

him and he will separate them from one another as the shepherd separates sheep from goats. •He will place the sheep on his right hand and the goats on his left. •Then the King will say to those on his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you since the foundation of the world. •For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, needing clothes and you clothed me, sick and you visited me, in prison and you came to see me.” •Then the righteous will say to him in reply, “Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, needing clothes and we clothed you? •When did we see you sick or in prison and go to you?” •And the King will answer, “Amen I say to you, in so far as you did this to one of the least of these brothers or sisters of mine, you did it to me.” •Then he will say to those on his left hand, “Go away from me, accursed, to the eternal fire prepared for the devil and his angels. •For I was hungry and you did not give me food, I was thirsty and you did not give me anything to drink, •I was a stranger and you did not welcome me, needing clothes and you never clothed me, sick and in prison and you did not visit me.” •Then they in their turn will ask, “Lord, when did we see you hungry or thirsty, a stranger or needing clothes, sick or in prison, and did not come to your aid?” •Then he will answer, “Amen I say to you, in so far as you neglected to do this to one of the least of these, you neglected to do it to me.” •And they will go away to eternal punishment, and the righteous to eternal life.’

## VII. PASSION AND RESURRECTION

//Mk 14:1-2;  
//Lk 22:1-2  
=7:28+

### The conspiracy against Jesus

**26** Jesus had now finished all he wanted to say, and he told his disciples, 1  
‘You know that after two days it will be Passover, and the Son of 2  
man will be handed over to be crucified.’ •Then the chief priests and the 3  
elders of the people assembled in the palace of the high priest, whose name 4  
was Caiaphas, •and made plans to arrest Jesus by some trick and kill him. 5  
For they said, ‘Not during the feast or there may be a disturbance among 5  
the people.’

//Mk 14:3-9;  
//Jn 12:1-8

### The anointing at Bethany

When Jesus was at Bethany in the house of Simon the leper, •a woman came 6 7  
up to him with an alabaster jar of very expensive ointment, and poured it  
on his head while he was at table. •When they saw this, the disciples said 8  
indignantly, ‘Why this waste? •This could have been sold for a high price 9  
and the money given the poor.’ •But Jesus realised and said to them, ‘Why 10  
are you upsetting the woman? What she has done for me is indeed a good  
work! •You have the poor with you always, but you will not always have 11  
me. •When she poured this ointment on my body, she did it for my burial. 12  
Amen I say to you, wherever in all the world this gospel is proclaimed, what 13  
she has done will also be told, in remembrance of her.’

**The betrayal**

14 Then one of the Twelve, the man called Judas Iscariot, went to the chief  
 15 priests •and said, 'What are you prepared to give me if I hand him over to  
 16 you?' They settled with him for thirty silver pieces,<sup>a</sup> •and from then onwards Zc 11:12  
 he began to look for an opportunity to betray him.

//Mk 14:10–11;  
 //Lk 22:3–6

**The last supper**

17 Now on the first day of Unleavened Bread the disciples came to Jesus to  
 say, 'Where do you want us to make the preparations for you to eat the  
 18 Passover?' •He said, 'Go to a certain man in the city and say to him, "The  
 teacher says: My time is near. It is at your house that I am keeping Passover  
 19 with my disciples."' •The disciples did what Jesus told them and prepared  
 20 the Passover. •When evening came he was at table with the Twelve. •And  
 21 while they were eating he said, 'Amen I say to you, one of you is about to  
 22 betray me.'<sup>b</sup> •They were greatly distressed and started asking him in turn,  
 23 'Not me, Lord, surely?' •He answered, 'Someone who has dipped his hand  
 24 into the dish with me will betray me. •The Son of man is going to his fate,  
 as it is written about him, but alas for that man by whom the Son of man is  
 betrayed! It would have been better for that man if he had never been born!'  
 25 Judas, who was to betray him, asked in his turn, 'Not me, Rabbi, surely?'  
 Jesus answered, 'It is you who said it.'

//Mk 14:12–16;  
 //Lk 22:7–13

//Mk 14:17–21;  
 //Lk 22:21–23;  
 //Jn 13:21–30

26 Now as they were eating, Jesus took bread, and when he had said the  
 blessing he broke it and giving it to the disciples he said, 'Take it and eat,  
 27 this is my body.' •Then taking a cup, after giving thanks he handed it to them  
 28 saying, 'Drink from this, all of you,'<sup>c</sup> •for this is my blood, the blood of the  
 29 covenant, poured out for many for the forgiveness of sins.<sup>d</sup> •From now on,  
 I tell you, I shall never again drink wine until the day I drink the new wine  
 with you in the kingdom of my Father.'

//Mk 14:22–25;  
 //Lk 22:19–20;  
 //1 Co 11:23–25

**Peter's denial foretold**

30 31 Having sung<sup>e</sup> the psalms they left for the Mount of Olives. •Then Jesus said  
 to them, 'You will all fall away from me tonight, for it is written, *I shall strike*  
 32 *the shepherd and the sheep of the flock will be scattered*, •but after I have been  
 33 raised up I shall go before you into Galilee.' •At this, Peter said to him, 'Even  
 34 if all fall away from you, I will never fall away.' •Jesus answered him, 'Amen  
 I say to you, this very night, before the cock crows, you will deny me three  
 35 times.' Peter said to him, 'Even if I have to die with you, I will never deny  
 you.' And all the disciples spoke similarly.

//Mk 14:26–31;  
 //Lk 22:31–34, 39;  
 //Jn 13:36–38

Zc 13:7

**Gethsemane**

36 Then Jesus came with them to a plot of land called Gethsemane; and he said  
 37 to his disciples, 'Sit here while I go over there to pray.' •He took Peter and the

//Mk 14:32–42;  
 //Lk 22:40–46

a. The price of a slave's life, Ex 21:32. There may also be an allusion to Zc 11:12.

b. In Mk the emphasis is on the depths of treachery, not the identity of the traitor. Mt retains this emphasis but adds the identity of the traitor.

c. Mt insists on the eating and drinking with the double imperative, 'eat', 'drink', vv. 26, 27.

d. Mt alone makes explicit the forgiveness of sins by the Eucharist.

e. Presumably the Hallel Psalms, 113–118 (Gk 112–117), with which the Passover meal closed.

two sons of Zebedee with him. And he began to feel sadness and anguish.<sup>f</sup> Then he said to them, 'My soul is sorrowful to the point of death. Wait here and stay awake with me.'<sup>g</sup> And going on a little further he fell on his face and prayed, saying, 'My Father, if it is possible, let this cup pass from me. Only not as I want, but as you.'

He came back to the disciples and found them sleeping, and he said to Peter, 'So you had not the strength to stay awake with me for one hour? Stay awake, and pray not to enter into temptation. The spirit is eager, but the flesh is weak.' Again, a second time, he went away and prayed, saying, 'My Father, if this cup cannot pass by unless I drink it, your will be done!'<sup>h</sup> And he came back again and found them sleeping, for their eyes were weighed down. Leaving them there, he went away again and prayed for the third time, repeating the same words. Then he came back to the disciples and said to them, 'Sleep on now and have your rest. Look, the hour is near when the Son of man is betrayed into the hands of sinners. Get up! Let us go! Look, my betrayer is near.'

//Mk 14:43–50;  
//Lk 22:47–53;  
//Jn 18:2–11

### The arrest

And suddenly, while he was still speaking, Judas, one of the Twelve, came, and with him a large crowd armed with swords and clubs, sent by the chief priests and elders of the people. Now the traitor had given them a sign, saying, 'The one I kiss, he is the man. Take charge of him.' So he went up to Jesus at once and said, 'Greetings, Rabbi,'<sup>i</sup> and kissed him. Jesus said to him, 'My friend, do what you are here for.' Then they came forward, laid hands on Jesus and took charge of him. And suddenly, one of the followers of Jesus grasped his sword and drew it; he struck the high priest's servant and cut off his ear. Then Jesus said, 'Put your sword back into its place, for all who draw the sword will die by the sword. Or do you think that I cannot appeal to my Father, who would promptly send more than twelve legions of angels to my defence? But then, how would the scriptures<sup>j</sup> be fulfilled, which say that it must happen this way?' At that hour Jesus said to the crowds, 'Have you come out with swords and clubs to capture me as though I were a bandit? Day by day I sat teaching in the Temple and you did not lay hands on me.' Now all this happened so that the scriptures of the prophets should be fulfilled. Then all the disciples deserted him and ran away.

//Mk 14:53–65;  
//Lk 22:54–55,  
69–71;  
//Jn 18:24

### Jesus before Caiaphas

The men who had arrested Jesus led him off to Caiaphas the high priest, where the scribes and the elders were assembled. Peter followed him at a distance right to the courtyard of the high priest, and he went inside and sat down with the attendants to see what the end would be. The chief priests and the whole

**f.** In Mt's account Jesus' horror of death is less extreme and more dignified than in Mk.

**g.** Jesus twice stresses, also in v. 40, that the disciples are to be united with him at this critical moment.

**h.** Jesus uses his own prayer of acceptance of the Father's will, 6:10.

**i.** In Mt disciples call Jesus 'Lord'. Judas' failure to do so marks him off as no longer a disciple.

**j.** Many of the details of the Passion narrative, especially in Mt, illustrate this detailed fulfilment of scripture.

council were looking for false evidence against Jesus, on which they might  
 60 have him executed. •But they could not find any, though many false witnesses  
 61 came forward. Eventually two came forward •and said, ‘This man said, “I have  
 62 power to destroy the Temple of God and in three days build it up.”’ •Then the  
 high priest rose and said to him, ‘Have you no answer to the evidence these  
 63 men are bringing against you?’ •But Jesus was silent. And the high priest said  
 to him, ‘I put you on oath by the living God to tell us if you are the Messiah,  
 64 the Son of God.’ •Jesus answered him, ‘It is you who say it. Only, I tell you that  
 from this time onward you will see *the Son of man seated at the right hand of the*  
 65 *Power and coming on the clouds of heaven.*’ •Then the high priest tore his clothes  
 and said, ‘He has blasphemed. Why do we still need witnesses? See now! You  
 66 have heard the blasphemy. •What do you think?’ They said in answer, ‘He  
 67 deserves to die.’ •Then they spat in his face and hit him with their fists, saying,  
 68 ‘Prophecy to us, Messiah! Who hit you?’

### Peter’s denials<sup>k</sup>

69 Meanwhile Peter was sitting outside in the courtyard, and a servant-girl  
 70 came up to him saying, ‘You, too, were with Jesus the Galilean.’ •But he  
 denied it in front of them all, saying, ‘I do not know or understand what you  
 71 mean.’ •When he went out into the gateway another servant-girl saw him  
 72 and said to the people there, ‘This man was with Jesus the Nazarene.’ •And  
 73 again, with an oath, he denied it, ‘I do not know the man.’ •A little later the  
 bystanders came up and said to Peter, ‘You are certainly one of them too!’  
 74 Why, your accent gives you away.<sup>l</sup> •Then he started cursing and swearing, ‘I  
 75 do not know the man.’ And at once the cock crowed, •and Peter remembered  
 what Jesus had said, ‘Before the cock crows you will deny me three times.’  
 And he went outside and wept bitterly.

//Mk 14:66–72;  
 //Lk 22:55–62;  
 //Jn 18:16–18,  
 25–27

### Jesus is taken before Pilate<sup>a</sup>

1 **27** When morning came, all the chief priests and the elders of the people  
 2 met in council to bring about the death of Jesus. •They bound him,  
 took him off and handed him over to Pilate, the governor.

//Mk 15:1;  
 //Lk 22:66; 23:1

### The death of Judas<sup>b</sup>

3 When Judas, his betrayer, saw that Jesus had been condemned, he was filled  
 with remorse and took the thirty silver pieces back to the chief priests and  
 4 elders, •saying, ‘I have sinned by betraying innocent blood.’ They replied,  
 5 ‘What is that to us? See to it yourself.’ •And flinging down the silver pieces  
 6 in the sanctuary he made off, and went and hanged himself. •The chief  
 priests picked up the silver pieces and said, ‘It is not permissible to put this

//Ac 1:18–19

**k.** This scene is the last mention in Mt of the impulsive Peter, 14:28<sup>d</sup>. There is no implied reconciliation as in Mk 16:7. Mt underlines his weakness by showing his collapse before two separate servants.

**l.** The Galilean accent was distinctive, cf. Jg 12:6.

**a.** This seems to be a separate, perhaps formal, meeting, making the meeting at Caiaphas’ house no more than a planning session.

**b.** This is a piece of typically Jewish midrash, showing the meaning of an event by narrating it in terms of scriptural precedent. The only case in the Hebr. Bible of suicide is Ahitophel, who betrayed his master, David, 2 S 17:23. The quotation from Zc, stressing the insulting price, is attributed to Jr by confusion: he bought a field, Jr 32, and was associated with a potter, Jr 18–19. A different account of Judas’ death is given in Ac 1:18.

into the treasury; since it is blood-money.' •So they discussed the matter and 7  
with it bought the potter's field as a graveyard for foreigners, •and this is why 8  
the field has been called the Field of Blood till this day. •The word spoken 9  
through the prophet Jeremiah was then fulfilled: *And they took the thirty silver*  
*pieces, the sum at which the precious One was priced by the children of Israel, •and* 10  
*they gave them for the potter's field, just as the Lord directed me.*

Zc 11:12-13;  
Jr 32:6-9;  
Ex 21:32

### //Mk 15:2-15; //Lk 23:2-5; 13-25; //Jn 18:28- 19:16

#### Jesus before Pilate

Jesus, then, was brought before the governor, and the governor put to him 11  
this question, 'Are you the king of the Jews?' Jesus replied, 'You say so.' •But 12  
when he was accused by the chief priests and the elders he did not answer.  
Pilate then said to him, 'Do you not hear how many accusations they are 13  
bringing against you?' •But he did not answer a single word to him, so that 14  
the governor was amazed.

At festival time it was the governor's practice to release a prisoner for 15  
the people, anyone they chose. •Now they had then a notorious prisoner 16  
called Barabbas.<sup>c</sup> •So when they had gathered, Pilate said to them, 'Which 17  
do you want me to release for you, Barabbas, or Jesus who is called the 18  
Messiah?'<sup>d</sup> •For Pilate knew it was out of jealousy that they had handed 18  
him over.

Now as he was seated in the chair of judgement, his wife sent him a 19  
message, 'Have nothing to do with that righteous man; I have been extremely 20  
upset today by a dream that I had about him.'<sup>e</sup> •The chief priests and the 21  
elders, however, had persuaded the crowds to ask for the release of Barabbas  
and the execution of Jesus. •So when the governor spoke and asked them, 22  
'Which of the two do you want me to release for you?' they said, 'Barabbas.'  
Pilate said to them, 'What, then, am I to do with Jesus who is called the 23  
Messiah?' They all said, 'Let him be crucified!' •He asked, 'What evil has 24  
he done?' But they shouted all the more, 'Let him be crucified!' •Then 25  
Pilate, seeing that he was making no impression, but rather that a riot was  
imminent, took some water, washed his hands<sup>f</sup> in front of the crowd and  
said, 'I am innocent of this man's blood. You see to it.' •And the whole 26  
people shouted back, 'Let his blood be on us and on our children!'<sup>g</sup> •Then  
he released Barabbas for them. After having Jesus scourged, he handed him  
over to be crucified.

c. Ironically, the name means 'son of the father'.  
A further irony is that some texts read here and at  
v. 17, 'Jesus Barabbas'.

d. The direct contrast between Jesus and Barab-  
bas spoils Pilate's plan. In Mk the crowd have no  
prisoner in mind and Pilate tries to solve his prob-  
lem by suggesting Jesus, only to be foiled by the  
chief priests. In a choice between a Galilean and  
a popular Jerusalem leader, the latter was bound  
to win.

e. Revelation in dreams is a characteristic of Mt  
1:20; 2:12, etc., and Judaism, Si 34:1. Here it con-  
stitutes a divine confirmation, even to gentiles, of  
Jesus' innocence.

f. A Jewish ritual disclaimer of responsibility, see  
Dt 21:6, performed ironically by a gentile.

g. Not an acceptance of responsibility by the  
whole Jewish nation, this self-curse was fulfilled  
by the horrors of the siege of Jerusalem in the next  
generation, AD 70.

**Jesus is crowned with thorns**//Mk 15:16–20;  
//Jn 19:2–3

27 Then the governor's soldiers took Jesus with them into the Praetorium<sup>h</sup> and  
 28 collected the whole cohort round him. •And they stripped him and put a  
 29 scarlet cloak<sup>i</sup> round him, •and having twisted some thorns into a crown they  
 put this on his head and placed a reed in his right hand. To make fun of him  
 30 they knelt to him saying, 'Hail, king of the Jews!' •And they spat at him and  
 31 took the reed and struck him on the head. •And when they had mocked him,  
 they took off the cloak and dressed him in his own clothes and led him away  
 to crucifixion.

**The crucifixion**//Mk 15:21–27;  
//Lk 23:  
26–34, 38;  
//Jn 19:17–24

32 On their way out, they came across a man from Cyrene, called Simon, and  
 33 enlisted him to carry his cross. •When they had reached a place called  
 34 Golgotha, which is called the place of the skull, •they gave him wine to  
 35 drink mixed with gall,<sup>j</sup> which he tasted but refused to drink. •When they had  
 36 crucified him they shared out his clothing by casting lots, •and then, sitting  
 37 down, they guarded him there. •And they placed above his head the charge  
 38 against him; it read: 'This is Jesus, the King of the Jews.' •Then they crucified  
 39 two bandits with him, one on his right and one on his left. •The passers-by  
 40 jeered at him, shaking their heads •and saying, 'You who destroy the Temple  
 and in three days rebuild it, save yourself, if you are God's son,<sup>k</sup> and come  
 41 down from the cross!' •The chief priests with the scribes and elders mocked  
 42 him in the same way, •with the words, 'He saved others; he cannot save  
 himself. He is the king of Israel; let him come down from the cross now, and  
 43 we will believe in him. •He has put his trust in God; now let God rescue him  
 44 if he wants him. For he said, "I am God's son."' •In the same way even the  
 bandits who were crucified with him taunted him.

//Mk 15:29–32;  
//Lk 23:35–37**The death of Jesus**//Mk 15:33–41;  
//Lk 23:44–49

45 From noon onwards there was darkness over all the land until mid-afternoon.  
 46 And at that time, Jesus cried out in a loud voice, '*Eli, eli, lama sabachthani?*'  
 47 that is, '*My God, my God, why have you forsaken me?*' •When some of the  
 48 bystanders there heard this, they said, 'He is calling on Elijah,' •and one of  
 them at once ran to get a sponge which he filled with vinegar<sup>l</sup> and, putting  
 49 it on a reed, gave it him to drink. •But the rest of them said, 'Wait! Let us  
 50 see if Elijah comes to save him.' •But Jesus, again crying out in a loud voice,  
 yielded up his spirit.

Ps 22  
(Gk 21):1

**h.** The residence of the governor when he went up to Jerusalem, the citadel and former palace of King Herod.

**i.** The military cloak, *sagum*; in Mk it is purple, suggesting imperial robes. Mt adds a reed as a sceptre to complement the crown and the royal robe.

**j.** In Mk, wine mixed with myrrh – a narcotic –

could be understood as a gesture of compassion. Mt turns it into gall – a poison – to include an allusion to Ps 69:21 (Gk 68:22).

**k.** Here and in v. 43, Mt puts in the mouth of the mockers the words with which the wicked mock the persecuted just man in Ws 2:18–20.

**l.** The coarse wine which soldiers would have to slake their own thirst.

And suddenly, the veil of the sanctuary was torn in two from top to bottom, the earth quaked, the rocks were split,<sup>m</sup> •the tombs opened and the bodies of many holy people rose from the dead, •and these, after his resurrection, came out of the tombs, entered the holy city and appeared to a number of people. •The centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, and they were terrified and said, ‘In truth this man was son of God.’

Ps 38  
(Gk 37):11

And many women were there, watching from a distance, the same women who had followed Jesus from Galilee and looked after him. •Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee’s sons.

//Mk 15:42–47;  
//Lk 23:50–55;  
//Jn 19:38–42

### The burial<sup>a</sup>

When it was evening, there came a rich man of Arimathaea, called Joseph, who had himself become a disciple of Jesus. •This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be handed over. •So Joseph took the body, wrapped it in a clean linen cloth, •and put it in his own new tomb which he had hewn in the rock. Then he rolled a large stone to the doorway of the tomb and went away. •Now Mary of Magdala and the other Mary were there, sitting opposite the sepulchre.<sup>o</sup> •Next day, that is, when Preparation Day was over, the chief priests and the Pharisees gathered before Pilate •and said to him, ‘Sir, we recall that this deceiver said, while he was still alive, “After three days I shall rise again.” •Therefore give the order to have the sepulchre kept secure until the third day, for fear his disciples come and steal him away and tell the people, “He has been raised from the dead.” This last fraud would be worse than the first.’ •Pilate said to them, ‘You have a guard; go and make all as secure as you know how.’ •So they went and made the sepulchre secure, putting seals on the stone with the guard.

//Mk 16:1–8;  
//Lk 24:1–10;  
//Jn 20:1

### The empty tomb

**28** After the Sabbath, and towards dawn on the first day of the week, 1 Mary of Magdala and the other Mary went to visit the sepulchre. 2 And suddenly there was a violent earthquake, for an angel of the Lord, 3 descending from heaven, came and rolled away the stone and sat on it. •His 4 appearance was like lightning, his robe white as snow.<sup>a</sup> •The guards were 5 so shaken by fear of him that they became like dead men. •But the angel 6 spoke; and he said to the women, ‘Do not be afraid. I know you are looking for Jesus, who was crucified. •He is not here, for he has been raised, as he

**m.** Mt adds other apocalyptic signs to the splitting of the veil of the Sanctuary, indicating that this is the Day of the Lord, Am 8:9<sup>b</sup>. The resurrection of the holy dead is a sign of the eschatological era, Is 26:19; Ezk 37:1–14; Dn 12:2. Their entry into the holy city suggests entry into the heavenly Jerusalem, Rv 22:14.

**n.** The burial of Jesus in a clean shroud and a new tomb is seen as an act of piety by Joseph, a disciple. The new tomb also prevents any mistaken

identity, for the same rock tomb could contain several bodies.

**o.** While in Mk the women come, somewhat improbably on the third day, to anoint the body, in Mt they fulfil the pious Jewish custom of visiting the tomb.

**a.** The earthquake makes it an apocalyptic appearance, and the lightning and robe, cf. Dn 10:6, indicate a heavenly interpreter.

7 said. Come and see the place where he lay, •then go quickly and tell his  
 8 disciples, “He has been raised from the dead and see, he is going ahead of  
 8 you to Galilee; there you will see him.” Look! I have told you.’ •They came  
 quickly away from the tomb, filled with awe and great joy, and ran to tell his  
 9 disciples. •And see, coming to meet them, was Jesus, saying, ‘Greetings!’ And  
 the women<sup>b</sup> came up to him and, clasping his feet, they worshipped him.  
 10 Then Jesus said to them, ‘Do not be afraid; go and tell my brothers that they  
 must leave for Galilee; there they will see me.’

### The guards are silenced

11 Now while they were on their way, some of the guards went off into the city  
 12 and told the chief priests all that had happened. •These held a meeting with  
 the elders and, after some discussion, gave a considerable sum of money  
 13 to the soldiers, •saying, ‘This is what you must say, “His disciples came  
 14 during the night and stole him away while we were asleep.” •And should  
 the governor come to hear of this, we will persuade him and keep you out of  
 15 trouble.’ •So they took the money and carried out their instructions, and to  
 this day that is the story among the Jews.

### Appearance on the holy mountain in Galilee

16 Now the eleven disciples set out for Galilee, to the mountain to which Jesus  
 17 had directed them. •When they saw him they worshipped him, though some  
 18 hesitated.<sup>c</sup> •Jesus came up and spoke to them. He said,<sup>d</sup> ‘All authority in Dn 7:14  
 19 heaven and on earth has been given to me. •Go, therefore, make disciples of  
 all nations; baptise them in the name of the Father and of the Son and of the  
 20 Holy Spirit,<sup>e</sup> •and teach them to observe everything I have commanded you.  
 And look, I am with you always till the end of time.’

**b.** There is considerable variation in the tradition of meetings with the risen Christ. At the tomb Mary Magdalen (here and in Jn 20:11–18) is accompanied by ‘the other Mary’. Paul, 1 Co 15:3–5, relays an ancient tradition of a meeting with Cephas, which is mentioned but not described in Lk 24:34. There is also a strong and varied tradition of meetings with groups of disciples which issue in a mission charge, as in vv. 16–20.  
**c.** Such hesitation is a feature of the meetings with the risen Christ: Lk 24:16, 38; Jn 20:14; 21:12.

**d.** The risen Christ issues the charge with the full authority not only of the Son of Man, Dn 7:13–14, on earth, but also in heaven. This is supported by the promise of his divine presence in the community, v. 20; 1:23; 18:20, which imparts to it his own authority, 16:19; 18:18. During his own ministry the mission was confined to Israel, 10:5, 23. After the resurrection it embraces all nations, 8:11; 21:41–43; 22:10; 24:1<sup>a</sup>, 14; 25:32; 26:13.

**e.** This trinitarian baptismal formula must be a reflection of later liturgical practice. In Ac baptism is ‘in the name of Jesus’, Ac 3:6<sup>a</sup>.