sections is drawn from traditions of the exodus (Is 40:11; 49:10; Jer 31:10).

23:1 My shepherd: God as good shepherd is common in both the Old Testament and the New Testament (Ez 34:11–16; Jn 10:11–18).

He guides me along right paths*
for the sake of his name.

- 4 Even though I walk through the valley of
the shadow of death,^c
I will fear no evil, for you are with me;
your rod and your staff comfort me.

II

- 5* You set a table before me
in front of my enemies;*
You anoint my head with oil;*^d
my cup overflows.^e
6 Indeed, goodness and mercy* will pursue
me
all the days of my life;
I will dwell in the house of the LORD^f
for endless days.

PSALM 24*

The Glory of God in Procession to Zion

- 1 A psalm of David.

I

- The earth is the LORD's and all it holds,^a
the world and those who dwell in it.
2 For he founded it on the seas,
established it over the rivers.^b

II

- 3 Who may go up the mountain of the
LORD?^c
Who can stand in his holy place?
4* "The clean of hand and pure of heart,
who has not given his soul to useless
things,
what is vain.
5 He will receive blessings from the LORD,
and justice from his saving God.
6 Such is the generation that seeks him,
that seeks the face of the God of Jacob."
Selah

c. [23:4] Jb 10:21–22; Is 50:10.—d. [23:5] Ps 92:11.—e. [23:5] Ps 16:5.—f. [23:6] Ps 27:4.—a. [24:1] Ps 50:12; 89:12; Dt 10:14; 1 Cor 10:26.—b. [24:2] Ps 136:6; Is 42:5.—c. [24:3] Ps 15:1.—d. [24:7] Ps 118:19–20.—a. [25:2] Ps 86:4; 143:8.—b. [25:2] Ps 71:1.—c. [25:3] Ps 22:6; Is 49:23; Dn 3:40.—d. [25:4] Ps 27:11; 86:11; 119:12, 35; 143:8, 10.—e. [25:6] Sir 51:8.—f. [25:7] Jb 13:26; Is 64:8.

23:3 *Right paths*: connotes "right way" and "way of righteousness."

23:5 *You set a table before me*: this expression occurs in an exodus context in Ps 78:19. *In front of my enemies*: my enemies see that I am God's friend and guest. *Oil*: a perfumed ointment made from olive oil, used especially at banquets (Ps 104:15; Mt 26:7; Lk 7:37, 46; Jn 12:2).

23:6 *Goodness and mercy*: the blessings of God's covenant with Israel.

III

- 7 Lift up your heads, O gates;*
be lifted, you ancient portals,
that the king of glory may enter.^d
8 Who is this king of glory?
The LORD, strong and mighty,
the LORD, mighty in war.
9 Lift up your heads, O gates;
rise up, you ancient portals,
that the king of glory may enter.
10 Who is this king of glory?
The LORD of hosts, he is the king of
glory. *Selah*

PSALM 25*

Confident Prayer for Forgiveness and Guidance

- 1 Of David.

I

- To you, O LORD, I lift up my soul,
2^a my God, in you I trust;
do not let me be disgraced;^b
do not let my enemies gloat over me.
3 No one is disgraced who waits for you,^c
but only those who are treacherous
without cause.
4 Make known to me your ways, LORD;
teach me your paths.^d
5 Guide me by your fidelity and teach me,
for you are God my savior,
for you I wait all the day long.
6 Remember your compassion and your
mercy, O LORD,
for they are ages old.^e
7 Remember no more the sins of my
youth;^f
remember me according to your
mercy,
because of your goodness, LORD.

Psalm 24 The Psalm apparently accompanied a ceremony of the entry of God (invisibly enthroned upon the ark), followed by the people, into the Temple. The Temple commemorated the creation of the world (Ps 24:1–2). The people had to affirm their fidelity before being admitted into the sanctuary (Ps 24:3–6; cf. Ps 15). A choir identifies the approaching God and invites the very Temple gates to bow down in obeisance (Ps 24:7–10).

24:4–5 Lit., "the one whose hands are clean." The singular is used for the entire class of worshippers.

24:7, 9 *Lift up your heads, O gates . . . you ancient portals*: the literal meaning would involve disassembly of the gates, since the portcullis (a gate that moves up and down) was unknown in the ancient world. Extra-biblical parallels might also suggest a full personification of the circle of gate towers: they are like a council of elders, bowed down and anxious, awaiting the return of the army and the great warrior gone to battle.

Psalm 25 A lament. Each verse begins with a successive letter of the Hebrew alphabet. Such acrostic Psalms are often a series of statements only loosely connected. The psalmist mixes ardent pleas (Ps 25:1–2, 16–22) with expressions of confidence in God who forgives and guides.

saw the heavens being torn open and the Spirit, like a dove, descending upon him.*^{11f} And a voice came from the heavens, "You are my beloved Son; with you I am well pleased."

The Temptation of Jesus.*¹² At once the Spirit drove him out into the desert,^g¹³ and he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him.

II. THE MYSTERY OF JESUS

The Beginning of the Galilean Ministry.^{14h} After John had been arrested,* Jesus came to Galilee proclaiming the gospel of God:¹⁵ⁱ "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel."

The Call of the First Disciples.*^{16j} As he passed by the Sea of Galilee, he saw Simon and his brother Andrew casting their nets into the sea; they were fishermen.¹⁷ Jesus said to them, "Come after me, and I will make you fishers of men."¹⁸ Then they abandoned their nets and followed him.¹⁹ He walked along a little farther and saw James, the son of Zebedee, and his brother John. They too were in a boat mending their nets.²⁰ Then he called them. So they left their father Zebedee in the boat along with the hired men and followed him.

The Cure of a Demoniac.^{21 * k} Then they came to Capernaum, and on the sabbath he entered the synagogue and taught.^{22 l} The

f. [1:11] Ps 2:7.—g. [1:12–13] Mt 4:1–11; Lk 4:1–13.—h. [1:14–15] Mt 4:12–17; Lk 4:14–15.—i. [1:15] Mt 3:2.—j. [1:16–20] Mt 4:18–22; Lk 5:2–11.—k. [1:21–28] Lk 4:31–37.—l. [1:22] Mt 7:28–29.—m. [1:29–34] Mt 8:14–16; Lk 4:38–41.

1:10–11 *He saw the heavens . . . and the Spirit . . . upon him:* indicating divine intervention in fulfillment of promise. Here the descent of the Spirit on Jesus is meant, anointing him for his ministry; cf. Is 11:2; 42:1; 61:1; 63:9. *A voice . . . with you I am well pleased:* God's acknowledgment of Jesus as his unique Son, the object of his love. His approval of Jesus is the assurance that Jesus will fulfill his messianic mission of salvation.

1:12–13 The same Spirit who descended on Jesus in his baptism now drives him into the desert for forty days. The result is radical confrontation and temptation by Satan who attempts to frustrate the work of God. The presence of wild beasts may indicate the horror and danger of the desert regarded as the abode of demons or may reflect the paradise motif of harmony among all creatures; cf. Is 11:6–9. The presence of ministering angels to sustain Jesus recalls the angel who guided the Israelites in the desert in the first Exodus (Ex 14:19; 23:20) and the angel who supplied nourishment to Elijah in the wilderness (1 Kgs 19:5–7). The combined forces of good and evil were present to Jesus in the desert. His sustained obedience brings forth the new Israel of God there where Israel's rebellion had brought death and alienation.

people were astonished at his teaching, for he taught them as one having authority and not as the scribes.^{23 *} In their synagogue was a man with an unclean spirit;^{24 *} he cried out, "What have you to do with us,* Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"²⁵ Jesus rebuked him and said, "Quiet! Come out of him!"²⁶ The unclean spirit convulsed him and with a loud cry came out of him.²⁷ All were amazed and asked one another, "What is this? A new teaching with authority. He commands even the unclean spirits and they obey him."²⁸ His fame spread everywhere throughout the whole region of Galilee.

The Cure of Simon's Mother-in-Law.^{29 m} On leaving the synagogue he entered the house of Simon and Andrew with James and John.³⁰ Simon's mother-in-law lay sick with a fever. They immediately told him about her.³¹ He approached, grasped her hand, and helped her up. Then the fever left her and she waited on them.

Other Healings.³² When it was evening, after sunset, they brought to him all who were ill or possessed by demons.³³ The whole town was gathered at the door.³⁴ He cured many who were sick with various diseases, and he drove out many demons, not permitting them to speak because they knew him.

1:14–15 *After John had been arrested:* in the plan of God, Jesus was not to proclaim the good news of salvation prior to the termination of the Baptist's active mission. *Galilee:* in the Marcan account, scene of the major part of Jesus' public ministry before his arrest and condemnation. *The gospel of God:* not only the good news from God but about God at work in Jesus Christ. *This is the time of fulfillment:* i.e., of God's promises. *The kingdom of God . . . Repent:* see note on Mt 3:2.

1:16–20 These verses narrate the call of the first Disciples. See notes on Mt 4:18–22 and Mt 4:20.

1:21–45 The account of a single day's ministry of Jesus on a sabbath in and outside the synagogue of Capernaum (vv. 21–31) combines teaching and miracles of exorcism and healing. Mention is not made of the content of the teaching but of the effect of astonishment and alarm on the people. Jesus' teaching with authority, making an absolute claim on the hearer, was in the best tradition of the ancient prophets, not of the scribes. The narrative continues with events that evening (vv. 32–34; see notes on Mt 8:14–17) and the next day (vv. 35–39). The cleansing in vv. 40–45 stands as an isolated story.

1:23 *An unclean spirit:* so called because of the spirit's resistance to the holiness of God. The spirit knows and fears the power of Jesus to destroy his influence; cf. 1:32, 34; 3:11; 6:13.

1:24–25 *The Holy One of God:* not a confession but an attempt to ward off Jesus' power, reflecting the notion that use of the precise name of an opposing spirit would guarantee mastery over him. Jesus silenced the cry of the unclean spirit and drove him out of the man.

1:24 *What have you to do with us?:* see note on Jn 2:4.

Jesus Leaves Capernaum. ^{35 n} Rising very early before dawn, he left and went off to a deserted place, where he prayed. ³⁶ Simon and those who were with him pursued him ³⁷ and on finding him said, "Everyone is looking for you." ³⁸ He told them, "Let us go on to the nearby villages that I may preach there also. For this purpose have I come." ³⁹ So he went into their synagogues, preaching and driving out demons throughout the whole of Galilee.

The Cleansing of a Leper. ^{40 o} A leper* came to him [and kneeling down] begged him and said, "If you wish, you can make me clean." ⁴¹ Moved with pity, he stretched out his hand, touched him, and said to him, "I do will it. Be made clean." ^p ⁴² The leprosy left him immediately, and he was made clean. ^q ⁴³ Then, warning him sternly, he dismissed him at once. ⁴⁴ Then he said to him, "See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them." ^r ⁴⁵ The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere.

CHAPTER 2

The Healing of a Paralytic. ^{1 *} When Jesus returned to Capernaum ^a after some days, it became known that he was at home.* ² Many gathered together so that there was no longer room for them, not even around

n. [1:35-39] Lk 4:42-44.—o. [1:40-44] Mt 8:2-4; Lk 5:12-14.—p. [1:41] 5:30.—q. [1:42] Lk 17:14.—r. [1:44] Lv 14:2-32.—a. [2:1-12] Mt 9:2-8; Lk 5:18-26.—b. [2:7] Is 43:25.—c. [2:13] 4:1.—d. [2:14-17] Mt 9:9-13; Lk 5:27-32.

1:40 *A leper:* for the various forms of skin disease, see Lv 13:1-50 and the note on Lv 13:2-4. There are only two instances in the Old Testament in which God is shown to have cured a leper (Nm 12:10-15; 2 Kgs 5:1-14). The law of Moses provided for the ritual purification of a leper. In curing the leper, Jesus assumes that the priests will reinstate the cured man into the religious community. See also note on Lk 5:14.

2:1-3:6 This section relates a series of conflicts between Jesus and the scribes and Pharisees in which the growing opposition of the latter leads to their plot to put Jesus to death (3:6).

2:1-2 *He was at home:* to the crowds that gathered in and outside the house Jesus *preached the word*, i.e., the gospel concerning the nearness of the kingdom and the necessity of repentance and faith (1:14).

2:5 It was the faith of the paralytic and those who carried him that moved Jesus to heal the sick man. Accounts of other miracles of Jesus reveal more and more his emphasis on faith as the requisite for exercising his healing powers (5:34; 9:23-24; 10:52).

the door, and he preached the word to them. ³ They came bringing to him a paralytic carried by four men. ⁴ Unable to get near Jesus because of the crowd, they opened up the roof above him. After they had broken through, they let down the mat on which the paralytic was lying. ^{5 *} When Jesus saw their faith, he said to the paralytic, "Child, your sins are forgiven." ^{6 *} Now some of the scribes were sitting there asking themselves, ⁷ "Why does this man speak that way? He is blaspheming. Who but God alone can forgive sins?" ^b ⁸ Jesus immediately knew in his mind what they were thinking to themselves, so he said, "Why are you thinking such things in your hearts? ⁹ Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, pick up your mat and walk?' ^{10 *} But that you may know that the Son of Man has authority to forgive sins on earth"—¹¹ he said to the paralytic, "I say to you, rise, pick up your mat, and go home." ¹² He rose, picked up his mat at once, and went away in the sight of everyone. They were all astounded and glorified God, saying, "We have never seen anything like this."

The Call of Levi. ^{13 * c} Once again he went out along the sea. All the crowd came to him and he taught them. ^{14 d} As he passed by,* he saw Levi, son of Alphaeus, sitting at the customs post. He said to him, "Follow me." And he got up and followed him. ¹⁵ While he was at table in his house,* many tax collectors and sinners sat with Jesus and his disciples;

2:6 *Scribes:* trained in oral interpretation of the written law; in Mark's gospel, adversaries of Jesus, with one exception (12:28, 34).

2:7 *He is blaspheming:* an accusation made here and repeated during the trial of Jesus (14:60-64).

2:10 *But that you may know that the Son of Man . . . on earth:* although vv. 8-9 are addressed to the scribes, the sudden interruption of thought and structure in v. 10 seems not addressed to them nor to the paralytic. Moreover, the early public use of the designation "Son of Man" to unbelieving scribes is most unlikely. The most probable explanation is that Mark's insertion of v. 10 is a commentary addressed to Christians for whom he recalls this miracle and who already accept in faith that Jesus is Messiah and Son of God.

2:13 *He taught them:* see note on 1:21-45.

2:14 *As he passed by:* see note on 1:16-20. *Levi, son of Alphaeus:* see note on Mt 9:9. *Customs post:* such tax collectors paid a fixed sum for the right to collect customs duties within their districts. Since whatever they could collect above this amount constituted their profit, the abuse of extortion was widespread among them. Hence, Jewish customs officials were regarded as sinners (v. 16), outcasts of society, and disgraced along with their families. *He got up and followed him:* i.e., became a disciple of Jesus.

2:15 *In his house:* cf. Mk 2:1; Mt 9:10. Lk 5:29 clearly calls it Levi's house.

leave them because they were seized with great fear. So he got into a boat and returned. ³⁸ The man from whom the demons had come out begged to remain with him, but he sent him away, saying, ³⁹ "Return home and recount what God has done for you." The man went off and proclaimed throughout the whole town what Jesus had done for him.

Jairus's Daughter and the Woman with a Hemorrhage. ⁴⁰ When Jesus returned, the crowd welcomed him, for they were all waiting for him. ⁴¹ And a man named Jairus, an official of the synagogue, came forward. He fell at the feet of Jesus and begged him to come to his house, ⁴² because he had an only daughter,* about twelve years old, and she was dying. As he went, the crowds almost crushed him. ⁴³ And a woman afflicted with hemorrhages for twelve years,* who [had spent her whole livelihood on doctors and] was unable to be cured by anyone, ⁴⁴ came up behind him and touched the tassel on his cloak. Immediately her bleeding stopped. ⁴⁵ Jesus then asked, "Who touched me?" While all were denying it, Peter said, "Master, the crowds are pushing and pressing in upon you." ⁴⁶ But Jesus said, "Someone has touched me; for I know that power has gone out from me." ⁴⁷ When the woman realized that she had not escaped notice, she came forward trembling. Falling down before him, she explained in the presence of all the people why she had touched him and how she had been healed immediately. ⁴⁸ He said to her, "Daughter, your faith has saved you; go in peace."^t

⁴⁹ While he was still speaking, someone from the synagogue official's house arrived and said, "Your daughter is dead; do not trouble the teacher any longer."⁵⁰ On hearing this, Jesus answered him, "Do not be afraid; just have faith and she will be saved."⁵¹ When he arrived at the house he allowed no one to enter with him except Peter and John and James, and the child's father and mother. ⁵² *^u All were weeping and mourning for her, when he said, "Do not weep any longer, for she is not dead, but sleeping."⁵³ And they ridiculed him, because they knew that she was dead. ⁵⁴ But he took her by the hand and called to her, "Child, arise!" ⁵⁵ Her breath returned and she immediately arose. He then directed that she should be given something to eat. ⁵⁶ Her parents were

astounded, and he instructed them to tell no one what had happened.

CHAPTER 9

The Mission of the Twelve. ¹ ^a He summoned the Twelve and gave them power and authority over all demons and to cure diseases, ² and he sent them to proclaim the kingdom of God and to heal [the sick]. ³ He said to them, "Take nothing for the journey,* neither walking stick, nor sack, nor food, nor money, and let no one take a second tunic. ⁴ Whatever house you enter, stay there and leave from there. ⁵ And as for those who do not welcome you, when you leave that town, shake the dust from your feet* in testimony against them."^c ⁶ Then they set out and went from village to village proclaiming the good news and curing diseases everywhere.

Herod's Opinion of Jesus. ⁷ * Herod the tetrarch* heard about all that was happening, and he was greatly perplexed because some were saying, "John has been raised from the dead";^e ⁸ others were saying,

r. [8:40–56] Mt 9:18–26; Mk 5:21–43.—s. [8:46] 6:19.—t. [8:48] 7:50; 17:19; 18:42.—u. [8:52] 7:13.—a. [9:1–6] Mt 10:1, 5–15; Mk 6:7–13.—b. [9:4] 10:5–7.—c. [9:5] 10:10–11; Acts 13:51.—d. [9:7–9] Mt 14:1–12; Mk 6:14–29.—e. [9:7–8] 9:19; Mt 16:14; Mk 8:28.

8:40–56 Two interwoven miracle stories, one a healing and the other a resuscitation, present Jesus as master over sickness and death. In the Lucan account, faith in Jesus is responsible for the cure (v. 48) and for the raising to life (v. 50).

8:42 *An only daughter:* cf. the son of the widow of Nain whom Luke describes as an "only" son (7:12; see also 9:38).

8:43 *Afflicted with hemorrhages for twelve years:* according to the Mosaic law (Lv 15:25–30) this condition would render the woman unclean and unfit for contact with other people.

8:52 *Sleeping:* her death is a temporary condition; cf. Jn 11:11–14.

9:1–6 Armed with the power and authority that Jesus himself has been displaying in the previous episodes, the Twelve are now sent out to continue the work that Jesus has been performing throughout his Galilean ministry: (1) proclaiming the kingdom (4:43; 8:1); (2) exorcising demons (4:33–37, 41; 8:26–39) and (3) healing the sick (4:38–40; 5:12–16, 17–26; 6:6–10; 7:1–10, 17, 22; 8:40–59).

9:3 *Take nothing for the journey:* the absolute detachment required of the disciple (14:33) leads to complete reliance on God (12:22–31).

9:5 *Shake the dust from your feet:* see note on Mt 10:14.

9:7–56 This section in which Luke gathers together incidents that focus on the identity of Jesus is introduced by a question that Herod is made to ask in this gospel: "Who then is this about whom I hear such things?" (v. 9) In subsequent episodes, Luke reveals to the reader various answers to Herod's question: Jesus is one in whom God's power is present and who provides for the needs of God's people (vv. 10–17); Peter declares Jesus to be "the Messiah of God" (vv. 18–21); Jesus says he is the suffering Son of Man (vv. 22, 43–45); Jesus is the Master to be followed, even to death (vv. 23–27); Jesus is God's son, his Chosen One (vv. 28–36).

9:7 *Herod the tetrarch:* see note on 3:1.

“Elijah has appeared”; still others, “One of the ancient prophets has arisen.”^{9 *f} But Herod said, “John I beheaded. Who then is this about whom I hear such things?” And he kept trying to see him.

The Return of the Twelve and the Feeding of the Five Thousand.^g

¹⁰ When the apostles returned, they explained to him what they had done. He took them and withdrew in private to a town called Bethsaida. ¹¹ The crowds, meanwhile, learned of this and followed him. He received them and spoke to them about the kingdom of God, and he healed those who needed to be cured. ¹² As the day was drawing to a close, the Twelve approached him and said, “Dismiss the crowd so that they can go to the surrounding villages and farms and find lodging and provisions; for we are in a deserted place here.” ^{13 h} He said to them, “Give them some food yourselves.” They replied, “Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people.” ¹⁴ Now the men there numbered about five thousand. Then he said to his disciples, “Have them sit down in groups of [about] fifty.” ¹⁵ They did so and made them all sit down. ¹⁶ Then taking* the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd.ⁱ ¹⁷ They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.

Peter’s Confession About Jesus.*

^{18 j} Once when Jesus was praying in solitude,* and the disciples were with him, he

f. [9:9] 23:8.—g. [9:10–17] Mt 14:13–21; Mk 6:30–44; Jn 6:1–14.—h. [9:13–17] 2 Kgs 4:42–44.—i. [9:16] 22:19; 24:30–31; Acts 2:42; 20:11; 27:35.—j. [9:18–21] Mt 16:13–20; Mk 8:27–30.—k. [9:19] 9:7–8.—l. [9:22] 24:7, 26; Mt 16:21; 20:18–19; Mk 8:31; 10:33–34.—m. [9:23–27] Mt 16:24–28; Mk 8:34–9:1.—n. [9:23] 14:27; Mt 10:38.—o. [9:24] 17:33; Mt 10:39; Jn 12:25.—p. [9:26] 12:9; Mt 10:33; 2 Tm 2:12.—q. [9:28–36] Mt 17:1–8; Mk 9:2–8.—r. [9:31] 9:22; 13:33.

9:9 *And he kept trying to see him:* this indication of Herod’s interest in Jesus prepares for 13:31–33 and for 23:8–12 where Herod’s curiosity about Jesus’ power to perform miracles remains unsatisfied.

9:16 *Then taking . . .*: the actions of Jesus recall the institution of the Eucharist in 22:19; see also note on Mt 14:19.

9:18–22 This incident is based on Mk 8:27–33, but Luke has eliminated Peter’s refusal to accept Jesus as suffering Son of Man (Mk 8:32) and the rebuke of Peter by Jesus (Mk 8:33). Elsewhere in the gospel, Luke softens the harsh portrait of Peter and the other apostles found in his Marcan source (cf. 22:39–46, which similarly lacks a rebuke of Peter that occurs in the source, Mk 14:37–38).

9:18 *When Jesus was praying in solitude:* see note on 3:21.

asked them, “Who do the crowds say that I am?”¹⁹ They said in reply, “John the Baptist; others, Elijah; still others, ‘One of the ancient prophets has arisen.’”^k ²⁰ Then he said to them, “But who do you say that I am?” Peter said in reply, “The Messiah of God.”^{* 21} He rebuked them and directed them not to tell this to anyone.

The First Prediction of the Passion.²² He said, “The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised.”^l

The Conditions of Discipleship.^m ²³ Then he said to all, “If anyone wishes to come after me, he must deny himself and take up his cross daily* and follow me.ⁿ ²⁴ For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it.^o ²⁵ What profit is there for one to gain the whole world yet lose or forfeit himself? ²⁶ Whoever is ashamed of me and of my words, the Son of Man will be ashamed of when he comes in his glory and in the glory of the Father and of the holy angels.^p ²⁷ Truly I say to you, there are some standing here who will not taste death until they see the kingdom of God.”

The Transfiguration of Jesus.*^{28 q} About eight days after he said this, he took Peter, John, and James and went up the mountain to pray.* ²⁹ While he was praying his face changed in appearance and his clothing became dazzling white. ³⁰ And behold, two men were conversing with him, Moses and Elijah,* ^{31 * r} who appeared in glory and

9:20 *The Messiah of God:* on the meaning of this title in first-century Palestinian Judaism, see notes on 2:11 and on Mt 16:13–20 and Mk 8:27–30.

9:23 *Daily:* this is a Lucan addition to a saying of Jesus, removing the saying from a context that envisioned the imminent suffering and death of the disciple of Jesus (as does the saying in Mk 8:34–35) to one that focuses on the demands of daily Christian existence.

9:28–36 Situated shortly after the first announcement of the passion, death, and resurrection, this scene of Jesus’ transfiguration provides the heavenly confirmation to Jesus’ declaration that his suffering will end in glory (v. 32); see also notes on Mt 17:1–8 and Mk 9:2–8.

9:28 *Up the mountain to pray:* the “mountain” is the regular place of prayer in Luke (see 6:12; 22:39–41).

9:30 *Moses and Elijah:* the two figures represent the Old Testament law and the prophets. At the end of this episode, the heavenly voice will identify Jesus as the one to be listened to now (v. 35). See also note on Mk 9:5.

9:31 *His exodus that he was going to accomplish in Jerusalem:* Luke identifies the subject of the conversation as the *exodus* of Jesus, a reference to the death, resurrection, and ascension of Jesus that will take place in Jerusalem, the city of destiny (see v. 51). The mention of *exodus*, however, also calls to mind the Israelite Exodus from Egypt to the promised land.