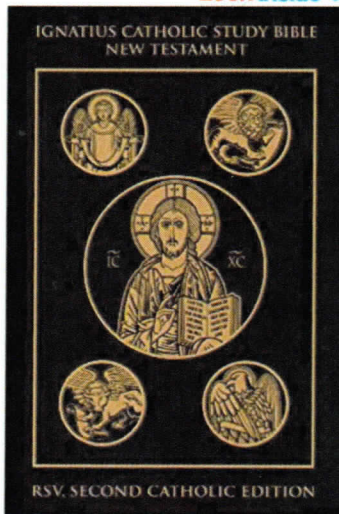




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Paperback – Illustrated, May 17, 2010

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Luke 21, 22

The Coming of the Son of Man

25 "And there will be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world; for the powers of the heavens will be shaken. And then they will see the Son of man coming in a cloud with power and great glory. Now when these things begin to take place, look up and raise your heads, because your redemption is drawing near."

The Lesson of the Fig Tree

29 And he told them a parable: "Look at the fig tree, and all the trees; as soon as they come out in leaf, you see for yourselves and know that the summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near. Truly, I say to you, this generation will not pass away till all has taken place. Heaven and earth will pass away, but my words will not pass away."

Exhortation to Watchfulness

34 "But take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare; for it will come upon all who dwell upon the face of the whole earth. But watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man."

37 And every day he was teaching in the temple, but at night he went out and lodged on the mount

called Olivet. And early in the morning all the people came to him in the temple to hear him.

The Conspiracy to Kill Jesus

22 Now the feast of Unleavened Bread drew near, which is called the Passover. And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

3 Then Satan entered into Judas called Iscariot, who was of the number of the Twelve; he went away and conferred with the chief priests and captains how he might betray him to them. And they were glad, and engaged to give him money. So he agreed, and sought an opportunity to betray him to them in the absence of the multitude.

The Preparation of the Passover

7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." They said to him, "Where will you have us prepare it?" He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house which he enters, and tell the householder, 'The Teacher says to you, Where is the guest room, where I am to eat the Passover with my disciples?'" And he will show you a large upper room furnished; there make ready. And they went, and found it as he had told them; and they prepared the Passover.

Jesus institutes the Eucharist

14 And when the hour came, he sat at table, and the apostles with him. And he said to them, "I

have earnestly desired to eat this Passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God." And he took a chalice, and when he had given thanks he said, "Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes." And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me." And likewise the chalice after supper, saying, "This chalice which is poured out for you is the new covenant in my blood." But he beheld the hand of him who betrays me is with me on the table. For the Son of man goes as it has been determined; but woe to that man by whom he is betrayed!" And they began to question one another, which of them it was that would do this.

The Dispute about Greatness

24 A dispute also arose among them, which of them was to be regarded as the greatest. And he said to them, "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you;

rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves.

28 "You are those who have continued with me in my trials; as my Father appointed a kingdom for me, so do I appoint for you that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Peter's Denial Foretold

31 "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren." And he said to him, "Lord, I am ready to go with you to prison and to death." He said, "I tell you, Peter, the cock will not crow this day, until you three times deny that you know me."

Purse, Bag, and Sword

35 And he said to them, "When I sent you out with no purse or bag or sandals, did you lack anything?" They said, "Nothing." He said to them, "But now, let him who has a purse take it, and

Luke 22

21:25-27: Mt 24:29-30; Mk 13:24-26. 21:25: Rev 6:12-13; Is 13:10; Joel 2:10; Zeph 1:15. 21:27: Lk 9:27; Dan 7:13-14. 21:28: Lk 18:7-8. 21:29-33: Mt 24:32-35; Mk 13:28-31. 21:32: Lk 9:27. 21:33: Lk 16:17. 21:34: Lk 12:45; Mk 4:19; 1 Thess 5:6-7. 21:36: Mk 13:33. 21:37: Lk 19:47; Mk 11:19. 22:1-2: Mt 26:2-5; Mk 14:1-2; Jn 11:47-53. 22:3-6: Mt 26:14-16; Mk 14:10-11; Jn 13:2. 22:7-13: Mt 26:17-19; Mk 14:12-16. 22:7: Ex 12:18-20; Deut 16:5-8. 22:8: Acts 3:1; Lk 19:29. 22:14: Mt 26:20; Mk 14:17; Jn 13:17.

21:25 sup . . . moon . . . stars: Heavenly disturbances figure in many OT prophecies that portray Yahweh destroying pagan kingdoms (Is 13:9-10; Ezek 32:7; Joel 2:10, 31). See note on Mk 13:24-25. **roaring of the sea:** An image of foreign nations enraged and ready to punish. **Isaiah uses this imagery for the nation God rouses to punish wayward Israel (Is 5:30).** It also portrays the anger of God raging against his foes (Wis 5:22).

21:27 the Son of man: Jesus will visit Jerusalem with divine judgment, while bringing "redemption" to his faithful disciples (21:28). See topical essay, *Jesus, the Son of Man*, at Lk 17.

21:29-31 The short parable of the fig tree advocates constant prayer and readiness (12:35-40; 22:40, 46). Disciples must be alert at all times, lest they grow lazy in their pursuit of holiness (21:36). Tribulations are inevitable before the dramatic onset of God's judgment and the coming of his kingdom (Acts 14:22) (CCC 2612). See note on Mt 13:35.

21:32 this generation: Jesus insists that God's judgment will fall upon Jerusalem within the lifetime of his contemporaries (A.D. 70).

21:33 Heaven and earth: Not even the stable universe will outlast Jesus' words. The OT similarly stresses the permanence of God's word in contrast to the impermanence of creation (Ps 102:25-27; Is 40:8; 51:6). See note on Mt 24:35

21:36 to stand: i.e., to withstand temptation and face the divine Judge with confidence (Eph 6:13; 1 Jn 2:28).

22:1 the feast: The celebration of Unleavened Bread and Passover took place together in the spring (Lev 23:4-8; Ezek 45:21), when thousands traveled to Jerusalem to observe the festival as a nation (Deut 16:1-8). Passover commemorated Israel's redemption from Egypt and looked forward to an even greater deliverance in the future (Ex 12). The feast was celebrated with a sacred meal of lamb, wine, herbs, and bread. Unleavened Bread, which began on the same day as Passover and extended for another six days, was a time when no leaven or yeast (symbolic of sin, 1 Cor 5:8) could be eaten among the Israelites. See topical essay, *When Did Jesus Celebrate the Last Supper?* at Jn 13.

22:3 Satan entered into Judas: The devil himself has orchestrated the plot against Jesus (Jn 13:27). Since 4:13, he has awaited an "opportunity" (22:6) to attack, and the moment arrives when Judas' loose commitment to Jesus is finally broken (22:48).

22:4 captains: Levites who served as Temple police in Jerusalem (22:52; Acts 4:1, 5:24-26).

22:10 the city: Jerusalem man . . . jar of water: An unusual sight. Retrieving and carrying water was normally a woman's task (Jn 4:7).

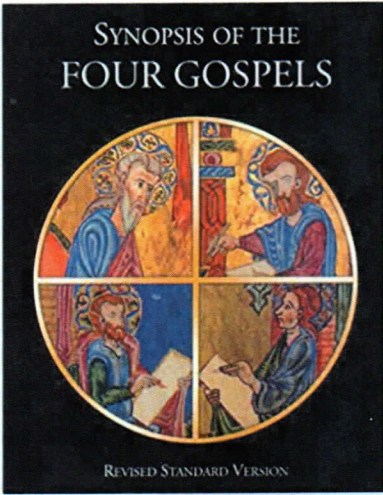
22:14-23 The Last Supper, where Jesus gathered with his apostles to transform the Old Covenant Passover into the sacrifi-

cial banquet of the New Covenant. As Passover recalls Israel's deliverance from Egypt, so the Eucharist both commemorates and accomplishes her redemption from slavery in sin. Jesus reconfigures this ancient feast by placing himself at the center of its significance: he is the true Lamb offered for sin and given as food to God's family (Jn 1:29; 1 Cor 5:6-8; CCC 1151; 1340).

22:17 he took a chalice: The Passover meal (Seder) was structured around four cups of wine. Here Jesus takes the first or second cup; either he was sanctifying the feast (cup one) or he and the disciples had just finished singing Ps 113-14 (cup two). The eucharistic cup that Jesus consecrates in 22:20 was probably cup three, the "cup of blessing", which was drunk after the main meal (1 Cor 10:16).

22:19 given thanks: A translation of the Greek verb *eucharisteo*, from which the Sacrament of the Eucharist takes its name (CCC 1359-60). **broke it:** The early Christians closely associated the Eucharist with this gesture, calling it the "breaking of the bread" (24:35; Acts 2:42; 20:7). **This is my body:** Once Jesus consecrates the unleavened bread, it is no longer a symbol of the Old Covenant Passover (Deut 16:3) but the substance of the New Covenant Passover: Christ himself (CCC 1365). **Do this:** The apostles and their successors are to imitate Jesus' actions. Note that only "the Twelve" were present with him at the Last Supper (Mt 26:20; Mk 14:17). According to Jewish custom, the feast was celebrated by families or fraternities of 10 to 20 people. **According to the Council of Trent in 1562,** Jesus words "Do this in memory of me" are linked with the apostles' ordination to the New Covenant priesthood (Sess. 22, chap. 1). Priests perpetuate this memorial through the continual celebration of the Eucharist, where Christ's once-for-all sacrifice is present, but hidden, behind the visible signs of bread and wine (CCC 611, 1337). See word study *Remembrance* at Lk 22:19.

¹Other ancient authorities read *never eat it again*.
²Other ancient authorities read *for you*. *Do this in remembrance of me.*
³And liberate the chalice after supper, saying, "This chalice which is poured out for you is the new covenant in my blood."
⁴The Greek word for *you* here is plural; in verse 32 it is singular.



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by American Bible Society (Author)

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311. The Last Supper

Matt. 26.26-29

Mark 14.22-25

Luke 22.15-20

John 6.51-58

[no. 308 p. 280]

cp. v. 29

26 Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body."
 27 And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you;
 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.
 29 I tell you, I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."
[no. 315 p. 283-284]

cp. v. 25

22 And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said, "Take; this is my body."
 23 And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. 24 And he said to them, "This is my blood of the covenant, which is poured out for many.
 25 Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."
[no. 315 p. 283-284]

[no. 308 p. 280]

15 And he said to them, "I have earnestly desired to eat this passover with you before I suffer; 16 for I tell you I shall not eat it until it is fulfilled in the kingdom of God." 17 And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves; 18 for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes."
 19 And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." 20 And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood."
 cp. v. 18

[no. 149 p. 140]

51 "I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh." 52 The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" 53 So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; 54 he who eats my flesh and drinks my
 1 Cor. 11.23-25
 23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." 25 In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

blood has eternal life, and I will raise him up at the last day.
 20 For my flesh is food indeed, and my blood is drink indeed.
 21 He who eats my flesh and drinks my blood abides in me, and I in him. 22 As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. 23 This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever."

Matt.: 26 blessed it A | and he gave R | 27 the cup A | cup, and gave thanks A R | it | R | Drink ye all of it A R | 28 covenant | new testament A | poured out | shed A R | | forgiveness | remission A R | 29 tell | say A R | again | henceforth A R
 Mark: 22 he | Jesus A | and when he had blessed, he R | gave to A R | Take, eat A | 23 the cup A | gave to R | 24 covenant | new testament A | poured out | shed A R | 25 Truly | Verily A R | drink no more A (= R)
 Luke: 15 With desire I have desired to A R | 16 tell | say A R | not any more eat thereof A | it be A R | 17 took | received R | the cup A | and gave thanks and said A | 18 tell | say A R | from now on | – A | from henceforth R | shall come A R | 19 and gave thanks and brake it A | it | – A R | which is given for you. Do this in remembrance of me | – T | | 20 Likewise also the cup A | And the cup in like manner R | saying, This cup is the new testament (covenant R C) in my blood. (= even that R) which is shed (poured out R C) for you. A R C [T] places vs 19b-20 (which is given ... in my blood) in a footnote, the text of which is identical to T
 Matt.: 9 Other ancient authorities insert new | 26-29: 1 Cor. 10.16; Mt. 14.19, 15.36 | 28: Heb. 9.20; Mt. 20.28; Mk. 1.4; Ex. 24.6-8
 Mark: 9 Other ancient authorities insert new | 22: Mk. 6.41, 8.6; Lk. 24.30 | 22-25: 1 Cor. 11.23-26 | 23: 1 Cor. 10.16 | 24: Ex. 24.8; Heb. 9.20
 Luke: 9 Other ancient authorities read *never eat it again* | 1 Other ancient authorities omit, in whole or in part, verses 19b-20 (which is given ... in my blood.) | 15: Lk. 12.49-50 | 16: Lk. 14.15 | 17: 1 Cor. 10.16; | 19: 1 Cor. 10.16; Lk. 9.16