

# GOSPEL OF LUKE

**Approximate date:** late 50s to early 60s;  
or late 70s to early 80s

**Time period:** establishment of a more  
definitive history of the ministry and  
teachings of Yeshua

**Author:** Luke the doctor

**Location of author:** Rome or Achaia

**Target audience and their location:** Theophilus, and broad  
groups of Jews, Greeks, and Romans

The Gospel of Luke is the longest of the four Gospels, and is also the largest text within the Apostolic Scriptures. The Third Gospel is extremely thorough in its scope and appeal, as the author is very knowledgeable of First Century Judaism and the larger Greco-Roman world of the Mediterranean basin. The Gospel of Luke is the first in what turned out to be a two-volume series (Acts 1:1). The author's appeal is to a broad audience of Jews, Greeks, and Romans, which has led some interpreters in the direction of thinking that he is trying to validate the growing Messianic sect to its Jewish and Roman critics. As Luke 1:4 prefaces much of the contents of this Gospel, "so that you may know the exact truth about the things you have been taught" (NASU).

There is a large quantity of ancient evidence that Luke the physician was the author of this Gospel and the Book of Acts, and that this appeared rather early. An entire array of ancient Christian leaders acknowledged Lukan authorship of this Gospel, including: Irenaeus, Clement of Alexandria, Origen, and Tertullian. The Muratorian Canon and the anti-Mariconite Prologue to Luke also identify Luke as the author.<sup>1</sup> Irenaeus attests in *Against Heresies*, "Luke also, the companion of Paul, recorded in a book the Gospel preached by him" (3.1.1).<sup>2</sup> A wide variety of not only conservative, but also some liberal theologians, accept genuine Lukan authorship of this Gospel.<sup>3</sup> Acceptance of the Gospel of Luke as Scripture, or perhaps an early draft of it, is something possibly seen in the thought of 1 Timothy

5:18,<sup>4</sup> where Luke 10:7 is quoted alongside of Deuteronomy 25:4.

The Apostle Paul refers to his companion Luke as "the beloved physician" (Colossians 4:14, NASU). While various theories are espoused as to Luke's place of birth, it is largely agreed that Luke was certainly raised a Greek and later may have become a proselyte to Judaism, or at least a God-fearer who was attracted to the Diaspora Synagogue. Luke being heavily exposed to Judaism would have been required, given the extensive knowledge of the Tanach Scriptures that the author of the Third Gospel demonstrates.<sup>5</sup> The text of Luke's Gospel "reveal[s] more important characteristics of its author: his stylistic ability, which enables him to use various Greek dictions; his Hellenistic education, shown by his facile use of rhetorical conventions...his wide reading in Torah, manifested in his dense textual allusions and in the structure of his story; his storytelling ability, demonstrated by his striking vignettes and parables" (ABD).<sup>6</sup> Luke was without any doubt, both learned and rather cultural, and he demonstrates an affinity for Philippi, which boasted a medical school in ancient times where he may have been trained (Acts 16:12). Luke likely had some firsthand contact with Mary, as he spends an inordinate amount of time writing about the particulars of Yeshua's birth (ch. 2).

Neither conservative nor liberal scholars are agreed as to the exact dating of Luke's Gospel, favoring either an early date of 59-63 C.E., sometime in the late 60s C.E., or a later date sometime in the late 70s to early 80s C.E.<sup>7</sup> As Luke ends the Book of Acts abruptly, it is assumed by some that he did not survive long after the martyrdom of Paul in Rome, or at least could have been arrested prior to completing it. The dating of Luke for many interpreters depends

<sup>4</sup> "For the Scripture says, 'YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING,' and 'The laborer is worthy of his wages'" (NASU).

<sup>5</sup> Cf. Bock, "Luke, Gospel of," in *Dictionary of Jesus and the Gospels*, 496; Carson and Moo, 206.

<sup>6</sup> Luke Timothy Johnson, "Luke-Acts, Book of," in *ABD*, 4:404-405.

<sup>7</sup> Taylor, "Luke, Gospel of," in *IDB*, 3:185-186; Ellis, "Luke, Gospel According to," in *ISBE*, 3:183; Guthrie, *New Testament Introduction*, pp 128-131; Bock, "Luke, Gospel of," in *Dictionary of Jesus and the Gospels*, 498-500; Joel B. Green, "Luke, Gospel of," in David Noel Freedman, ed., *Eerdmans Dictionary of the Bible* (Grand Rapids: Eerdmans, 2000), 828; Carson and Moo, pp 207-210.

<sup>1</sup> E.E. Ellis, "Luke, Gospel According to," in *ISBE*, 3:180; Guthrie, *New Testament Introduction*, 114; D.L. Bock, "Luke, Gospel of," in *Dictionary of Jesus and the Gospels*, 496; Carson and Moo, pp 205-206.

<sup>2</sup> *BibleWorks 8.0: Schaff, Early Church Fathers*.

<sup>3</sup> V. Taylor, "Luke, Gospel of," in *IDB*, 3:180; Ellis, "Luke, Gospel According to," in *ISBE*, 3:185.

on one's approach toward how Yeshua says, "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near" (Luke 21:20, NASU). Many interpret this as a reference to Jerusalem's destruction at the hands of Titus. Luke is likely adapting Matthew's phraseology of "abomination of desolation" (Matthew 24:15) to a non-Jewish audience, but 21:21, "Then those who are in Judea must flee to the mountains" (NASU), is not realized as the Jewish Believers in 70 C.E. fled to Pella, which is not mountainous.<sup>8</sup> The reference in Luke 21:20 should be viewed as largely futuristic in nature, which allows for a post-70 C.E. composition date, although it is not required by it. It is quite possible that the author of Luke had access to at least Mark's Gospel, and perhaps even Matthew's Gospel, and/or the hypothetical "Q" source document.<sup>9</sup>

Luke's Gospel was written to the "most excellent Theophilus" (1:3), to whom he also directs Acts (1:1). There is not uniform agreement as to who or what "Theophilus" was, as the name *Theophilus* (Θεόφιλος) in Greek means "one who loves God." Some think that the Gospel of Luke is directed to all lovers of God, but it is employed as a proper name. It is safe to assume that Theophilus was an actual person, possibly a recent Believer when Luke was writing, and most likely even Luke's patron.<sup>10</sup> It has been speculated that the terminology "most excellent" is an indication that Theophilus was a Roman official or aristocrat,<sup>11</sup> and there is evidence in the Apostolic Scriptures that those in the Imperial Roman hierarchy did receive Yeshua (i.e., Philippians 4:22). Certainly, Luke's Gospel was not exclusively written to the individual Theophilus, but a broad audience, perhaps including God-fearers in the Synagogue who were reluctant about the emerging group of Messiah followers.<sup>12</sup> Luke's composition is certainly of a more Jewish character than Mark's Gospel, but less so than Matthew's Gospel.

The Gospel of Luke demonstrates some of the highest competency in Greek within the Apostolic Scriptures. This does not mean, though, that there are not any Semitic influences, as the style of Greek composition is largely similar to that witnessed in the Septuagint: "Luke's Greek is remarkable for its adaptability. The preface is modeled on classical patterns, which gives some insight into his cultural background. But after writing 1:1-4, he drops the literary style for a type of Greek strongly flavoured with Semitisms, which he uses for the infancy narratives. Subsequent to this he generally uses

what may be described as good literary *Koiné* Greek...The strongly Hebraistic character of Luke's Greek in this section is admirably adapted to link the incarnation of Jesus with the Old Testament history and that may well be the effect that Luke wished to create. By his obvious familiarity with the Septuagint, which he often cites throughout his gospel, Luke's Greek has become strongly coloured with Hebraisms" (Guthrie).<sup>13</sup>

While some of today's Messianics might dispute it, without a doubt Luke's "readers were Greek-speaking, and sufficiently acquainted with scriptural traditions to grasp at least the gist of his allusions" (ABD).<sup>14</sup> Luke's own name of *Loukas* (Λουκάς) is of Greek origin, and modern Hebrew New Testament translations employ the form of *Louqas* (לוקאס) for this Gospel's title. There have just been too many detailed, scholastic studies into the Gospel of Luke that demonstrate consistencies between the Third Gospel and other ancient classical works, histories, or biographies.<sup>15</sup> Luke's Gospel was intended to be appreciated by a broad audience of people, not exclusively by Jews who spoke Hebrew or Aramaic.

The place of Luke's composition is not agreed upon by all expositors, although there are various suggestions that are made. Rome is the first possible place of Luke's composition, as Luke was a traveling companion of the Apostle Paul. It is suggested that Luke traveled with Paul to Rome, and while in Rome read Mark's Gospel, which he used for the basis of his own Gospel.<sup>16</sup> Another likely possibility is Achaia, as indicated in the Anti-Marcionite Prologue to Luke. Other suggested cities include Ephesus or Caesarea, but it is all dependent on where Theophilus was from.<sup>17</sup>

When compared to the Gospels of Mark and Matthew, Luke noticeably arranges the events in a slightly different order, likely because the priority he places on the events for his intended audience is different. This would have been especially true if Luke had been written to validate the growing Messianic sect as being legitimate in the eyes of the Jewish community and Rome. His emphasis is summed up in the statement, "For the Son of Man has come to seek and to save that which was lost" (19:20, NASU). Luke describes the universal nature of the good news. He relies on eyewitness testimony; he describes the historicity of the narrative; and Luke makes aims to adequately address Yeshua's Messianic claims.

<sup>8</sup> Robert H. Gundry, "Luke: A Promotion of Christianity in the Greco-Roman World at Large," in *A Survey of the New Testament*, third edition (Grand Rapids: Zondervan, 1994), 209.

<sup>9</sup> Cf. Bock, "Luke, Gospel of," in *Dictionary of Jesus and the Gospels*, 496-497; Carson and Moo, pp 212-214.

<sup>10</sup> Cf. Guthrie, *New Testament Introduction*, pp 108-109.

<sup>11</sup> Carson and Moo, 210.

<sup>12</sup> Gundry, in *A Survey of the New Testament*, 206.

<sup>13</sup> Guthrie, *New Testament Introduction*, pp 131-132; cf. Taylor, "Luke, Gospel of," in *IDB*, 3:181-182; Johnson, "Luke-Acts, Book of," in *ABD*, 4:405.

<sup>14</sup> Johnson, "Luke-Acts, Book of," in *ABD*, 4:405.

<sup>15</sup> *Ibid.*, 4:406.

<sup>16</sup> Taylor, "Luke, Gospel of," in *IDB*, 3:186.

<sup>17</sup> Guthrie, *New Testament Introduction*, 110.

Theologically, Luke's Gospel is largely focused around three groups of narrative: events in Galilee (4:14-9:50), events in Judea and Perea (9:51-19:27), and Yeshua's final week in Jerusalem (19:28-24:53). Unlike Matthew's Gospel, which largely focuses on the Kingdom of God, Luke focuses much more on individuals, making strides by addressing the situation of women, children, and outsiders to the Jewish community like Samaritans. Those who are oppressed and downtrodden, and generally despised, are given a place in Luke.<sup>18</sup>

In much of contemporary evangelical Christian examination of the Gospel of Luke, it should be obvious that the broad-sweeping narratives of the life and ministry of Yeshua are most important to your average Believers, as well as the call of Yeshua for people to become His disciples.<sup>19</sup> Theological conservatives approach Luke as a work that enables them to acknowledge the message of the good news as historically reliable and trustworthy.<sup>20</sup>

Additional thoughts, joined with the Book of Acts, often relate to how Luke's two compositions seemingly have a salvation history theme to them, meaning that history was "a course of events following a schedule of times set by God and directed by God toward all people" (*IDBSup*).<sup>21</sup> Everything occurs at its proper moment. With this in mind, if Bible readers *only* read the Gospel of Luke, their understanding of its overall theology can be a bit incomplete, especially as it concerns the good news going out into the nations (2:32). There is a definite growing trend in theological studies to treat Luke and Acts together, because of issues of thematic unity.<sup>22</sup> Regardless of whether one is a conservative or a liberal, the need to read Luke-Acts simultaneously is important, even with the canonical order being Luke, John, and then Acts. Even with the advantages, though, of reading Luke as volume I and Acts as volume II, Carson and Moo advise, "we should probably respect the canonical status of the two and consider each on its own when it comes to the question of genre, structure, purpose, and, to some extent, theology."<sup>23</sup> The Gospel of Luke was written before the Book of Acts, but neither work can be radically separated from the other.

For Messianic Believers encountering the Gospel of Luke, questions are undeniably asked of us by various interpreters and theologians, such as how Luke "explains how Jews and Gentiles could become equals in a community planted by God, even though

that community was rooted in a promise to Israel" (Bock).<sup>24</sup> There are discussions about Luke's approach to the Torah<sup>25</sup> and ecclesiology.<sup>26</sup> Messianic difficulties with the Gospel of Luke are not likely going to be seen from the text of Luke, as much as they are going to be seen with varied theological approaches to Luke. That the Gospel of Luke has a very inclusive message for all people cannot be denied, but whether this inclusive message represents the emergence of a new assembly of elect or an Israel entering into its fullness in the Messiah, can surely be debated. Luke 24:44 presents a definite mission for all Messianic Believers, as they approach the Tanach Scriptures: "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled" (NASU).

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<sup>18</sup> Taylor, "Luke, Gospel of," in *IDB*, 3:183; Guthrie, *New Testament Introduction*, pp 102-104; Bock, "Luke, Gospel of," in *Dictionary of Jesus and the Gospels*, 506; cf. Johnson, "Luke-Acts, Book of," in *ABD*, 4:415-417.

<sup>19</sup> Green, "Luke, Gospel of," in *EDB*, 830.

<sup>20</sup> Cf. Guthrie, *New Testament Introduction*, pp 105-107.

<sup>21</sup> W.C. Robinson, Jr., "Luke, Gospel of," in *IDBSup*, 560.

<sup>22</sup> Johnson, "Luke-Acts, Book of," in *ABD*, 4:404; Carson and Moo, pp 201-203, 211-212.

<sup>23</sup> Carson and Moo, 203.

<sup>24</sup> Bock, "Luke, Gospel of," in *Dictionary of Jesus and the Gospels*, pp 506, 495.

<sup>25</sup> *Ibid.*, pp 507-508.

<sup>26</sup> *Ibid.*, pp 508-509.



# 1

## **Dedication to Theophilus**

<sup>1</sup> Inasmuch as many have attempted to compile a narrative concerning those matters which have been fulfilled among us,

<sup>2</sup> just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word,

<sup>3</sup> it seemed good to me also, having followed everything carefully from the beginning, to write to you in order, most excellent Theophilus;

<sup>4</sup> so that you might know the certainty concerning the things in which you were instructed.

## **The Birth of John the Immerser Foretold**

<sup>5</sup> There was in the days of Herod, king of Judea, a certain priest named Zechariah, of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth.

<sup>6</sup> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

<sup>7</sup> And they had no child, because Elizabeth was barren, and they were both advanced in years.

<sup>8</sup> Now it came about, while he was performing his priestly duties before God in the order of his division,

<sup>9</sup> according to the custom of the priestly office, he was chosen by lot to enter into the temple of the Lord and burn incense.

<sup>10</sup> And the whole multitude of the people were praying outside at the hour of incense.

<sup>11</sup> And there appeared to him an angel of the Lord, standing on the right side of the altar of incense.

<sup>12</sup> And Zechariah was troubled when he saw *him*, and fear fell upon him.

<sup>13</sup> But the angel said to him, "Do not be afraid, Zechariah, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will call his name John.

<sup>14</sup> "And you will have joy and gladness, and many will rejoice at his birth.

<sup>15</sup> "For he will be great in the sight of the Lord, and he will drink no wine or liquor; and he will be filled with the Holy Spirit, even from his mother's womb.

<sup>16</sup> "And he will turn many of the children of Israel to the Lord their God.

<sup>17</sup> "And he will go before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS<sup>a</sup> TO THE CHILDREN [Malachi 4:5-6]<sup>b</sup>, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

<sup>18</sup> And Zechariah said to the angel, "How will I know this? For I am an old man, and my wife is advanced in years."

<sup>19</sup> And the angel, having answered, said to him, "I am Gabriel, who stand in the presence of God; and I have been sent to speak to you, and to bring you this good news.

<sup>20</sup> "And behold, you shall be silent and unable to speak until the day that these things take place, because you did not believe my words, which will be fulfilled in their proper time."

<sup>21</sup> And the people were waiting for Zechariah, and were wondering at his delay in the temple.

<sup>a</sup> Grk. *paterōn* (πατέρων); or, "parents" (NRSV, TNIV).

<sup>b</sup> "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord. He will restore the hearts of the fathers to *their* children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse" (Malachi 4:5-6, NASU).

22 But when he came out, he was unable to speak to them; and they realized that he had seen a vision in the temple; and he was making signs to them, and remained mute.

23 And it came about, when the days of his priestly service were ended, he departed to his house.

24 And after these days Elizabeth his wife conceived, and for five months she hid herself, saying,

25 "Thus the Lord has done to me in the days when He looked upon *me*, to take away my reproach among people."

### ***The Birth of Yeshua Foretold***

26 Now in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth,

27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And having come in, he said to her, "Hail, favored one! The Lord *is* with you."

29 But she was greatly troubled at the saying, and kept pondering what kind of salutation this might be.

30 And the angel said to her, "Do not be afraid, Mary; for you have found favor with God.

31 "And behold, you will conceive in your womb, and bear a son, and shall call His name Yeshua<sup>a</sup>.

32 "He will be great, and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;

33 and He will reign over the house of Jacob forever; and of His Kingdom there will be no end."

34 And Mary said to the angel, "How will this be, since I do not know a man?"

35 And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy one which is born shall be called the Son of God.

36 "And behold, Elizabeth your relative has also conceived a son in her old age; and this is the sixth month with her who was called barren.

37 "For nothing will be impossible with God."

<sup>a</sup> The name *Yeshua* (יֵשׁוּעַ) is a contracted form of the name Yehoshua or Joshua, and is used numerous times in the Tanach to refer to Moses' successor (cf. B.T. Dahlberg, "Jeshua," in *IDB*, 2:867-868; also also *Thayer*, 300; *BDAG*, 471-472). In various parts of the broad Messianic community, it may be heard that the Greek transliteration *lēsous* (Ἰησοῦς) is related to the name of the pagan deity Zeus (which notably has a different spelling, Ζεὺς).

Transliteration is the process where one tries to communicate, as closely as possible, the sounds of one language into another language, often by representing words of one language in a different alphabet. This is extremely difficult when taking proper Hebrew names and communicating them in Greek. How we get from *Yeshua* to *lēsous* (pronounced *Ee-ay-sooce*) to ultimately *Jesus* is a challenge to understand if one is armed with nothing more than a concordance, does not understand the difficulty of transliteration, and most importantly has not studied **both** Hebrew and Greek. When transliterating the Hebrew name יֵשׁוּעַ to Greek:

- י (yud – "ye") becomes Ιη (iota-ēta – "ye" or "ee-ay")
- שׁ (shin – "sh") becomes σ (sigma – "s" - there is no "sh" sound in Greek)
- ו (vuv – "u") becomes ου (omicron-upsilon – "oo")
- It is necessary for a final sigma (ς) to be placed at the end of the word to distinguish that the name is masculine and for it to be declinable from the nominative case (indicating subject)
- Greek requires that the א (ayin – "ah") sound be dropped
- Hence, we get the name *lēsous* (Ἰησοῦς), pronounced either *Ye-sooce* or *Ee-ay-sooce*, depending on the Greek dialect

The name *lēsous*, surprisingly to some, is actually of Jewish origin. This name is used for the title of the Book of Joshua in the Septuagint (appearing as Ἰησοῦς), the Ancient Greek translation of the Hebrew Scriptures. This serves as definitive proof that *lēsous* is not of pagan origin, but rather is simply a Greek transliteration of Yeshua developed by the LXX's Jewish translators.

In Old English, the name *lēsous* was rendered *lesus* (pronounced *Yesus*). However, it was spelled with a beginning letter "I," which in the Middle Ages had a "Y" sound. The I was used for letters beginning with both "I" and "J." Early editions of the King James Version, for example, simply transliterate the Greek *lēsous* into English as "lesous." Later in the development of the English language, J's started being used in place of I's, and the letter received the same sound that it has today. The name Jesus is less than 400 years old. However, its existence did not come about by some sordid conspiracy as some might errantly claim.

<sup>38</sup> And Mary said, "Behold, the servant of the Lord; be it done to me according to your word." And the angel departed from her.

### **Mary Visits Elizabeth**

<sup>39</sup> And Mary arose in those days and went with haste into the hill country, to a city of Judah,

<sup>40</sup> and entered the house of Zechariah and greeted Elizabeth.

<sup>41</sup> And it came about that when Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit.

<sup>42</sup> And she cried out with a loud voice, and said, "Blessed *are* you among women, and blessed *is* the fruit of your womb!

<sup>43</sup> "And why *has* this *happened* to me, that the mother of my Lord should come to me?

<sup>44</sup> "For behold, when the sound of your greeting came to my ears, the baby leaped in my womb for joy.

<sup>45</sup> "And blessed *is* she who believed that there would be a fulfillment of the things which had been spoken to her from the Lord."

### **Mary's Song of Praise**

<sup>46</sup> And Mary said, "My soul magnifies the Lord,

<sup>47</sup> And my spirit has rejoiced in God my Savior.

<sup>48</sup> "For He has looked upon the humble state of His servant<sup>a</sup>; for behold, from now on all generations will call me blessed.

<sup>49</sup> "For He who is mighty has done great things for me; and holy is His name.

<sup>50</sup> "AND HIS MERCY IS TO GENERATIONS AND GENERATIONS, UPON THOSE WHO FEAR HIM [Psalm 103:13, 17]<sup>b</sup>.

<sup>51</sup> "He has shown strength with His arm; He has scattered the proud in the imagination of their heart.

<sup>52</sup> "He has put down rulers from *their* thrones, and has exalted those who were humble.

<sup>53</sup> "HE HAS FILLED THE HUNGRY WITH GOOD THINGS [1 Samuel 2:5]<sup>c</sup>; and the rich He has sent away empty.

<sup>54</sup> "He has given help to Israel His servant, in remembrance of His mercy,

<sup>55</sup> as He spoke to our ancestors, to Abraham and his seed forever."

<sup>56</sup> And Mary stayed with her about three months, and *then* returned to her home.

### **The Birth of John the Immerser**

<sup>57</sup> Now the time had come for Elizabeth to give birth, and she brought forth a son.

<sup>58</sup> And her neighbors and her relatives heard that the Lord had shown great mercy toward her; and they were rejoicing with her.

<sup>59</sup> And it came about that on the eighth day they came to circumcise the child, and they were going to call him Zechariah, after the name of the father.

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<sup>a</sup> The CJB has bolded "My soul magnifies...and...rejoices in God, my Savior...has taken notice of...servant-girl in her humble position" for 1:46-48, noting a possible allusion to 1 Samuel 2:1; 1:11:

"Then Hannah prayed; she said: 'My heart exults in ADONAI! My dignity has been restored by ADONAI! I can gloat over my enemies, because of my joy at your saving me'" (1 Samuel 2:1, CJB).

"Then she took a vow; she said, 'ADONAI-Tzva'ot, if you will notice how humiliated your servant is, if you will remember me and not forget your servant but will give your servant a male child, then I will give him to ADONAI for as long as he lives; and no razor will ever come on his head'" (1 Samuel 1:11, CJB).

<sup>b</sup> "Just as a father has compassion on *his* children, so YHWH has compassion on those who fear Him...But the lovingkindness of YHWH is from everlasting to everlasting on those who fear Him, and His righteousness to children's children" (Psalm 103:13, 17, PME).

<sup>c</sup> "Those who were full hire themselves out for bread, but those who were hungry cease to *hunger*. Even the barren gives birth to seven, but she who has many children languishes" (1 Samuel 2:5, PME).

<sup>60</sup> And his mother answered and said, "No; but he shall be called John."

<sup>61</sup> And they said to her, "There is no one among your relatives who is called by this name."

<sup>62</sup> And they made signs to his father, what he would have him called.

<sup>63</sup> And he asked for a writing tablet, and wrote, saying, "His name is John." And they all marveled.

<sup>64</sup> And immediately his mouth was opened and his tongue *loosed*, and he was speaking, blessing God.

<sup>65</sup> And fear came on all those who were dwelling around them; and all these things were being talked about throughout all the hill country of Judea.

<sup>66</sup> And all who heard them laid them up in their hearts, saying, "What then will this child be?" For the hand of the Lord was with him.

### ***The Prophecy of Zechariah***

<sup>67</sup> And his father Zechariah was filled with the Holy Spirit, and prophesied, saying,

<sup>68</sup> "Blessed *be* the Lord God of Israel,<sup>a</sup> for He has visited and accomplished redemption for His people,

<sup>69</sup> And has raised up a horn of salvation for us in the house of His servant David –

<sup>70</sup> as He spoke by the mouth of His holy prophets from of old –

<sup>71</sup> SALVATION FROM OUR ENEMIES, AND FROM THE HAND OF ALL WHO HATE US [Psalm 106:10]<sup>b</sup>;

<sup>72</sup> to show mercy toward our ancestors, and to remember His holy covenant,

<sup>73</sup> the oath which He swore to Abraham our ancestor,

<sup>74</sup> to grant us that we, being delivered from the hand of our enemies, might serve Him without fear,

<sup>75</sup> in holiness and righteousness before Him all our days.

<sup>76</sup> "And you, child, will be called the prophet of the Most High; for you will go on BEFORE THE LORD TO PREPARE HIS WAYS [Isaiah 40:3<sup>c</sup>; Malachi 3:1<sup>d</sup>];

<sup>77</sup> to give knowledge of salvation to His people in the forgiveness of their sins,

<sup>78</sup> because of the tender mercy of our God, with which the sunrise from on high will visit us,

<sup>79</sup> TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH [Isaiah 9:2<sup>e</sup>; 58:8<sup>f</sup>; 60:1-2<sup>g</sup>], to guide our feet into the way of peace."

<sup>80</sup> And the child was growing and being strengthened in spirit, and he was in the deserts until the day of his public appearance to Israel.

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<sup>a</sup> The CJB has bolded "Praised be *ADONAI*, the God of Isra'el" for 1:68, noting a possible allusion to Psalm 41:13; 72:18; 106:48:

"Blessed be *ADONAI* the God of Isra'el from eternity past to eternity future. *Amen. Amen*" (Psalm 41:14, CJB).

"Blessed be *ADONAI*, God, the God of Isra'el, who alone works wonders" (Psalm 72:18, CJB).

"Blessed be *ADONAI*, the God of Isra'el, from eternity past to eternity future. Now let all the people say, '*Amen! Halleluyah!*' Give thanks to *ADONAI*; for he is good, for his grace continues forever" (Psalm 106:48, CJB).

<sup>b</sup> "So He saved them from the hand of the one who hated *them*, and redeemed them from the hand of the enemy" (Psalm 106:10, PME).

<sup>c</sup> "A voice is calling, 'Clear the way for YHWH in the wilderness; make smooth in the desert a highway for our God'" (Isaiah 40:3, PME).

<sup>d</sup> "'Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says YHWH of Hosts" (Malachi 3:1, PME).

<sup>e</sup> "The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them" (Isaiah 9:2, PME).

<sup>f</sup> "Then your light will break out like the dawn, and your recovery will speedily spring forth; and your righteousness will go before you; the glory of YHWH will be your rear guard" (Isaiah 58:8, PME).

<sup>g</sup> "Arise, shine; for your light has come, and the glory of YHWH has risen upon you. For behold, darkness will cover the Earth, and deep darkness the peoples; but YHWH will rise upon you, and His glory will appear upon you" (Isaiah 60:1-2, PME).

## 2

### ***The Birth of Yeshua***

**Matthew 1:18-25**

<sup>1</sup> Now it came about in those days, that a decree went out from Caesar Augustus, that all the inhabited Earth should be enrolled.

<sup>2</sup> This was the first census taken while Quirinius was governor of Syria.

<sup>3</sup> And all were proceeding to enroll, every one to his own city.

<sup>4</sup> And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David,

<sup>5</sup> to enroll himself with Mary, who was betrothed to him, who was with child.

<sup>6</sup> And it came about that while they were there, the days were completed for her to be delivered.

<sup>7</sup> And she gave birth to her firstborn son; and she wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

### ***The Shepherds and the Angels***

<sup>8</sup> And in the same region there were shepherds abiding in the field, and keeping watch over their flock by night.

<sup>9</sup> And an angel of the Lord stood by them, and the glory of the Lord shone around them; and they were terribly frightened.

<sup>10</sup> And the angel said to them, "Do not be afraid; for behold, I bring you good news of a great joy which will be for all the people;

<sup>11</sup> for to you is born this day in the city of David a Savior, who is Messiah the Lord.

<sup>12</sup> "And this *will be* the sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger."

<sup>13</sup> And suddenly there was with the angel a multitude of the Heavenly host praising God, and saying,

<sup>14</sup> "Glory to God in the highest, and on Earth peace among people with whom He is pleased!"

<sup>15</sup> And it came about when the angels went away from them into Heaven, the shepherds were saying to one another, "Let us go strait to Bethlehem, and see this thing that has happened, which the Lord has made known to us."

<sup>16</sup> And they came with haste, and found both Mary and Joseph, and the baby lying in the manger.

<sup>17</sup> And when they saw it, they made known the saying which had been told them about this Child.

<sup>18</sup> And all who heard it wondered at the things which were spoken to them by the shepherds.

<sup>19</sup> But Mary kept all these things, pondering them in her heart.

<sup>20</sup> And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it was told them.

<sup>21</sup> And when eight days were fulfilled for circumcising Him, His name was called Yeshua, the name given by the angel before He was conceived in the womb.

### ***The Presentation of Yeshua in the Temple***

<sup>22</sup> And when the days for their purification according to the Torah of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord

<sup>23</sup> (as it is written in the Torah of the Lord, "EVERY MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD" [Leviticus 12:3, 6]<sup>a</sup>),

<sup>24</sup> and to offer a sacrifice according to what is said in the Torah of the Lord, "A PAIR OF TURTLEDOVES, OR TWO YOUNG PIGEONS" [Leviticus 12:8]<sup>b</sup>.

<sup>25</sup> And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.

<sup>26</sup> And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah.

<sup>27</sup> And he came in the Spirit into the temple; and when the parents brought in the child Yeshua, to do for Him according to the custom of the Torah<sup>c</sup>,

<sup>28</sup> then he received Him into his arms, and blessed God, and said,

<sup>29</sup> "Now let Your servant depart, Master, according to Your word, in peace;

<sup>30</sup> for my eyes have seen Your salvation,

<sup>31</sup> which You have prepared in the presence of all peoples,

<sup>32</sup> A LIGHT FOR REVELATION TO THE NATIONS [Isaiah 42:6<sup>d</sup>; 49:6<sup>e</sup>], and for the glory of Your people Israel.

<sup>33</sup> And His father and mother were marveling at the things which were being said about Him.

<sup>34</sup> And Simeon blessed them, and said to Mary His mother, "Behold, this *Child* is appointed for the fall and the rise of many in Israel, and for a sign to be opposed—

<sup>35</sup> and a sword will pierce through your own soul also—that thoughts from many hearts may be revealed."

<sup>36</sup> And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was of advanced age, having lived with a husband seven years from her virginity,

<sup>37</sup> and she had been a widow to the age of eighty-four, who did not depart from the temple, serving night and day with fastings and prayers.

<sup>38</sup> And coming up at that very hour she was giving thanks to God, and was speaking of Him to all those who were looking for the redemption of Jerusalem.

### ***The Return of Nazareth***

<sup>39</sup> And when they had performed everything according to the Torah of the Lord, they returned to Galilee, to their own city, Nazareth.

<sup>40</sup> And the Child was growing and was becoming strong, being filled with wisdom; and the grace of God was upon Him.

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<sup>a</sup> "And on the eighth day the flesh of his foreskin shall be circumcised...And when the days of her purification are completed, for a son or for a daughter, she shall bring to the priest at the doorway of the tent of meeting, a one year old lamb for a burnt offering, and a young pigeon or a turtledove for a sin offering" (Leviticus 12:3, 6, PME).

<sup>b</sup> "But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for a burnt offering and the other for a sin offering; and the priest shall make atonement for her, and she shall be clean" (Leviticus 12:8, PME).

<sup>c</sup> Grk. *to eithismenon tou nomou* (τὸ εἰθισμένον τοῦ νόμου); correctly rendered as "the custom of the Law" (NASU) or "according to the custom of the *Torah*" (TLV); incorrectly rendered in the NRSV with, "what was customary under the law."

<sup>d</sup> "I am YHWH, I have called you in righteousness, I will also hold you by the hand and watch over you, and I will appoint you as a covenant to the people, as a light to the nations" (Isaiah 42:6, PME).

<sup>e</sup> "He says, 'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also make You a light of the nations so that My salvation may reach to the end of the Earth'" (Isaiah 49:6, PME).

**The Boy Yeshua in the Temple**

<sup>41</sup> And His parents went to Jerusalem every year at the festival of the Passover.

<sup>42</sup> And when He was twelve years old, they went up according to the custom of the festival;

<sup>43</sup> and when they had fulfilled the days, as they were returning, the boy Yeshua stayed behind in Jerusalem. And His parents did not know it,

<sup>44</sup> but supposed Him to be in the company they went a day's journey; and they were looking for Him among their relatives and acquaintances.

<sup>45</sup> And when they did not find Him, they returned to Jerusalem, seeking Him.

<sup>46</sup> And it came about that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them, and asking them questions.

<sup>47</sup> And all who heard Him were amazed at His understanding and His answers.

<sup>48</sup> And when they saw Him, they were astonished; and His mother said to Him, "Child, why have You treated us this way? Behold, Your father and I are anxious, having looked for You."

<sup>49</sup> And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?"

<sup>50</sup> And they did not understand the saying which He spoke to them.

<sup>51</sup> And He went down with them, and came to Nazareth; and He was submissive to them; and His mother kept all *these* things in her heart.

<sup>52</sup> And Yeshua was increasing in wisdom and stature, and in favor with God and people.

**3****The Proclamation of John the Immerser**

**Matthew 3:1-12; Mark 1:1-8; John 1:19-28**

<sup>1</sup> Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene,

<sup>2</sup> in the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness.

<sup>3</sup> And he came into all the region around the Jordan, proclaiming an immersion<sup>a</sup> of repentance for the forgiveness of sins;

<sup>4</sup> as it is written in the book of the words of Isaiah the prophet, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.

<sup>5</sup> 'EVERY VALLEY WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW; AND THE CROOKED WILL BECOME STRAIGHT, AND THE ROUGH WAYS SMOOTH;

<sup>6</sup> AND ALL FLESH WILL SEE THE SALVATION OF GOD' [Isaiah 40:3-5]<sup>b</sup>."

<sup>7</sup> He therefore was saying to the multitudes who were coming out to be immersed by him, "You brood of vipers, who warned you to flee from the wrath to come?"

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<sup>a</sup> Grk. noun *baptisma* (βάπτισμα); verb equiv. *baptizō* (βαπτίζω), more neutrally meaning, "wash ceremonially for purpose of purification, wash, purify, of a broad range of repeated ritual washing rooted in Israelite tradition," but more theologically meaning "to use water in a rite for purpose of renewing or establishing a relationship w. God, plunge, dip, wash, baptize. The transliteration 'baptize' signifies the ceremonial character that NT narratives accord such cleansing" (BDAG, 164).

Perhaps due to some of the varied and diverse Christian traditions—across the spectrum—regarding "baptism," Messianic people prefer to speak in terms of "immersion." This is not because the term "baptism" is at all wrong, but more because of the intense amount of Christian-cultural associations or baggage that can come with it. A common term that you will hear across the Messianic community is *mikveh* (מִקְוֵה), which is a "gathering of water, esp. the ritual bath of purification" (Jastrow, 829).

<sup>b</sup> "A voice is calling, 'Clear the way for YHWH in the wilderness; make smooth in the desert a highway for our God. Let every valley be lifted up, and every mountain and hill be made low; and let the rough ground become a plain, and the rugged terrain a broad valley; then the glory of YHWH will be revealed, and all flesh will see it together; for the mouth of YHWH has spoken'" (Isaiah 40:3-5, PME).

<sup>8</sup> “Therefore bring forth fruits worthy of repentance, and do not begin to say among yourselves, ‘We have Abraham for our ancestor,’ for I say to you that God is able from these stones to raise up children to Abraham.

<sup>9</sup> “And even now the axe also is laid at the root of the trees; every tree therefore that does not bring forth good fruit is cut down and thrown into the fire.”

<sup>10</sup> And the multitudes were questioning him, saying, “What then shall we do?”

<sup>11</sup> And having answered, he was saying to them, “He who has two tunics, let him share with him who has none; and he who has food, let him do likewise.”

<sup>12</sup> And tax collectors also came to be immersed, and they said to him, “Teacher, what shall we do?”

<sup>13</sup> And he said to them, “Collect no more than what you have been directed to.”

<sup>14</sup> And soldiers also were asking him, saying, “And we, what shall we do?” And he said to them, “Do not extort money from anyone by force, nor accuse *anyone* falsely, and be content with your wages.”

<sup>15</sup> And while the people were in expectation and all were reasoning in their hearts concerning John, whether perhaps he were the Messiah,

<sup>16</sup> John answered, saying to them all, “I indeed immerse you with water; but One is coming who is mightier than I, the strap of whose sandals I am not worthy to untie; He will immerse you in the Holy Spirit and fire.

<sup>17</sup> “His winnowing fork is in His hand to thoroughly cleanse His threshing-floor, and to gather the wheat into His barn; but the chaff He will burn up with unquenchable fire.”

<sup>18</sup> So, with many other exhortations also he proclaimed good news to the people.

<sup>19</sup> But Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things that Herod had done,

<sup>20</sup> added this also to them all, that he locked up John in prison.

### ***The Immersion of Yeshua***

**Matthew 3:13-17; Mark 1:9-11**

<sup>21</sup> Now it came about when all the people were immersed, that, Yeshua also having been immersed and praying, Heaven was *then* opened,

<sup>22</sup> and the Holy Spirit descended in a bodily form, as a dove, upon Him, and a voice came out of Heaven, “You are My beloved Son, in You I am well pleased.”

### ***The Genealogy of Yeshua***

**Matthew 1:1-17**

<sup>23</sup> And when He began *His ministry*, Yeshua Himself was about thirty years of age, being the son (as was supposed) of Joseph, the *descendant* of<sup>a</sup> Eli,

<sup>24</sup> the *descendant* of Matthat, the *descendant* of Levi, the *descendant* of Melchi, the *descendant* of Jannai, the *descendant* of Joseph,

<sup>25</sup> the *descendant* of Mattathias, the *descendant* of Amos, the *descendant* of Nahum, the *descendant* of Esli, the *descendant* of Naggai,

<sup>26</sup> the *descendant* of Maath, the *descendant* of Mattathias, the *descendant* of Semein, the *descendant* of Josech, the *descendant* of Joda,

<sup>27</sup> the *descendant* of Joanan, the *descendant* of Rhesa, the *descendant* of Zerubbabel, the *descendant* of Shealtiel, the *descendant* of Neri,

<sup>28</sup> the *descendant* of Melchi, the *descendant* of Addi, the *descendant* of Cosam, the *descendant* of Elmadam, the *descendant* of Er,

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<sup>a</sup> The Greek construction for the different figures of 3:23-38, has the singular masculine genitive (case indicating possession) article *tou* (τοῦ), preceding each proper name, with a version like the NASB having “son” in *italics*. The probability that there is some telescoping of genealogies in this list, however, makes “*descendant*” a much better selection for most of these individuals.

<sup>29</sup> the descendant of Joshua, the descendant of Eliezer, the descendant of Jorim, the descendant of Matthat, the descendant of Levi,

<sup>30</sup> the descendant of Simeon, the descendant of Judah, the descendant of Joseph, the descendant of Jonam, the descendant of Eliakim,

<sup>31</sup> the descendant of Melea, the descendant of Menna, the descendant of Mattatha, the descendant of Nathan, the descendant of David,

<sup>32</sup> the descendant of Jesse, the descendant of Obed, the descendant of Boaz, the descendant of Salmon, the descendant of Nahshon,

<sup>33</sup> the descendant of Amminadab, the descendant of Admin, the descendant of Ram, the descendant of Hezron, the descendant of Perez, the descendant of Judah,

<sup>34</sup> the descendant of Jacob, the descendant of Isaac, the descendant of Abraham, the descendant of Terah, the descendant of Nahor,

<sup>35</sup> the descendant of Serug, the descendant of Reu, the descendant of Peleg, the descendant of Eber, the descendant of Shelah,

<sup>36</sup> the descendant of Cainan, the descendant of Arphaxad, the descendant of Shem, the descendant of Noah, the descendant of Lamech,

<sup>37</sup> the descendant of Methuselah, the descendant of Enoch, the descendant of Jared, the descendant of Mahalaleel, the descendant of Cainan,

<sup>38</sup> the descendant of Enosh, the descendant of Seth, the descendant of Adam, the first human being created by God<sup>a</sup>.

## 4

### ***The Temptation of Yeshua***

**Matthew 4:1-11; Mark 1:12-13**

<sup>1</sup> And Yeshua, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness

<sup>2</sup> for forty days, being tempted by the Devil. And He ate nothing during those days; and when they were ended, He became hungry.

<sup>3</sup> And the Devil said to Him, "If You are the Son of God, tell this stone to become bread."

<sup>4</sup> And Yeshua answered him, "It is written, 'PEOPLE<sup>b</sup> SHALL NOT LIVE ON BREAD ALONE' [Deuteronomy 8:3]<sup>c</sup>."

<sup>5</sup> And he led Him up and showed Him all the kingdoms of the world in a moment of time.

<sup>6</sup> And the Devil said to Him, "To You I will give all this authority and their glory; for it has been delivered to me, and I give to whomever I will.

<sup>7</sup> "Therefore if You worship before me, it shall all be Yours."

<sup>8</sup> And Yeshua answered and said to him, "It is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND HIM ONLY SHALL YOU SERVE' [Deuteronomy 6:13]<sup>d</sup>."

<sup>9</sup> And he led Him to Jerusalem, and set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here;

<sup>10</sup> for it is written, 'HE WILL GIVE HIS ANGELS CHARGE CONCERNING YOU, TO GUARD YOU' [Psalm 91:11]<sup>e</sup>,

<sup>a</sup> Grk. *tou Theou* (τοῦ θεοῦ), lit. "of God"; while all the figures of 3:23-38 preceding have "descendant," here the rendering "the first human being created by God" has been chosen, with a genitive of agency opted for (Wallace, *Greek Grammar Beyond the Basics*, 126-127), a recognition of Adam's unique status.

<sup>b</sup> Grk. *ho anthrōpos* (ὁ ἄνθρωπος); more lit. "Man."

<sup>c</sup> "And He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your ancestors know, that He might make you understand that people do not live by bread alone, but people live by everything that proceeds out of the mouth of YHWH" (Deuteronomy 8:3, PME).

<sup>d</sup> "You shall fear only YHWH your God; and you shall worship Him, and swear by His name" (Deuteronomy 6:13, PME).

<sup>e</sup> "For He will give His angels charge concerning you, to guard you in all your ways" (Psalm 91:11, PME).

<sup>11</sup> and, 'ON *their* HANDS THEY WILL BEAR YOU UP, LEST YOU STRIKE YOUR FOOT AGAINST A STONE' [Psalm 91:12]<sup>a</sup>."

<sup>12</sup> And Yeshua answered *and* said to him, "It is said, 'YOU SHALL NOT TEMPT THE LORD YOUR GOD' [Deuteronomy 6:16]<sup>b</sup>."

<sup>13</sup> And when the Devil had ended every temptation, he departed from Him until an opportune time.

### ***The Beginning of the Galilean Ministry***

**Matthew 4:12-17; Mark 1:14-15**

<sup>14</sup> And Yeshua returned in the power of the Spirit into Galilee; and a report about Him went out through all the surrounding region.

<sup>15</sup> And He was teaching in their synagogues, being glorified by all.

### ***The Rejection of Yeshua at Nazareth***

**Matthew 13:53-58; Mark 6:1-6**

<sup>16</sup> And He came to Nazareth, where He had been brought up; and He entered, as His custom was, into the synagogue on the Sabbath<sup>c</sup>, and stood up to read.

<sup>17</sup> And the book of the prophet Isaiah was given to Him. And He opened the book, and found the place where it was written,

<sup>18</sup> "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PROCLAIM GOOD NEWS TO THE POOR, HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERING OF SIGHT TO THE BLIND, TO SET AT LIBERTY THOSE WHO ARE OPPRESSED,

<sup>19</sup> TO PROCLAIM THE FAVORABLE YEAR OF THE LORD" [Isaiah 61:1-2<sup>d</sup>; 58:6<sup>e</sup>].

<sup>20</sup> And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on Him.

<sup>21</sup> And He began to say to them, "Today this Scripture has been fulfilled in your hearing."

<sup>22</sup> And all were speaking well of Him, and wondering at the gracious words which were proceeding out of His mouth; and they were saying, "Is this not Joseph's son?"

<sup>23</sup> And He said to them, "Doubtless you will quote to Me this proverb, 'Physician, heal yourself! Whatever we have heard was done at Capernaum, do here also in Your own country.'"

<sup>24</sup> And He said, "Truly I say to you, no prophet is acceptable in his home town.

<sup>25</sup> "But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land;

<sup>26</sup> and Elijah was sent to none of them, but only to Zarephath, *in the land* of Sidon, to a woman who was a widow.

<sup>27</sup> "And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

<sup>28</sup> And all in the synagogue were filled with anger as they heard these things;

<sup>29</sup> and they rose up and cast Him out of the city, and led Him to the brow of the hill on which their city was built, in order to throw Him down the cliff.

<sup>30</sup> But passing through their midst, He went His way.

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<sup>a</sup> "They will bear you up in their hands, lest you strike your foot against a stone" (Psalm 91:12, PME).

<sup>b</sup> "You shall not tempt YHWH your God, as you tempted Him at Massah" (Deuteronomy 6:16, PME).

<sup>c</sup> Grk. noun *sabbaton* (σάββατον); Heb. equiv. *Shabbat* (שַׁבָּת); "the seventh day of the week in Israel's calendar, marked by rest fr. work and by special religious ceremonies, *sabbath*" (BDAG, 909); "the seventh day of each week, which was a sacred festival on which the Israelites were required to abstain from all work (Exo. 20:10; 31:13; Deut. 5:14)" (Thayer, 565).

<sup>d</sup> "The Spirit of the Lord YHWH is upon me, because YHWH has anointed Me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners; to proclaim the favorable year of YHWH, and the day of vengeance of our God; to comfort all who mourn" (Isaiah 61:1-2, PME).

<sup>e</sup> "Is this not the fast which I choose, to loosen the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and break every yoke?" (Isaiah 58:6, PME).

***The Man with an Unclean Spirit*****Mark 1:21-28**

<sup>31</sup> And He came down to Capernaum, a city of Galilee. And He was teaching them on the Sabbath;

<sup>32</sup> and they were astonished at His teaching, for His word was with authority.

<sup>33</sup> And in the synagogue there was a person who had a spirit of an unclean demon, and he cried out with a loud voice,

<sup>34</sup> "Ah! What do we have to do with You, Yeshua the Nazarene? Have You come to destroy us? I know who You are, the Holy One of God."

<sup>35</sup> And Yeshua rebuked Him, saying, "Be silent and come out of him!" And when the demon had thrown him down in *their* midst, he came out of him, having done him no harm.

<sup>36</sup> And amazement came upon them all, and they were discussing with one another, saying, "What is this message? For with authority and power He commands the unclean spirits, and they come out."

<sup>37</sup> And the report about Him was going out into every place in the surrounding region.

***The Healing of Many People*****Matthew 8:14-17; Mark 1:29-34**

<sup>38</sup> And He arose *and left* from the synagogue, and entered the house of Simon. Now Simon's mother-in-law was suffering from a high fever; and they besought Him for her.

<sup>39</sup> And having stood over her, He rebuked the fever, and it left her; and immediately she arose and served them.

<sup>40</sup> And while the sun was setting, all who had any sick with various diseases brought them to Him; and laying His hands on every one of them, He was healing them.

<sup>41</sup> And demons also were coming out of many, crying out and saying, "You are the Son of God!" And rebuking them, He would not allow them to speak, because they knew that He was the Messiah.

***A Proclamation Tour*****Mark 1:35-39**

<sup>42</sup> And when it was day, He came out and went to a desolated place; and the multitudes were searching for Him, and came to Him, and tried to keep Him from going away from them.

<sup>43</sup> But He said to them, "I must proclaim the good news of the Kingdom of God to the other cities also, for I was sent for this purpose."

<sup>44</sup> And He was proclaiming in the synagogues of Judea.

**5*****The Calling of the First Disciples*****Matthew 4:18-22; Mark 1:16-20**

<sup>1</sup> Now it came about that while the multitude was pressing upon Him and listening to the word of God, He was standing by the lake of Gennesaret;

<sup>2</sup> and He saw two boats standing by the lake; but the fishermen had gone out of them and were washing their nets.

<sup>3</sup> And He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and was teaching the multitudes from the boat.

<sup>4</sup> And when He had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch."

<sup>5</sup> And Simon answered and said, "Master, we toiled all night and took nothing, but at Your word I will let down the nets."

6 And when they had done this, they enclosed a great multitude of fish, and their nets were breaking;

7 and they signaled to their partners in the other boat, for them to come and help them. And they came, and filled both the boats, so that they began to sink.

8 But when Simon Peter saw *it*, he fell down at Yeshua's knees, saying, "Depart from me, for I am a sinful man, O Lord!"

9 For he was amazed, and all who were with him, at the catch of fish which they had taken;

10 and so also *were* James and John, sons of Zebedee, who were partners with Simon. And Yeshua said to Simon, "Do not fear, from now on you will be catching people."

11 And when they had brought their boats to land, they left everything and followed Him.

### ***The Cleansing of a Leper***

**Matthew 8:1-4; Mark 1:40-45**

12 And it came about that while He was in one of the cities, behold, *there was* a man full of leprosy; and when he saw Yeshua, he fell on his face and besought Him, saying, "Lord, if You will, You can make Me clean."

13 And He stretched out His hand, and touched him, saying, "I will; be clean." And immediately the leprosy left him.

14 And He charged him to tell no one, "But go and show yourself to the priest, and make an offering for your cleansing, just as Moses commanded, for a testimony to them."

15 But so much the more the report about Him went abroad, and great multitudes were gathering to hear and to be healed of their infirmities.

16 But He was withdrawing Himself in the wilderness and was praying.

### ***The Healing of a Paralytic***

**Matthew 9:1-8; Mark 2:1-12**

17 And it came about on one of those days, that He was teaching; and there were Pharisees and teachers of the Torah sitting by, who had come from every village of Galilee and Judea and Jerusalem; and the power of the Lord was with Him to heal.

18 And behold, *some* men were carrying on a pallet a man who was paralyzed; and they were seeking to bring him in, and to lay him before Him.

19 And not finding any *way* to bring him in because of the crowd, they went up on the roof and let him down through the tiles with his stretcher into the midst before Yeshua.

20 And seeing their faith, He said, "Man, your sins are forgiven you."

21 And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who can forgive sins, but God alone?"

22 But Yeshua, having perceived their reasonings, answered and said to them, "Why are you reasoning in your hearts?"

23 "Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Rise and walk?'"

24 "But so that you may know that the Son of Man has authority on Earth to forgive sins," – He said to the paralytic – "I say to you, rise, and take up your stretcher and go home."

25 And immediately he rose before them, and took up what he had been lying on, and went home, glorifying God.

26 And amazement seized them all, and they were glorifying God; and they were filled with fear, saying, "We have seen extraordinary things today."

### ***The Calling of Levi***

**Matthew 9:9-13; Mark 2:13-17**

27 And after these things He went out, and saw a tax collector named Levi, sitting at the tax booth, and He said to him, "Follow Me."

28 And He left everything, and rose and was following Him.

<sup>29</sup> And Levi made Him a great feast in his house; and there was a great crowd of tax collectors and of others who were reclining *at the table* with them.

<sup>30</sup> And the Pharisees and their scribes were murmuring against His disciples, saying, "Why do You eat and drink with the tax collectors and sinners?"

<sup>31</sup> And Yeshua answered and said to them, "Those who are well have no need of a physician; but those who are sick.

<sup>32</sup> "I have not come to call the righteous but sinners to repentance."

### ***The Question about Fasting***

**Matthew 9:14-17; Mark 2:18-22**

<sup>33</sup> And they said to Him, "The disciples of John often fast and offer prayers; the *disciples* of the Pharisees also do likewise; but Yours eat and drink."

<sup>34</sup> And Yeshua said to them, "Can you make the attendants of the bridegroom fast while the bridegroom is with them?"

<sup>35</sup> "But *the* days will come; and when the bridegroom is taken away from them, then they will fast in those days."

<sup>36</sup> And He was also telling them a parable: "No one tears a piece from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old.

<sup>37</sup> "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins, and it will be spilled, and the skins will be ruined.

<sup>38</sup> "But new wine must be put into fresh wineskins.

<sup>39</sup> "And no one, after drinking old *wine* desires new; for he says, 'The old is good.'"

## 6

### ***Plucking Grain on the Sabbath***

**Matthew 12:1-8; Mark 2:23-28**

<sup>1</sup> Now it came about on a Sabbath, that He was passing through the grainfields; and His disciples were plucking and eating the heads *of grain*, rubbing them in their hands.

<sup>2</sup> But some of the Pharisees said, "Why do you do what is not permitted<sup>a</sup> to do on the Sabbath?"

<sup>3</sup> And Yeshua answering them said, "Have you not even read what David did when he was hungry, he and those who were with him,

<sup>4</sup> how he entered the house of God, and took and ate the showbread, and gave to those who were with him, which it is not permitted to eat except for the priests alone?"

<sup>5</sup> And He was saying to them, "The Son of Man is Lord of the Sabbath."

### ***The Man with a Withered Hand***

**Matthew 12:9-14; Mark 3:1-6**

<sup>6</sup> And it came about on another Sabbath, that He entered the synagogue and taught; and there was a man there, and his right hand was withered.

<sup>7</sup> And the scribes and the Pharisees were watching Him closely, *too see* whether He would heal on the Sabbath, so that they might find *reason* to accuse Him.

<sup>8</sup> But He knew their thoughts, and He said to the man who had the withered hand, "Rise and stand in the middle." And he rose and stood.

<sup>9</sup> And Yeshua said to them, "I ask you, is it permitted on the Sabbath to do good, or to do harm, to save a life, or to destroy it?"

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<sup>a</sup> Grk. verb *exesti* (ἐξεστίν), "it is allowed, it is in one's power, is possible" (LS, 273).

<sup>10</sup> And having looked around at them all, He said to him, “Stretch out your hand.” And he did so; and his hand was restored.

<sup>11</sup> But they were filled with fury, and discussed with one another what they might do to Yeshua.

### ***The Choosing of the Twelve***

**Matthew 10:1-4; Mark 3:13-19**

<sup>12</sup> And it came about in these days, that He went out to the mountain to pray, and He continued all night in prayer to God.

<sup>13</sup> And when it was day, He called His disciples, and chose from them twelve, whom He also named apostles:

<sup>14</sup> Simon, whom He also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,

<sup>15</sup> and Matthew and Thomas, and James *the son* of Alphaeus, and Simon who was called the Zealot,

<sup>16</sup> and Judas *the son* of James, and Judas Iscariot<sup>a</sup>, who became a traitor.

### ***Ministering to a Great Multitude***

**Matthew 4:23-25**

<sup>17</sup> And He came down with them and stood on a level place; and a great multitude of His disciples, and a great number of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, came to hear Him and to be healed of their diseases;

<sup>18</sup> and those who were troubled with unclean spirits were healed.

<sup>19</sup> And all the multitude were seeking to touch Him, for power was coming from Him and healing *them* all.

### ***Blessings and Woes***

**Matthew 5:1-12**

<sup>20</sup> And He lifted up His eyes on His disciples, and said, “Blessed *are* you *who are* poor, for yours is the Kingdom of God.

<sup>21</sup> “Blessed *are* you who hunger now, for you shall be satisfied. Blessed *are* you who weep now, for you shall laugh.

<sup>22</sup> “Blessed are you when people hate you, and exclude you, and insult you, and spurn your name as evil, for the sake of the Son of Man.

<sup>23</sup> “Rejoice in that day, and leap *for joy*, for behold, your reward is great in Heaven; for so their ancestors did to the prophets.

<sup>24</sup> “But woe to you who are rich, for you are receiving your comfort in full.

<sup>25</sup> “Woe to you, having been well-fed, for you shall hunger. Woe *to you* who laugh now, for you shall mourn and weep.

<sup>26</sup> “Woe *to you* when all people speak well of you, for so their ancestors did to the false prophets.

### ***Love for Enemies***

**Matthew 5:38-48; 7:12a**

<sup>27</sup> “But I say to you who hear, love your enemies, do good to those who hate you,

<sup>28</sup> bless those who curse you, pray for those who mistreat you.

<sup>29</sup> “To him who strikes you on the cheek, offer the other also; and from him who takes away your coat, do not withhold your shirt either.

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<sup>a</sup> Grk. *Ioudan Iskariōth* (Ἰουδαῖον Ἰσκαριώθ); Delitzsch/Salkinson-Ginsburg Heb. NTs *Yehudah ish-Qriot* (יהודה איש־קריות); “Y’hudah from K’riot” (CJB); “Judah from Kriot” (TLV).

<sup>30</sup> "Give to everyone who asks you; and of him who takes away your goods do not ask *for them* again.

<sup>31</sup> "And just as you wish that people would do to you, do so to them likewise.

<sup>32</sup> "And if you love those who love you, what credit is *that* to you? For even sinners love those who love them.

<sup>33</sup> "And if you do good to those who do good to you, what credit is *that* to you? For even sinners do the same.

<sup>34</sup> "And if you lend to those from whom you expect to receive, what credit is *that* to you? Even sinners lend to sinners, to receive back the same *amount*.

<sup>35</sup> "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be children of the Most High; for He is kind toward the ungrateful and evil.

<sup>36</sup> "Be merciful, just as your Father is merciful.

### **Judging Others**

#### **Matthew 7:1-5**

<sup>37</sup> "And do not judge and you will not be judged; and do not condemn and you will not be condemned; release, and you will be released.

<sup>38</sup> "Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For by your standard of measure it will be measured to you in return."

<sup>39</sup> And He also spoke a parable to them, "Can the blind guide the blind? Will they not both fall into a pit?"

<sup>40</sup> "A disciple is not above his teacher; but everyone, having been fully trained, will be like his teacher.

<sup>41</sup> "And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?"

<sup>42</sup> "Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

### **A Tree Known by Its Fruit**

#### **Matthew 7:17-20; 12:34b-35**

<sup>43</sup> "For there is no good tree that bears bad fruit, nor again does a bad tree bear good fruit.

<sup>44</sup> "For each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush.

<sup>45</sup> "The good person out of the good treasure of his heart brings forth what is good; and the evil *person* out of the evil *treasure* brings forth what is evil; for out of the abundance of the heart his mouth speaks.

### **The Two Foundations**

#### **Matthew 7:24-27**

<sup>46</sup> "And why do you call Me, 'Lord, Lord,' and do not do what I say?"

<sup>47</sup> "Everyone who comes to Me, and hears My words, and does them, I will show you whom he is like:

<sup>48</sup> he is like a person building a house, who dug and went deep, and laid a foundation upon the rock; and when a flood rose, the stream broke against that house and could not shake it, because it had been well built.

<sup>49</sup> "But he who hears and does not *do them*, is like a person who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great."

# 7

## ***The Healing of a Centurion's Servant***

**Matthew 8:5-13; John 4:43-54**

<sup>1</sup> After He had completed all His sayings in the hearing of the people, He entered Capernaum.

<sup>2</sup> And a certain centurion's servant, who was dear to him, was sick and at the point of death.

<sup>3</sup> And when he heard about Yeshua, he sent to Him elders of the Jews, asking Him to come and heal his servant.

<sup>4</sup> And when they came to Yeshua, they besought Him earnestly, saying, "He is worthy for You to grant this for him;

<sup>5</sup> for he loves our nation, and he built us our synagogue."

<sup>6</sup> And Yeshua was going with them; and when He was already not far from the house, the centurion sent friends to Him, saying to Him, "Lord, do not trouble Yourself, for I am not worthy for You to come under my roof;

<sup>7</sup> for this reason I did not even consider myself worthy to come to You. But say the word, and my servant will be healed.

<sup>8</sup> "For I also am a person set under authority, having soldiers under me; and I say to this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my servant, 'Do this!' and he does it."

<sup>9</sup> And when Yeshua heard this, He marveled at him, and turned and said to the multitude that was following Him, "I say to you, I have not found such great faith, not *even* in Israel."

<sup>10</sup> And those who had been sent, having returned to the house, found the servant well.

## ***The Raising of the Widow's Son at Nain***

<sup>11</sup> And it came about soon afterwards, that He went to a city called Nain; and His disciples were going with Him, and a great multitude.

<sup>12</sup> Now as He drew near to the gate of the city, behold, one who had died was being carried out, the only son of his mother, and she was a widow; and a considerable crowd from the city was with her.

<sup>13</sup> And when the Lord saw her, He had compassion on her and said to her, "Do not weep."

<sup>14</sup> And He came up and touched the bier; and the bearers stood still. And He said, "Young man, I say to you, arise!"

<sup>15</sup> And he who was dead sat up, and began to speak. And He gave him to his mother.<sup>a</sup>

<sup>16</sup> And fear seized them all, and they were glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!"

<sup>17</sup> And this report concerning Him went out in all Judea, and all the surrounding region.

## ***The Messengers from John the Immerser***

**Matthew 11:2-19**

<sup>18</sup> And the disciples of John told him about all these things.

<sup>19</sup> And John, calling to himself two of his disciples, sent them to the Lord, saying, "Are You the Coming One, or shall we look for another?"

<sup>20</sup> And when the men had come to Him, they said, "John the Immerser has sent us to You, saying, 'Are You the Coming One, or shall we look for another?'"

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<sup>a</sup> The CJB has bolded "gave him to his mother" for 7:15, noting a possible allusion to 1 Kings 17:23: "Eliyahu took the child, brought him down from the upstairs room into the house and gave him to his mother; and Eliyahu said, 'See? Your son is alive'" (CJB).

<sup>21</sup> In that hour He cured many of diseases and plagues and evil spirits, and on many who were blind He bestowed sight.

<sup>22</sup> And He answered and said to them, "Go and tell John what you have seen and heard: *the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOOD NEWS PROCLAIMED TO THEM* [Isaiah 35:5<sup>a</sup>; 61:1<sup>b</sup>].

<sup>23</sup> "And blessed is he who takes no offense at Me."

<sup>24</sup> And when the messengers of John had left, He began to speak to the multitudes concerning John, "What did you go out into the wilderness to behold? A reed shaken by the wind?

<sup>25</sup> "But what did you go out to see? A man clothed in soft clothing? Behold, those who are splendidly clothed and live in luxury are in kings' courts.

<sup>26</sup> "But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

<sup>27</sup> "This is he of whom it is written, 'BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU' [Malachi 3:1<sup>c</sup>; Exodus 23:20<sup>d</sup>].

<sup>28</sup> "I say to you, among those born of women there is none greater than John; yet he who is least in the Kingdom of God is greater than he."

<sup>29</sup> And when all the people and the tax collectors heard *this*, they justified God, having been immersed with the immersion of John.

<sup>30</sup> But the Pharisees and the lawyers rejected the purpose of God for themselves, not having been immersed by him.

<sup>31</sup> "To what then shall I compare the people of this generation, and what are they like?

<sup>32</sup> "They are like children who sit in the marketplace and call to one another, who say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.'

<sup>33</sup> "For John the Immerser has come eating no bread and drinking no wine; and you say, 'He has a demon!'

<sup>34</sup> "The Son of Man has come eating and drinking; and you say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!'

<sup>35</sup> "And wisdom is justified by all her children."

### ***A Sinful Woman Forgiven***

<sup>36</sup> Now one of the Pharisees was requesting Him to eat with him. And He entered the Pharisee's house, and reclined *at the table*.

<sup>37</sup> And behold, a woman in the city who was a sinner, when she learned that He was reclining *at the table* in the Pharisee's house, she brought an alabaster vial of ointment,

<sup>38</sup> and standing behind *Him* at His feet, weeping, she began to wet His feet with her tears, and was wiping them with the hair of her head, and kissing His feet, and anointing them with the ointment.

<sup>39</sup> Now when the Pharisee who had invited Him saw it, he said to himself, saying, "If this man were a prophet He would know who and what sort of woman is touching Him, that she is a sinner."

<sup>40</sup> And Yeshua, having answered, said to him, "Simon, I have something to say to you." And he said, "Say it, Teacher."

<sup>41</sup> "A certain moneylender had two debtors: one owed five hundred denarii, and the other fifty.

<sup>a</sup> "Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped" (Isaiah 35:5, PME).

<sup>b</sup> "The Spirit of the Lord YHWH is upon me, because YHWH has anointed Me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners" (Isaiah 61:1, PME).

<sup>c</sup> "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says YHWH of Hosts" (Malachi 3:1, PME).

<sup>d</sup> "Behold, I am going to send a messenger before you to guard you along the way, and to bring you into the place which I have prepared" (Exodus 23:20, PME).

<sup>42</sup> “When they could not pay, he graciously forgave them both. Which of them therefore will love him more?”

<sup>43</sup> Simon answered and said, “I suppose the one whom he forgave more.” And He said to him, “You have judged correctly.”

<sup>44</sup> And turning toward the woman, He said to Simon, “Do you see this woman? I entered into your house, you gave Me no water for My feet, but she has wet My feet with her tears, and wiped them with her hair.

<sup>45</sup> “You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet.

<sup>46</sup> “You did not anoint My head with oil, but she anointed My feet with ointment.

<sup>47</sup> “Therefore I say to you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little.”

<sup>48</sup> And He said to her, “Your sins have been forgiven.”

<sup>49</sup> And those who were reclining *at the table* with Him began to say to themselves, “Who is this, who even forgives sins?”

<sup>50</sup> And He said to the woman, “Your faith has saved you; go in peace.”

## 8

### ***Some Women Accompany Yeshua***

<sup>1</sup> And it came about soon afterwards, that He was going through every city and village, proclaiming and bringing the good news of the Kingdom of God; and the twelve were with Him,

<sup>2</sup> and *also* certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene<sup>a</sup>, from whom seven demons had gone out,

<sup>3</sup> and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were ministering to them from their possessions.

### ***The Parable of the Sower***

**Matthew 13:1-9; Mark 4:1-9**

<sup>4</sup> And when a great multitude were gathering together, and those from every city were journeying to Him, He spoke by way of a parable:

<sup>5</sup> “The sower went out to sow his seed; and as he sowed, some fell beside the road; and it was trampled under foot, and the birds of the air devoured it.

<sup>6</sup> “And other *seed* fell on the rock, and as soon as it grew up, it withered away, because it had no moisture.

<sup>7</sup> “And other *seed* fell among the thorns; and the thorns grew up with it, and choked it.

<sup>8</sup> “And other *seed* fell into the good soil, and grew up, and produced a crop a hundredfold.” As He said these things, He cried, “He who has ears to hear, let him hear.”

### ***The Purpose of the Parables***

**Matthew 13:10-17; Mark 4:10-12**

<sup>9</sup> And His disciples were asking Him what this parable meant.

<sup>10</sup> And He said, “To you it has been granted to know the mysteries of the Kingdom of God, but to the rest in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND [Isaiah 6:9-10]<sup>b</sup>.”

<sup>a</sup> Grk. *Maria hē kaloumenē Magdalēnē* (Μαρία ἡ καλουμένη Μαγδαληνή); Delitzsch Heb. NT *Miriam ha'niqra'a Magdalit* (מִרְיָם הַנִּקְרָאָה מַגְדָּלִית); “Miryam (called Magdalit)” (CJB); “Miriam, the one called Magdalene” (TLV).

<sup>b</sup> “And He said, ‘Go, and tell this people: “Keep on listening, but do not perceive; keep on looking, but do not understand.” Render the hearts of this people insensitive, their ears dull, and their eyes dim, lest they see with their eyes, hear with their ears, understand with their hearts, and return and be healed!” (Isaiah 6:9-10, PME).

***The Parable of the Sower Explained*****Matthew 13:18-23; Mark 4:13-20**

<sup>11</sup> "Now the parable is this: the seed is the word of God.

<sup>12</sup> "And those beside the road are those who have heard; then the Devil comes and takes away the word from their heart, so that they may not believe and be saved.

<sup>13</sup> "And those on the rock *are* those who, when they hear, receive the word with joy; and these have no root, who believe for a while, and in time of temptation fall away.

<sup>14</sup> "And that *seed* which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked by the cares and riches and pleasures of *this* life, and bring no fruit to maturity.

<sup>15</sup> "And that *seed* in the good ground, these are the ones who have heard the word in an honest and good heart, hold it fast, and bring forth fruit with patience.

***A Light under a Vessel*****Mark 4:21-25**

<sup>16</sup> "And no one after lighting a lamp covers it with a vessel, or puts it under a bed; but puts it on a lampstand, so that those who enter may see the light.

<sup>17</sup> "For nothing is hidden that will not be made manifest, nor *anything* secret, that will not be known and come to light.

<sup>18</sup> "Therefore take heed how you hear; for whoever has, to him *more* shall be given; and whoever does not have, even what he thinks he has shall be taken away from him."

***The Mother and Brothers of Yeshua*****Matthew 12:46-50; Mark 3:31-35**

<sup>19</sup> And His mother and brothers came to Him, but they could not reach Him because of the crowd.

<sup>20</sup> And He was told, "Your mother and Your brothers are standing outside, desiring to see You."

<sup>21</sup> But He answered and said to them, "My mother and My brothers are those who hear the word of God and do it."

***The Calming of a Storm*****Matthew 8:23-27; Mark 4:35-41**

<sup>22</sup> Now it came about on one of *those* days, that He and His disciples got into a boat, and He said to them, "Let us go over to the other side of the lake." And they launched out.

<sup>23</sup> But as they were sailing He fell asleep; and a storm of wind came down on the lake, and they were filling *with water*, and were in jeopardy.

<sup>24</sup> And they came to Him and awoke Him, saying, "Master, master, we are perishing!" And He awoke and rebuked the wind and the raging waves, and they ceased, and it became calm.

<sup>25</sup> And He said to them, "Where is your faith?" And they were afraid *and* they marveled, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?"

***The Healing of the Gerasene Demoniac*****Matthew 8:28-34; Mark 5:1-20**

<sup>26</sup> And they sailed to the country of the Gerasenes, which is opposite Galilee.

<sup>27</sup> And when He came out onto the land, He was met by a certain man from the city who had demons; and for a long time he had not worn clothes, and was not living in a house, but in the tombs.

<sup>28</sup> And when He saw Yeshua, he cried out and fell down before Him, and said with a loud voice, "What do You have to do with me, Yeshua, Son of the Most High God? I beseech You, do not torment me."

<sup>29</sup> For He had commanded the unclean spirit to come out of the man. For it had often seized him; and he was kept guarded and bound with chains and shackles; and *yet* breaking the bonds he was driven by the demon into the desert.

<sup>30</sup> And Yeshua asked him, "What is your name?" And he said, "Legion"; for many demons had entered him.

<sup>31</sup> And they were begging Him not to command them to depart into the abyss.

<sup>32</sup> Now there was a herd of many swine feeding there on the mountain; and *the demons* entreated Him to let them enter into them. And He let them.

<sup>33</sup> And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake, and were drowned.

<sup>34</sup> And when those who fed them saw what had happened, they fled, and told it in the city and in the country.

<sup>35</sup> And *the people* went out to see what had happened; and they came to Yeshua, and found the man from whom the demons had gone out, sitting at the feet of Yeshua, clothed and in his right mind; and they became frightened.

<sup>36</sup> And those who had seen it told them how he who had been possessed with demons was healed.

<sup>37</sup> And all the people of the country of the Gerasenes and the surrounding area asked Him to depart from them; for they were seized with great fear; and He got into a boat and returned.

<sup>38</sup> But the man from whom the demons had gone out was begging Him that he might be with Him; but He sent him away, saying,

<sup>39</sup> "Return to your house, and declare what great things God has done for you." And he went away, proclaiming throughout the whole city what great things Yeshua had done for him.

### ***Jairus' Daughter and the Woman Who Touched Yeshua's Garment***

**Matthew 9:18-26; Mark 5:21-43**

<sup>40</sup> And as Yeshua returned, the multitude welcomed Him, for they were all waiting for Him.

<sup>41</sup> And behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Yeshua's feet, and was beseeching Him to come to his house;

<sup>42</sup> for he had an only daughter, about twelve years of age, and she was dying. But as He went, the multitudes were pressing against Him.

<sup>43</sup> And a woman who had a discharge of blood for twelve years, and could not be healed by anyone,

<sup>44</sup> came up behind Him, and touched the fringe of His garment<sup>a</sup>; and immediately her discharge stopped.

<sup>45</sup> And Yeshua said, "Who is it who touched Me?" And while they were all denying it, Peter said, "Master, the multitudes are surrounding You and pressing against You."

<sup>46</sup> But Yeshua said, "Someone did touch Me, for I perceive that power has gone forth from Me."

<sup>47</sup> And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people the reason why she had touched Him, and how she was healed immediately.

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<sup>a</sup> Grk. *tou kraspedou tou himatiou autou* (τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ); the Greek *kraspedon* (κράσπεδον) can mean generically "edge, border, hem of a garment," or more specifically be "tassel" (תְּצִיט [tzitzit]), which an Israelite was obligated to wear on the four corners of his outer garment, acc. to Num 15:38f; Dt 22:12" (BDAG, 564); rendered as "the tzitzit on his robe" (CJB) or "the tzitzit of Yeshua's garment" (TLV).

<sup>48</sup> And He said to her, "Daughter, your faith has made you well; go in peace."

<sup>49</sup> While He was still speaking, someone comes from the ruler of the synagogue's house, saying, "Your daughter is dead; do not trouble the Teacher anymore."

<sup>50</sup> But Yeshua, having heard *it*, answered him, "Do not be afraid; only believe, and she will be made well."

<sup>51</sup> And when He had come to the house, He did not permit anyone to enter with Him, except Peter and John and James, and the father and mother of the child.

<sup>52</sup> And all were weeping and lamenting for her; but He said, "Do not weep; for she is not dead, but is asleep."

<sup>53</sup> And they were laughing at Him, knowing that she was dead.

<sup>54</sup> But He, having taken her hand, called, saying, "Child, arise!"

<sup>55</sup> And her spirit returned, and she rose immediately; and He gave orders that *something* be given her to eat.

<sup>56</sup> And her parents were amazed; but He charged them to tell no one what had happened.

## 9

### ***The Mission of the Twelve***

**Matthew 10:5-15; Mark 6:7-13**

<sup>1</sup> And He called the twelve together, and gave them power and authority over all demons and to cure diseases.

<sup>2</sup> And He sent them out to proclaim the Kingdom of God, and to heal.

<sup>3</sup> And He said to them, "Take nothing for *your* journey, neither a staff, nor a bag, nor bread, nor money; and do not have two tunics.

<sup>4</sup> "And whatever house you enter, stay there, and from there depart.

<sup>5</sup> "And as many as do not receive you, when you go out from that city, shake off the dust from your feet as a testimony against them."

<sup>6</sup> And departing, they were going throughout the villages, proclaiming the good news, and healing everywhere.

### ***Herod's Anxiety***

**Matthew 14:1-12; Mark 6:14-29**

<sup>7</sup> Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead,

<sup>8</sup> and by some that Elijah had appeared, and by others, that one of the old prophets had risen again.

<sup>9</sup> And Herod said, "John I beheaded; but who is this about whom I hear such things?" And he was seeking to see Him.

### ***The Feeding of the Five Thousand***

**Matthew 14:13-21; Mark 6:30-44; John 6:1-14**

<sup>10</sup> And the apostles, when they had returned, gave an account to Him of what they had done. And having taken them, He withdrew privately to a city called Bethsaida.

<sup>11</sup> But the multitudes, having realized it, followed Him; and having welcomed them, He was speaking to them about the Kingdom of God and curing those who had need of healing.

<sup>12</sup> And the day began to wear away, and the twelve came and said to Him, "Send the multitude away, that they may go into the villages and countryside, and find lodging and get provisions; for here we are in a deserted place."

<sup>13</sup> But He said to them, "You give them *something* to eat." And they said, "We have no more than five loaves and two fish, unless we go and buy food for all these people."

<sup>14</sup> For there were about five thousand men. And He said to His disciples, “Make them sit down in companies, about fifty each.”

<sup>15</sup> And they did so, and made them all sit down.

<sup>16</sup> And He took the five loaves and the two fish, and looking up to Heaven, He blessed them, and broke *them*, and was giving *them* to the disciples to set before the multitude.

<sup>17</sup> And they all ate and were satisfied; and they took up what was left over, twelve baskets of broken pieces.

### ***Peter’s Declaration about Yeshua***

**Matthew 16:13-19; Mark 8:27-29**

<sup>18</sup> And it came about that as He was praying alone, the disciples were with Him, and He asked them, saying, “Who do the multitudes say that I am?”

<sup>19</sup> And they answered *and* said, “John the Immerser; but others *say*, Elijah; and others, that one of the old prophets has risen again.”

<sup>20</sup> And He said to them, “But who do you say that I am?” And Peter answered *and* said, “The Messiah of God.”

### ***Yeshua Foretells His Death and Resurrection***

**Matthew 16:20-28; Mark 8:30-9:1**

<sup>21</sup> But He strictly charged and commanded them to tell this to no one,

<sup>22</sup> saying, “The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and the third day be raised up.”

<sup>23</sup> And He was saying to *them* all, “If anyone would come after Me, let him deny himself, and take up His wooden scaffold<sup>a</sup> daily, and follow Me.

<sup>24</sup> “For whoever would save his life will lose it, but whoever will lose his life for My sake will save it.

<sup>25</sup> “For what does it profit a person if he gains the whole world, and loses or forfeits himself?

<sup>26</sup> “For whoever is ashamed of Me and My words, of him will the Son of Man be ashamed when He comes in His glory, and *the glory* of the Father and of the holy angels.

<sup>27</sup> “But I tell you truly, there are some of those standing here who will not taste death until they see the Kingdom of God.”

### ***The Transfiguration of Yeshua***

**Matthew 17:1-8; Mark 9:2-8**

<sup>28</sup> Now about eight days after these sayings, it came about that He took with Him Peter and John and James, and went up to the mountain to pray.

<sup>29</sup> And as He was praying, the appearance of His face was altered, and His clothing *became* white *and* gleaming.

<sup>30</sup> And behold, two men were talking with Him, who were Moses and Elijah,

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<sup>a</sup> Grk. noun *stauros* (σταυρός) or verb equiv. *stauroō* (σταυρώω); “to fasten to a cross, *crucify*” (BDAG, 941). History fully attests that criminals in the Roman Empire were crucified upon some kind of a cross. It was an extremely brutal, humiliating, and painful way to suffer and die. It was intended to serve as a public warning to others not to infuriate the Roman state:

“Under the Roman Empire, crucifixion normally included a flogging beforehand. At times the cross was only one vertical stake. Frequently, however, there was a cross-piece attached either at the top to give the shape of a ‘T’ (*crux commissa*) or just below the top, as in the form most familiar in Christian symbolism (*crux immissa*). The victims carried the cross or at least a transverse beam (*patibulum*) to the place of the execution, where they were stripped and bound or nailed to the beam, raised up, and seated on a *sedile* or small wooden peg in the upright beam. Ropes bound the shoulders or torso to the cross. The feet or heels of the victims were bound or nailed to the upright stake. As crucifixion damaged no vital organs, death could come slowly, sometimes after several days of atrocious pain” (Gerald G. O’Collins, “Crucifixion,” in *ABD*, 1:1208-1209).

A Messianic version the CJB often uses an alternative like “execution-stake,” instead of the more traditional “cross” for *stauros*, some of which is intended to counter traditional Jewish hostility to the sign of the cross. A Messianic version like the TLV, however, will frequently use the traditional “cross” for *stauros*, although it may also use “execution-stake” as well. The PME uses the new alternative, “wooden scaffold.”

<sup>31</sup> who appeared in glory, and were speaking of His departure<sup>a</sup> which He was about to accomplish at Jerusalem.

<sup>32</sup> Now Peter and those who were with Him were heavy with sleep; but when they were fully awake, they saw His glory and the two men who stood with Him.

<sup>33</sup> And it came about, as they were parting from Him, Peter said to Yeshua, "Master, it is good for us to be here; and let us make three tabernacles: one for You, and one for Moses, and one for Elijah" – not knowing what he was saying.

<sup>34</sup> And while He was saying this, a cloud came and was overshadowing them; and they were afraid as they entered the cloud.

<sup>35</sup> And a voice came out of the cloud, saying, "This is My Son, My Chosen; listen to Him!"

<sup>36</sup> And when the voice came, Yeshua was found alone. And they kept silent, and told no one in those days any of the things which they had seen.

### ***The Healing of a Boy with an Unclean Spirit***

**Matthew 17:14-18; Mark 9:14-27**

<sup>37</sup> And it came about on the next day, when they had come down from the mountain, a great multitude met Him.

<sup>38</sup> And behold, a man from the multitude cried, saying, "Teacher, I beg You to look at my son, for he is my only *child*,

<sup>39</sup> and behold, a spirit seizes him, and he suddenly cries out, and it convulses him with foaming *at the mouth*, and it hardly departs from him, mauling him *as it leaves*.

<sup>40</sup> "And I begged Your disciples to cast it out, and they could not."

<sup>41</sup> And Yeshua answered and said, "O faithless and perverse generation, how long shall I be with you, and put up with you? Bring your son here."

<sup>42</sup> And while he was still approaching, the demon dashed him down and convulsed *him*. But Yeshua rebuked the unclean spirit, and healed the boy, and gave him back to his father.

### ***Yeshua Again Foretells His Death***

**Matthew 17:22-23; Mark 9:30-32**

<sup>43</sup> And they were all astonished at the majesty of God. But while everyone was marveling at all that He was doing, He said to His disciples,

<sup>44</sup> "Let these words sink into your ears; for the Son of Man is going to be delivered into human hands."

<sup>45</sup> But they did not understand this saying, and it was concealed from them so that they might not perceive it; and they were afraid to ask Him about this saying.

### ***Who is the Greatest?***

**Matthew 18:1-5; Mark 9:33-37**

<sup>46</sup> And an argument arose among them as to which of them was the greatest.

<sup>47</sup> But Yeshua, knowing the thought of their heart, took a little child and stood him by His side,

<sup>48</sup> and said to them, "Whoever receives this child in My name receives Me; and whoever receives Me receives Him who sent Me; for he who is least among you all is the one who is great."

### ***He Who is Not against You is for You***

**Mark 9:38-40**

<sup>49</sup> And John answered and said, "Master, we saw someone casting out demons in Your name; and we forbade him, because he does not follow with us."

<sup>50</sup> But Yeshua said to him, "Do not forbid *him*; for he who is not against you is for you."

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<sup>a</sup> Grk. noun *exodos* (ἐξόδος); rendered in both the NLT and CJB as "his exodus."

### ***A Samaritan Village Refuses to Receive Yeshua***

<sup>51</sup> And it came about, when the days were approaching for Him to be received up, He intently set His face to go to Jerusalem,

<sup>52</sup> and He sent messengers before Him. And they went, and entered a village of the Samaritans, to prepare for Him.

<sup>53</sup> And they did not receive Him, because His face was going to Jerusalem.

<sup>54</sup> And when His disciples James and John saw *this*, they said, "Lord, do You want us to tell fire to come down from Heaven, and consume them?"

<sup>55</sup> But He turned, and rebuked them.

<sup>56</sup> And they went on to another village.<sup>b</sup>

### ***The Would-be Followers of Yeshua***

**Matthew 8:19-22**

<sup>57</sup> And as they were going along the road, someone said to Him, "I will follow You wherever You go."

<sup>58</sup> And Yeshua said to him, "The foxes have holes, and the birds of the air *have* nests, but the Son of Man has nowhere to lay His head."

<sup>59</sup> And He said to another, "Follow Me." But he said, "Lord, permit me first to go and bury my father."

<sup>60</sup> But He said to him, "Leave the dead to bury their own dead; but go and proclaim the Kingdom of God."

<sup>61</sup> And another also said, "I will follow You, Lord; but first permit me to say farewell to those at my home."

<sup>62</sup> But Yeshua said to him, "No one, after putting his hand to the plow and looking back, is fit for the Kingdom of God."

# 10

### ***The Mission of the Seventy-two***

<sup>1</sup> Now after this the Lord appointed seventy others, and sent them two and two before Him into every city and place where He Himself was going to come.

<sup>2</sup> And He was saying to them, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest.

<sup>3</sup> "Go your ways; behold, I send you out as lambs in the midst of wolves.

<sup>4</sup> "Carry no purse, no bag, no shoes; and greet no one on the way.

<sup>5</sup> "And whatever house you enter, first say, 'Peace *be* to this house.'

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<sup>a</sup> The CJB has bolded "fire from heaven to destroy" for 9:54, noting a possible allusion to 2 Kings 1:9-16: "Then the king sent a commander of fifty to Eliyahu, together with his fifty men. Eliyahu was sitting at the top of a hill. The commander climbed up to him and said, 'Man of God, the king says to come down.' Eliyahu answered the commander of fifty, 'If I am in fact a man of God, let fire come down from heaven and burn you up, along with your fifty men.' Fire came down from heaven, and it burned up him and his fifty men. The king sent him another commander of fifty, together with his fifty men. He said to him, 'Man of God, the king says, "Come down immediately!"' Eliyahu answered them, 'If I am in fact a man of God, let fire come down from heaven and burn you up, along with your fifty men.' Fire came down from heaven, and it burned up him and his fifty men. The king sent a third commander of fifty, with his fifty men. The third commander of fifty climbed up, approached Eliyahu and fell on his knees before him. He pleaded with him: 'Man of God, please! Have some regard for my life and the lives of these fifty servants of yours! I know that fire came down from heaven and burned up the two other commanders with their fifty men; but now, have some regard for my life.' The angel of *ADONAI* said to Eliyahu, 'Go down with him; don't be afraid of him.' So he got up and went down with him to the king. Eliyahu said to the king, 'Here is what *ADONAI* says: "You sent messengers to consult Ba'al-Z'vuv the god of 'Ekron. Is it because there's no God in Isra'el you can consult? Therefore, you will never leave the bed you are lying on; you will certainly die'" (CJB).

<sup>b</sup> Note that not all manuscripts include the further reading of 9:55a-56a, "and said, 'You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men's lives, but to save them'" (NASU), which is often not included in other versions like the RSV/NRSV/ESV, NIV/TNIV, or Messianic versions like the TLV (cf. Metzger, *Textual Commentary*, 148-150).

<sup>6</sup> “And if a child of peace is there, your peace will rest upon him; but if not, it will return to you.

<sup>7</sup> “And stay in that same house, eating and drinking what they give; for the laborer is worthy of his wages. Do not move from house to house.

<sup>8</sup> “And into whatever city you enter, and they receive you, eat what is set before you;

<sup>9</sup> and heal the sick who are in it, and say to them, ‘The Kingdom of God has come near to you.’

<sup>10</sup> “But whatever city you shall enter, and they do not receive you, go out into its streets and say,

<sup>11</sup> ‘Even the dust of your city which clings to our feet, we wipe off against you; nevertheless know this, that the Kingdom of God has come near.’

<sup>12</sup> “I say to you, it will be more tolerable in that day for Sodom, than for that city.

### **Woes to Unrepentant Cities**

**Matthew 11:20-24**

<sup>13</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

<sup>14</sup> “But it will be more tolerable for Tyre and Sidon in the judgment, than for you.

<sup>15</sup> “And you, Capernaum, will you be exalted to Heaven? You will be brought down to Sheol<sup>a, b</sup>

<sup>16</sup> “He who hears you hears Me, and he who rejects you rejects Me; and He who rejects Me rejects Him who sent Me.”

### **The Return of the Seventy-two**

<sup>17</sup> And the seventy-two returned with joy, saying, “Lord, even the demons are subject to us in Your name.”

<sup>18</sup> And He said to them, “I was watching Satan fall like lightning from Heaven.

<sup>19</sup> “Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing will hurt you.

<sup>20</sup> “Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in Heaven.”

### **The Rejoicing of Yeshua**

**Matthew 11:25-27; 13:16-17**

<sup>21</sup> In that same hour He rejoiced greatly in the Holy Spirit, and said, “I thank You, O Father, Lord of Heaven and Earth, that You have hidden these things from *the* wise and understanding and have revealed them to infants. Yes, Father, for so it was well-pleasing in Your sight.

<sup>22</sup> “All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is, except the Son, and anyone to whom the Son wills to reveal *Him*.”

<sup>23</sup> And turning to the disciples, He said privately, “Blessed *are* the eyes which see the things you see,

<sup>24</sup> for I say to you, that many prophets and kings desired to see the things which you see, and did not see *them*, and to hear the things which you hear, and did not hear *them*.”

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<sup>a</sup> Grk. noun *Hadēs* (ᾍδης); “Hades (literally *unseen place*)...the place of the dead *underworld*...usually in the NT as the temporary underworld prison where the souls of the ungodly await the judgment...personified as following along after Death” ([BibleWorks 9.0: Friberg Lexicon](#)); “most often equivalent of Hebr. שְׁאוֹל *Sheol, netherworld*” ([BibleWorks 8.0: LEH Lexicon](#) [Lust-Eynikel-Hauspiel]).

<sup>b</sup> The CJB has bolded “exalted to heaven...No, you will be brought down to Sh’ol” for 10:15, noting a possible allusion to Isaiah 14:13, 15: “You thought to yourself, ‘I will scale the heavens, I will raise my throne above God’s stars. I will sit on the Mount of Assembly far away in the north...Instead you are brought down to Sh’ol, to the uttermost depths of the pit” (CJB).

### ***The Good Samaritan***

<sup>25</sup> And behold, a certain lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?"

<sup>26</sup> And He said to him, "What is written in the Torah? How do you read it?"

<sup>27</sup> And he answered and said, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF" [Deuteronomy 6:5]<sup>a</sup>.

<sup>28</sup> And He said to him, "You have answered correctly; DO THIS AND YOU WILL LIVE" [Leviticus 18:5]<sup>b</sup>.

<sup>29</sup> But he, desiring to justify himself, said to Yeshua, "And who is my neighbor?"

<sup>30</sup> Yeshua replied and said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who stripped and beat him, and departed, leaving him half dead.

<sup>31</sup> "And by chance a certain priest was going down that road, and when he saw him, he passed by on the other side.

<sup>32</sup> "And likewise a Levite also, when he came to the place and saw him, passed by on the other side.

<sup>33</sup> "But a certain Samaritan, as he journeyed, came to where he was; and when he saw him, he felt compassion,

<sup>34</sup> and came to him and bound up his wounds, pouring oil and wine on *them*; and he set him on his own beast, and brought him to an inn, and took care of him.

<sup>35</sup> "And on the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I come back I will repay you.'

<sup>36</sup> "Which of these three, do you think, proved to be neighbor to him who fell among the robbers?"

<sup>37</sup> And he said, "The one who showed mercy on him." And Yeshua said to him, "Go and do likewise."

### ***Visiting Martha and Mary***

<sup>38</sup> Now as they went on their way, He entered a certain village; and a certain woman named Martha received Him into her house.

<sup>39</sup> And she had a sister called Mary, who also sat at the Lord's feet, and was listening to His word.

<sup>40</sup> But Martha was distracted with much serving; and she came up to *Him*, and said, "Lord, do You not care that my sister has left me to serve alone? Tell her then to help me."

<sup>41</sup> But the Lord answered and said to her, "Martha, Martha, you are anxious and troubled about many things;

<sup>42</sup> but one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her."

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<sup>a</sup> "And you shall love YHWH your God with all your heart and with all your soul and with all your might" (Deuteronomy 6:5, PME).

<sup>b</sup> "So you shall keep My statutes and My judgments, by which a person may live if he does them; I am YHWH" (Leviticus 18:5, PME).

# 11

## Teaching about Prayer

Matthew 6:9-15; 7:7-11

<sup>1</sup> And it came about that while He was praying in a certain place, that when He ceased, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples."

<sup>2</sup> And He said to them, "When you pray, say: 'Father, hallowed be Your name. Your Kingdom come.

<sup>3</sup> 'Give us each day our daily bread.

<sup>4</sup> 'And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'"

<sup>5</sup> And He said to them, "Which of you who has a friend, and goes to him at midnight, and says to him, 'Friend, lend me three loaves;

<sup>6</sup> for a friend of mine has come to me from a journey, and I have nothing to set before him';

<sup>7</sup> and from inside he, having answered, says, 'Do not bother me; the door is now shut and my children are with me in bed; I cannot get up and give you *anything*'?

<sup>8</sup> "I say to you, though he will not get up and give him *anything* because he is his friend, yet because of his impudence he will get up and give him as much as he needs.

<sup>9</sup> "And I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

<sup>10</sup> "For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.

<sup>11</sup> "And what fathers among you, if his son asks for a fish, will instead give him a serpent,

<sup>12</sup> "or if he asks for an egg, will he give him a scorpion?

<sup>13</sup> "If you then, being evil, know how to give good gifts to your children, how much more shall *your* Heavenly Father give the Holy Spirit to those who ask Him?"

## Yeshua and Beelzebul

Matthew 12:22-30; Mark 3:20-27

<sup>14</sup> And He was casting out a demon *that was* dumb; and it came about that when the demon had gone out, the mute spoke; and the multitudes marveled.

<sup>15</sup> But some of them said, "He casts out demons by Beelzebul<sup>a</sup>, the prince of the demons."

<sup>16</sup> And others were testing *Him*, and were seeking from Him a sign from Heaven.

<sup>17</sup> But He, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste; and a house *divided* against itself falls.

<sup>18</sup> "And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.

<sup>19</sup> "And if I by Beelzebul cast out demons, by whom do your sons<sup>b</sup> cast them out? Therefore they will be your judges.

<sup>20</sup> "But if I by the finger of God<sup>c</sup> cast out demons, then the Kingdom of God has come upon you.

<sup>21</sup> "When the strong *one*, fully armed, guards his own palace, his goods are in peace;

<sup>22</sup> but when one stronger than he comes upon him and overpowers him, he takes from him all his armor in which he had trusted, and divides his spoils.

<sup>a</sup> Grk. *Beelzeboul* (Βεελζεβούλ); "Beelzebul, orig. a Philistine deity; the name בְּעֵל זְבוּל [ba'al zevul] means *Baal* (lord) of flies... Whether זְבוּל [ba'al zevul] (=lord of filth?) represents an intentional change or merely careless pronunciation cannot be determined w. certainty" (BDAG, 173).

<sup>b</sup> Grk. *hoi huioi humōn* (οἱ υἱοὶ ὑμῶν); "your exorcists" (NRSV).

<sup>c</sup> The CJB has bolded "finger of God" for 11:20, noting a possible allusion to Exodus 31:18: "When he had finished speaking with Moshe on Mount Sinai, ADONAI gave him the two tablets of the testimony, tablets of stone inscribed by the finger of God" (CJB).

23 "He who is not with Me is against Me; and he who does not gather with Me scatters.

### ***The Return of the Unclean Spirit***

**Matthew 12:43-45**

24 "When the unclean spirit goes out of a person, it passes through waterless places seeking rest, and finding none, it says, 'I will return to my house from which I came.'

25 "And when it comes, it finds it swept and put in order.

26 "Then it goes and takes *along* seven other spirits more evil than itself, and they enter and dwell there; and the last state of that person becomes worse than the first."

### ***True Blessedness***

27 And it came about while He said these things, a woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts at which You nursed."

28 But He said, "Blessed rather are those who hear the word of God, and keep it."

### ***The Demand for a Sign***

**Matthew 12:38-42; Mark 8:12**

29 And when the multitudes were gathering even more to Him, He began to say, "This generation is an evil generation; it seeks a sign, and no sign will be given to it but the sign of Jonah.

30 "For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation.

31 "The Queen of the South will rise up in the judgment with the men of this generation and condemn them; for she came from the ends of the Earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

32 "The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the proclamation of Jonah, and behold, something greater than Jonah is here.

### ***The Light of the Body***

**Matthew 5:15; 6:22-23**

33 "No one, after lighting a lamp, puts it in a cellar or under the bushel, but on the lampstand, so that those who enter may see the light.

34 "The lamp of your body is your eye; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness.<sup>a</sup>

35 "Then see to it that the light in you not be darkness.

36 "If therefore your whole body is full of light, having no part dark, it will be wholly bright, as when the lamp with its rays gives you light."

### ***The Denouncing of the Pharisees and Lawyers***

**Matthew 23:1-36; Mark 12:38-40; Luke 20:45-47**

37 Now as He spoke, a Pharisee asks Him to dine with him; and He went in, and reclined *at the table*.

38 And when the Pharisee saw it, he was astonished that He had not first washed Himself before dinner.

39 And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the platter; but inside of you is full of extortion and wickedness.

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<sup>a</sup> Note how a Messianic version like the CJB has chosen to render 11:34 somewhat idiomatically:

"The lamp of your body is the eye. When you have a 'good eye,' [that is, when you are generous,] your whole body is full of light; but when you have an 'evil eye,' [when you are stingy,] your body is full of darkness."

<sup>40</sup> “You foolish ones, did not He who made the outside make the inside also?

<sup>41</sup> “But give for alms those things which are within; and behold, all things are clean for you.

<sup>42</sup> “But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God; but these are the things you ought to have done, without neglecting the others.

<sup>43</sup> “Woe to you Pharisees! For you love the chief seats in the synagogues, and the greetings in the market places.

<sup>44</sup> “Woe to you! For you are like unmarked tombs which are not seen, and the people who walk over *them* do not know *it*.”

<sup>45</sup> And one of the lawyers answering, said to Him, “Teacher, in saying this You insult us also.”

<sup>46</sup> But He said, “Woe to you lawyers also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

<sup>47</sup> “Woe to you! For you build the tombs of the prophets, and your ancestors killed them.

<sup>48</sup> “So you are witnesses and consent to the works of your ancestors; for they killed them, and you build *their tombs*.

<sup>49</sup> “Therefore also the wisdom of God said, ‘I will send to them prophets and apostles, and some of them they will kill and persecute,

<sup>50</sup> so that the blood of all the prophets, shed from the foundation of the world, may be required of this generation,

<sup>51</sup> from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary; yes, I say to you, it will be required of this generation.’

<sup>52</sup> “Woe to you lawyers! For you have taken away the key of knowledge; you did not enter in yourselves, and those who were entering in you hindered.”

<sup>53</sup> And when He came out from there, the scribes and the Pharisees began to press *Him* hard, and to provoke Him to speak of many things,

<sup>54</sup> lying in wait for Him, to catch *Him* in something from His mouth.

## 12

### **A Warning against Hypocrisy**

<sup>1</sup> In the meantime, when the many thousands of the multitude had gathered together that they trod upon one another, He began to say to His disciples first *of all*, “Beware of the leaven of the Pharisees, which is hypocrisy.

<sup>2</sup> “But there is nothing covered up that will not be revealed, and hidden that will not be known.

<sup>3</sup> “Therefore whatever you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon the housetops.

### **Whom to Fear**

**Matthew 10:28-31**

<sup>4</sup> “And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.

<sup>5</sup> “But I will warn you whom to fear: Fear Him who, after He has killed, has authority to cast into Gehenna<sup>a</sup>; yes, I tell you, fear Him!

<sup>a</sup> Grk. noun *geenna* (γέεννα); “**Gehenna**, Grecized fr. גֵּהֶנֶם (א) [gei hinnom] (...Josh 15:8b; 18:16b; Neh 11:30) cp. Targum גֵּהֶנֶם [geihinnam]...really גֵּהֶנֶם בְּנֵי (א) [gei ben-Hinnom] (Josh 15:8a; 18:16a; 2 Ch 28:3; Jer 7:32; cp. 2 Kings 23:10, where the kethibh has the pl.: sons of Hinnom) *Valley of the Sons of Hinnom*, a ravine south of Jerusalem. There, acc. to later Jewish popular belief, God’s final judgment was to take place (cp. Just., A I, 19, 8). In the gospels it is the place of punishment in the next life, *hell*” (BDAG, 190-191).

<sup>6</sup> “Are not five sparrows sold for two assaria<sup>a</sup>? And not one of them is forgotten before God.

<sup>7</sup> “Indeed, the very hairs of your head are all numbered. Do not fear; you are of more value than many sparrows.

### ***Confessing Messiah before People***

**Matthew 20:32-33; 12:32; 10:19-20**

<sup>8</sup> “And I say to you, everyone who confesses Me before people, the Son of Man will confess him also before the angels of God;

<sup>9</sup> but he who denies Me before people will be denied before the angels of God.

<sup>10</sup> “And everyone who will speak a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him.

<sup>11</sup> “And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you are to speak in defense, or what you should say;

<sup>12</sup> for the Holy Spirit will teach you in that very hour what you ought to say.”

### ***The Parable of the Rich Fool***

<sup>13</sup> And someone from the multitude said to Him, “Teacher, tell my brother to divide the inheritance with me.”

<sup>14</sup> But He said to him, “Man, who made Me a judge or a divider over you?”

<sup>15</sup> And He said to them, “Take heed, and be on guard against all covetousness; for one's life does not consist in the abundance of his possessions.”

<sup>16</sup> And He told them a parable, saying, “The land of a certain rich man produced plentifully.

<sup>17</sup> “And he reasoned within himself, saying, ‘What shall I do, since I have nowhere to store my crops?’

<sup>18</sup> “And he said, ‘I will do this: I will tear down my barns, and build larger ones, and there will I store all my grain and my goods.

<sup>19</sup> ‘And I will say to my soul, “Soul, you have many goods laid up for many years; take your ease, eat, drink, be merry.”’

<sup>20</sup> “But God said to him, ‘You fool! This night your soul is required of you; and the things you have prepared, whose will they be?’

<sup>21</sup> “So is the one who lays up treasure for himself, and is not rich toward God.”

### ***Care and Anxiety***

**Matthew 6:25-34, 19-21**

<sup>22</sup> And He said to His disciples, “Therefore I say to you, do not be anxious for *your* life, what you will eat; nor *be anxious* for your body, what you will put on.

<sup>23</sup> “For life is more than food, and the body than clothing.

<sup>24</sup> “Consider the ravens: they neither sow nor reap; they have no storeroom or barn, and *yet* God feeds them. Of how much more value are you than the birds!

<sup>25</sup> “And which of you by being anxious can add a cubit to the span of his life?

<sup>26</sup> “If then you are not able to do a very little thing, why are you anxious about the rest?

<sup>27</sup> “Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these.

<sup>28</sup> “But if God so clothes the grass in the field, which is *alive* today and tomorrow is thrown into the furnace, how much more *will He clothe* you, O you of little faith?

<sup>29</sup> “And do not seek what you will eat, and what you will drink, and do not be worrying.

<sup>30</sup> “For all these things the nations of the world strive for; but your Father knows that you need these things.

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<sup>a</sup> Grk. *assariān duo* (ἀσσαρίων δύο); “two assaria” (LITV); “two assaria coins” (HNV).

<sup>31</sup> "But seek His Kingdom, and these things will be added to you.

<sup>32</sup> "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.

<sup>33</sup> "Sell your possessions, and give alms; make yourselves money belts that do not get old, a treasure in the Heavens that does not fail, where no thief comes near, nor moth destroys.

<sup>34</sup> "For where your treasure is, there your heart will be also.

### **Watchful Servants**

**Matthew 24:45-51**

<sup>35</sup> "Let your loins be girded, and your lamps burning.

<sup>36</sup> "And be like people who are waiting for their lord when he returns from the wedding feast, so that when he comes and knocks, they may immediately open *the door* to him.

<sup>37</sup> "Blessed are those servants whom the lord will find on the alert when he comes; truly I say to you, that he will gird himself *to serve*, and have them recline *at the table*, and will come and serve them.

<sup>38</sup> "And if he comes in the second watch, or in the third, and finds *them* so, blessed are those *servants*.

<sup>39</sup> "But know this, that if the master of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into.

<sup>40</sup> "You also, be ready; for the Son of Man is coming at an hour that you do not expect."

<sup>41</sup> And Peter said, "Lord, are You telling this parable to us, or to everyone?"

<sup>42</sup> And the Lord said, "Who then is the faithful and wise steward, whom his lord will set over his stewards, to give them their rations at the proper time?"

<sup>43</sup> "Blessed is that servant whom his lord will find so doing when he comes.

<sup>44</sup> "Truly I say to you, that he will set him over all his possessions.

<sup>45</sup> "But if that servant says in his heart, 'My lord delays his coming,' and begins to beat the male and female servants, and to eat and drink and get drunk;

<sup>46</sup> the lord of that slave will come on a day when he does not expect *him*, and at an hour he does not know, and will cut him in pieces, and assign him a place with the unfaithful.

<sup>47</sup> "And that servant who knew his lord's will and did not get ready or act according to his will, will be beaten with many *blows*;

<sup>48</sup> but the one who did not know *it*, and did things worthy of blows, will be beaten with few *blows*. And to whoever much is given, of him much will be required; and to whom much was committed, of him will they ask the more.

### **Yeshua the Cause of Division**

**Matthew 10:34-36**

<sup>49</sup> "I came to cast fire upon the Earth; and how I wish it were already kindled!"

<sup>50</sup> "But I have an immersion to be immersed with; and how am I constrained until it is accomplished!"

<sup>51</sup> "Do you think that I have come to give peace on Earth? I tell you, no, but rather division;

<sup>52</sup> for from now on in one house there will be five divided, three against two, and two against three.

<sup>53</sup> "They will be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."<sup>a</sup>

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<sup>a</sup> The CJB has bolded "son against father...daughter against mother...daughter-in-law against mother in law" for 12:53, noting a possible allusion to Micah 7:6: "For a son insults his father, a daughter rises against her mother, daughter-in-law against her mother-in-law—a person's enemies are the members of his own household" (CJB).

### ***Discerning the Time***

**Matthew 16:2-3**

<sup>54</sup> And He was also saying to the multitudes, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it happens.

<sup>55</sup> "And when *you see* a south wind blowing, you say, 'There will be scorching heat,' and it happens.

<sup>56</sup> "You hypocrites! You know how to interpret the appearance of the Earth and the sky, but why do you not know how to interpret this present time?"

### ***Settling with Your Accuser***

**Matthew 5:25-26**

<sup>57</sup> "And why do you not even judge for yourselves what is right?"

<sup>58</sup> "For while you are going with your adversary before the magistrate, make an effort to settle with him on the way, lest he drag you to the judge, and the judge hand you to the officer, and the officer put you in prison.

<sup>59</sup> "I say to you, you will not get out of there, until you have paid the very last lepton<sup>a</sup>."

## **13**

### ***Repent or Perish***

<sup>1</sup> Now there were some present, at that same time, who told Him of the Galileans, whose blood Pilate had mingled with their sacrifices.

<sup>2</sup> And He answered and said to them, "Do You think that these Galileans were sinners beyond all the Galileans, because they suffered these things?"

<sup>3</sup> "I tell you, no, but unless you repent, you will all likewise perish.

<sup>4</sup> "Or those eighteen upon whom the tower in Siloam fell and killed them, do you think that they were offenders beyond all the people dwelling in Jerusalem?"

<sup>5</sup> "I tell you, no, but unless you repent, you will all likewise perish."

### ***The Parable of the Barren Fig Tree***

<sup>6</sup> And He was speaking this parable: "A certain man had a fig tree which had been planted in his vineyard; and he came seeking fruit on it, and found none.

<sup>7</sup> "And he said to the vinedresser, 'Behold, these three years I have come seeking fruit on this fig tree, and I find none. Cut it down; why it is even using up the ground?'

<sup>8</sup> "And he answered *and* said to him, 'Lord, leave it alone this year also, until I dig around it, and put on manure;

<sup>9</sup> and if it bears fruit in the future, *fine*; but if not, cut it down.'"

### ***The Healing of a Crippled Woman on the Sabbath***

<sup>10</sup> And He was teaching in one of the synagogues on the Sabbath.

<sup>11</sup> And behold, there was a woman who had a spirit of infirmity for eighteen years; and she was bent over, and could not straighten herself up.

<sup>12</sup> And when Yeshua saw her, He called her and said to her, "Woman, you are freed from your infirmity."

<sup>13</sup> And He laid His hands upon her; and immediately she was made straight, and she was glorifying God.

<sup>14</sup> And the ruler of the synagogue, indignant because Yeshua had healed on the Sabbath, was saying to the multitude, "There are six days in which work ought to be done; therefore during them come and be healed, and not on the Sabbath day."

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<sup>a</sup> Grk. *to eschaton lepton* (τὸ ἔσχατον λεπτόν); "the last lepton" (LITV); "very last copper" (RSV).

<sup>15</sup> But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall, and lead it away to water *it*?"

<sup>16</sup> And ought this woman, being a daughter of Abraham, whom Satan has bound for eighteen years, be loosed from this bond on the Sabbath day?"

<sup>17</sup> And as He said this, all His adversaries were being put to shame; and the entire multitude was rejoicing over all the glorious things being done by Him.

### ***The Parables of the Mustard Seed and the Leaven***

**Matthew 13:31-33; Mark 4:30-32**

<sup>18</sup> Therefore He was saying, "What is the Kingdom of God like? And to what shall I compare it?"

<sup>19</sup> "It is like a grain of mustard seed, which a person took and threw into his garden; and it grew and became a tree; and THE BIRDS OF THE SKY NESTED IN ITS BRANCHES [Daniel 4:12<sup>a</sup>, 21<sup>b</sup>; Ezekiel 17:23<sup>c</sup>; 31:6<sup>d</sup>]."

<sup>20</sup> And again He said, "To what shall I compare the Kingdom of God?"

<sup>21</sup> "It is like leaven, which a woman took and hid in three measures of flour, until it was all leavened."

### ***The Narrow Door***

**Matthew 7:13-14, 21-23**

<sup>22</sup> And He was passing through cities and villages, teaching, and journeying toward Jerusalem.

<sup>23</sup> And someone said to Him, "Lord, are there *just* few who are being saved?" And He said to them,

<sup>24</sup> "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able.

<sup>25</sup> "Once the master of the house has risen up and shut to the door, and you begin to stand outside and knock at the door, saying, 'Lord, open to us!' then He will answer and say to you, 'I do not know where you are from.'

<sup>26</sup> "Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets';

<sup>27</sup> and He will say, 'I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU WORKERS OF INIQUITY' [Psalm 6:8]<sup>e</sup>.

<sup>28</sup> "There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, but yourselves being cast out.

<sup>29</sup> "And they will come from east and west, and from north and south, and will recline *at the table* in the Kingdom of God.

<sup>30</sup> "And behold, *some* are last who will be first and *some* are first who will be last."

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<sup>a</sup> "Its foliage was beautiful and its fruit abundant, and in it was food for all. The beasts of the field found shade under it, and the birds of the sky dwelt in its branches, and all living creatures fed themselves from it" (Daniel 4:12, PME).

<sup>b</sup> "and whose foliage was beautiful and its fruit abundant, and in which was food for all, under which the beasts of the field dwelt and in whose branches the birds of the sky lodged" (Daniel 4:21, PME).

<sup>c</sup> "On the high mountain of Israel I shall plant it, that it may bring forth boughs and bear fruit, and become a stately cedar. And birds of every kind will nest under it; they will nest in the shade of its branches" (Ezekiel 17:23, PME).

<sup>d</sup> "All the birds of the Heavens nested in its boughs, and under its branches all the beasts of the field gave birth, and all great nations lived under its shade" (Ezekiel 31:6, PME).

<sup>e</sup> "Depart from me, all you who do iniquity, for YHWH has heard the voice of my weeping" (Psalm 6:8, PME).

### ***The Lament over Jerusalem***

**Matthew 23:37-39**

<sup>31</sup> At that very hour some Pharisees came, saying to Him, "Get away from here, and go away, for Herod wants to kill You."

<sup>32</sup> And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third *day* I reach My goal.'

<sup>33</sup> "Nevertheless I must go on My way today and tomorrow and the *day* following; for it cannot be that a prophet should perish outside of Jerusalem.

<sup>34</sup> "O Jerusalem, Jerusalem, *the city* killing the prophets and stoning those sent to her! How often would I have gathered your children together, just as a hen *gathers* her brood under her wings, and you would not *have it!*

<sup>35</sup> "Behold, your house is left to you *desolate*; and I say to you, you will not see Me, until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD' [Psalm 118:26]<sup>a</sup>."

## 14

### ***The Healing of the Man with Dropsy***

<sup>1</sup> And it came about when He went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching Him closely.

<sup>2</sup> And behold, there was a person before Him who was suffering from dropsy.

<sup>3</sup> And Yeshua answered *and* spoke to the lawyers and Pharisees, saying, "Is it permitted<sup>b</sup> to heal on the Sabbath, or not?"

<sup>4</sup> But they were silent. And He took hold of him, and healed him, and sent him away.

<sup>5</sup> And He said to them, "Which of you, *having* a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?"

<sup>6</sup> And they could not make a reply to this.

### ***A Lesson to Guests and a Host***

<sup>7</sup> And He was speaking a parable to those who were invited, when He noticed how they chose the best seats; saying to them,

<sup>8</sup> "When you are invited by someone to a wedding feast, do not sit down in the best seat, lest someone more distinguished than you may have been invited by him,

<sup>9</sup> and he who invited you both will come and say to you, 'Give place to this person,' and then you will begin with shame to take the lowest place.

<sup>10</sup> "But when you are invited, go and sit in the lowest place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who sit at the table with you.

<sup>11</sup> "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

<sup>12</sup> And He said also to the one who had invited Him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return, and repayment come to you.

<sup>13</sup> "But when you give a feast, invite *the poor, the crippled, the lame, the blind,*

<sup>14</sup> and you will be blessed, since they do not have *the means* to repay you; for you will be repaid in the resurrection of the righteous."

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<sup>a</sup> "Blessed is the one who comes in the name of YHWH; we have blessed you from the house of YHWH" (Psalm 118:26, PME).

<sup>b</sup> Grk. verb *exesti* (ἐξεστει), "it is allowed, it is in one's power, is possible" (LS, 273).

***The Parable of the Great Banquet*****Matthew 22:1-10**

<sup>15</sup> And when one of those who were reclining *at the table* with Him heard this, He said to him, "Blessed is he who will eat bread in the Kingdom of God."

<sup>16</sup> But He said to him, "A certain person was giving a great dinner, and he invited many;

<sup>17</sup> and at the dinner hour he sent his servant to say to those who were invited, 'Come; for it is now ready.'

<sup>18</sup> "But they all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it; please have me excused.'

<sup>19</sup> "And another said, 'I have bought five yoke of oxen, and I am going to examine them; please have me excused.'

<sup>20</sup> "And another said, 'I have married a wife, and therefore I cannot come.'

<sup>21</sup> "And the servant came and told his lord this. Then the master of the house, having become angry, said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in here the poor and maimed and blind and lame.'

<sup>22</sup> "And the servant said, 'Lord, what you commanded has been done, and still there is room.'

<sup>23</sup> "And the lord said to the servant, 'Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.'

<sup>24</sup> 'For I tell you, none of those men who were invited shall taste of my dinner.'"

***The Cost of Discipleship*****Matthew 10:37-38**

<sup>25</sup> Now great multitudes were accompanying Him; and He turned and said to them,

<sup>26</sup> "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.

<sup>27</sup> "Whosoever does not bear his own wooden scaffold and come after Me cannot be My disciple.

<sup>28</sup> "For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?

<sup>29</sup> "Otherwise, when he has laid a foundation, and is not able to finish, all who observe it begin to mock him,

<sup>30</sup> saying, 'This person began to build and was not able to finish.'

<sup>31</sup> "Or what king, going to encounter another king in war, will not first sit down and take counsel whether he is able with ten thousand to meet the one coming against him with twenty thousand?

<sup>32</sup> "Or else, while the other is yet a great way off, he sends a delegation and asks terms of peace.

<sup>33</sup> "So therefore, whoever of you who does not renounce all that he has cannot be My disciple.

***Tasteless Salt*****Matthew 5:13; Mark 9:50**

<sup>34</sup> "Therefore, salt is good; but even if salt has lost its taste, with what will it be seasoned?

<sup>35</sup> "It is fit neither for the soil nor for the manure pile; it is thrown out. He who has ears to hear, let him hear."

# 15

## **The Parable of the Lost Sheep**

**Matthew 18:12-14**

<sup>1</sup> Now all the tax collectors and the sinners were drawing near to Him to hear Him.

<sup>2</sup> And both the Pharisees and the scribes were grumbling, saying, "This man receives sinners and eats with them."

<sup>3</sup> And He told them this parable, saying,

<sup>4</sup> "What person among you, having a hundred sheep and having lost one of them, does not leave the ninety-nine in the open country, and go after the one which is lost, until he finds it?

<sup>5</sup> "And when he has found it, he lays it on his shoulders, rejoicing.

<sup>6</sup> "And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.'

<sup>7</sup> "I tell you that even so there will be *more* joy in Heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance.

## **The Parable of the Lost Coin**

<sup>8</sup> "Or what woman, having ten drachmas<sup>a</sup>, if she loses one piece, does not light a lamp and sweep the house and seek diligently until she finds it?

<sup>9</sup> "And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the drachma which I had lost.'

<sup>10</sup> "Even so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

## **The Parable of the Lost Son**

<sup>11</sup> And he said, "A certain man had two sons;

<sup>12</sup> and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them.

<sup>13</sup> "And not many days later, the younger son gathered everything together and took a journey into a distant country, and there he squandered his property with loose living.

<sup>14</sup> "And when he had spent everything, there arose a severe famine in that country, and he began to be in need.

<sup>15</sup> "And he went and attached himself to one of the citizens of that country, and he sent him into his fields to feed swine.

<sup>16</sup> "And he was longing to be fed with the pods that the swine were eating, and no one was giving *anything* to him.

<sup>17</sup> "But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger!

<sup>18</sup> 'I will arise and go to my father, and will say to him, "Father, I have sinned against Heaven, and in your sight;

<sup>19</sup> I am no longer worthy to be called your son; make me as one of your hired servants.'"

<sup>20</sup> "And he arose, and came to his father. But while he was still a long way off, his father saw him, and felt compassion, and ran and embraced him and kissed him.

<sup>21</sup> "And the son said to him, 'Father, I have sinned against Heaven and in your sight; I am no longer worthy to be called your son.'

<sup>22</sup> "But the father said to his servants, 'Bring quickly the best robe and put it on him; and put a ring on his hand and sandals on his feet;

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<sup>a</sup> Grk. sing. *drachmē* (δραχμή); "**drachma**, a Greek silver coin, combining weight and value; varying in weight and value in all Gk. currencies, depending on currency standards, times, and social circumstances" (BDAG, 261).

- <sup>23</sup> and bring the fattened calf, kill it, and let us eat and be merry;  
<sup>24</sup> for this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry.
- <sup>25</sup> "Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing.
- <sup>26</sup> "And he called one of the servants to him, and was inquiring what these things might be.
- <sup>27</sup> "And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him safe and sound.'
- <sup>28</sup> "But he was angry, and was not willing to go in; and his father came out and was entreating him.
- <sup>29</sup> "But he answered and said to his father, 'Behold these many years I serve you, and I never disobeyed your command; and *yet* you never gave me a kid, that I might be merry with my friends;
- <sup>30</sup> but when this son of yours came, who has devoured your living with prostitutes, you killed the fattened calf for him.'
- <sup>31</sup> "And he said to him, 'Child, you are always with me, and all that is mine is yours.
- <sup>32</sup> 'But it was fitting to be merry and rejoice, for this brother of yours was dead and is alive, and *was* lost and has been found.'"

## 16

### **The Parable of the Dishonest Steward**

- <sup>1</sup> Now He was also saying to the disciples, "There was a certain rich man who had a steward, and this *steward* was accused before him that he was wasting his goods.
- <sup>2</sup> "And he called him and said to him, 'What is this that I hear about you? Give an account of your stewardship, for you can no longer be steward.'
- <sup>3</sup> "And the steward said to himself, 'What shall I do, since my lord is taking the stewardship away from me? I am not strong enough to dig; I am ashamed to beg.
- <sup>4</sup> 'I know what I shall do, so that when I am put out of stewardship, people may receive me into their houses.'
- <sup>5</sup> "And having summoned to himself each one of his lord's debtors, he was saying to the first, 'How much do you owe my lord?'
- <sup>6</sup> "And he said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.'
- <sup>7</sup> "Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.'
- <sup>8</sup> "And his lord commended the unrighteous steward because he had acted shrewdly; for the children of this age are more shrewd in their generation than the children of light.
- <sup>9</sup> "And I say to you, make friends for yourselves by means of the mammon<sup>a</sup> of unrighteousness; that when it fails, they may receive you into the eternal dwellings.
- <sup>10</sup> "He who is faithful in a very little is also faithful in much; and he who is unrighteous in a very little is unrighteous also in much.
- <sup>11</sup> "If therefore you have not been faithful in the unrighteous mammon, who will entrust to you the true *riches*?
- <sup>12</sup> "And if you have not been faithful in that which is another's, who will give you that which is your own?
- <sup>13</sup> "No servant can serve two lords; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You cannot serve God and mammon."

<sup>a</sup> Grk. *mamōna* (μαμωνᾶς); "(Aram. מַמּוֹנָא [*mamon*], emphat. state מַמּוֹנָא [*mamona*]) *wealth, property*" (BDAG, 614).

### ***The Torah and the Kingdom of God***

#### **Matthew 11:12-13**

<sup>14</sup> And the Pharisees, who were lovers of money, were hearing all these things; and they were scoffing at Him.

<sup>15</sup> And He said to them, "You are those who justify yourselves in the sight of people, but God knows your hearts; for that which is exalted by human beings is an abomination in the sight of God.

<sup>16</sup> "The Torah and the Prophets *were proclaimed* until John; since that time the good news of the Kingdom of God is proclaimed, and every one forces his way into it.

<sup>17</sup> "But it is easier for Heaven and Earth to pass away, than for one stroke of the Torah to fail.

<sup>18</sup> "Everyone who divorces his wife and marries another commits adultery; and he who marries one who is divorced from a husband commits adultery.

### ***The Rich Man and Lazarus***

<sup>19</sup> "Now there was a certain rich man, and he was clothed in purple and fine linen, joyously living every day.

<sup>20</sup> "And a certain beggar named Lazarus was laid at his gate, covered with sores,

<sup>21</sup> and desiring to be fed with the *crumbs* which were falling from the rich man's table; besides, even the dogs were coming and licking his sores.

<sup>22</sup> "Now it came about that the beggar died and that he was carried away by the angels to Abraham's bosom; and the rich man also died, and was buried.

<sup>23</sup> "And in Sheol<sup>a</sup> he lifted up his eyes, being in torment<sup>b</sup>, and sees Abraham far off, and Lazarus in his bosom.

<sup>24</sup> "And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am in anguish in this flame.'

<sup>25</sup> "But Abraham said, 'Child, remember that you, in your lifetime, received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish.

<sup>26</sup> 'And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here may not be able, and *that* none may cross over from there to us.'

<sup>27</sup> "And he said, 'Then I beg you, father, that you send him to my father's house,

<sup>28</sup> for I have five brothers, so that he may warn them, lest they also come to this place of torment.'

<sup>29</sup> "But Abraham said, 'They have Moses and the Prophets; let them hear them.'

<sup>30</sup> "And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.'

<sup>31</sup> "But he said to him, 'If they do not hear Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'"

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<sup>a</sup> Grk. noun *Hadēs* (ᾗδης); "Hades (literally *unseen place*)...the place of the dead *underworld*...usually in the NT as the temporary underworld prison where the souls of the ungodly await the judgment...personified as following along after Death" ([BibleWorks 9.0: Friberg Lexicon](#)); "most often equivalent of Hebr. שְׁאוֹל *Sheol, netherworld*" ([BibleWorks 8.0: LEH Lexicon](#) [Lust-Eynikel-Hauspie]).

<sup>b</sup> The 1998 ISR Scriptures had the rather implausible, "And while suffering tortures in the grave," for Luke 16:23a, but was appropriately changed in the 2009 edition with, "And while suffering tortures in She'ol." The CJB has, "In Sh'ol, where he was in torment," and the TLV has, "And from *Sheol*, as he was in torment."

An evangelical Christian version like the NASU has, "In Hades he lifted up his eyes, being in torment."

# 17

## **Some Sayings of Yeshua**

**Matthew 18:6-7, 21-22; Mark 9:42**

<sup>1</sup> And He said to His disciples, "It is impossible for the occasions of stumbling not to come, but woe to him through whom they come!

<sup>2</sup> "It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he should cause one of these little ones to stumble.

<sup>3</sup> "Take heed to yourselves! If your brother sins, rebuke him; and if he repents, forgive him.

<sup>4</sup> "And if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you will forgive him."

<sup>5</sup> And the apostles said to the Lord, "Increase our faith!"

<sup>6</sup> And the Lord said, "If you had faith like a grain of mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you.

<sup>7</sup> "But who is there among you, having a servant plowing or keeping sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'?

<sup>8</sup> "But will he not rather say to him, 'Prepare supper for me, and gird yourself and serve me, until I have eaten and drunk; and afterward you will eat and drink'?

<sup>9</sup> "Does he thank the servant because he did what was commanded?

<sup>10</sup> "So you also, when you do all the things which are commanded you, say, 'We are unworthy servants; we have done *only* that which was our duty.'"

## **The Cleansing of Ten Lepers**

<sup>11</sup> And it came about while He was on His way to Jerusalem, that He was passing along between Samaria and Galilee.

<sup>12</sup> And as He entered a certain village, ten leprous men who stood at a distance met Him;

<sup>13</sup> and they raised their voices, saying, "Yeshua, Master, have mercy on us."

<sup>14</sup> And when He saw them, He said to them, "Go and show yourselves to the priests." And it came about as they were going, they were cleansed.

<sup>15</sup> Now one of them, when he saw that he was healed, turned back, glorifying God with a loud voice,

<sup>16</sup> and he fell on his face at His feet, giving Him thanks. And he was a Samaritan.

<sup>17</sup> And Yeshua answered *and* said, "Were not ten cleansed? But where are the nine?"

<sup>18</sup> "Was no one found who turned back to give glory to God, except this stranger?"

<sup>19</sup> And He said to him, "Rise, and go your way; your faith has made you well."

## **The Coming of the Kingdom**

**Matthew 24:23-28, 37-41**

<sup>20</sup> Now having been asked by the Pharisees when the Kingdom of God was coming, He answered them and said, "The Kingdom of God is not coming with signs to be observed;

<sup>21</sup> nor will they say, 'Behold, here *it is!*' or, 'There *it is!*' For behold, the Kingdom of God is in the midst of you."

<sup>22</sup> And He said to the disciples, "The days will come when you will long to see one of the days of the Son of Man, and you will not see it.

<sup>23</sup> "And they will say to you, 'Look there! Look here!' Do not go away, *and* do not pursue them.

<sup>24</sup> "For just as the lightning, when it flashes out of one part under the sky, shines to the other part under *the* sky, so will the Son of Man be in His day.

<sup>25</sup> "But first He must suffer many things and be rejected by this generation.

<sup>26</sup> “And just as it happened in the days of Noah, so it will be also in the days of the Son of Man:

<sup>27</sup> they were eating, drinking, marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

<sup>28</sup> “Likewise, just as it was in the days of Lot; they were eating, drinking, buying, selling, planting, building;

<sup>29</sup> but on the day that Lot went out from Sodom it rained fire and brimstone from Heaven, and destroyed them all.

<sup>30</sup> “It will be the same way on the day that the Son of Man is revealed.

<sup>31</sup> “On that day, let the one who is on the housetop and whose goods are in the house not go down to take them away; and likewise let the one who is in the field not turn back.

<sup>32</sup> “Remember Lot's wife.

<sup>33</sup> “Whoever seeks to gain his life will lose it, but whoever loses *his life* will preserve it.

<sup>34</sup> “I tell you, on that night there will be two men in one bed; one will be taken, and the other will be left.

<sup>35</sup> “There will be two women grinding together at the same place; one will be taken, and the other will be left.

<sup>36</sup> [There will be two men in the field; one will be taken, and the other will be left.]<sup>a</sup>

<sup>37</sup> And answering they said to Him, “Where, Lord”? And He said to them, “Where the body *is*, there the vultures also will be gathered together.”

## 18

### ***The Parable of the Widow and the Judge***

<sup>1</sup> And He was telling them a parable, to the effect that they ought always to pray and not to lose heart,

<sup>2</sup> saying, “There was in a city a judge who did not fear God, nor regarded people.

<sup>3</sup> “And there was a widow in that city, and she kept coming to him, saying, ‘Give me justice against my adversary.’

<sup>4</sup> “And he was unwilling for a while; but afterward he said to himself, ‘Though I do not fear God, nor regard people,

<sup>5</sup> yet because this widow bothers me, I will give her justice, or else she will wear me out by her continual coming.’”

<sup>6</sup> And the Lord said, “Hear what the unrighteous judge said.

<sup>7</sup> And will not God bring about justice for His elect, who cry to Him day and night, and *yet* He has patience with them?

<sup>8</sup> “I say to you, that He will bring about justice for them speedily. Nevertheless, when the Son of Man comes, will He find faith on the Earth?”

### ***The Parable of the Pharisee and the Tax Collector***

<sup>9</sup> And He told this parable to certain ones who trusted in themselves that they were righteous, and despised others:

<sup>10</sup> “Two people went up into the temple to pray, one a Pharisee, and the other a tax collector.

<sup>11</sup> “The Pharisee stood and was praying thus to himself, ‘God, I thank You that I am not like other people: extortioners, unjust, adulterers, or even like this tax collector.

<sup>12</sup> ‘I fast twice a week; I give tithes of all that I get.’

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<sup>a</sup> Note that not all manuscripts include 17:36, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 168).

<sup>13</sup> “But the tax collector, standing far off, would not even lift up his eyes to Heaven, but was beating his breast, saying, ‘God, be merciful to Me, the sinner!’

<sup>14</sup> “I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

### ***Little Children Blessed***

**Matthew 19:13-15; Mark 10:13-16**

<sup>15</sup> And they were bringing even their babies to Him so that He might touch them, but when the disciples saw it, they were rebuking them.

<sup>16</sup> But Yeshua called them to Him, saying, “Permit the little children to come to Me, and do not hinder them, for to such belongs the Kingdom of God.

<sup>17</sup> “Truly, I say to you, whoever does not receive the Kingdom of God like a child will not enter it.”

### ***The Rich Ruler***

**Matthew 19:16-30; Mark 10:17-31**

<sup>18</sup> And a certain ruler asked him, saying, “Good Teacher, what shall I do to inherit eternal life?”

<sup>19</sup> And Yeshua said to him, “Why do you call Me good? No one is good, except one, God.

<sup>20</sup> “You know the commandments: ‘DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER’ [Exodus 20:13-16<sup>a</sup>; Deuteronomy 5:17-20<sup>b</sup>; Exodus 20:12<sup>c</sup>; Deuteronomy 5:16<sup>d</sup>].”

<sup>21</sup> And he said, “All these things have I observed from *my* youth.”

<sup>22</sup> And when Yeshua heard *this*, He said to him, “One thing you still lack; sell all that you have and distribute to the poor, and you shall have treasure in Heaven; and come, follow Me.”

<sup>23</sup> But when he heard these things, he became very sad, for he was very rich.

<sup>24</sup> And Yeshua, having seen him, said, “How hard it is for those who have riches to enter the Kingdom of God!

<sup>25</sup> “For it is easier for a camel to go through the eye of a needle,<sup>e</sup> than for a rich person to enter the Kingdom of God.”

<sup>a</sup> “You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor” (Exodus 20:13-16, PME).

<sup>b</sup> “You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor” (Deuteronomy 5:17-20, PME).

<sup>c</sup> “Honor your father and your mother, that your days may be prolonged in the land which YHWH your God gives you” (Exodus 20:12, PME).

<sup>d</sup> “Honor your father and your mother, as YHWH your God has commanded you, that your days may be prolonged, and that it may go well with you on the land which YHWH your God gives you” (Deuteronomy 5:16, PME).

<sup>e</sup> Proponents of an original Aramaic New Testament, who you will find in the Messianic community, will commonly claim that the statement “For it is easier for a camel to go through the eye of a needle” (18:25, NASU) has been mistranslated, and should instead be “Because it is easier for a large rope that he enter through the eye of a needle” (Luke 18:25, Hebrew-Roots Version). It is commonly suggested that the Aramaic term *gamla* (ܓܡܠܐ) or “camel,” can also mean “rope,” and was apparently mistranslated in places like Luke 18:25. On the surface, this would seem to make sense, as a rope is kind of like a hopelessly large piece of thread, and that *gamla*, meaning either rope or camel, could have been mistranslated as *kamelos* (καμήλος) into the Greek.

Before jumping to the conclusion that a passage like Luke 18:25 has been mistranslated, it cannot be overlooked, that there are multiple places in the Talmud which describe an elephant going through the eye of a needle:

“Said R. Samuel bar Nahmani said R. Jonathan, ‘What a man is shown [in a dream] is only his own fantasy [Simon: what is suggested by his own thoughts]. For it is said, “As for you, O King, your thoughts come into your mind upon your bed” (Dan. 2:29). *If you prefer, I offer proof from the following verse: “That you may know the thoughts of your heart” (Dan. 2:30).’ Said Raba, “You may know that that is so, for people are not shown in dreams [such impossibilities as] either a golden palm tree or an elephant going through the eye of a needle!” (b.Berachot 55b).*

“He said to him, ‘Perhaps you come from Pumbedita, where they can pass an elephant through the eye of a needle...’” (b.Bava Metzia 38a; *The Babylonian Talmud: A Translation and Commentary*).

It is not difficult for one to figure out how an elephant is a much larger beast of burden—conservatively three to four times—larger than a camel. Yet, the Jewish literature cited here indicates that various Rabbis are said to speak in terms of an elephant passing

<sup>26</sup> And they who heard it said, "Then who can be saved?"

<sup>27</sup> But He said, "The things impossible with mortals are possible with God."

<sup>28</sup> And Peter said, "Behold, we have left our own *homes*, and followed You."

<sup>29</sup> And He said to them, "Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the Kingdom of God,

<sup>30</sup> who will not receive many times as much in this time, and in the age to come, eternal life."

### ***A Third Time Yeshua Foretells His Death and Resurrection***

**Matthew 20:17-19; Mark 10:32-34**

<sup>31</sup> And He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all the things which are written through the prophets about the Son of Man will be accomplished.

<sup>32</sup> "For He will be delivered up to the nations, and will be mocked and shamefully treated and spit upon,

<sup>33</sup> and having scourged Him, they will kill Him; and the third day He will rise again."

<sup>34</sup> And they understood none of these things, and this saying was hidden from them, and they did not comprehend the things that were said.

### ***The Healing of a Blind Beggar near Jericho***

**Matthew 20:29-34; Mark 10:46-52**

<sup>35</sup> And it came about that as He drew near to Jericho, a certain blind man was sitting by the road begging.

<sup>36</sup> Now hearing a multitude going by, he was inquiring what this meant.

<sup>37</sup> And they told him that Yeshua of Nazareth is passing by.

<sup>38</sup> And he cried, saying, "Yeshua, Son of David, have mercy on me!"

<sup>39</sup> And those who led the way were rebuking him, that he should be silent; but he kept crying out all the more, "Son of David, have mercy on me!"

<sup>40</sup> And Yeshua stood, and commanded him to be brought to Him; and when he had come near, He asked him,

<sup>41</sup> "What do you want Me to do for you?" And he said, "Lord, *I want* to receive my sight."

<sup>42</sup> And Yeshua said to him, "Receive your sight; your faith has made you well."

<sup>43</sup> And immediately he received his sight and followed Him, glorifying God; and all the people, when they saw it, gave praise to God.

# 19

## ***Yeshua and Zaccheus***

<sup>1</sup> And He entered and was passing through Jericho.

<sup>2</sup> And behold, there was a man called by the name of Zaccheus; and he was a chief tax collector, and he was rich.

<sup>3</sup> And He was trying to see Yeshua, who He is, but could not because of the crowd, for he was small in stature.

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through the eye of a needle! A statement like "It is easier for a camel to go through the eye of a needle" (TLV) can be regarded as authentic to the Jewish world of Yeshua.

Commentators on the Gospel of Luke who have noted the connection between the camel and elephant referenced in Rabbinic literature, include: I. Howard Marshall, *New International Greek Testament Commentary: The Gospel of Luke* (Grand Rapids: Eerdmans, 1978), 687; Craig A. Evans, *New International Biblical Commentary: Luke* (Peabody, MA: Hendrickson, 1990), 276; Darrell L. Bock, *Baker Exegetical Commentary on the New Testament: Luke 9:51-24:53* (Grand Rapids: Baker Books, 1996), 1486; Joel B. Green, *New International Commentary on the New Testament: Gospel of Luke* (Grand Rapids: Eerdmans, 1997), 657 fn#152.

4 And he ran out in front and climbed up into a sycamore tree to see Him, for He was to pass that way.

5 And when Yeshua came to the place, He looked up and said to him, "Zaccheus, hurry and come down, for today I must stay at your house."

6 And he hurried and came down, and received Him joyfully.

7 And when they saw it, they all were grumbling, saying, "He has gone in to be the guest of a man who is a sinner."

8 And Zaccheus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor, and if I have defrauded anyone of anything, I restore *it* fourfold."

9 And Yeshua said to him, "Today salvation has come to this house, because he also is a son of Abraham.

10 "For the Son of Man came to seek and to save that which was lost."

### ***The Parable of the Ten Minas***

**Matthew 25:14-30**

11 And as they were listening to these things, He added and spoke a parable, because He was near to Jerusalem, and *because* they supposed that the Kingdom of God was to appear immediately.

12 He said therefore, "A certain nobleman went into a far country, to receive a kingdom for himself, and *then* return.

13 "And he called ten of his servants, and gave them ten minas, and said to them, 'Trade *with these* until I come.'

14 "But his citizens hated him, and sent a delegation after him, saying, 'We do not want this man to reign over us.'"

15 "And it came about that when he returned, having received the kingdom, he commanded these servants to whom he had given the money, to be called to him, that he might know what they had gained by trading.

16 "And the first came before him, saying, 'Lord, your mina has made ten minas more.'

17 "And he said to him, 'Well done, good servant, because you have been faithful in a very little, be in authority over ten cities.'

18 "And the second came, saying, 'Your mina, Lord, has made five minas.'

19 "And he said to him also, 'And you are to be over five cities.'

20 "And another came, saying, 'Lord, behold your mina, which I kept laid away in a handkerchief;

21 for I was afraid of you, because you are a severe man; you take up what you did not lay down, and reap what you did not sow.'

22 "He said to him, 'Out of your own mouth will I judge you, you wicked servant. You knew that I am a severe man, taking up what I did not lay down, and reaping what I did not sow.

23 "Then why did you not put my money in the bank, and I at my coming I would have collected it with interest?'

24 "And he said to those who stood by, 'Take the mina away from him, and give it to the one who has the ten minas.'

25 "And they said to him, 'Lord, he has ten minas.'

26 "I tell you, that to everyone who has *more* shall be given, but from the one who does not have, even what he does have shall be taken away.

27 "But these enemies of mine, who did not want me to reign over them, bring here and slay them before me."

### ***The Triumphal Entry into Jerusalem***

**Matthew 21:1-11; Mark 11:1-11; John 12:12-19**

<sup>28</sup> And having said these things, He went on in front, going up to Jerusalem.

<sup>29</sup> And it came about that when He drew near to Bethphage and Bethany, at the mount that is called Olivet, He sent two of the disciples,

<sup>30</sup> saying, "Go into the village opposite *you*, in which as you enter you will find a colt tied, on which no one yet has ever sat; untie it, and bring it *here*."

<sup>31</sup> "And if anyone asks you, 'Why are you untying it?' thus you will speak, 'The Lord has need of it.'"

<sup>32</sup> And those who were sent went away and found it just as He had told them.

<sup>33</sup> And as they were untying the colt, its owners said to them, "Why are you untying the colt?"

<sup>34</sup> And they said, "The Lord has need of it."

<sup>35</sup> And they brought it to Yeshua, and they threw their garments on the colt, and set Yeshua *on it*.

<sup>36</sup> And as He was going, they were spreading their garments in the road.

<sup>37</sup> And as He was drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen,

<sup>38</sup> saying, "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; peace in Heaven and glory in the highest [Psalm 118:26]<sup>a</sup>!"

<sup>39</sup> And some of the Pharisees from the multitude said to Him, "Teacher, rebuke Your disciples."

<sup>40</sup> And He answered and said, "I tell you, if these were silent, the stones will cry out!"

<sup>41</sup> And when He drew near, He saw the city and wept over it,

<sup>42</sup> saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.

<sup>43</sup> "For the days will come upon you, when your enemies will throw up a bank against you, and surround you, and hem you in on every side,

<sup>44</sup> and will dash you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not know the time of your visitation."

### ***The Cleansing of the Temple***

**Matthew 21:12-17; Mark 11:15-19; John 2:13-22**

<sup>45</sup> And He entered the temple and began to cast out those who were selling,

<sup>46</sup> saying to them, "It is written, 'AND MY HOUSE SHALL BE A HOUSE OF PRAYER,' but you have made it a DEN OF ROBBERS [Isaiah 56:7<sup>b</sup>; Jeremiah 7:11<sup>c</sup>]."

<sup>47</sup> And He was teaching daily in the temple; but the chief priests and the scribes and the leaders of the people were seeking to destroy Him,

<sup>48</sup> and they could not find anything they might do, for all the people were hanging upon Him, listening.

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<sup>a</sup> "Blessed is the one who comes in the name of YHWH; we have blessed you from the house of YHWH" (Psalm 118:26, PME).

<sup>b</sup> "even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples" (Isaiah 56:7, PME).

<sup>c</sup> "Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen it," declares YHWH" (Jeremiah 7:11, PME).

# 20

## ***The Authority of Yeshua Questioned***

**Matthew 21:23-27; Mark 11:27-33**

<sup>1</sup> And it came about on one of the days, as He was teaching the people in the temple and proclaiming the good news, the chief priests and the scribes with the elders came up *to Him*,

<sup>2</sup> and they spoke, saying to Him, "Tell us by what authority You do these things, or who is the one who gave You this authority?"

<sup>3</sup> And He answered and said to them, "I also will ask you a question; and tell Me:

<sup>4</sup> "Was the immersion of John from Heaven or from mortals?"

<sup>5</sup> And they reasoned with themselves, saying, "If we say, 'From Heaven,' He will say, 'Why did you not believe him?'

<sup>6</sup> But if we say, 'From mortals,' all the people will stone us; for they are convinced that John was a prophet."

<sup>7</sup> And they answered that they did not know where *it came* from.

<sup>8</sup> And Yeshua said to them, "Neither will tell I you by what authority I do these things."

## ***The Parable of the Vineyard and the Tenants***

**Matthew 21:33-46; Mark 12:1-12**

<sup>9</sup> And He began to tell the people this parable: "A man planted a vineyard and let it out to tenants, and went into another country for a long time.

<sup>10</sup> "And at the *harvest* time he sent a servant to the tenants, so that they might give him *some* of the fruit of the vineyard; but the tenants beat him and sent him away empty-handed.

<sup>11</sup> "And he sent yet another servant; and they beat him also and treated him shamefully, and sent him away empty-handed.

<sup>12</sup> "And he sent yet a third; and this one also they wounded and cast out.

<sup>13</sup> "And the lord of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.'

<sup>14</sup> "But when the tenants saw him, they reasoned with one another, saying, 'This is the heir; let us kill him that the inheritance may be ours.'

<sup>15</sup> "And they threw him out of the vineyard and killed him. What, therefore, will the lord of the vineyard do to them?

<sup>16</sup> "He will come and destroy these tenants and will give the vineyard to others." And when they heard it, they said, "May it never be!"

<sup>17</sup> But He looked at them and said, "What then is this that is written, 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER *stone*' [Psalm 118:22]<sup>a</sup>?"

<sup>18</sup> "Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

<sup>19</sup> And the scribes and the chief priests sought to lay hands on Him that very hour, and they feared the people; for they perceived that He spoke this parable against them.

## ***Paying Taxes to Caesar***

**Matthew 22:15-22; Mark 12:13-17**

<sup>20</sup> And they watched Him, and sent spies who pretended to be righteous, that they might catch Him in His speech, so as to deliver Him up to the rule and to the authority of the governor.

<sup>21</sup> And they asked Him, saying, "Teacher, we know that You speak and teach correctly, and You are not partial to any, but truly teach the way of God.

<sup>22</sup> "Is it permitted<sup>a</sup> for us to give tribute to Caesar, or not?"

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<sup>a</sup> "The stone which the builders rejected has become the chief corner stone" (Psalm 118:22, PME).

<sup>23</sup> But He perceived their craftiness, and said to them,

<sup>24</sup> "Show Me a denarius. Whose image and inscription does it have?" And they said, "Caesar's."

<sup>25</sup> And He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's."

<sup>26</sup> And they were not able to catch Him in a saying in the presence of the people; and having marveled at His answer, they were silent.

### ***The Question about the Resurrection***

**Matthew 22:23-33; Mark 12:18-27**

<sup>27</sup> Now there came to Him some of the Sadducees, those who say that there is no resurrection,

<sup>28</sup> and they asked Him, saying, "Teacher, Moses wrote for us that IF A MAN'S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD TAKE THE WIFE AND RAISE UP SEED FOR HIS BROTHER [Deuteronomy 25:5<sup>b</sup>; Genesis 38:8<sup>c</sup>].

<sup>29</sup> "Now there were seven brothers; and the first took a wife, and died childless;

<sup>30</sup> and the second

<sup>31</sup> and the third took her, and likewise all seven left no children and died.

<sup>32</sup> "Afterward the woman also died.

<sup>33</sup> "In the resurrection therefore, whose wife will she be? For all seven had her as wife."

<sup>34</sup> And Yeshua said to them, "The children of this age marry, and are given in marriage;

<sup>35</sup> but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage;

<sup>36</sup> for neither can they die anymore, because they are equal to the angels, and are children of God, being children of the resurrection.

<sup>37</sup> "But that the dead are raised, even Moses showed, in *the passage about the burning bush*, where he calls the LORD THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB [Exodus 3:6, 15, 16]<sup>d</sup>.

<sup>38</sup> "Now He is not the God of the dead, but of the living; for all live to Him."

<sup>39</sup> And some of the scribes answered *and* said, "Teacher, You have spoken well."

<sup>40</sup> For they dared not ask Him any more question.

### ***The Question about David's Son***

**Matthew 22:41-46; Mark 12:35-37**

<sup>41</sup> And He said to them, "How *can* they say that the Messiah is David's son?"

<sup>42</sup> "For David himself says in the Book of Psalms, 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND,

<sup>43</sup> UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET" [Psalm 110:1]<sup>e</sup>.'

<sup>44</sup> "David therefore calls Him 'Lord,' and how is He his son?"

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<sup>a</sup> Grk. verb *exesti* (ἐξέσται), "it is allowed, it is in one's power, is possible" (LS, 273).

<sup>b</sup> "When brothers live together and one of them dies and has no son, the wife of the deceased shall not be *married* outside the family to a strange man. Her husband's brother shall go in to her and take her to himself as wife and perform the duty of a husband's brother to her" (Deuteronomy 25:5, PME).

<sup>c</sup> "Then Judah said to Onan, 'Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother'" (Genesis 38:8, PME).

<sup>d</sup> "He said also, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' Then Moses hid his face, for he was afraid to look at God...And God, furthermore, said to Moses, 'Thus you shall say to the children of Israel, "YHWH, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you." This is My name forever, and this is My memorial-name to all generations. Go and gather the elders of Israel together, and say to them, "YHWH, the God of your ancestors, the God of Abraham, Isaac and Jacob, has appeared to me, saying, 'I am indeed concerned about you and what has been done to you in Egypt'"'" (Exodus 3:6, 15-16, PME).

<sup>e</sup> "A Psalm of David. YHWH says to my Lord: 'Sit at My right hand, until I make Your enemies a footstool for Your feet'" (Psalm 110:1, PME).

***The Denouncing of the Scribes*****Matthew 23:1-36; Mark 12:38-40; Luke 11:37-54**<sup>45</sup> And in the hearing of all the people, He said to the disciples,<sup>46</sup> "Beware of the scribes, who like to walk around in long robes, and love greetings in the market places, and chief seats in the synagogues, and places of honor at banquets,<sup>47</sup> who devour widows' houses and for a pretense make long prayers; these will receive greater condemnation."

# 21

***The Widow's Offering*****Mark 12:41-44**<sup>1</sup> And He looked up and saw the rich putting their gifts into the treasury.<sup>2</sup> And He saw a certain poor widow putting in two small copper coins.<sup>3</sup> And He said, "Truly I say to you, this poor widow put in more than all *of them*;<sup>4</sup> for they all out of their abundance put into the offering; but she out of her poverty put in all the living that she had."***The Destruction of the Temple Foretold*****Matthew 24:1-2; Mark 13:1-2**<sup>5</sup> And while some were speaking of the temple, that it was adorned with beautiful stones and offerings, He said,<sup>6</sup> "As for these things which you see, the days will come in which there will not be left one stone upon another which will not be thrown down."***Signs of Persecution*****Matthew 24:3-14; Mark 13:3-13**<sup>7</sup> And they asked Him, saying, "Teacher, when therefore will these things be? And what *will be* the sign when these things are about to take place?"<sup>8</sup> And He said, "See that you are not led astray; for many will come in My name, saying, 'I am He,'<sup>a</sup> and, 'The time is at hand'; do not go after them.<sup>9</sup> "And when you hear of wars and tumults, do not be terrified; for these things must take place first, but the end is not at once."<sup>10</sup> Then He was saying to them, "Nation will rise against nation, and kingdom against kingdom,<sup>11</sup> and there will be great earthquakes, and in various places famines and pestilences; and there will be terrors and great signs from Heaven.<sup>12</sup> "But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake.<sup>13</sup> "It will turn out as a testimony for you.<sup>14</sup> "Settle it therefore in your hearts not to meditate beforehand how to defend yourselves;<sup>15</sup> for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.<sup>16</sup> "But you will be delivered up even by parents and brothers and relatives and friends, and *some* of you they will put to death,<sup>17</sup> and you will be hated by all for My name's sake.<sup>18</sup> "And not a hair of your head will perish.<sup>19</sup> "By your endurance you will gain your lives.

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<sup>a</sup> Grk. *egō eimi* (ἐγώ εἰμι).

### ***The Destruction of Jerusalem Foretold***

**Matthew 24:15-21; Mark 13:14-19**

<sup>20</sup> "But when you see Jerusalem surrounded by armies, then know that her desolation is at hand.

<sup>21</sup> "Then let those who are in Judea flee to the mountains, and let those who are in the midst of her depart, and let not those who are in the country enter it;

<sup>22</sup> because these are days of vengeance, so that all things which are written may be fulfilled.

<sup>23</sup> "Woe to those who are with child and to those who nurse babies in those days; for there shall be great distress upon the land, and wrath to this people,

<sup>24</sup> and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trodden down by the nations, until the times of the nations be fulfilled.

### ***The Coming of the Son of Man***

**Matthew 24:29-31; Mark 13:24-27**

<sup>25</sup> "And there will be signs in sun and moon and stars, and upon the Earth dismay among nations, in perplexity at the roaring of the sea and the waves,

<sup>26</sup> people fainting from fear and expectation of the things which are coming on the world; for the powers of the Heavens will be shaken.<sup>a</sup>

<sup>27</sup> "And then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory [Daniel 7:13]<sup>b</sup>.

<sup>28</sup> "But when these things begin to take place, look up, and lift up your heads, because your redemption is drawing near."

### ***The Lessons of the Fig Tree***

**Matthew 24:32-35; Mark 13:28-31**

<sup>29</sup> And He told them a parable: "Behold the fig tree and all the trees;

<sup>30</sup> as soon as they put forth *leaves*, you see it and know for yourselves that the summer is now near.

<sup>31</sup> "So you also, when you see these things taking place, you know that the Kingdom of God is near.

<sup>32</sup> "Truly I say to you, this race<sup>c</sup> will not pass away until all things take place.

<sup>33</sup> "Heaven and Earth will pass away, but My words will not pass away."

### ***Exhortation to Watch***

<sup>34</sup> "But watch yourselves, lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come on you suddenly like a snare;

<sup>35</sup> for it will come upon all those who dwell on the face of all the Earth.

<sup>36</sup> "But keep on the alert at all times, praying that you may have the strength to escape<sup>d</sup> all these things that are about to take place, and to stand before the Son of Man."

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<sup>a</sup> The CJB has bolded "the powers in heaven will be shaken" for 21:26, noting a possible allusion to Haggai 2:6, 21: "For this is what ADONAI-TZVA'OT says: 'It won't be long before one more time I will shake the heavens and the earth, the sea and the dry land'...Tell Z'rubavel, governor of Y'hudah, 'I will shake the heavens and the earth'" (CJB).

<sup>b</sup> "I kept looking in the night visions, and behold, with the clouds of Heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him" (Daniel 7:13, PME).

<sup>c</sup> Grk. noun *genea* (γενεά); meaning either (2) "the sum total of those born at the same time, expanded to include all those living at a given time and freq. defined in terms of specific characteristics, *generation, contemporaries*" or (1) "those exhibiting common characteristics or interests, *race, kind*" (BDAG, 191); actually rendered by CJB and The Messianic Writings as "this people."

<sup>d</sup> Grk. verb *ekpheugō* (ἐκφεύγω); meaning both "to seek safety in flight, *run away*" and "to become free from danger by avoiding some peril, *escape*" (BDAG, 312). The REB actually has this for 21:36, "Be on the alert, praying at all times for strength to pass safely through [ekpheugō] all that is coming," an alternate rendering which should be seriously considered.

<sup>37</sup> And every day He was teaching in the temple, but at night He went out and lodged on the mount that is called Olivet.

<sup>38</sup> And all the people would get up early in the morning *to come* to Him in the temple to hear Him.

## 22

### ***The Plot to Kill Yeshua***

**Matthew 26:1-5, 14-16; Mark 14:1-2, 10-11; John 11:45-53**

<sup>1</sup> Now the Festival of Unleavened Bread drew near, which is called the Passover.

<sup>2</sup> And the chief priests and the scribes were seeking how they might put Him to death; for they feared the people.

<sup>3</sup> And Satan entered into Judas who was called Iscariot<sup>a</sup>, being of the number of the twelve.

<sup>4</sup> And he went away and discussed with the chief priests and officers how he might betray Him to them.

<sup>5</sup> And they were glad, and agreed to give him money.

<sup>6</sup> And he consented, and was seeking an opportunity to betray Him to them in the absence of the multitude.

### ***The Preparation of the Passover***

**Matthew 26:17-25; Mark 14:12-21; John 13:21-30**

<sup>7</sup> And the day of Unleavened Bread came, on which the Passover *lamb* had to be sacrificed.

<sup>8</sup> And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it."

<sup>9</sup> And they said to Him, "Where do you want us to prepare it?"

<sup>10</sup> And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters.

<sup>11</sup> "And you will say to the master of the house, 'The Teacher says to you, "Where is the guest room, where I may eat the Passover with My disciples?'"

<sup>12</sup> "And he will show you a large upper room furnished; prepare it there."

<sup>13</sup> And they went, and found it as He had told them; and they prepared the Passover.

### ***The Institution of the Lord's Supper***

**Matthew 26:26-30; Mark 14:22-26; 1 Corinthians 11:23-25**

<sup>14</sup> And when the hour had come He reclined *at the table*, and the apostles with Him.

<sup>15</sup> And He said to them, "I have earnestly desired to eat this Passover with you before I suffer;

<sup>16</sup> for I say to you I shall not eat it until it is fulfilled in the Kingdom of God."

<sup>17</sup> And He received a cup, and when He had given thanks, He said, "Take this, and divide it among yourselves;

<sup>18</sup> for I say to you, I will not drink of the fruit of the vine from now on, until the Kingdom of God comes."

<sup>19</sup> 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."

<sup>20</sup> And likewise the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.

<sup>a</sup> Grk. *loudan ton kaloumenon Iskariotēn* (Ἰουδᾶν τὸν καλούμενον Ἰσκαριώτην); Delitzsch Heb. NT *b'Yehudah haniqra ish-Qriot* (ביהודה הַיִּנְקָרָא אִישׁ קְרִיּוֹת); "Y'hudah from K'riot" (CJB); "Judah, the one from Kriot" (TLV).

21 "But behold, the hand of the one betraying Me is with Me on the table.

22 "For indeed, the Son of Man is going as it has been determined; but woe to that person by whom He is betrayed!"

23 And they began to question among themselves, which of them it was who was going to do this thing.

### ***The Dispute about Greatness***

24 And there arose also a dispute among them, which of them was to be regarded greatest.

25 And He said to them, "The kings of the nations lord it over them; and those who have authority over them are called 'Benefactors.'

26 "But not so with you, but let the one who is the greatest among you become as the youngest, and the leader as the one who serves.

27 "For who is greater, he who reclines *at the table*, or the one who serves? Is it not the one who reclines *at the table*? But I am among you as the one who serves.

28 "And you are those who have continued with Me in My trials;

29 and I assign to you a kingdom, just as My Father assigned to Me,

30 that you may eat and drink at My table in My Kingdom, and you will sit on thrones judging the twelve tribes of Israel.

### ***Peter's Denial Foretold***

**Matthew 26:31-35; Mark 14:27-31; John 13:36-38**

31 "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat;

32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."

33 And he said to Him, "Lord, with You I am ready to go both to prison and to death."

34 And 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 without purse and bag and sandals, did you lack anything?" And they said, "Nothing."

36 And He said to them, "But now, he who has a purse, let him take it, and likewise a bag; and he who has no sword, let him sell his coat and buy one.

37 "For I say to you, that this which is written must be fulfilled in Me, 'AND HE WAS NUMBERED WITH TRANSGRESSORS [Isaiah 53:12]<sup>a</sup>; for that which *is written* about Me has fulfillment."

38 And they said, "Lord, look, here are two swords." And He said to them, "It is enough."

### ***The Prayer on the Mount of Olives***

**Matthew 26:36-46; Mark 14:32-42**

39 And He came out and went, as was His custom, to the Mount of Olives; and the disciples also followed Him.

40 And when He came to the place, He said to them, "Pray that you may not enter into temptation."

41 And He withdrew from them about a stone's throw, and He knelt down and prayed,

42 saying, "Father, if You are willing, remove this cup from Me; nevertheless not My will, but Yours, be done."

43 Now an angel from Heaven appeared to Him, strengthening Him.

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<sup>a</sup> "Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors" (Isaiah 53:12, PME).

<sup>44</sup> And being in an agony He was praying more earnestly; and His sweat became like drops of blood, falling down upon the ground.

<sup>45</sup> And when He rose from prayer, He came to the disciples and found them sleeping from sorrow,

<sup>46</sup> and said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation."

### ***The Betrayal and Arrest of Yeshua***

**Matthew 26:47-56; Mark 14:43-50; John 18:3-11**

<sup>47</sup> While He was still speaking, behold, a multitude *came*, and the one called Judas, one of the twelve, was preceding them; and he drew near to Yeshua to kiss Him.

<sup>48</sup> But Yeshua said to him, "Judas, are you betraying the Son of Man with a kiss?"

<sup>49</sup> And when those who were around Him saw what would follow, they said, "Lord, shall we strike with the sword?"

<sup>50</sup> And a certain one of them struck the servant of the high priest and cut off his right ear.

<sup>51</sup> But Yeshua answered and said, "Stop! No more of this." And He touched his ear and healed him.

<sup>52</sup> And Yeshua said to the chief priests and officers of the temple and elders who had come against Him, "Have you come out as against a robber, with swords and clubs?"

<sup>53</sup> "While I was with you daily in the temple, you did not lay hands on Me; but this is your hour, and the power of darkness."

### ***Peter's Denial of Yeshua***

**Matthew 26:57-58, 69-75; Mark 14:53-54, 66-72; John 18:12-18, 25-27**

<sup>54</sup> And they seized Him and led Him *away*, and brought Him into the high priest's house; but Peter was following at a distance.

<sup>55</sup> And when they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them.

<sup>56</sup> And a certain servant girl, seeing him as he sat in the light and looking intently at him, said, "This man also was with Him."

<sup>57</sup> But he denied *it*, saying, "Woman, I do not know Him."

<sup>58</sup> And a little later, another saw him and said, "You also are *one* of them!" But Peter said, "Man, I am not!"

<sup>59</sup> And after about an hour had passed, another was insisting, saying, "Certainly this man also was with Him; for he is a Galilean."

<sup>60</sup> But Peter said, "Man, I do not know what you are saying." And immediately, while he was still speaking, a cock crowed.

<sup>61</sup> And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He told him, "Before a cock crows today, you will deny Me three times."

<sup>62</sup> And he went out and wept bitterly.

### ***The Mocking and Beating of Yeshua***

**Matthew 26:67-68; Mark 14:65**

<sup>63</sup> And the men who were holding *Yeshua* were mocking Him and beating Him,

<sup>64</sup> and they blindfolded Him and were asking Him, saying, "Prophecy, who is the one who struck You?"

<sup>65</sup> And they spoke many other things against Him, blaspheming.

### **Yeshua before the Council**

**Matthew 26:59-66; Mark 14:55-64; John 18:19-24**

<sup>66</sup> And when it was day, the assembly of the elders of the people gathered together, both chief priests and scribes, and they led Him away to their council, saying,

<sup>67</sup> “If You are the Messiah, tell us.” But He said to them, “If I tell you, you will not believe;

<sup>68</sup> and if I ask *you*, you will not answer.

<sup>69</sup> “But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND OF THE POWER OF GOD [Psalm 110:1]<sup>a</sup>.”

<sup>70</sup> And they all said, “Are You the Son of God, then?” And He said to them, “You say that I AM<sup>b</sup>.”

<sup>71</sup> And they said, “What further need do we have of testimony? For we have heard it ourselves from His own mouth.”

## 23

### **Yeshua Brought before Pilate**

**Matthew 27:1-2, 11-14; Mark 15:1-5; John 18:28-38**

<sup>1</sup> And the whole company of them arose and brought Him before Pilate.

<sup>2</sup> And they began to accuse Him, saying, “We found this man perverting our nation and forbidding to give tribute to Caesar, and saying that He Himself is Messiah, a King.”

<sup>3</sup> And Pilate asked Him, saying, “Are You the King of the Jews?” And He answered him and said, “*It is as you say.*”

<sup>4</sup> And Pilate said to the chief priests and the multitudes, “I find no guilt in this man.”

<sup>5</sup> But they were urgent, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place.”

### **Yeshua before Herod**

<sup>6</sup> But when Pilate heard it, he asked whether the man was a Galilean.

<sup>7</sup> And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem during those days.

<sup>8</sup> Now when Herod saw Yeshua, he was very glad, for he had wanted to see Him for a long time, because he had heard about Him and was hoping to see some sign performed by Him.

<sup>a</sup> “A Psalm of David. YHWH says to my Lord: ‘Sit at My right hand, until I make Your enemies a footstool for Your feet’” (Psalm 110:1, PME).

<sup>b</sup> Grk. *humeis legete hoti egō eimi* (ὁμοίς λέγετε ὅτι ἐγὼ εἶμι).

In the Hebrew Tanach when the Lord appeared to Moses at the burning bush, we see, “Then Moses said to God, ‘Behold, I am going to the sons of Israel, and I will say to them, “The God of your fathers has sent me to you.” Now they may say to me, “What is His name?” What shall I say to them?’ God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you’” (Exodus 3:13-14, NASU). God specifically told Moses that He was to be identified as *ehyeh asher ehyeh* (אֶהְיֶה אֲשֶׁר אֶהְיֶה), “I Shall Be As I Shall Be” (ATS). It is from the Hebrew verb *hayah* (הָיָה) or “to be” that the Divine Name YHWH/YHVH (יהוה) is derived, a loose meaning of which would be something like “Eternal One.” In the Greek Septuagint, the Hebrew phrase *ehyeh asher ehyeh* was rendered as *egō eimi ho ōn* (ἐγὼ εἶμι ὁ ὢν), “I am THE BEING” (LXE) or “The One Who Is” (NETS).

Within the Tanach, it is the LORD or YHWH (Exodus 3:14; cf. Isaiah 41:4; 43:10; 46:4) who is the “I am,” best identified with the Hebrew *ehyeh* (אֶהְיֶה) in Exodus 3:14: “I AM has sent me to you,” *ehyeh shlachani eleiykhem* (אֶהְיֶה שְׁלַחְנִי אֵלַיְכֶם). Yeshua speaking *egō eimi* or “I AM,” especially in some very distinct places, has long been recognized by numerous interpreters of the New Testament as an affirmation that the Messiah was identifying Himself as the One with supreme power:

**Mark 4:49; 14:61-64; Matthew 14:26-27; Luke 22:69-71; 24:39; John 4:26; 6:18-21, 35, 41, 48,, 51; 8:12, 18, 24, 28, 56-59; 10:7, 9, 11, 14; 11:25; 13:19; 14:6; 15:1, 5; 18:4-8.**

Each one of these Gospel references, describing some aspect of the ministry and service of Yeshua the Messiah, can be probed for the significance of what *egō eimi* (ἐγὼ εἶμι) or “I AM” involves, where Yeshua likely orally spoke the Hebrew *ehyeh* (אֶהְיֶה) or “I AM” as seen in Exodus 3:14. The direction of G.M. Burge cannot be overlooked here, as he says, “In the many ‘I AM’ sayings Jesus is publicly applying the divine name of God—and God’s authoritative presence, to himself. No prophet or priest in Israelite history would ever have done this. For Judaism it is the most severe christological affirmation of all, leading audiences in the Gospel either to believe in Jesus or accuse him of blasphemy” (“‘I am’ Sayings,” in *Dictionary of Jesus and the Gospels*, 356).

<sup>9</sup> And he questioned Him in many words; but He answered him nothing.

<sup>10</sup> And the chief priests and the scribes stood by, vehemently accusing Him.

<sup>11</sup> And Herod with his soldiers treated Him with contempt and mocked Him, and arraying Him in a gorgeous robe, sent Him back to Pilate.

<sup>12</sup> And Herod and Pilate became friends with each other that very day; for before they had been at enmity with each other.

### ***Yeshua Sentenced to Die***

**Matthew 27:15-26; Mark 15:6-15; John 18:39-19:16**

<sup>13</sup> And Pilate called together the chief priests and the rulers and the people,

<sup>14</sup> and said to them, "You brought this man to me as one who perverts the people, and behold, having examined Him before you, I have found no guilt in this man of which you accuse Him.

<sup>15</sup> "No, nor has Herod, for he sent Him back to us; and behold, nothing worthy of death has been done by Him.

<sup>16</sup> "I will therefore chastise Him and release Him."

<sup>17</sup> [Now it was necessary for him to release one *prisoner* to them at the festival.]<sup>a</sup>

<sup>18</sup> But they cried out all together, saying, "Away with this man, and release to us Barabbas!" —

<sup>19</sup> one who had been thrown into prison for a certain insurrection made in the city, and for murder.

<sup>20</sup> And Pilate spoke to them again, wanting to release Yeshua;

<sup>21</sup> but they shouted, saying, "Execute *Him* on a wooden scaffold, execute Him on a wooden scaffold!"

<sup>22</sup> And He said to them the third time, "Why, what evil has this man done? I have found in Him no guilt *deserving* of death; I will therefore chastise Him and release Him."

<sup>23</sup> But they were urgent, with loud voices asking that He be executed on a wooden scaffold. And their voices were prevailing.

<sup>24</sup> And Pilate gave sentence that their demand should be granted.

<sup>25</sup> And he released the one they were asking for who had been thrown into prison for insurrection and murder, but he delivered Yeshua up to their will.

### ***The Execution of Yeshua***

**Matthew 27:32-44; Mark 15:21-32; John 19:17-27**

<sup>26</sup> And when they led Him away, they seized one Simon of Cyrene, coming in from the country, and laid on him the wooden scaffold, to carry it behind Yeshua.

<sup>27</sup> And there were following Him a great multitude of the people, and of women who were mourning and lamenting Him.

<sup>28</sup> But Yeshua turning to them said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.

<sup>29</sup> "For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'

<sup>30</sup> "Then they will begin to say TO THE MOUNTAINS, 'FALL ON US,' AND TO THE HILLS, 'COVER US' [Hosea 10:8]<sup>b</sup>.

<sup>31</sup> "For if they do these things in the green tree, what will happen in the dry?"

<sup>32</sup> And two others also, who were criminals, were being led away with Him to be put to death.

<sup>a</sup> Note that not all manuscripts include 23:17, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 179-180).

<sup>b</sup> "Also the high places of Aven, the sin of Israel, will be destroyed; thorn and thistle will grow on their altars; then they will say to the mountains, 'Cover us!' And to the hills, 'Fall on us!'" (Hosea 10:8, PME).

<sup>33</sup> And when they came to the place called The Skull, there they executed Him on a wooden scaffold, and the criminals, one on the right and the other on the left.

<sup>34</sup> And Yeshua said, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves.<sup>a</sup>

<sup>35</sup> And the people stood by, watching. And the rulers also were scoffing at Him,<sup>b</sup> saying, "He saved others; let Him save Himself if this is the Messiah of God, His Chosen One."

<sup>36</sup> And the soldiers also mocked Him, coming up to Him, offering Him sour wine,<sup>c</sup>

<sup>37</sup> and saying, "If You are the King of the Jews, save Yourself!"

<sup>38</sup> Now there was also a superscription over Him, "THIS IS THE KING OF THE JEWS."

<sup>39</sup> And one of the criminals who were hanged blasphemed at Him, saying, "Are You not the Messiah? Save Yourself and us!"

<sup>40</sup> But the other answered, and rebuking him said, "Do you not even fear God, since you are in the same *state of condemnation*?"

<sup>41</sup> "And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong."

<sup>42</sup> And he was saying, "Yeshua, remember me when You come in Your Kingdom!"

<sup>43</sup> And He said to him, "Truly I say to you, today<sup>d</sup> you will be with Me in Paradise."

### ***The Death of Yeshua***

**Matthew 27:45-56; Mark 15:33-41; John 19:28-30**

<sup>44</sup> And it was now about the sixth hour<sup>e</sup>, and darkness came over the whole land until the ninth hour<sup>f</sup>,

<sup>45</sup> the sun's light failed; and the veil of the temple was torn in two.

<sup>46</sup> And Yeshua, crying out with a loud voice, said, "Father, INTO YOUR HANDS I COMMIT MY SPIRIT" [Psalm 31:5]<sup>g</sup>. And having said this, He breathed His last.

<sup>47</sup> And when the centurion saw what had happened, he was glorifying God, saying, "Certainly this was a righteous<sup>h</sup> man."

<sup>48</sup> And all the multitudes who came together at this spectacle, when they saw what had happened, were returning, beating their breasts.

<sup>49</sup> And all His acquaintances and the women who had followed Him from Galilee, were standing at a distance, seeing these things.

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<sup>a</sup> The CJB has bolded "They divided up his clothes by throwing dice" for 22:34, noting a possible allusion to Psalm 22:18: "They divide my garments among themselves; for my clothing they throw dice" (CJB).

<sup>b</sup> The CJB has bolded "watching...sneered" for 22:35, noting a possible allusion to Psalm 22:7: "All who see me jeer at me; they sneer and shake their heads" (CJB).

<sup>c</sup> The CJB has bolded "vinegar" for 22:36, noting a possible allusion to Psalm 69:21: "They put poison in my food; in my thirst, they gave me vinegar to drink" (CJB).

<sup>d</sup> Some feel justified in moving the English punctuation of Luke 23:43 to read something along the lines of, "Truly, I say to you today, you shall be with Me in paradise" (2009 ISR Scriptures; the rendering also seen in the Jehovah's Witnesses New World Translation).

The Greek *sēmeron* (σήμερον) means "today, this very day" (BDAG, 921). The vast majority of usages of *sēmeron* in the Biblical text deal with events that occurred on the same day as "today." "In Mt. 27:19 Pilate's wife has had a bad dream today; this is an omen for a decisive day, but the immediate sense is the ordinary one. The usual sense is also present in the petition of Mt. 6:11: believers ask today for their daily bread from God. Similarly in 16:3 the reference is to today's weather, in 21:28 the father asks his son to work today" (E. Fuchs, "sēmeron," in *TDNT*, 1025). The *Louw-Nida Lexicon* defines *sēmeron* as "the same day as the day of a discourse" (*BibleWorks 7.0: Louw-Nida Lexicon*), referencing Matthew 21:28 and how "A man had two sons, and he came to the first and said, 'Son, go work today [sēmeron] in the vineyard'" (NASU).

Greek scholar Richmond Lattimore renders Luke 23:43 in his translation as, "Truly I tell you, this day you will be with me in paradise."

<sup>e</sup> "about noon" (NIV, NRSV).

<sup>f</sup> "three in the afternoon" (NIV, NRSV).

<sup>g</sup> "Into Your hand I commit my spirit; You have ransomed me, O YHWH, God of truth" (Psalm 31:5, PME).

<sup>h</sup> Grk. *dikaios* (δίκαιος); also commonly rendered as "innocent" (RSV, NASU, et. al.).

**The Burial of Yeshua****Matthew 27:57-61; Mark 15:42-47; John 19:38-42**

<sup>50</sup> And behold, a man named Joseph, who was a member of the Council, a good and righteous man

<sup>51</sup> (he had not consented to their purpose and action), *one* from Arimathea, a city of the Jews, who was looking for the Kingdom of God;

<sup>52</sup> this man went to Pilate and asked for the body of Yeshua.

<sup>53</sup> And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut in stone, where no one had ever lain.

<sup>54</sup> And it was the day of Preparation, and the Sabbath was about to begin.

<sup>55</sup> Now the women who had come with Him out of Galilee followed after, and saw the tomb and how His body was laid.

<sup>56</sup> And they returned and prepared spices and ointments. And on the Sabbath they rested according to the commandment.

**24****The Resurrection of Yeshua****Matthew 28:1-10; Mark 16:1-8; John 20:1-10**

<sup>1</sup> But on the first of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared.

<sup>2</sup> And they found the stone rolled away from the tomb,

<sup>3</sup> and when they entered, they did not find the body of the Lord Yeshua.

<sup>4</sup> And it happened that while they were perplexed about this, behold, two men stood by them in dazzling apparel;

<sup>5</sup> and as they were frightened and bowed their faces to the ground, *the men* said to them, "Why do you seek the living among the dead?"

<sup>6</sup> "He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee,

<sup>7</sup> saying that the Son of Man must be delivered into the hands of sinful people, and be executed on a wooden scaffold, and the third day rise again."

<sup>8</sup> And they remembered His words,

<sup>9</sup> and returned from the tomb and told all these things to the eleven and to all the rest.

<sup>10</sup> Now they were Mary Magdalene and Joanna and Mary the *mother* of James, and the other women with them were telling these things to the apostles.

<sup>11</sup> And these words appeared to them as idle talk, and they would not believe them.

<sup>12</sup> [But Peter arose and ran to the tomb, and stooping and looking in, he sees the linen cloths by themselves; and he went home, marveling at what had happened.]<sup>a</sup>

**The Walk to Emmaus****Mark 16:12-13**

<sup>13</sup> And behold, two of them were going that very day to a village named Emmaus, which was sixty stadia<sup>b</sup> from Jerusalem.

<sup>14</sup> And they were talking with each other about all these things which had happened.

<sup>15</sup> And it came about that while they were talking and discussing together, Yeshua Himself drew near and was traveling with them.

<sup>a</sup> Note that not all manuscripts include 24:12, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 184-185).

<sup>b</sup> "about seven miles" (RSV, NASU, et. al.).

<sup>16</sup> But their eyes were kept from recognizing Him.

<sup>17</sup> And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad.

<sup>18</sup> And one of them, named Cleopas, answered *and* said to Him, "Are You the only one visiting Jerusalem, and who does not know the things which have happened there in these days?"

<sup>19</sup> And He said to them, "What things?" And they said to Him, "The things concerning Yeshua the Nazarene, who was a prophet mighty in deed and word before God and all the people,

<sup>20</sup> and how the chief priests and our rulers delivered Him up to be condemned to death, and executed Him on a wooden scaffold.

<sup>21</sup> "But we were hoping that it was He who was going to redeem Israel. Yes, and besides all this, it is now the third day since these things happened.

<sup>22</sup> "Moreover, some women of our company amazed us. When they were at the tomb early in the morning,

<sup>23</sup> and did not find His body, they came, saying that they had also seen a vision of angels, who said that He was alive.

<sup>24</sup> "And some of those who were with us went to the tomb and found it just as the women had said; but Him they did not see."

<sup>25</sup> And He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken!

<sup>26</sup> "Was it not necessary for the Messiah to suffer these things and to enter into His glory?"

<sup>27</sup> And beginning with Moses and with all the prophets, He interpreted to them in all the Scriptures the things concerning Himself.

<sup>28</sup> And they drew near to the village where they were going, and He acted as though He would go further.

<sup>29</sup> And they urged Him, saying, "Stay with us, for it is toward evening and the day is now far spent." And He went in to stay with them.

<sup>30</sup> And it came about that when He had reclined *at the table* with them, He took the bread and blessed *it*, and breaking *it*, He was giving *it* to them.

<sup>31</sup> And their eyes were opened and they recognized Him; and He vanished out of their sight.

<sup>32</sup> And they said to one another, "Were not our hearts burning within us, while He was speaking to us on the road, while He was opening the Scriptures to us?"

<sup>33</sup> And they arose that very hour and returned to Jerusalem, and found the eleven gathered together and those who were with them,

<sup>34</sup> saying, "The Lord has risen indeed, and has appeared to Simon."

<sup>35</sup> And they were explaining the things *that happened* on the road, and how He was known to them in the breaking of the bread.

### ***The Appearance to the Disciples***

**Matthew 28:16-20; Mark 16:14-18; John 20:19-23; Acts 1:6-8**

<sup>36</sup> And while they were speaking these things, He Himself stood in the midst of them, and said to them, "Peace be to you."

<sup>37</sup> But they were startled and frightened, and supposed that they were seeing a spirit.

<sup>38</sup> And He said to them, "Why are you troubled, and why do doubts arise in your hearts?"

<sup>39</sup> "See My hands and My feet, that it is I Myself<sup>a</sup>; touch Me and see, for a spirit does not have flesh and bones as you see that I have."

<sup>40</sup> [And when He had said this, He showed them His hands and His feet.]<sup>a</sup>

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<sup>a</sup> Grk. *hoti egō eimi* (ὅτι ἐγώ εἰμι); an alternate rendering could be "that I AM."

<sup>41</sup> And while they still disbelieved for joy, and wondered, He said to them, "Have you anything here to eat?"

<sup>42</sup> And they gave Him a piece of a broiled fish;

<sup>43</sup> and He took it and ate before them.

<sup>44</sup> Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Torah of Moses and the Prophets and the Psalms must be fulfilled."

<sup>45</sup> Then He opened their minds to understand the Scriptures,

<sup>46</sup> and He said to them, "Thus it is written that the Messiah should suffer and rise again from the dead the third day;

<sup>47</sup> and that repentance and forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem.

<sup>48</sup> "You are witnesses of these things.

<sup>49</sup> "And behold, I send forth the promise of My Father upon you; but you stay in the city until you are clothed with power from on high."

<sup>50</sup> And He led them out as far as Bethany, and He lifted up His hands and blessed them.

<sup>51</sup> And it came about that while He was blessing them, He parted from them and was carried up into Heaven.

<sup>52</sup> And they, after worshiping Him, returned to Jerusalem with great joy,

<sup>53</sup> and were continually in the temple, blessing God.

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<sup>a</sup> Note that not all manuscripts include 24:40, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 187).