

# GOSPEL OF MARK

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**Approximate date:** late 50s or early 60s C.E.  
**Time period:** the ministry of John the Immerser to the ascension of Yeshua  
**Author:** John Mark, secretary of the Apostle Peter  
**Location of author:** Rome  
**Target audience and their location:** predominantly Roman, later Alexandrian

In past theological history, the Gospel of Mark was often thought to have only been a kind of abridgment of the Gospel of Matthew, and so it was not given a huge amount of examination, or even in some cases thought to have that much value. This significantly shifted among theologians in the Twentieth Century, with now the Gospel of Mark believed to contain one of the earliest testimonies to the ministry of Yeshua (Cranfield, *IDB*),<sup>1</sup> actually having been composed first among the Synoptics. So much attention has been given to Mark in the past half-century, that “the number of written works...over the past forty years [to 1992]...rivals and may well surpass that written on Matthew and Luke combined” (Guelich).<sup>2</sup>

At least ninety percent of the material of Mark is repeated in Matthew, and this is often viewed as evidence regarding how important Mark was to the authors of Matthew and Luke,<sup>3</sup> and the primacy of this text to these other works. In recent years, previous neglect of Mark has now been replaced by a renewed interest in Markan studies. Some specialty translations of the New Testament produced, notably including that by classic scholar Richmond Lattimore,<sup>4</sup> now may place Mark as the first Gospel before Matthew and Luke. A large number of conservative scholars are in agreement that the Gospel of Mark was the first of the four Gospels to have been written, with the authors of Matthew and Luke borrowing extensively from it.

The authorship of the Gospel of Mark is widely confirmed by conservatives to be John Mark (Acts 12:25; 15:37), although some liberals may say that this is an arbitrary assignment. The Apostolic Scriptures indicate that John Mark was the son of Mary, whose house provided a meeting place for the Believers in Jerusalem (Acts 12:12). Mark was a cousin of Barnabas (Colossians 4:10), and was a companion with Paul and Barnabas on their first missionary journey (Acts 13:5). Mark deserted Paul and his party at Perga in Pamphylia, and returned to Jerusalem (Acts 13:13). He is described as being Paul and Barnabas’ “helper,” and there was a disagreement between Paul and Barnabas about taking him on their second journey (Acts 15:36-39), which resulted in them splitting up. Paul seems to have become extremely displeased about Mark, but later extends greetings to him (Colossians 4:10; Philemon 24), indicating that he had regained his trust and the two had reconciled. Paul also sent for Mark prior to his death (2 Timothy 4:11). In the closing greetings of the Epistle of 1 Peter, Peter delivers the message, “She who is in Babylon, chosen together with you, sends you greetings, and so does my son, Mark” (1 Peter 5:13, NASU), with Babylon being widely agreed as a code term for the city of Rome.<sup>5</sup>

While not stated in the text internally, it was unanimously agreed by the Church of the Second Century C.E. that John Mark authored this Gospel. We do see from 1 Peter 5:13 that Mark was the traveling companion of Peter, and was with him in Rome, likely until the time of Peter’s death.<sup>6</sup> In composing his Gospel, there are traditions that attest to Mark actually having transcribed Peter’s oral account to him, thus making the Gospel of Mark as the life of Yeshua the Messiah as told to him by the Apostle Peter. Irenaeus communicates, “Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter” (*Against Heresies* 3.1.1).<sup>7</sup> Justin Martyr makes a reference to Peter’s “memoirs” (*Dialogue with*

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<sup>1</sup> C.E.B. Cranfield, “Mark, Gospel of,” in George Buttrick, ed. et. al., *The Interpreter’s Dictionary of the Bible*, 4 vols. (Nashville: Abingdon, 1962), 3:267, 269.

<sup>2</sup> R.A. Guelich, “Mark, Gospel of,” in Joel B. Green Scot McKnight, and I. Howard Marshall, eds., *Dictionary of Jesus and the Gospels* (Downers Grove, IL: InterVarsity, 1992), 512.

<sup>3</sup> R.P. Martin, “Mark, Gospel of,” in Geoffrey Bromiley, ed., *International Standard Bible Encyclopedia*, 4 vols. (Grand Rapids: Eerdmans, 1988), 3:249.

<sup>4</sup> Richmond Lattimore, trans., *The New Testament* (New York: North Point Press, 1996), pp 3-45.

<sup>5</sup> Eusebius *Ecclesiastical History* 2.15.2.

<sup>6</sup> Cf. Guelich, “Mark, Gospel of,” in *Dictionary of Jesus and the Gospels*, 515.

<sup>7</sup> Alexander Roberts and James Donaldson, eds., *The Ante-Nicene Fathers*, Vol 1 (Grand Rapids: Eerdmans, 1975), 414.

*Trypho* 106),<sup>8</sup> and how the Messiah had changed the name of some of His Disciples, with such “memoirs” being the Gospel of Mark (presumably making light of Mark 3:16-17). Of particular interest is how the Fourth Century historian Eusebius, testifying to the works of Papias, details how Mark transmitted his Gospel via Peter:

“Mark being the interpreter of Peter whatsoever he recorded he wrote with great accuracy but not however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but as before said, he was in company with Peter who gave him such instruction as was necessary, but not to give a history of our Lord’s discourses: wherefore Mark has not erred in any thing, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by any thing that he heard, or to state any thing falsely in these accounts” (*Ecclesiastical History* 3.39.15).<sup>9</sup>

That the Gospel of Mark was composed via the oral accounts of Peter, can be detected at times as Peter is depicted as being a little embarrassed or rebuked (9:5ff; 14:29ff, 66-72). If Mark indeed compiled his Gospel from Peter’s recollections to him, then this would naturally have included a few reflections on Peter’s limitations in the service of the Lord.<sup>10</sup>

It would seem reasonable to conclude that if the Gospel of Mark was composed from Peter’s accounts, that it was written sometime close to the Apostle’s death or immediately thereafter, allowing for a dating range sometime up to the mid-60s C.E. Some of the dating of Mark can depend on an interpreter’s eschatological presuppositions, though. If we accept that Yeshua the Messiah can predict the future as He predicted the fall of Jerusalem in Mark 13:2, then the composition of Mark can be placed before 70 C.E. If Mark pre-dates the composition of Matthew and Luke-Acts, then its composition should likely be dated in the late-50s or early 60s C.E. Evangelical Christians who tend to be pre-millennial in their outlook favor Mark being written during this period.<sup>11</sup> Those who conclude that the scene of Mark 13 depicts the fall of Jerusalem after the event, naturally favor a dating of this Gospel into the 70s C.E. or possibly later.

The historical background necessitating the composition of Mark is generally agreed to have been directed at a Roman audience during the time just prior to the persecution of Believers in the Empire, starting with those in Rome itself. Compared to the Gospel of Matthew, there are far less

quotations from the Tanach (Old Testament) in the Gospel of Mark. This would suggest that its primary audience would have been Greek and Roman, and that they would likely have not required extensive quotations from the Tanach to prove the Messiahship of Yeshua, as much as a primary Jewish audience would have. Mark goes to some length to explain various Jewish customs of the First Century, and provides internal translations of Aramaic words. Mark also uses a number of Latin-specific terms as well. Eusebius does record how later Mark was sent to Egypt, and “proclaimed the gospel there which he had written and first established churches at the city of Alexandria” (*Ecclesiastical History* 2.16.1).<sup>12</sup> This tradition indicates that after composing his Gospel, Mark was sent to Alexandria and used his written Gospel to proclaim the good news and establish congregations in Egypt.

There are those in the Messianic community who believe that the Gospel of Mark was originally not weigh in the fact that the name of the Gospel is actually *Markos* (Μάρκος) or *Markus*, a name of Latin written in Hebrew, or possibly Aramaic. Yet they probably fail to take into account the reliable traditions regarding where Mark was written, and its initial target audience.<sup>13</sup> But even more so, advocates of a Hebrew or Aramaic origin for Mark do origin—a fact retained in modern Hebrew translations such as UBSHNT, which uses *Marqos* (מַרְקוֹס). This does not mean, though, that Mark is entirely a product of the Greek, as it does include significant Semitic influences. “We have good reason to speak of an Aramaic background to the Greek of the Gospel.” However, “the existence of Aramaic sources” are probably “oral; and we can speak of the Evangelist’s use of a tradition which ultimately is Aramaic; but to say more is speculation” (Martin, *ISBE*).<sup>14</sup>

Any Semitic sources used in composing the Gospel of Mark are likely oral at best, indicated by the author’s usage of the term “translated” or with translations provided (i.e., 5:41; 14:36; 15:22, 34) for Greek readers. “Some Aramaic expressions, which are retained in the text, are interpreted into Greek and this seems to be evidence that Mark’s readers would not otherwise have understood them. This seems to rule out any possibility of Aramaic-speaking

<sup>12</sup> *Ecclesiastical History*, 50.

<sup>13</sup> Some of the earliest usage of the Gospel of Mark appears in the late First Century Roman work *1 Clement* 15:2, referencing Mark 7:6.

<sup>14</sup> Martin, “Mark, Gospel of,” in *ISBE*, 3:249.

Martin makes specific light of Semitic influence via usage of “the paratactic *kai* [καί] in preference to the use of subordinate clauses” and “the use of *ērxato* [ἤρξατο], ‘he began,’ before the verb” (Ibid.). Cf. Donald Guthrie, *New Testament Introduction* (Downers Grove, IL: InterVarsity, 1990), pp 94-95 who makes light of “Mark’s Greek [being] ‘translation Greek,’” meaning that the written Gospel of Mark was composed in Greek, but with Semitic oral understandings behind it.

<sup>8</sup> Ibid., 152.

<sup>9</sup> Eusebius of Caesarea: *Ecclesiastical History*, trans. C.F. Cruse (Peabody, MA: Hendrickson, 1998), pp 105-106.

<sup>10</sup> Martin, “Mark, Gospel of,” in *ISBE*, 2:250.

<sup>11</sup> D.A. Carson and Douglas J. Moo, “Mark,” *An Introduction to the New Testament*, second edition (Grand Rapids: Zondervan, 2005), 182.

readers” (Guthrie)<sup>15</sup> among the main audience. Mark’s Gospel also employs a fair amount of Latinisms,<sup>16</sup> which would easily account for a Roman audience. Mark’s immediate Roman audience would have been familiar with Koine Greek, as would have the larger audience that would have used it in the Eastern Mediterranean, including any Egyptians he would have taken it to. While Mark’s audience needed some explanations of various Jewish customs and practices, pointing to a largely non-Jewish audience (i.e., 7:3-4),<sup>17</sup> this does not at all mean that Mark’s Gospel is removed from the messages of the Tanach Scriptures or the culture of Second Temple Judaism. One cannot avoid that the Tanach is quoted or alluded to in Mark.

There is certainly discussion within Markan scholarship about what Eusebius meant when he said that Mark was “the interpreter of Peter” (*Ecclesiastical History* 3.39.83).<sup>18</sup> Does this mean that Mark would have just translated what Peter spoke to him in Hebrew or Aramaic into Greek? Or could it mean that Mark communicated the good news via Peter with skill and precision, conveying the message appropriately? Scholars are divided. Guthrie notes the options: “The relation between Mark and Peter must be determined by the meaning of the word ἑρμηνεύτης [*hermēneutes*].” He continues, “Whereas this could mean either translator or interpreter, most scholars agree that the former must be the meaning in this context.”<sup>19</sup>

It is possible that Mark understood and wrote Greek much better than Peter, and that Peter needed him in order to better communicate the evangelistic message he would compose, as he would have had a better grasp on vocabulary, various clauses, and verb tenses. “The Semitic flavor [of Mark] is unmistakable. But the Greek of the gospel, through it reflects strongly the influence of Aramaic and though it is certainly rough and colloquial, is not incompetent; that Mark had a reasonable grasp of the language is indicated by his careful use of the tenses” (Cranfield, *IDB*).<sup>20</sup> It is further to be observed, “The Greek style of Mark’s gospel is simple and straightforward and full of the kind of Semitisms that one would expect of a [man] Jerusalem-bred” (Carson and Moo).<sup>21</sup> The transcribed Greek of Mark’s Gospel is surely to be taken as being the authoritative text for evangelism and doctrine, and should be what we principally

appeal to—but it is by no means something removed from Yeshua’s ministry in First Century Israel.

For those who opt for “interpreter” relating more to the message of the good news, rather than Mark serving as Peter’s secretary, “Mark was in a position to have accurate knowledge of Peter’s understanding of the gospel” (Achtmeier, *ABD*),<sup>22</sup> and he adapted Peter’s words to him accordingly. Furthermore, recognizing that Mark did have an association with the ministry activities of Paul as well, some distinct Pauline teachings or approaches may have affected how he chose to focus parts of his Gospel.<sup>23</sup>

Any reader of Mark’s Gospel will notice that it is a very active text—a “gospel of action”—recording less of the sayings and teachings of Yeshua the Messiah than the other Gospels, but more of His miracles and mighty works. It is notable that throughout the source text of Mark, one will find the term *euthus* (εὐθὺς) or “immediately” used quite a bit.<sup>24</sup> Mark begins with the ministry of John the Immerser (1:1-13), and ends with Yeshua’s execution (14:1-15:47) and the arrival of the three women at His empty tomb (16:1-8). “[T]he vividness of the style gives the impression of a quickly-moving drama with the cross as its climax” (Guthrie).<sup>25</sup> There are certainly discussions in Markan studies regarding the style of its composition, especially if Mark simply compiled a first hand account of Peter’s oral testimony to him. Did Mark bother to really sort through the data? This is not the impression we get from Eusebius (*Ecclesiastical History* 3.39.15). The point of Mark’s Gospel, to be sure, was to communicate important things about the Messiah:

“The order is thematic. The stories and teachings are sometimes clustered around common themes...The Markan presentation is largely guided by literary and theological interests. Jesus is presented as a remarkable, even stunning figure” (Evans, *ECB*).<sup>26</sup>

From this point of view, the Apostle Peter gave Mark a record of what struck him personally as the most important substance of the good news and the experiences he had with Yeshua, and Mark wrote it just as Peter communicated it.<sup>27</sup> Recognizing Peter’s authority, Mark would have done little to try to change it.

This Gospel’s primary message is to convey what Yeshua did, and was probably written in a time when the new Believers in Rome needed significant encouragement. Some expositors place its composition at 64 C.E., and assert that possibly Mark

<sup>15</sup> Guthrie, *New Testament Introduction*, pp 71-72; cf. Paul J. Achtmeier, “Mark, Gospel of,” in David Noel Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 4:542.

<sup>16</sup> Martin, “Mark Gospel of,” in *ISBE*, 3:249-250; Guthrie, *New Testament Introduction*, 72.

<sup>17</sup> Martin, “Mark, Gospel of,” in *ISBE* 3:254; Guthrie, *New Testament Introduction*, 71; Guellich, “Mark, Gospel of,” in *Dictionary of Jesus and the Gospels*, 515.

<sup>18</sup> *Ecclesiastical History*, 105.

<sup>19</sup> Guthrie, *New Testament Introduction*, 83.

<sup>20</sup> Cranfield, “Mark, Gospel of,” in *IDB*, 3:276.

<sup>21</sup> Carson and Moo, 175.

<sup>22</sup> Achtmeier, “Mark, Gospel of,” in *ABD*, 4:542.

<sup>23</sup> Carson and Moo, 175.

<sup>24</sup> Cf. *Ibid.*, 169.

<sup>25</sup> Guthrie, *New Testament Introduction*, 61.

<sup>26</sup> Craig Evans, “Mark,” in James D.G. Dunn and John W. Rogerson, eds., *Eerdmans Commentary on the Bible* (Grand Rapids: Eerdmans, 2003), 1065.

<sup>27</sup> Achtmeier, “Mark, Gospel of,” in *ABD*, 4:542.

was written just prior to the fire in Rome when Nero set the city ablaze and blamed it on the “Christians,” the Believers in the Messiah Yeshua.<sup>28</sup> Others think that Mark was written in conjunction with the destruction of Jerusalem in 70 C.E., or at least at the beginning of the Jewish uprising in 67 C.E.<sup>29</sup> The main thrust, more than anything else, is that its recipients needed their faith in the Messiah (re)assured, and with this background it is probable that Mark wanted to prepare his readers for the inevitable suffering they would endure for believing in “the Jewish Messiah,” possibly implied in the text (cf. 8:34; 10:30; 13:9-13, 19-20).<sup>30</sup> By recording and featuring the miracles and works of Yeshua, Mark reveals that this Savior is indeed all-powerful and worth believing in to those who are skeptical. The material in Mark was understandably widely drawn upon by Matthew and Luke, for the composition of their Gospels, and expanded with additional material to be employed for their main respective audiences. Mark’s place has been assured in the Apostolic canon because of the ancient traditions which attest to Mark having been the traveling companion of Peter, one of the original Twelve Disciples (cf. Matthew 16:18).

The main area where today’s Messianics have some weakness with Mark is largely centered around ch. 7. This is commonly viewed as Mark’s “interest in the cessation of the ritual elements in the Mosaic law” (Carson and Moo),<sup>31</sup> and in particular what the phrase *katharizōn panta ta brōmata* (καθαρίζων πάντα τὰ βρώματα) means (7:19)—as either “Thus He declared all foods clean” (NASU) or “purging all the foods” (LITV). This is a passage where understanding the particular traditions present in Second Temple Judaism regarding handwashing (7:3-5), will affect one’s interpretation of whether Mark 7:19 speaks of Yeshua nullifying the cleanliness or dietary laws of the Torah, or is just speaking of excretion via bodily functions.

Within much of today’s Messianic examination of the Gospel of Mark, it should not be surprising that even though this text is only sixteen chapters, it probably does not receive as much attention when compared to Matthew, Luke, or John. Would it be useful for our faith community to learn to better appreciate Mark’s role in terms of presenting a miracle working, dynamic Messiah? Just like many theologians in the past half-century have, to a degree, been able to “rediscover” Mark—perhaps Messianic Believers too need to learn to recognize

the special place it has among the Gospels as well. Mark 1:1-3 and its definite quotation of Isaiah 40:3, should certainly pique our interest in how Mark does rely on the Tanach. All Messiah followers need moments in their lives when they can be reminded of Yeshua’s ultimate power, and affording Mark a higher place than it has had in our Bible studies and teachings, would be a good thing for Messianics to do.

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<sup>28</sup> Cf. Tacitus: *The Annals of Imperial Rome*, trans. Michael Grant (New York: Barnes & Noble, 1971), pp 360-367.

<sup>29</sup> Evans, in *ECB*, 1065.

<sup>30</sup> *Ibid.*, 1066 actually contrasts the language of Mark 1:1, “The beginning of the gospel of Yeshua the Messiah, the Son of God,” with language from the Imperial cult: “the birthday of the god Augustus was the beginning for the world of the good news.” The Jewish Messiah Yeshua, then, is thought to ultimately reign and be superior to Caesar.

<sup>31</sup> Carson and Moo, 183.

# 1

## ***The Proclamation of John the Immerser***

**Matthew 3:1-12; Luke 3:1-9, 15-17; John 1:19-28**

<sup>1</sup> The beginning of the good news of Yeshua the Messiah, the Son of God.

<sup>2</sup> As it is written in Isaiah the prophet, "BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY [Malachi 3:1]<sup>a</sup>.

<sup>3</sup> THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT'" [Isaiah 40:3]<sup>b</sup>.

<sup>4</sup> John the Immerser appeared in the wilderness, and *was* proclaiming an immersion of repentance for the forgiveness of sins.

<sup>5</sup> And all the country of Judea was going out to him, and all those of Jerusalem; and they were being immersed by him in the Jordan River, confessing their sins.

<sup>6</sup> And John was clothed with camel's hair and *wore* a leather belt around his waist, and he ate locusts and wild honey.

<sup>7</sup> And he was proclaiming, saying, "After me comes One who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie.

<sup>8</sup> "I immersed you in water; but He will immerse you in the Holy Spirit."

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

**Matthew 3:13-17; Luke 3:21-22**

<sup>9</sup> And it came about in those days that Yeshua came from Nazareth of Galilee, and was immersed by John in the Jordan.

<sup>10</sup> And immediately coming up out of the water, He saw the Heavens parting, and the Spirit like a dove descending upon Him;

<sup>11</sup> and a voice came out of the Heavens, "You are My beloved Son, in You I am well-pleased."

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

**Matthew 4:1-11; Luke 4:1-13**

<sup>12</sup> And immediately the Spirit drives Him *out* into the wilderness.

<sup>13</sup> And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.

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

**Matthew 4:12-17; Luke 4:14-15**

<sup>14</sup> Now after John was taken into custody, Yeshua came into Galilee, proclaiming the good news of God,

<sup>15</sup> and saying, "The time is fulfilled, and the Kingdom of God is at hand; repent and believe in the good news."

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<sup>a</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>b</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).

### ***The Calling of Four Fishermen***

**Matthew 4:18-22; Luke 5:1-11**

<sup>16</sup> And passing along by the sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen.

<sup>17</sup> And Yeshua said to them, "Follow Me, and I will make you become fishers of people.

<sup>18</sup> And they immediately left the nets and followed Him.

<sup>19</sup> And going on a little farther, He saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets.

<sup>20</sup> And immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went after Him.

### ***The Man with an Unclean Spirit***

**Luke 4:31-37**

<sup>21</sup> And they went into Capernaum; and immediately on the Sabbath He entered into the synagogue and taught.

<sup>22</sup> And they were astonished at His teaching; for He was teaching them as *one* having authority, and not as the scribes.

<sup>23</sup> And immediately there was in their synagogue a man with an unclean spirit; and he cried out,

<sup>24</sup> saying, "What have you to do with us, Yeshua the Nazarene? Have You come to destroy us? I know who You are, the Holy One of God."

<sup>25</sup> And Yeshua rebuked him, saying, "Be silent, and come out of him."

<sup>26</sup> And throwing him into convulsions, the unclean spirit cried out with a loud voice, *and* came out of him.

<sup>27</sup> And they were all amazed, so that they debated among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him."

<sup>28</sup> And immediately the news of Him went out everywhere into all the surrounding region of Galilee.

### ***The Healing of Many People***

**Matthew 8:14-17; Luke 4:38-41**

<sup>29</sup> And immediately, when they came out of the synagogue, they came into the house of Simon and Andrew, with James and John.

<sup>30</sup> Now Simon's mother-in-law was lying sick with a fever; and immediately they tell Him about her.

<sup>31</sup> And He came to her and took her by the hand and raised her up, and the fever left her, and she was waiting on them.

<sup>32</sup> And when evening had come, after the sun had set, they brought to Him all who were sick and those who were possessed with demons.

<sup>33</sup> And the whole city was gathered together at the door.

<sup>34</sup> And He healed many who were sick with various diseases, and cast out many demons; and He was not allowing the demons to speak, because they knew Him.

### ***A Proclamation Tour***

**Luke 4:42-44**

<sup>35</sup> And in the morning, while it was still dark, He arose and went out and departed to a lonely place, and was praying there.

<sup>36</sup> And Simon and those who were with Him hunted for Him;

<sup>37</sup> and they found Him, and said to Him, "Everyone is looking for You."

<sup>38</sup> And He said to them, "Let us go somewhere else, to the next towns, so that I may proclaim there also; for that is why I came out."

<sup>39</sup> And He went into their synagogues throughout all Galilee, proclaiming and casting out the demons.

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

**Matthew 8:1-4; Luke 5:12-16**

<sup>40</sup> And a leper comes to Him, beseeching Him, and kneeling down to Him, and saying to Him, "If You will, You can make me clean."

<sup>41</sup> And moved with compassion, He stretched out His hand, and touched him, and said to him, "I will; be cleansed."

<sup>42</sup> And immediately the leprosy left him, and he was cleansed.

<sup>43</sup> And He sternly warned him, and immediately sent him away,

<sup>44</sup> and He said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing the things which Moses commanded, for a testimony to them."

<sup>45</sup> But he went out and began to proclaim it freely and to spread the news about, so much so that Yeshua could no longer openly enter into a city, but was out in desolate places; and they were coming to Him from everywhere.

## 2

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

**Matthew 9:1-8; Luke 5:17-26**

<sup>1</sup> And when He entered again into Capernaum after *several* days, it was heard that He was at home.

<sup>2</sup> And many were gathered together, so that there was no longer room *for them*, not even near the door; and He was speaking the word to them.

<sup>3</sup> And they came, bringing to Him a paralytic, carried by four of them.

<sup>4</sup> And when they could not get to Him because of the crowd, they removed the roof where He was; and when they dug an opening, they let down the pallet on which the paralytic was lying.

<sup>5</sup> And Yeshua seeing their faith said to the paralytic, "Child, your sins are forgiven."

<sup>6</sup> But there were some of the scribes sitting there and reasoning in their hearts,

<sup>7</sup> "Why does this man speak that way? He is blaspheming! Who can forgive sins but One, God<sup>a</sup>?"

<sup>8</sup> And immediately Yeshua, perceiving in His spirit that they were reasoning that way within themselves, said to them, "Why are you reasoning about these things in your hearts?

<sup>9</sup> "Which is easier, to say to the paralytic, 'Your sins are forgiven'; or to say, 'Arise, and take up your pallet, and walk'?

<sup>10</sup> "But so that you may know that the Son of Man has authority on Earth to forgive sins" – He said to the paralytic –

<sup>11</sup> "I say to you, rise, take up your pallet and go home."

<sup>12</sup> And He rose and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We have never seen anything like this."

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<sup>a</sup> Grk. *ei mē heis ho Theos* (ἐἰ μὴ εἷς ὁ θεός); "except [the] one, God" (Brown and Comfort, 124); more commonly rendered as "but God alone" (RSV, NASU, et. al.)

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

**Matthew 9:9-13; Luke 5:27-32**

<sup>13</sup> And He went out again by the sea; and all the multitude were coming to Him, and He taught them.

<sup>14</sup> And as He passed by, He saw Levi the *son* of Alphaeus sitting at the tax booth, and He said to him, "Follow Me!" And he rose and followed Him.

<sup>15</sup> And it happens that He was reclining *at the table* in his house, and many tax collectors and sinners sat down with Yeshua and His disciples; for there were many, and they were following Him.

<sup>16</sup> And the scribes of the Pharisees, when they saw that He was eating with the sinners and tax collectors, said to His disciples, "Why is He eating and drinking with tax collectors and sinners?"

<sup>17</sup> And when He heard *this*, Yeshua said to them, "Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners."

### ***The Question About Fasting***

**Matthew 9:14-17; Luke 5:33-39**

<sup>18</sup> And John's disciples and the Pharisees were fasting; and they come and said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?"

<sup>19</sup> And Yeshua said to them, "Can the attendants of the bridegroom fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

<sup>20</sup> "But the days will come, when the bridegroom is taken away from them, and then will they fast in that day.

<sup>21</sup> "No one sews a piece of unshrunk cloth on an old garment; if he does, the patch tears away from it, the new from the old, and a worse tear is made.

<sup>22</sup> "And no one puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine is lost, and the skins *as well*; but *one puts* new wine into fresh wineskins."

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

**Matthew 12:1-8; Luke 6:1-5**

<sup>23</sup> And it came about, that He was passing through the grainfields on the Sabbath, and His disciples began, as they went, to pluck the heads of grain.

<sup>24</sup> And the Pharisees were saying to Him, "Look, why are they doing what is not permitted<sup>a</sup> on the Sabbath?"

<sup>25</sup> And He said to them, "Have you never read what David did, when he was in need and was hungry, he and those who were with him:

<sup>26</sup> "how he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not permitted to eat except for the priests, and also gave *it* to those who were with him?"

<sup>27</sup> And He said to them, "The Sabbath was made for humanity, and not humanity for the Sabbath<sup>b</sup>;

<sup>28</sup> so the Son of Man is Lord even of the Sabbath."

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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> Grk. *to sabbaton dia ton anthrōpon egeneto kai ouch ho anthrōpos dia to sabbaton* (τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον); "The sabbath was made for humankind, and not humankind for the sabbath" (NRSV); "The sabbath was made for humans...not humans for the sabbath" (Kingdom New Testament); "The Sabbath was created for humans; humans weren't created for the Sabbath" (Common English Bible); "*Shabbat* was made for mankind, not mankind for *Shabbat*" (CJB).

The NLT has a more open rendering: "The Sabbath was made to meet the needs of people, and not people to meet the requirements of the Sabbath."

# 3

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

**Matthew 12:9-14; Luke 6:6-11**

<sup>1</sup> And He entered again into the synagogue; and a man was there who had a withered hand.

<sup>2</sup> And they were watching Him, *to see* whether He would heal him on the Sabbath day, so that they might accuse Him.

<sup>3</sup> And He said to the man who had the withered hand, “Rise *and come* here.”

<sup>4</sup> And He said to them, “Is it permitted<sup>a</sup> on the Sabbath to do good or to do harm, to save a life, or to kill?” But they were silent.

<sup>5</sup> And after looking around at them with anger, being grieved at their hardness of heart, He said to the man, “Stretch out your hand.” And he stretched it out, and his hand was restored.

<sup>6</sup> And the Pharisees went out, *and* immediately with the Herodians were taking counsel against Him, how they might destroy Him.

## **A Multitude at the Seaside**

<sup>7</sup> And Yeshua withdrew with His disciples to the sea; and a great multitude from Galilee followed, and *also* from Judea,

<sup>8</sup> and from Jerusalem, and from Idumea, and beyond the Jordan, and around Tyre and Sidon, a great multitude, hearing everything that He was doing, came to Him.

<sup>9</sup> And He told His disciples that a little boat should stand ready for Him because of the crowd, so that they would not crush Him;

<sup>10</sup> for He had healed many, so that as many who had afflictions pressed upon Him so that they might touch Him.

<sup>11</sup> And whenever the unclean spirits saw Him, they were falling down before Him, and were crying out, saying, “You are the Son of God!”

<sup>12</sup> And He strictly charged them that they should not make Him known.

## **The Choosing of the Twelve**

**Matthew 10:1-4; Luke 6:12-16**

<sup>13</sup> And He goes up to the mountain, and calls to Himself those whom He wanted, and they came to Him.

<sup>14</sup> And He appointed twelve, that they might be with Him, and that He might send them out to proclaim,

<sup>15</sup> and to have authority to cast out the demons.

<sup>16</sup> And He appointed the twelve: Simon (to whom He gave the name Peter<sup>b</sup>);

<sup>17</sup> and James, the *son* of Zebedee, and John the brother of James (and to them He gave the name Boanerges<sup>c</sup>, which means, “Sons of Thunder”);

<sup>18</sup> and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Zealot<sup>d</sup>,

<sup>a</sup> Grk. verb *exesti* (ἐξέσται), “it is allowed, it is in one’s power, is possible” (LS, 273).

<sup>b</sup> Grk. *epethēken onoma tō Simōni Petron* (ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον); Delitzsch Heb. NT *v’yekaneh et’Shimon b’shem Petros* (אֶת־שִׁמְעוֹן בְּשֵׁם פֶּטְרוֹס). The proper name *Kēphas* (Κηφᾶς) is obviously the Greek transliteration of the Aramaic *Keifa* (כִּיפָא), whereas *Petros* (Πέτρος) is a direct translation, meaning “Rock.”

This is actually rendered by a Messianic version like the TLV, which uses an infrequent amount of Hebrew terms, as “to Simon He gave the name Peter.”

<sup>c</sup> Grk. *Boanērges* (Βοανηργές); “**Boanerges**=Hebr. בְּנֵי רֵיחַ [b’nei regesh]” (BDAG, 179).

<sup>d</sup> Grk. *Simōna ton Kananaion* (Σίμωνα τὸν Καναναῖον); or “Simon the Cananaean” (RSV); “Not a toponym *from Cana* (Jerome) nor *Canaanite*, but fr. Aram. קָנָנִי [qane’an] ‘enthusiast, zealot’ (cp. Lk 6:15; Ac 1:13, where he is called ζηλωτής [zēlōtēs]), prob. because he had formerly belonged to the party of the ‘Zealots’ or ‘Freedom Fighters’” (BDAG, 507).

<sup>19</sup> and Judas Iscariot<sup>a</sup>, who also betrayed Him.

***Yeshua and Beelzebul***

**Matthew 12:22-32; Luke 11:14-23; 12:10**

<sup>20</sup> And He comes home, and the multitude gathers together again, so that they could not even eat bread.

<sup>21</sup> And when those with Him heard of *this*, they went out to take hold of Him; for they were saying, “He has lost His mind.”

<sup>22</sup> And the scribes who came down from Jerusalem were saying, “He has Beelzebul<sup>b</sup>,” and, “By the prince of the demons He casts out the demons.”

<sup>23</sup> And He called them to Himself, and was speaking to them in parables, “How can Satan cast out Satan?

<sup>24</sup> “And if a kingdom is divided against itself, that kingdom cannot stand.

<sup>25</sup> “And if a house is divided against itself, that house will not be able to stand.

<sup>26</sup> “And if Satan has risen up against himself and is divided, he cannot stand, but has an end.

<sup>27</sup> “But no one can enter into the house of the strong *one*, and plunder his goods, unless he first binds the strong *one*, and then he will plunder his house.

<sup>28</sup> “Truly I say to you, all sins shall be forgiven the children of humanity, and whatever blasphemies they utter;

<sup>29</sup> but whosoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin” —

<sup>30</sup> because they were saying, “He has an unclean spirit.”

***The Mother and Brothers of Yeshua***

**Matthew 12:46-50; Luke 8:19-21**

<sup>31</sup> And His mother and His brothers come, and standing outside they sent to Him, calling Him.

<sup>32</sup> And a multitude was sitting around Him, and they said to Him, “Behold, Your mother and Your brothers and Your sisters are outside looking for You.”

<sup>33</sup> And answering them, He said, “Who are My mother and My brothers?”

<sup>34</sup> And looking about on those who were sitting around Him, He said, “Behold, My mother and My brothers!

<sup>35</sup> “For whoever does the will of God, he is My brother and sister and mother.”

# 4

***The Parable of the Sower***

**Matthew 13:1-9; Luke 8:4-8**

<sup>1</sup> And again He began to teach by the sea. And a great multitude gathered to Him, so that He entered into a boat in the sea and sat down; and the whole multitude was by the sea on the land.

<sup>2</sup> And He was teaching them many things in parables, and was saying to them in His teaching,

<sup>3</sup> “Listen! Behold, the sower went out to sow;

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

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

<sup>4</sup> and it came about that as he sowed, some *seed* fell beside the road, and the birds came and devoured it.

<sup>5</sup> “And other *seed* fell on the rocky *ground* where it did not have much soil; and immediately it sprang up because it had no depth of soil.

<sup>6</sup> “And when the sun rose, it was scorched; and because it had no root, it withered away.

<sup>7</sup> “And other *seed* fell among the thorns, and the thorns grew up, and choked it, and it yielded no crop.

<sup>8</sup> “And others *seeds* fell into the good soil, and yielded a crop, growing up and increasing, and bearing forth thirtyfold and sixtyfold and a hundredfold.”

<sup>9</sup> And He was saying, “He who has ears to hear, let him hear.”

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

**Matthew 13:10-17; Luke 8:9-10**

<sup>10</sup> And when He was alone, those who were around Him with the twelve were asking Him *about* the parables.

<sup>11</sup> And He was saying to them, “To you has been given the mystery of the Kingdom of God; but to those who are outside, everything is in parables,

<sup>12</sup> so that SEEING THEY MAY SEE AND NOT PERCEIVE; AND HEARING, THEY MAY HEAR AND NOT UNDERSTAND, LEST THEY SHOULD RETURN AND BE FORGIVEN” [Isaiah 6:9-10]<sup>a</sup>.

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

**Matthew 13:18-23; Luke 8:11-15**

<sup>13</sup> And He said to them, “Do you not understand this parable? And how will you understand all the parables?

<sup>14</sup> “The sower sows the word.

<sup>15</sup> “And these are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them.

<sup>16</sup> “And these in like manner are the ones sown on the rocky *places*, who, when they hear the word, immediately receive it with joy;

<sup>17</sup> and they have no root in themselves, but are transitory; then, when tribulation or persecution arises because of the word, immediately they fall away.

<sup>18</sup> “And others are the ones sown among the thorns; these are the ones who have heard the word,

<sup>19</sup> and the cares of the world, and the deceitfulness of riches, and the lusts for other things, entering in, choke the word, and it becomes unfruitful.

<sup>20</sup> “And those are the ones who were sown upon the good soil, who hear the word and accept it, and bear fruit, thirtyfold and sixtyfold and a hundredfold.”

### ***A Light Under a Bushel***

**Luke 8:16-18**

<sup>21</sup> And He was saying to them, “Is the lamp brought in to be put under the bushel, or under the bed, *and* not to be put on the lampstand?

<sup>22</sup> “For nothing is hidden, except to be made manifest; nor is *anything* secret, but that it would come to light.

<sup>23</sup> “If anyone has ears to hear, let him hear.”

<sup>24</sup> And He was saying to them, “Take heed what you hear; by what standard of measure you use it will be measured to you; and more will be given to you.

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<sup>a</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).

25 "For whoever has, *more* will be given to him; and whoever does not have, even what he has will be taken away from him."

### ***The Parable of the Growing Seed***

26 And He was saying, "The Kingdom of God is like a person who should scatter seed upon the soil;

27 and should sleep and rise night and day, and the seed should sprout and grow; he does not know how.

28 "The soil produces crops by itself; first the blade, then the ear, then the full grain in the ear.

29 "But when the crop permits, he immediately puts in the sickle, because the harvest has come."

### ***The Parable of the Mustard Seed***

**Matthew 13:31-32; Luke 13:18-19**

30 And He said, "How shall we compare the Kingdom of God, or by what parable shall we present it?

31 "*It is* like a grain of mustard seed, which, when it is sown upon the soil, though it is smaller than all the seeds that are upon the soil,

32 yet when it is sown, grows up, and becomes larger than all the garden plants, and puts out large branches; so that THE BIRDS OF THE SKY CAN NEST UNDER ITS SHADE" [Ezekiel 17:23<sup>a</sup>; 31:6<sup>b</sup>; Daniel 4:12<sup>c</sup>, 21<sup>d</sup>].

### ***The Use of Parables***

**Matthew 13:34-35**

33 And with many such parables He was speaking the word to them, as they were able to hear it;

34 and He did not speak to them without a parable; but privately to His own disciples He was explaining everything.

### ***The Calming of a Storm***

**Matthew 8:23-27; Luke 8:22-25**

35 And on that day, when evening had come, He said to them, "Let us go over to the other side."

36 And leaving the multitude, they take Him with them, just as He was, in the boat. And other boats were with Him.

37 And there arises a great storm of wind, and the waves were breaking into the boat, so that the boat was already filling.

38 And He was in the stern, asleep on the cushion; and they awake Him, and said to Him, "Teacher, do You not care that we are perishing?"

39 And He was aroused, and rebuked the wind, and said to the sea, "Silence! Be still!" And the wind ceased, and there was a great calm.

40 And He said to them, "Why are you cowardly? Do you still have no faith?"

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<sup>a</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>b</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>c</sup> "Yet leave the stump with its roots in the ground, but with a band of iron and bronze *around it* in the new grass of the field; and let him be drenched with the dew of Heaven, and let him share with the beasts in the grass of the Earth" (Daniel 4:15, PME).

<sup>d</sup> "this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king" (Daniel 4:24, PME).

<sup>41</sup> And they became very much afraid and said one to another, "Who then is this, that even the wind and the sea obey Him?"

## 5

### ***The Healing of the Gerasene Demoniac***

**Matthew 8:28-34; Luke 8:26-39**

<sup>1</sup> And they came to the other side of the sea, into the country of the Gerasenes.

<sup>2</sup> And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit,

<sup>3</sup> who had his dwelling among the tombs. And no one could bind him any more, not even with a chain;

<sup>4</sup> because he had been often bound with shackles and chains, and the chains had been wrenched apart by him, and the shackles broken in pieces, and no one had the strength to subdue him.

<sup>5</sup> And constantly night and day, among the tombs and in the mountains, he was crying out and cutting himself with stones.

<sup>6</sup> And having seen Yeshua from afar, he ran and worshipped Him;

<sup>7</sup> and crying out with a loud voice, he said, "What do I have to do with You, Yeshua, Son of the Most High God? I adjure You by God, do not torment me!"

<sup>8</sup> For He was saying to him, "Come out of the man, you unclean spirit!"

<sup>9</sup> And He was asking him, "What is your name?" And he said to Him, "My name is Legion; for we are many."

<sup>10</sup> And he was begging Him greatly not to send them out of the country.

<sup>11</sup> Now there was a great herd of swine feeding there on the mountain.

<sup>12</sup> And *the demons* begged Him, saying, "Send us into the swine, so that we may enter into them."

<sup>13</sup> And He gave them permission. And the unclean spirits came out, *and* entered into the swine; and the herd rushed down the steep bank into the sea, *numbering* about two thousand; and they were drowned in the sea.

<sup>14</sup> And those who fed them fled and reported it in the city and in the country. And *the people* came to see what it was that had happened.

<sup>15</sup> And they come to Yeshua and see the demon-possessed person sitting down, clothed and in his right mind, he who had the "legion"; and they were afraid.

<sup>16</sup> And those who had seen it described to them how it happened to him who was demon-possessed, and about the swine.

<sup>17</sup> And they began to beg Him to depart from their region.

<sup>18</sup> And as He was getting into the boat, he who had been demon-possessed begged Him that he might be with Him.

<sup>19</sup> And He did not allow him, but said to him, "Go home, to your own, and tell them what great things the Lord has done for you, and *how* He had mercy on you."

<sup>20</sup> And he went away and began to proclaim in Decapolis what great things Yeshua had done for him; and everyone marveled.

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

**Matthew 9:18-26; Luke 8:40-56**

<sup>21</sup> And when Yeshua had crossed over again in the boat to the other side, a great multitude was gathered around Him; and He was beside the sea.

<sup>22</sup> And one of the rulers of the synagogue comes, Jairus by name; and seeing Him, he falls at His feet,

<sup>23</sup> and beseeches Him greatly, saying, "My little daughter is at the point of death. Come and lay Your hands on her, that she may be made well and live."

<sup>24</sup> And He went off with him; and a great multitude was following Him, and they were pressing on Him.

<sup>25</sup> And a woman, who had a discharge of blood for twelve years,

<sup>26</sup> and had suffered much by many physicians, and had spent all that she had, and was no better but rather grew worse,

<sup>27</sup> after hearing about Yeshua, came in the crowd behind Him, and touched His garment.

<sup>28</sup> For she was saying, "If I touch even His garments, I will be made well."

<sup>29</sup> And immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction.

<sup>30</sup> And immediately Yeshua, perceiving in Himself that the power *proceeding* from Him had gone forth, turned around in the crowd, and said, "Who touched My garments?"

<sup>31</sup> And His disciples said to Him, "You see the multitude pressing on You, and You say, 'Who touched Me?'"

<sup>32</sup> And He looked around to see who had done this.

<sup>33</sup> But the woman fearing and trembling, aware of what had been done to her, came and fell down before Him, and told Him the whole truth.

<sup>34</sup> And He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your affliction."

<sup>35</sup> While He was speaking, they come from the ruler of the synagogue's house, saying, "Your daughter is dead; why trouble the Teacher any further?"

<sup>36</sup> But Yeshua, overhearing the word being spoken, said to the ruler of the synagogue, "Do not fear, only believe."

<sup>37</sup> And He allowed no one to follow with Him, except Peter, and James, and John the brother of James.

<sup>38</sup> And they come to the house of the ruler of the synagogue; and He beholds a commotion, and much weeping and wailing.

<sup>39</sup> And when He had entered in, He said to them, "Why make a commotion and weep? The child is not dead, but is asleep."

<sup>40</sup> And they were laughing at Him. But after putting them all out, He takes along the father of the child and her mother and those who were with Him, and enters into *the room* where the child was.

<sup>41</sup> And taking the child by the hand, He said to her, "Talitha kum!"<sup>a</sup> (which translated means, "Little girl, I say to you, arise!")

<sup>42</sup> And immediately the girl rose and was walking; for she was twelve years old, and they were immediately overcome with amazement.

<sup>43</sup> And He strictly charged that no one should know this; and He said that *something* should be given to her to eat.

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<sup>a</sup> Grk. *talitha koum* (ταλιθα κουμ); these are two words quoted from Aramaic; "טַלְיָתָא [tal'ya] or טַלְיָתָא [telita], emphatic state of טַלְיָתָא [tal'ya]...*girl, little girl*" (BDAG, 988); and "Mesopotamian form of the impv. קִיּוּם [qum], for which Palestinian Aramaic has קִיּוּמִי [qumi] *stand up*" (BDAG, 563).

# 6

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

**Matthew 13:53-58; Luke 4:16-30**

<sup>1</sup> And He went out from there, and He comes into His own country; and His disciples follow Him.

<sup>2</sup> And when the Sabbath had come, He began to teach in the synagogue; and many hearing Him were astonished, saying, "Where did this man *get* these things, and what is the wisdom that is given to Him, and such miracles done by His hands?"

<sup>3</sup> "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? And are not His sisters here with us?" And they took offense at Him.

<sup>4</sup> And Yeshua said to them, "A prophet is not without honor, except in his *own* country, and among his *own* kin, and in his *own* house."

<sup>5</sup> And He could do no miracle there, except that He laid his hands upon a few sick people and healed them.

<sup>6</sup> And He marveled because of their unbelief. And He was going around the villages teaching.

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

**Matthew 10:1, 5-15; Luke 9:1-6**

<sup>7</sup> And He summons to Himself the twelve, and began to send them out two by two; and He gave them authority over the unclean spirits;

<sup>8</sup> and He charged them that they should take nothing for *their* journey, except a staff only; no bread, no bag, no money in their belt;

<sup>9</sup> but *to* wear sandals and not put on two tunics.

<sup>10</sup> And He said to them, "Wherever you enter into a house, stay there until you depart from there.

<sup>11</sup> "And whatever place does not receive you, and they do not hear you, as you go out from there, shake off the dust that is under your feet for a testimony against them."

<sup>12</sup> And they went out and proclaimed that *people* should repent.

<sup>13</sup> And they were casting out many demons, and were anointing with oil many who were sick and were healing them.

## ***The Death of John the Immerser***

**Matthew 14:1-12; Luke 9:7-9**

<sup>14</sup> And King Herod heard *of it*, for His name had become known; and *people* said, "John the Immerser has risen from the dead, and that is why these powers are at work in Him."

<sup>15</sup> But others were saying, "It is Elijah." And others were saying, "*It is* a prophet, like one of the prophets *of old*."

<sup>16</sup> But when Herod heard *of it*, he was saying, "John, whom I beheaded, has been raised!"

<sup>17</sup> For Herod himself had sent and seized John, and bound him in prison for the sake of Herodias, his brother Philip's wife, because he had married her.

<sup>18</sup> For John was saying to Herod, "It is not permitted for you to have your brother's wife."

<sup>19</sup> And Herodias had a grudge against him, and wanted to kill him, and she could not;

<sup>20</sup> for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was very perplexed; and he was hearing him gladly.

<sup>21</sup> And a suitable day came when Herod on his birthday gave a banquet for his nobles and military commanders and the prominent ones of Galilee;

<sup>22</sup> and when the daughter of Herodias herself came in and danced, she pleased Herod and his dinner guests; and the king said to the girl, "Ask me for whatever you wish, and I will give it to you."

<sup>23</sup> And he swore to her, "Whatever you ask of me, I will give it to you, up to half of my kingdom."

<sup>24</sup> And she went out and said to her mother, "What shall I ask?" And she said, "The head of John the Immerser."

<sup>25</sup> And she came in immediately with haste to the king, and asked, saying, "I want you to give me at once the head of John the Immerser on a platter."

<sup>26</sup> And the king was exceedingly sorry, *but* because of his oaths and his dinner guests, he did not wish to refuse her.

<sup>27</sup> And immediately the king sent an executioner and commanded *him* to bring his head. And he went and beheaded him in the prison,

<sup>28</sup> and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

<sup>29</sup> And when his disciples heard *about it*, they came and took away his corpse and laid it in a tomb.

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

**Matthew 14:13-21; Luke 9:10-17; John 6:1-14**

<sup>30</sup> And the apostles gather together with Yeshua; and they told Him all that they had done and taught.

<sup>31</sup> And He said to them, "Come away by yourselves to a deserted place, and rest a while." (For there were many coming and going, and they had no leisure even to eat.)

<sup>32</sup> And they went away in the boat to a deserted place by themselves.

<sup>33</sup> And *the people* saw them going, and many recognized *them*, and they ran there together on foot from all the cities, and got there ahead of them.

<sup>34</sup> And He came out *ashore*, and saw a great multitude, and He had compassion on them, because they were like sheep without a shepherd; and He began to teach them many things.

<sup>35</sup> And with a late hour already coming, His disciples came to Him, and said, "The place is deserted, and already *it is* a late hour;

<sup>36</sup> send them away, so that they may go into the surrounding country and villages and buy themselves something to eat."

<sup>37</sup> But He answered and said to them, "You give them *something* to eat." And they said to Him, "Shall we go and buy two hundred denarii worth of bread, and give them *something* to eat?"

<sup>38</sup> And He said to them, "How many loaves do you have? Go *and see!*" And when they found out, they said, "Five, and two fish."

<sup>39</sup> And He commanded them all to recline by groups on the green grass.

<sup>40</sup> And they sat down in groups, by hundreds and by fifties.

<sup>41</sup> And He took the five loaves and the two fish, and looking up to Heaven, He blessed *the food* and broke the loaves and He was giving *them* to the disciples to set before them; and He divided the two fish among them all.

<sup>42</sup> And they all ate and were satisfied.

<sup>43</sup> And they took up twelve baskets full of broken pieces, and also of the fish.

<sup>44</sup> And those who ate the loaves were five thousand men.

### ***Walking on the Water***

**Matthew 14:22-23; John 6:15-21**

<sup>45</sup> And immediately He made His disciples to get into the boat and to go before *Him* to the other side to Bethsaida, while He Himself was sending the multitude away.

<sup>46</sup> And after He had taken leave of them, He departed to the mountain to pray.

<sup>47</sup> And when evening came, the boat was in the midst of the sea, and He *was* alone on the land.

<sup>48</sup> And seeing them distressed in rowing, for the wind was against them, at about the fourth watch of the night He comes to them, walking on the sea; and He meant to pass by them.

<sup>49</sup> But when they saw Him walking on the sea, they supposed that it was a ghost, and cried out;

<sup>50</sup> for they all saw Him, and were troubled. But He immediately spoke with them and said to them, "Take courage, I AM<sup>a</sup>; do not be afraid."

<sup>51</sup> And He got into the boat with them and the wind ceased; and they were utterly astonished,

<sup>52</sup> for they had not understood about the loaves, but their heart was hardened.

### **The Healing of the Sick in Gennesaret**

**Matthew 14:34-36**

<sup>53</sup> And when they had crossed over they came to the land at Gennesaret, and moored to the shore.

<sup>54</sup> And when they had come out of the boat, immediately *the people* recognized Him,

<sup>55</sup> and ran round about that whole region and began to carry about on their pallets those who were sick, wherever they were hearing He was.

<sup>56</sup> And wherever He entered into villages, or into cities, or into the country, they were laying the sick in the marketplaces, and beseeching Him that they might touch even the fringe of His garment<sup>b</sup>; and as many as touched it were made well.

## 7

### **The Tradition of the Elders**

**Matthew 15:1-20**

<sup>1</sup> And the Pharisees and some of the scribes gathered together around Him, having come from Jerusalem,

<sup>2</sup> and had seen that some of His disciples were eating their bread with defiled<sup>c</sup> hands, that is, unwashed.

<sup>a</sup> Grk. *egō eimi* (ἐγώ εἰμι).

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* (ἐγώ εἰμι 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 שְׁלַחַנִי 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 6:49; 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* (ἐγώ εἰμι) 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>b</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" (תִּזְזִית [titzit]), 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 *tizit* on his robe" (CJB) or "the *tizit* of His garment" (TLV).

<sup>c</sup> Grk. adj. *koinos* (κοινός); "defiled" (ASV/RSV/NRSV/ESV); "impure" (NASU); mainly "pert. to being of little value because of being common, common, ordinary, profane" (BDAG, 552); actually rendered as "common" in quotation marks in the Moffat New

<sup>3</sup> (For the Pharisees and all the Jews, unless they wash their hands with the wrist<sup>a</sup>, do not eat, holding to the tradition of the elders;

<sup>4</sup> and *when they come* from the marketplace, unless they immerse themselves, they do not eat; and there are many other things which they have received to hold *to, such as* the washing of cups and pots and vessels of bronze.)

<sup>5</sup> And the Pharisees and the scribes ask Him, “Why do your disciples not walk according to the tradition of the elders, but eat their bread with defiled hands<sup>b</sup>?”

<sup>6</sup> And He said to them, “Rightly did Isaiah prophesy of you hypocrites, as it is written, ‘THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR FROM ME.

<sup>7</sup> ‘BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES HUMAN PRECEPTS’ [Isaiah 29:13, LXX]<sup>c</sup>:

<sup>8</sup> “You leave the commandment of God, and hold fast to human tradition.”

<sup>9</sup> And He was saying to them, “Well enough you set aside the commandment of God, in order to keep your tradition.

<sup>10</sup> “For Moses said, ‘HONOR YOUR FATHER AND YOUR MOTHER’ [Exodus 20:12<sup>d</sup>; Deuteronomy 5:16<sup>e</sup>]; and, ‘HE WHO SPEAKS EVIL OF FATHER OR MOTHER, LET HIM BE PUT TO DEATH’ [Exodus 21:17<sup>f</sup>; cf. Leviticus 20:9<sup>g</sup>];

<sup>11</sup> but you say, ‘If a person says to father or mother, “Whatever you might have gained from me is Corban<sup>h</sup> (that is to say, given to God),”

<sup>12</sup> you no longer allow him to do anything for a father or mother;

<sup>13</sup> *thus* making void the word of God by your tradition which you have handed down; and you do many things like this.”

<sup>14</sup> And after calling the multitude to Him again, He was saying to them, “Hear Me, all of you, and understand:

<sup>15</sup> there is nothing outside a person which going into him can defile him; but the things which proceed out of a person are what defile a person.

<sup>16</sup> [“If anyone has ears to hear, let him hear.”]<sup>i</sup>

<sup>17</sup> And when He had entered into a house, from the multitude, His disciples questioned Him about the parable.

<sup>18</sup> And He said to them, “Are you also without understanding? Do you not understand that whatever goes into a person from outside cannot defile him;

Testament (also the Montgomery New Testament): “They noticed that some of his disciples ate their food with ‘common’ (that is, unwashed) hands.”

<sup>a</sup> Grk. *pugmē* (πυγμῆ); this dative (case indicating indirect object) has been taken variably as “to the wrist” (ASV); “with the fist” (LITV); “up to the wrist” (Moffat New Testament); “up to the elbow” (TLV). It has also been rendered a little less literal as, “carefully wash” (NASU); “give/have given their hands a ceremonial washing” (NIV/CJB); “have washed their hands in a particular way” (Phillips New Testament).

<sup>b</sup> Grk. *koinais chersin* (κοιναῖς χερσίν).

<sup>c</sup> “The Lord said: These people draw near me; they honor me with their lips, while their heart is far from me, and in vain do they worship me, teaching human precepts and teachings” (Isaiah 29:13, NETS).

<sup>d</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>e</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>f</sup> “And he who curses his father or his mother shall surely be put to death” (Exodus 21:17, PME).

<sup>g</sup> “If there is anyone who curses his father or his mother, he shall surely be put to death; he has cursed his father or his mother, his bloodguiltiness is upon him” (Leviticus 20:9, PME).

<sup>h</sup> Grk. *korban* (κορβάν); “Hebrew קָרְבָּן [*qorban*] i. e. an offering, the Septuagint everywhere δῶρον [*dōron*], a term which comprehends all kinds of sacrifices, the bloody as well as the bloodless,” and “a gift offered (or to be offered) to God” (Thayer, 355-356).

<sup>i</sup> Note that not all manuscripts include 7:16, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 94-95).

<sup>19</sup> because it does not go into his heart, but into his stomach, and goes out into the latrine<sup>a</sup>, purging all the foods<sup>b</sup>?”

<sup>20</sup> And He was saying, “That which proceeds out of a person, that defiles a person.

<sup>21</sup> “For from within, out of the heart of human beings, proceed evil thoughts, fornications, thefts, murders, adulteries,

<sup>22</sup> coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness.

<sup>23</sup> “All these evil things proceed from within and defile a person.”

### **The Syrophenician Woman's Faith**

**Matthew 15:21-28**

<sup>24</sup> And from there He arose and went away to the region of Tyre. And He entered into a house, and wanted no one to know of it, and He was not able to escape notice.

<sup>25</sup> But immediately a woman, whose little daughter had an unclean spirit, after hearing of Him, came and fell down at His feet.

<sup>26</sup> Now the woman was a Greek, a Syrophenician by race. And she was begging Him to cast the demon out of her daughter.

<sup>27</sup> And He was saying to her, “Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs.”

<sup>28</sup> But she answered and said to Him, “Yes, Lord, *but* even the dogs under the table eat from the children's crumbs.”

<sup>29</sup> And He said to her, “For this saying, go your way; the demon has gone out of your daughter.”

<sup>30</sup> And she went away to her house, and found the child having been laid on the bed, and the demon gone out.

### **A Deaf and Dumb Man Healed**

<sup>31</sup> And again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, through the midst of the region of Decapolis.

<sup>32</sup> And they bring to Him one who was deaf and had an impediment in his speech, and they *were* begging Him to lay His hand upon him.

<sup>33</sup> And He took him aside from the multitude privately, and put His fingers into his ears, and He spat and touched his tongue;

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<sup>a</sup> Grk. *eis ton aphedrōna ekporeuetai* (εις τὸν ἀφεδρῶνα ἐκπορεύεται); “goeth out into the draught” (ASV); “then into the latrine” (HRV/The Messianic Writings); “goes out into the waste-bowl” (LITV).

<sup>b</sup> Grk. *katharizōn panta ta brōmata* (καθαρίζων πάντα τὰ βρώματα); this is customarily rendered as “Thus he declared all foods clean” (RSV), with a Messianic version like the CJB having, “Thus he declared all foods ritually clean.”

The clause *katharizōn panta ta brōmata* is more literally “cleansing all - foods” (Brown and Comfort, 147); “purging all - foods” (Marshall, 125); “purging all the foods” (LITV); “cleansing out all foods” (TLV), speaking of the process of excretion. Even a specialty liberal version like The Restored New Testament has, “And goes into the sewer, purging all foods” for 7:19.

Much of this comes down to whether or not the participles *legei* (λέγει, 7:18), a third person present active indicative verb, and *katharizōn* (καθαρίζων), a nominative masculine present active participle—“speaks” and “cleansing”—have to agree in gender and case. Maximilian Zerwick S.J., *Biblical Greek* (Rome: Gregorian & Biblical Press, 1963), pp 5-6 notes some of the challenges with Mark 7:19:

In vulgar usage there is to be seen a tendency to neglect concord, both for gender and for case, in words used in apposition, and especially in participles so used....

The exegesis of a passage is affected by this tendency in only one case, namely Mk 7.19, where we have, with reference to pure and impure foods: ¶ And he said to them...do you not see that whatever goes into a man from outside cannot defile him, since it enters, not his heart but his stomach, and so is evacuated (εις τὸν ἀφεδρῶνα ἐκπορεύεται) καθαρίζων πάντα τὰ βρώματα. Some refer to the participle καθαρίζων to the subject of the whole sentence (Jesus), understanding ¶ He said (this) purifying = declaring pure all manner of food ¶, the words καθαρίζων...not being those of Our Lord, but an explanation added by the evangelist...Others however take καθαρίζων as equivalent to καθαρίζοντα, referring to ἀφεδρῶνα, thus understanding ¶...into the privy which purifies all manner of food ¶...As we have seen, this latter interpretation is linguistically possible, or at least, would be quite admissible...

<sup>34</sup> and looking up to Heaven, He sighed, and said to him, “Ephphatha!”<sup>a</sup> that is, “Be opened!”

<sup>35</sup> And his ears were opened, and the bond of his tongue was loosened, and He was speaking plainly.

<sup>36</sup> And He charged them to tell no one; but the more He charged them, all the more excessively they proclaimed it.

<sup>37</sup> And they were astonished beyond measure, saying, “He has done all things well; He makes even the deaf to hear, and the dumb to speak.”

## 8

### ***The Feeding of the Four Thousand***

**Matthew 15:32-39**

<sup>1</sup> In those days, when there was again a great multitude, and they had nothing to eat, He called His disciples to Him, and said to them,

<sup>2</sup> “I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat;

<sup>3</sup> and if I send them away hungry to their home, they will faint on the way; and some of them have come from far away.”

<sup>4</sup> And His disciples answered Him, “Where will anyone be able to find enough to satisfy these people with bread here in a desolate place?”

<sup>5</sup> And He was asking them, “How many loaves do you have?” And they said, “Seven.”

<sup>6</sup> And He directs the multitude to sit down on the ground; and after taking the seven loaves and giving thanks, He broke them and was giving them to His disciples to set before them; and they set them before the multitude.

<sup>7</sup> And they had a few small fish; and after blessing them, He said to set these also before them.

<sup>8</sup> And they ate and were satisfied; and they took up, of broken pieces left over, seven baskets.

<sup>9</sup> And there were about four thousand people; and He sent them away.

<sup>10</sup> And immediately He got into the boat with His disciples, and came into the district of Dalmanutha.

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

**Matthew 16:1-4**

<sup>11</sup> And the Pharisees came out and began to argue with Him, seeking from Him a sign from Heaven, to test Him.

<sup>12</sup> And having sighed deeply in His spirit, He said, “Why does this generation seek a sign? Truly I say to you, no sign will be given to this generation.”

<sup>13</sup> And after leaving them, He again got into the boat, departing to the other side.

### ***The Leaven of the Pharisees and of Herod***

**Matthew 16:5-12**

<sup>14</sup> And they had forgotten to take bread, and did not have more than one loaf in the boat with them.

<sup>15</sup> And He cautioned them, saying, “Watch out! Beware of the leaven of the Pharisees and the leaven of Herod.”

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<sup>a</sup> Grk. *epphatha* (ἐφφαθά); “*epphatha*, Aramaic אֶפְתַּח [etphatach] (the ethpaal imperative of the verb פָּתַח [petach], Hebrew פָּתַח [patach], to open), *be thou opened* (i. e. receive the power of hearing; the ears of the deaf and the eyes of the blind being considered as closed)” (Thayer, 265).

16 And they were reasoning with one another, *over the fact* that they have no bread.

17 And Yeshua, aware of it, said to them, "Why do you reason *over the fact* that you have no bread? Do you not yet perceive or understand? Do you have a hardened heart?"

18 "HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR [Jeremiah 5:21<sup>a</sup>; Ezekiel 12:2<sup>b</sup>]? And do you not remember?"

19 When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?" They said to Him, "Twelve."

20 "And when I broke the seven for the four thousand, how many large baskets full of broken pieces did you take up?" And they said to Him, "Seven."

21 And He said to them, "Do you not yet understand?"

### ***The Healing of a Blind Man at Bethsaida***

22 And they come to Bethsaida. And they bring to Him a blind man, and beg Him to touch him.

23 And after taking the blind man by the hand, He brought him out of the village; and having spit on his eyes and laid His hands upon him, He asked him, "Do you see anything?"

24 And he looked up and said, "I see people, for I see *them* like trees, walking."

25 Then again He laid His hands upon his eyes; and he looked intently and was restored, and was seeing everything clearly.

26 And He sent him away to his home, saying, "Do not even enter into the village."

### ***Peter's Declaration About Yeshua***

**Matthew 16:13-20; Luke 9:18-21**

27 And Yeshua went out, with His disciples, into the villages of Caesarea Philippi; and on the way He was questioning His disciples, saying to them, "Who do people say that I am?"

28 And they told Him, saying, "John the Immerser; and others *say* Elijah; but others, one of the prophets."

29 And He was questioning them, "But who do you say that I am?" Peter answered and said to Him, "You are the Messiah."

30 And He charged them to tell no one about Him.

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

**Matthew 16:21-28; Luke 9:22-27**

31 And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.

32 And He was speaking the matter plainly. And Peter took Him aside and began to rebuke Him.

33 But turning around and seeing His disciples, He rebuked Peter, and said, "Get behind Me, Satan; for you are not setting your mind on the things of God, but on human things."

34 And He called to Him the multitude with His disciples, and said to them, "If anyone would come after Me, let him deny himself, and take up his wooden scaffold,<sup>c</sup> and follow Me.

<sup>a</sup> "Hear this, O foolish and senseless people, who have eyes, but see not; who have ears, but hear not" (Jeremiah 5:21, PME).

<sup>b</sup> "Son of man, you live in the midst of the rebellious house, who have eyes to see but do not see, ears to hear but do not hear; for they are a rebellious house" (Ezekiel 12:2, PME).

<sup>c</sup> Grk. noun *stauros* (σταυρός) or verb equiv. *stauroō* (σταυρόω); "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

<sup>35</sup> “For whoever would save his life will lose it; and whoever loses his life for My sake and for the good news will save it.

<sup>36</sup> “For what does it profit a person to gain the whole world, and forfeit his soul?

<sup>37</sup> “For what will a person give in exchange for his soul?

<sup>38</sup> “For whoever is ashamed of Me and of My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him, when He comes in the glory of His Father with the holy angels.”

## 9

<sup>1</sup> And He said to them, “Truly I say to you, there are some of those standing here who will not taste death until they see the Kingdom of God having come with power.”

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

**Matthew 17:1-13; Luke 9:28-36**

<sup>2</sup> And after six days Yeshua takes with Him Peter and James and John, and brings them up to a high mountain apart by themselves. And He was transfigured before them;

<sup>3</sup> and His garments became glistening, exceedingly white, as no launder on Earth can whiten them.

<sup>4</sup> And there appeared to them Elijah with Moses; and they were talking with Yeshua.

<sup>5</sup> And Peter answered and said to Yeshua, “Rabbi, 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.”

<sup>6</sup> For he did not know what to answer; for they became terrified.

<sup>7</sup> And a cloud came, overshadowing them, and a voice came out of the cloud, “This is My beloved Son, listen to Him!”

<sup>8</sup> And suddenly looking around, they saw no one any more, except Yeshua only, with themselves.

<sup>9</sup> And as they were coming down from the mountain, He charged them not to relate to anyone what they had seen, except when the Son of Man should rise from the dead.

<sup>10</sup> And they kept this saying to themselves, discussing what the rising from the dead meant.

<sup>11</sup> And they asked him, saying, “*Why is it* that the scribes say that Elijah must come first?”

<sup>12</sup> And He said to them, “Elijah indeed comes first, and restores all things. And how is it written of the Son of Man that He will suffer many things and be treated with contempt?

<sup>13</sup> “But I say to you, that Elijah has indeed come, and they did to him whatever they wished, just as it is written of him.”

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

**Matthew 17:14-20; Luke 9:37-43a**

<sup>14</sup> And when they came to the disciples, they saw a great multitude around them, and scribes arguing with them.

<sup>15</sup> And immediately all the multitude, when they saw Him, were amazed, and *were* running to Him, *and* were greeting Him.

<sup>16</sup> And He asked them, “What are you discussing with them?”

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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>17</sup> And one of the multitude answered Him, "Teacher, I brought my son to You, who has a mute spirit;

<sup>18</sup> and whenever it seizes him, it dashes him down and he foams *at the mouth* and grinds his teeth, and becomes stiff. And I told Your disciples that they should cast it out, and they were not able."

<sup>19</sup> And He answered them and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me."

<sup>20</sup> And they brought him to Him. And when He saw him, immediately the spirit threw him into a convulsion, and after falling on the ground, he was rolling around, foaming *at the mouth*.

<sup>21</sup> And He asked his father, "How long has this been happening to him?" And he said, "From childhood.

<sup>22</sup> "And it has often cast him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us."

<sup>23</sup> And Yeshua said to him, "'If You can!' All things are possible to him who believes."

<sup>24</sup> Immediately the father of the child cried out and said, "I believe; help my unbelief."

<sup>25</sup> And when Yeshua saw that a multitude came running together, He rebuked the unclean spirit, saying to it, "You mute and deaf spirit, I command you, come out of him and do not enter into him again."

<sup>26</sup> And after crying out and throwing him into many convulsions, it came out; and *the boy* became like a dead person, so that most of *them* said, "He is dead."

<sup>27</sup> But Yeshua took him by the hand and raised him up, and he got up.

<sup>28</sup> And when he had come into the house, His disciples were asking Him privately, "Why could we not cast it out?"

<sup>29</sup> And He said to them, "This kind cannot come out by anything except by prayer."

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

**Matthew 17:22-23; Luke 9:43b-45**

<sup>30</sup> And they went out from there and were passing through Galilee, and He was unwilling for anyone to know *about* it.

<sup>31</sup> For He was teaching His disciples and saying to them, "The Son of Man is to be delivered up into human hands, and they will kill Him; and when He is killed, He will rise after three days."

<sup>32</sup> But they did not understand the saying, and they were afraid to ask Him.

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

**Matthew 18:1-5; Luke 9:46-48**

<sup>33</sup> And they came to Capernaum; and when He was in the house He was questioning them, "What were you discussing on the way?"

<sup>34</sup> But they kept silent, for on the way they had been discussing with one another who *was* the greatest.

<sup>35</sup> And sitting down, He called the twelve and said to them, "If anyone would be first, he shall be last of all, and servant of all."

<sup>36</sup> And having taken a child, He set him in their midst, and taking him in His arms, He said to them,

<sup>37</sup> "Whoever receives one such child in My name receives Me; and whoever receives Me, does not receive Me, but Him who sent Me."

**He Who is Not Against Us is For Us**

**Luke 9:49-50**

<sup>38</sup> John said to him, “Teacher, we saw someone casting out demons in Your name, and we were forbidding him, because he was not following us.”

<sup>39</sup> But Yeshua said, “Do not forbid him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me.

<sup>40</sup> “For he who is not against us is for us.

<sup>41</sup> “For whoever gives you a cup of water to drink in My name, because you are Messiah's, truly I say to you, he will in no way lose his reward.

**Temptations to Sin**

**Matthew 18:6-9; Luke 17:1-2**

<sup>42</sup> “And whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a great millstone were hung around his neck, and he were cast into the sea.

<sup>43</sup> “And if your hand causes you to stumble, cut it off; it is better for you to enter into life maimed, than having your two hands, to go into Gehenna<sup>a</sup>, into the unquenchable fire,

<sup>44</sup> [where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED {Isaiah 66:24}.]<sup>b</sup>

<sup>45</sup> “And if your foot causes you to stumble, cut it off; it is better for you to enter into life lame, than having your two feet, to be cast into Gehenna.

<sup>46</sup> [where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED {Isaiah 66:24}.]<sup>c</sup>

<sup>47</sup> “And if your eye causes you to stumble, cast it out; it is better for you to enter into the Kingdom of God with one eye, than having two eyes, to be cast into Gehenna;

<sup>48</sup> where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED [Isaiah 66:24]<sup>d</sup>.

<sup>49</sup> “For everyone will be salted with fire.

<sup>50</sup> “Salt is good; but if the salt becomes unsalty, with what will you season it? Have salt in yourselves, and be at peace with one another.”

# 10

**Teaching about Divorce**

**Matthew 19:1-12**

<sup>1</sup> And having arisen, He goes from there to the region of Judea and beyond the Jordan; and multitudes gather around to Him again; and, as was His custom, He was teaching them again.

<sup>2</sup> And Pharisees came up to Him, testing Him, and were asking Him, “Is it permitted for a man to divorce a wife?”

<sup>3</sup> And He answered and said to them, “What did Moses command you?”

<sup>4</sup> And they said, “Moses allowed a man TO WRITE A CERTIFICATE OF divorce, AND TO SEND her AWAY” [Deuteronomy 24:1, 3]<sup>e</sup>.

<sup>a</sup> Grk. noun *geenna* (γέεννα); “**Gehenna**, Grecized fr. גֵּי הִנּוֹם (גֵּי הִנּוֹם) [*gei hinnom*] (...Josh 15:8b; 18:16b; Neh 11:30) cp. Targum גֵּי הִנּוֹם [*geihinnam*]...really גֵּי הִנּוֹם בְּןֵי הִנּוֹם (גֵּי הִנּוֹם) [*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 1, 19, 8). In the gospels it is the place of punishment in the next life, *hell*” (BDAG, 190-191).

<sup>b</sup> Note that not all manuscripts include 9:44, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 102).

<sup>c</sup> Note that not all manuscripts include 9:46, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 102).

<sup>d</sup> “Then they shall go forth and look on the corpses of the men who have transgressed against Me. For their worm shall not die, and their fire shall not be quenched; and they shall be an abhorrence to all flesh” (Isaiah 66:24, PME).

<sup>e</sup> “When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out from his house...and if the

<sup>5</sup> But Yeshua said to them, "Because of your hardness of heart he wrote you this commandment.

<sup>6</sup> "But from the beginning of the creation, *God MADE THEM MALE AND FEMALE* [Genesis 1:27<sup>a</sup>; 5:2<sup>b</sup>].

<sup>7</sup> FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE,

<sup>8</sup> AND THE TWO SHALL BECOME ONE FLESH [Genesis 2:24]<sup>c</sup>; so they are no longer two, but one flesh.

<sup>9</sup> "What therefore God has joined together, let no human being separate."

<sup>10</sup> And in the house the disciples were asking Him again about this *matter*.

<sup>11</sup> And He said to them, "Whoever divorces his wife and marries another, commits adultery against her;

<sup>12</sup> and if she herself divorces her husband and marries another, she commits adultery."

### ***Little Children Blessed***

**Matthew 19:13-15; Luke 18:15-17**

<sup>13</sup> And they were bringing children to Him so that He might touch them; and the disciples rebuked them.

<sup>14</sup> But when Yeshua saw this, He was indignant and said to them, "Allow the children to come to Me; do not hinder them; for to such belongs the Kingdom of God.

<sup>15</sup> "Truly I say to you, whoever does not receive the Kingdom of God like a child will not enter it *at all*."

<sup>16</sup> And having taken them into His arms, He was blessing them, laying His hands upon them.

### ***The Rich Man***

**Matthew 19:16-30; Luke 18:18-30**

<sup>17</sup> And as He was setting out on a journey, one ran up to Him, and having knelt before Him, was asking Him, "Good Teacher, what shall I do to inherit eternal life?"

<sup>18</sup> And Yeshua said to him, "Why do you call Me good? No one is good except one, God.

<sup>19</sup> "You know the commandments, 'DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, Do not defraud, HONOR YOUR FATHER AND MOTHER' [Exodus 20:12-16<sup>d</sup>; Deuteronomy 5:16-20<sup>e</sup>]."

<sup>20</sup> And he said to him, "Teacher, all these things have I observed from my youth."

<sup>21</sup> And Yeshua, looking upon him, loved him, and said to him, "One thing you lack: go, sell as much as you have, and give to the poor, and you will have treasure in Heaven; and come, follow Me."

<sup>22</sup> But his face fell at the saying, and he went away sorrowful; for he was one who had great possessions.

latter husband turns against her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife" (Deuteronomy 24:1, 3, PME).

<sup>a</sup> "And God created humanity in His own image, in the image of God He created him; male and female He created them" (Genesis 1:27, PME).

<sup>b</sup> "He created them male and female, and He blessed them and named them Humanity in the day when they were created" (Genesis 5:2, PME).

<sup>c</sup> "For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh" (Genesis 2:24, PME).

<sup>d</sup> "Honor your father and your mother, that your days may be prolonged in the land which YHWH your God gives you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor" (Exodus 20:12-16, PME).

<sup>e</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. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor" (Deuteronomy 5:16-20, PME).

<sup>23</sup> And Yeshua, having looked around, said to His disciples, “How hard it will be for those who have riches to enter into the Kingdom of God!”

<sup>24</sup> And the disciples were amazed at His words. But Yeshua, having answered again, said to them, “Children, how hard it is to enter into the Kingdom of God!

<sup>25</sup> “It is easier for a camel to go through the eye of a needle,<sup>a</sup> than for a rich person to enter into the Kingdom of God.”

<sup>26</sup> And they were exceedingly astonished, saying to Him, “Then who can be saved?”

<sup>27</sup> Having looked at them, Yeshua said, “With human beings it is impossible, but not with God; for all things are possible with God.”

<sup>28</sup> Peter began to say to Him, “Behold, we have left everything, and have followed You.”

<sup>29</sup> Yeshua said, “Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for My sake and for the sake of the good news,

<sup>30</sup> but that he will receive a hundredfold now in this time, houses and brothers and sisters and mothers, and children and lands, with persecutions; and in the age to come, eternal life.

<sup>31</sup> “But many *who are* first will be last; and the last, first.”

### ***A Third Time Yeshua Foretells His Death and Resurrection***

**Matthew 20:17-19; Luke 18:31-34**

<sup>32</sup> And they were on the road, going up to Jerusalem, and Yeshua was going in front of them; and they were amazed, and those who followed were afraid. And again He took the twelve and began to tell them the things that were going to happen to Him,

<sup>33</sup> *saying*, “Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death, and will deliver Him to the nations.

<sup>34</sup> “And they will mock Him, and spit upon Him, and scourge Him, and kill *Him*; and after three days He will rise again.”

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<sup>a</sup> Proponents of an original Aramaic New Testament, who you will find in the Messianic community, will commonly claim that the statement “It is easier for a camel to go through the eye of a needle” (10:25, NASU) has been mistranslated, and should instead be “It is easier for a large rope to enter through the eye of a needle” (Mark 10:25, Hebraic-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 Mark 10:25. 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 *kamēlos* (κάμηλος) into the Greek.

Before jumping to the conclusion that a passage like Mark 10:25 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 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 Mark who have noted the connection between the camel and elephant referenced in Rabbinic literature, include: C.E.B. Cranfield, *Cambridge Greek Testament Commentary: The Gospel According to St. Mark* [Cambridge, UK: Cambridge University Press, 1972], 332; William L. Lane, *New International Commentary on the New Testament: The Gospel According to Mark* [Grand Rapids: Eerdmans, 1974], pp 369-370; Ben Witherington III, *The Gospel of Mark: A Socio-Rhetorical Commentary* [Grand Rapids: Eerdmans, 2001], 284.

**The Request of James and John****Matthew 20:20-28**

<sup>35</sup> And James and John, the sons of Zebedee, come up to Him, saying to Him, "Teacher, we want You to do for us whatever we ask of You."

<sup>36</sup> And He said to them, "What do you want Me to do for you?"

<sup>37</sup> And they said to Him, "Grant us that we may sit, one on Your right, and one on Your left, in Your glory."

<sup>38</sup> But Yeshua said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be immersed with the immersion with which I am immersed?"

<sup>39</sup> And they said to Him, "We are able." And Yeshua said to them, "The cup that I drink you shall drink; and with the immersion with which I am immersed, you will be immersed."

<sup>40</sup> "But to sit on My right or on My left is not Mine to give; but *it is for those* for whom it has been prepared."

<sup>41</sup> And after hearing this, the ten began to be indignant with James and John.

<sup>42</sup> And Yeshua, having called them to Himself, said to them, "You know that those who are recognized to rule over the nations lord it over them; and their great ones exercise authority over them.

<sup>43</sup> "But it is not so among you, but whoever would become great among you, shall be your servant;

<sup>44</sup> and whoever would be first among you, shall be slave of all.

<sup>45</sup> "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

**The Healing of the Blind Bartimaeus****Matthew 20:29-34; Luke 18:35-43**

<sup>46</sup> And they come to Jericho. And as He was leaving Jericho with His disciples and a great multitude, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the road.

<sup>47</sup> And when he heard that it was Yeshua the Nazarene, he began to cry out and say, "Yeshua, Son of David, have mercy on me!"

<sup>48</sup> And many were rebuking him, that he should be silent, but he was crying out all the more, "Son of David, have mercy on me!"

<sup>49</sup> And Yeshua stopped and said, "Call him." And they call the blind man, saying to him, "Take courage, arise! He is calling you."

<sup>50</sup> And after throwing off his cloak, he sprang up and came to Yeshua.

<sup>51</sup> And Yeshua, having answered him, said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni<sup>a</sup>, that I may recover my sight."

<sup>52</sup> And Yeshua said to him, "Go your way; your faith has made you well." And immediately he received his sight, and was following Him on the road.

# 11

**The Triumphal Entry into Jerusalem****Matthew 21:1-11; Luke 19:28-40; John 12:12-19**

<sup>1</sup> And when they draw near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sends two of His disciples,

<sup>2</sup> and said to them, "Go into the village opposite you, and immediately as you enter it, you will find a colt tied *there*, on which no person yet has ever sat; untie it and bring it *here*."

<sup>a</sup> Grk. *rabbouni* (ραββουνι); "properly a heightened form of רַבּוֹן [rabban: rav] and beside it רַבּוּן [rabbon] w. suffix רַבּוּנִי or רַבּוּנִי [rabbuni or rabboni] **my lord, my master**" (BDAG, 902).

<sup>3</sup> “And if anyone says to you, ‘Why are you doing this?’ you say, ‘The Lord has need of it’; and immediately he will send it back here.”

<sup>4</sup> And they went away and found a colt tied at the door outside in the street; and they untie it.

<sup>5</sup> And some of them standing there were saying to them, “What are you doing, untying the colt?”

<sup>6</sup> And they spoke to them just as Yeshua had said; and they let them go.

<sup>7</sup> And they bring the colt to Yeshua and threw their cloaks on it; and He sat upon it.

<sup>8</sup> And many spread their garments on the road, and others *spread* leafy branches, which they had cut from the fields.

<sup>9</sup> And those going in front, and those following, were crying out, “Hosanna!<sup>a</sup> BLESSED IS HE WHO COMES IN THE NAME OF THE LORD [Psalm 118:25-26]<sup>b</sup>.”

<sup>10</sup> Blessed *is* the coming Kingdom of our ancestor David: Hosanna<sup>c</sup> in the highest!”

<sup>11</sup> And He entered into Jerusalem, into the temple; and after looking all around, since it was already late, He went out to Bethany with the twelve.

### ***The Cursing of the Fig Tree***

**Matthew 21:18-19**

<sup>12</sup> And on the next day, after leaving from Bethany, He was hungry.

<sup>13</sup> And seeing in the distance a fig tree in leaf, He went *to see* if perhaps He would find anything on it; and when He came to it, He found nothing but leaves; for it was not the season for figs.

<sup>14</sup> And having answered, He said to it, “May no one ever eat fruit from you again!” And His disciples were listening.

### ***The Cleansing of the Temple***

**Matthew 21:12-17; Luke 19:45-48; John 2:13-22**

<sup>15</sup> And they come to Jerusalem. And He entered into the temple and began to cast out those who sold and those who bought in the temple, and overturned the tables of the money-changers and the seats of those who were selling the doves;

<sup>16</sup> and He would not allow anyone to carry merchandise through the temple.

<sup>17</sup> And He was teaching and saying to them, “Is it not written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS’? But you have made it a DEN OF ROBBERS” [Isaiah 56:7;<sup>d</sup> Jeremiah 7:11<sup>e</sup>].

<sup>18</sup> And the chief priests and the scribes heard *it*, and they were seeking how they might destroy Him; for they feared Him, for all the multitude was astonished at His teaching.

<sup>19</sup> And when evening came, they went out of the city.

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<sup>a</sup> Grk. *hōsanna* (ὡσαννά); “Aram. ܠܫܢܥܐ [hōsha’ na]=Hebr. ܠܫܢܥܐ [hōshia’ na] (Hebr. Ps 118:25)...indecl. a shout of praise, *hosanna* (lit.=‘help’ or ‘save, I pray’, an appeal that became a liturgical formula; as a part of the Hallel [Ps 113-18 Hebr.] it was familiar to everyone in Israel” (BDAG, 1106); “Hoshia-na!” (TLV); “Deliver us!” (CJB); most English Bible have “Hosanna!”

<sup>b</sup> “O YHWH, do save, we beseech You; O YHWH, we beseech You, do send prosperity! Blessed is the one who comes in the name of YHWH; we have blessed you from the house of YHWH” (Psalm 118:25-26, PME).

<sup>c</sup> The CJB has bolded “Please! Deliver us!” for 11:10, noting a possible allusion to Psalm 118:25: “Please, *ADONAI!* Save us! Please, *ADONAI!* Rescue us!” (CJB).

<sup>d</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>e</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).

***The Lesson from the Withered Fig Tree*****Matthew 21:20-22**

<sup>20</sup> And passing by in the morning, they saw the fig tree, withered away from the roots.

<sup>21</sup> And Peter, having remembered, said to Him, "Rabbi, behold, the fig tree which You cursed has withered."

<sup>22</sup> And Yeshua, answering, said to them, "Have faith in God.

<sup>23</sup> "Truly I say to you, whosoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says will happen, it will be *done* for him.

<sup>24</sup> "Therefore I say to you, all things for which you pray and ask, believe that you have received them, and it will be yours.

<sup>25</sup> "And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also who is in Heaven may forgive you your trespasses.

<sup>26</sup> ["But if you do not forgive, neither will your Father who is in Heaven forgive your trespasses."] <sup>a</sup>

***The Authority of Yeshua Questioned*****Matthew 21:23-27; Luke 20:1-8**

<sup>27</sup> And they come again to Jerusalem. And as He was walking in the temple, the chief priests, the scribes, and elders come to Him,

<sup>28</sup> and they said to Him, "By what authority are You doing these things, or who gave You this authority to do these things?"

<sup>29</sup> And Yeshua said to them, "I will ask you one question; and answer Me, and I will tell you by what authority I do these things.

<sup>30</sup> "Was the immersion of John from Heaven, or from mortals? Answer Me."

<sup>31</sup> And they were reasoning with themselves, saying, "If we say, 'From Heaven,' He will say, 'Why then did you not believe him?'"

<sup>32</sup> "But shall we say, 'From mortals?'" — they were afraid of the multitude, for all held that John was really a prophet.

<sup>33</sup> And having answered Yeshua, they said, "We do not know." And Yeshua said to them, "Neither will I tell you by what authority I do these things."

# 12

***The Parable of the Vineyard and the Tenants*****Matthew 12:33-46; Luke 20:9-12**

<sup>1</sup> And He began to speak to them in parables. "A man PLANTED A VINEYARD, AND PUT A FENCE AROUND IT, AND DUG A VAT UNDER THE WINEPRESS, and built a TOWER, and leased it out to tenant farmers and went on a journey [Isaiah 5:1-2] <sup>b</sup>.

<sup>2</sup> "And at the *harvest* time he sent a servant to the tenant farmers, in order to receive *some* of the fruit of the vineyard from the tenant farmers.

<sup>3</sup> "And they took him and beat him, and sent him away empty-handed.

<sup>4</sup> "And again he sent to them another servant, and they wounded him in the head, and treated him shamefully.

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<sup>a</sup> Note that not all manuscripts include 11:26, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 102).

<sup>b</sup> "Let me sing now for my well-beloved a song of my beloved concerning His vineyard. My well-beloved had a vineyard on a fertile hill. And He dug it all around, removed its stones, and planted it with the choicest vine. And He built a tower in the middle of it, and hewed out a wine vat in it; then He expected it to produce *good* grapes, but it produced *only worthless ones*" (Isaiah 5:1-2, PME).

<sup>5</sup> “And he sent another, and him they killed; and *so with* many others, beating some, and killing some.

<sup>6</sup> “He still had one *other*, a beloved son; he sent him last to them, saying, ‘They will respect my son.’

<sup>7</sup> “But those tenant farmers said to one another, ‘This is the heir; come, let us kill him, and the inheritance will be ours.’

<sup>8</sup> “And they took him, and killed him, and threw him out of the vineyard.

<sup>9</sup> “What then will the lord of the vineyard do? He will come and destroy the tenant farmers, and will give the vineyard to others.

<sup>10</sup> “Have you not even read this Scripture: ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER *stone*;

<sup>11</sup> THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES?’ [Psalm 118:22-23]<sup>a</sup>”

<sup>12</sup> And they were seeking to seize Him, but they feared the multitude; for they perceived that He spoke the parable against them. And *so* they left Him and went away.

### ***Paying Taxes to Caesar***

**Matthew 22:15-22; Luke 20:20-26**

<sup>13</sup> And they send to Him certain ones of the Pharisees and of the Herodians, in order to trap Him in a word.

<sup>14</sup> And after they came, they said to Him, “Teacher, we know that You are true, and care for no one; for You are not partial to people, but teach the way of God in truth. Is it permitted<sup>b</sup> to pay a poll-tax to Caesar, or not?”

<sup>15</sup> “Shall we give, or shall we not give?” But He, knowing their hypocrisy, said to them, “Why are you testing Me? Bring Me a denarius, so that I may see it.”

<sup>16</sup> And they brought *one*. And He said to them, “Whose image and inscription is this?” And they said to Him, “Caesar’s.”

<sup>17</sup> And Yeshua said to them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” And they marveled greatly at Him.

### ***The Question about the Resurrection***

**Matthew 22:23-33; Luke 20:27-40**

<sup>18</sup> And Sadducees come to Him, who say there is no resurrection, and were questioning Him, saying,

<sup>19</sup> “Teacher, Moses wrote for us that IF A MAN’S BROTHER DIES, and leaves behind a wife, AND LEAVES NO CHILD, THAT HIS BROTHER SHOULD TAKE THE WIFE, AND RAISE UP OFFSPRING TO HIS BROTHER [Genesis 38:8<sup>c</sup>; Deuteronomy 25:5<sup>d</sup>].

<sup>20</sup> “There were seven brothers; and the first took a wife, and dying left no offspring.

<sup>21</sup> “And the second took her, and died, leaving behind no offspring; and the third likewise;

<sup>22</sup> and *all* the seven left no offspring. Last of all the woman also died.

<sup>23</sup> “In the resurrection, when they rise again, whose wife shall she be of them? For *all* the seven had her as wife.”

<sup>24</sup> Yeshua said to them, “Is not this why you are mistaken, that you do not know the Scriptures, or the power of God?”

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<sup>a</sup> “The stone which the builders rejected has become the chief corner *stone*. This is YHWH’s doing; it is marvelous in our eyes” (Psalm 118:22-23, PME).

<sup>b</sup> Grk. verb *exesti* (ἐξέσται), “it is allowed, it is in one’s power, is possible” (LS, 273).

<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> “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>25</sup> “For when they rise from the dead, they neither marry, nor are given in marriage; but are like angels in Heaven.

<sup>26</sup> “But concerning the dead, that they are raised, have you not read in the book of Moses, in *the passage about the burning bush*, how God spoke to him, saying, ‘I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB’ [Exodus 3:2, 6, 15, 16]<sup>a</sup>?

<sup>27</sup> “He is not the God of the dead, but of the living; you are greatly mistaken.”

### ***The Great Commandment***

**Matthew 22:34-40; Luke 10:25-28**

<sup>28</sup> And one of the scribes came and heard them debating, and recognizing that He had answered them well, asked Him, “Which commandment is the first of all?”

<sup>29</sup> Yeshua answered, “The first is, ‘HEAR, O ISRAEL! THE LORD OUR GOD, THE LORD IS ONE;

<sup>30</sup> AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH’ [Deuteronomy 6:4-5]<sup>b</sup>.”

<sup>31</sup> “The second is this, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF’ [Leviticus 19:18]<sup>c</sup>. There is no other commandment greater than these.”

<sup>32</sup> And the scribe said to Him, “Right, Teacher, You have truly said that HE IS ONE; AND THERE IS NO OTHER BUT HE [Deuteronomy 6:4];

<sup>33</sup> AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE’S NEIGHBOR AS HIMSELF [Deuteronomy 6:5; Leviticus 19:18], is much more than all whole burnt offerings and sacrifices.”

<sup>34</sup> And when Yeshua saw that he answered intelligently, He said to him, “You are not far from the Kingdom of God.” And after that no one dared ask Him any question.

### ***The Question About David’s Son***

**Matthew 22:41-46; Luke 20:41-44**

<sup>35</sup> And Yeshua, having answered, was saying, *when* teaching in the temple, “How *can* the scribes say that the Messiah is the son of David?

<sup>36</sup> “David himself said in the Holy Spirit, ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET”’ [Psalm 110:1]<sup>d</sup>.”

<sup>37</sup> “David himself calls him ‘Lord’; and *so* how is He his son?” And the great crowd was hearing Him gladly.

### ***The Denouncing of the Scribes***

**Matthew 23:1-36; Luke 20:45-47**

<sup>38</sup> And in His teaching He was saying, “Beware of the scribes, who like to walk around in long robes, and *to have* salutations in the marketplaces,

<sup>39</sup> and chief seats in the synagogues and places of honor at banquets,

<sup>40</sup> who devour widows’ houses, and for a pretense make long prayers; these will receive greater condemnation.”

<sup>a</sup> “And the messenger of YHWH appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed...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 3:2, 6, 15-16, PME).

<sup>b</sup> “Hear, O Israel! YHWH is our God, YHWH is one! And you shall love YHWH your God with all your heart and with all your soul and with all your might” (Deuteronomy 6:4-5, PME).

<sup>c</sup> “You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself; I am YHWH” (Leviticus 19:18, PME).

<sup>d</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 Widow's Offering***

**Luke 21:1-4**

<sup>41</sup> And He sat down opposite the treasury, and was watching how the multitude put money into the treasury; and many who were rich were putting in much.

<sup>42</sup> And a poor widow came and put in two lepta, which is a kondrantes.

<sup>43</sup> And having called His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all those who are putting *money* into the treasury;

<sup>44</sup> for they all put in of their abundance, but she, out of her poverty, put in all that she had, her whole living."

## 13

### ***The Destruction of the Temple Foretold***

**Matthew 24:1-2; Luke 21:5-6**

<sup>1</sup> And as He was going out of the temple, one of His disciples said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!"

<sup>2</sup> And Yeshua said to him, "Do you see these great buildings? There will not be left here one stone upon another, which will not be thrown down."

### ***The Beginning of Woes***

**Matthew 24:3-14; Luke 21:7-19**

<sup>3</sup> And as He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately,

<sup>4</sup> "Tell us, when will these things be, and what *will be* the sign when these things are all about to be accomplished?"

<sup>5</sup> And Yeshua began to say to them, "Take heed that no one leads you astray.

<sup>6</sup> "Many will come in My name, saying, 'I am *here*,'<sup>a</sup> and will lead many astray.

<sup>7</sup> "And when you hear of wars and rumors of wars, do not be troubled; *these things* must take place, but the end is not yet.

<sup>8</sup> "For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. These things are the beginning of birth pains.

<sup>9</sup> "But take heed to yourselves; for they will deliver you over to councils, and you will be beaten in *the* synagogues, and you will stand before governors and kings for My sake, for a testimony to them.

<sup>10</sup> "And the good news must first be proclaimed to all the nations.

<sup>11</sup> "And when they bring you *to trial* and deliver you up, do not be anxious beforehand what you are to say, but say whatever is given you in that hour; for it is not you who speak, but the Holy Spirit.

<sup>12</sup> "And brother will deliver up brother to death, and the father *his* child; and children will rise up against parents and have them be put to death.

<sup>13</sup> "And you will be hated by all for My name's sake, but the one who endures to the end, he will be saved.

### ***The Great Tribulation***

**Matthew 24:15-28; Luke 21:20-24**

<sup>14</sup> "But when you see the ABOMINATION OF DESOLATION [Daniel 9:27<sup>a</sup>; 11:31<sup>b</sup>; 12:11<sup>c</sup>] standing where it should not be (let the reader understand), then let those who are in Judea flee to the mountains.

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<sup>a</sup> Grk. *egō eimi* (ἐγώ εἰμι); "I am [here]" (Brown and Comfort, 174).

<sup>15</sup> “And let him who is on the housetop not go down, or enter in, to get anything out of his house;

<sup>16</sup> and let him who is in the field not turn back to get his cloak.

<sup>17</sup> “But woe to those who are with child and to those who nurse babies in those days!

<sup>18</sup> “But pray that it may not happen in the winter.

<sup>19</sup> “For those days will be *a time of tribulation* such as has not been from the beginning of the creation which God created, until now, and never will be *again*.<sup>d</sup>

<sup>20</sup> “And unless the Lord had shortened the days, no flesh would have been saved; but for the sake of the elect, whom He chose, He shortened the days.

<sup>21</sup> “And then if anyone says to you, ‘Behold, here is the Messiah’; or, ‘Behold, *He is there*’; do not believe *it*;

<sup>22</sup> for false messiahs and false prophets will arise, and will show signs and wonders, in order to lead astray, if possible, the elect.

<sup>23</sup> “But take heed; behold, I have told you all things beforehand.

### ***The Coming of the Son of Man***

**Matthew 24:29-31; Luke 21:25-28**

<sup>24</sup> “But in those days, after that tribulation, THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT,

<sup>25</sup> AND THE STARS WILL BE FALLING from Heaven, and the powers that are in the Heavens will be shaken [Isaiah 13:10<sup>e</sup>; 34:4<sup>f</sup>; Ezekiel 32:7-8<sup>g</sup>; Joel 2:10<sup>h</sup>].

<sup>26</sup> “And then they will see THE SON OF MAN COMING IN CLOUDS with great power and glory [Daniel 7:13-14]<sup>i</sup>.

<sup>27</sup> And then He will send forth the angels, and will gather together His elect from the four winds, from the farthest part of the Earth to the farthest part of Heaven.

<sup>a</sup> “And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate” (Daniel 9:27, PME).

<sup>b</sup> “Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation” (Daniel 11:31, PME).

<sup>c</sup> “From the time that the regular sacrifice is abolished and the abomination of desolation is set up, *there will be 1,290 days*” (Daniel 12:11, PME).

<sup>d</sup> The CJB has bolded “worse trouble...than there has ever been from the very beginning...until now; and there will be nothing like it again” for 13:19, noting a possible allusion to Joel 2:2; Daniel 12:1:

“a day of darkness and gloom, a day of clouds and thick fog; a great and mighty horde is spreading like blackness over the mountains. There has never been anything like it, nor will there ever be again, not even after the years of many generations” (Joel 2:2, CJB).

“When that time comes, Mikha'el, the great prince who champions your people, will stand up; and there will be a time of distress unparalleled between the time they became a nation and that moment. At that time, your people will be delivered, everyone whose name is found written in the book” (Daniel 12:1, CJB).

<sup>e</sup> “For the stars of Heaven and their constellations will not flash forth their light; the Sun will be dark when it rises, and the Moon will not shed its light” (Isaiah 13:10, PME).

<sup>f</sup> “And all the host of Heaven will wear away, and the sky will be rolled up like a scroll; all their hosts will also wither away as a leaf withers from the vine, or as *one* withers from the fig tree” (Isaiah 34:4, PME).

<sup>g</sup> “And when I extinguish you, I will cover the Heavens, and darken their stars; I will cover the Sun with a cloud, and the Moon shall not give its light” (Ezekiel 32:7, PME).

<sup>h</sup> “Before them the Earth quakes, the Heavens tremble, the Sun and the Moon grow dark and the stars lose their brightness” (Joel 2:10, PME).

<sup>i</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. And to Him was given dominion, glory and a kingdom, that all the peoples, nations and *those of every* language Might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed” (Daniel 7:13-14, PME).

### **The Lesson of the Fig Tree**

**Matthew 24:32-35; Luke 21:29-33**

<sup>28</sup> "Now from the fig tree, learn the parable: when its branch has become tender, and puts forth its leaves, you know that the summer is near.

<sup>29</sup> "Even so, you also, when you see these things happening, you know that He is near, at the doors.

<sup>30</sup> "Truly I say to you, this race<sup>a</sup> will not pass away, until all these things take place.

<sup>31</sup> "Heaven and Earth will pass away, but My words will not pass away.

### **The Unknown Day and Hour**

**Matthew 24:36-44**

<sup>32</sup> "But of that day or that hour no one knows, not even the angels in Heaven, nor the Son, but the Father.

<sup>33</sup> "Take heed, keep awake; for you do not know when the time is.

<sup>34</sup> "It is like a person away on a journey, having left his house, and having given authority to his servants, *assigning* to each one his work, also commanded the doorkeeper to keep watch.

<sup>35</sup> "Watch therefore—for you do not know when the lord of the house is coming, whether in the evening, or at midnight, or at cockcrow, or in the morning—

<sup>36</sup> lest coming suddenly He finds you sleeping.

<sup>37</sup> "And what I say to you I say to all, 'Watch!'"

# 14

### **The Plot to Kill Yeshua**

**Matthew 26:1-5; Luke 22:1-2; John 11:45-53**

<sup>1</sup> Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth, and kill *Him*;

<sup>2</sup> for they were saying, "Not during the festival, lest there be an uproar from the people."

### **The Anointing at Bethany**

**Matthew 26:6-13; John 12:1-8**

<sup>3</sup> And while He was in Bethany in the house of Simon the leper,<sup>b</sup> as He was reclining *at the table*, there came a woman having an alabaster vial of ointment of pure nard, very costly; *and* she broke the vial, and poured it over His head.

<sup>4</sup> But some were being indignant with themselves, *saying*, "Why has this ointment been wasted?"

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<sup>a</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/The Messianic Writings as "this people." The text edition of the NASU includes the footnote "Or *race*," which is followed here.

<sup>b</sup> Grk. *Simōnos tou leproū* (Σίμωνος τοῦ λεπροῦ); Proponents of an original Aramaic New Testament, who you will find in the Messianic community, will commonly claim that the reference to "Simon the leper" (14:3) is a mistranslation, and should instead be "Simon the jar merchant" (Mark 14:3, Hebrew-Roots Version). It is suggested that since the Torah prohibits lepers from living inside the camp (Leviticus 13:46), that this Simon should have been outside the community. It is said that the Aramaic *grva* (גַּרְבָּא) can be pointed to read either *garava* (גַּרְבָּא), "jar maker" or "jar merchant," or *gar'rabba* (גַּרְבָּא) or "leper."

Commentators on the Gospel of Mark who have noted the reference to "Simon the leper," have proposed that this individual had leprosy at one previous point (Lane, *Mark*, 492; Witherington, *Mark*, 366), that the home was owned by a non-resident Simon (R. Alan Cole, *Tyndale New Testament Commentaries: Mark* [Grand Rapids: Eerdmans, 1989], 285), or that the individual mentioned "was presumably known to Mark's readers, but he is unknown to us" (James R. Edwards, *Pillar New Testament Commentary: The Gospel According to Mark* [Grand Rapids: Eerdmans, 2002], pp 412-413). "He may have been a former leper, now cured (by Jesus?), or may have acquired his nickname by some other association which we cannot now know" (R.T. France, *New International Greek Testament Commentary: The Gospel of Mark* [Grand Rapids: Eerdmans, 2002], 551).

<sup>5</sup> “For this ointment might have been sold for over three hundred denarii, and given to the poor.” And they were scolding her.

<sup>6</sup> But Yeshua said, “Let her alone; why do you trouble her? She has done a good work for Me.

<sup>7</sup> “For you always have the poor with you, and whenever you wish, you can do them good; but you will not always have Me.

<sup>8</sup> “She has done what she could; she has anointed My body beforehand for the burial.

<sup>9</sup> “And truly I say to you, wherever the good news is proclaimed throughout the whole world, that also which this woman has done will be spoken of in memory of her.”

### ***Judas’ Agreement to Betray Yeshua***

**Matthew 26:14-16; Luke 22:3-6**

<sup>10</sup> And Judas Iscariot, who was one of the twelve, went off to the chief priests, in order to betray Him to them.

<sup>11</sup> And they, when they heard *it*, were glad, and promised to give him money. And he was seeking how he might conveniently betray Him *to them*.

### ***The Passover with the Disciples***

**Matthew 26:17-15; Luke 22:7-14, 21-23; John 13:21-30**

<sup>12</sup> And on the first day of Unleavened Bread, when they were sacrificing the Passover<sup>a</sup> lamb, His disciples said to Him, “Where do you want us to go and prepare for You to eat the Passover?”

<sup>13</sup> And He sends two of His disciples, and said to them, “Go into the city, and a man carrying a pitcher of water will meet you; follow him;

<sup>14</sup> and wherever he enters, say to the master of the house, ‘The Teacher says, “Where is My guest room, where I may eat the Passover with My disciples?”’

<sup>15</sup> “And he himself will show you a large upper room furnished *and* ready; and there prepare for us.”

<sup>16</sup> And the disciples went out, and came into the city, and found *it* just as He had told them; and they prepared the Passover.

<sup>17</sup> And when it was evening, He comes with the twelve.

<sup>18</sup> And as they were reclining *at the table* and were eating, Yeshua said, “Truly I say to you, one of you will betray Me – the one who is eating with Me.”

<sup>19</sup> They began to be sorrowful and to say to Him one by one, “Surely not I?”

<sup>20</sup> And He said to them, “*It is* one of the twelve, the one who dips with Me in the dish.

<sup>21</sup> “For the Son of Man goes, just as it is written of Him; but woe to that person by whom the Son of Man is betrayed! *It would have been* good for that man if he had not been born.”

### ***The Institution of the Lord’s Supper***

**Matthew 26:26-30; Luke 22:15-20; 1 Corinthians 11:23-25**

<sup>22</sup> And as they were eating, He took bread, and having blessed *it*, He broke *it*; and gave *it* to them, and said, “Take *it*; this is My body.”

<sup>23</sup> And having taken a cup *and* given thanks, He gave *it* to them; and they all drank of it.

<sup>24</sup> And He said to them, “This is My blood of the covenant, which is poured out for many.

<sup>25</sup> “Truly I say to you, I will not again drink of the fruit of the vine until that day when I drink it new in the Kingdom of God.”

<sup>26</sup> And when they had sung a hymn, they went out to the Mount of Olives.

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<sup>a</sup> Grk. *pascha* (πάσχα); “an annual Israelite festival commemorating Israel’s exodus from Egypt, *the Passover*, celebrated on the 14th of the month Nisan, and continuing into the early hours of the 15th...This was followed immediately by the Feast of Unleavened Bread” (BDAG, 784); Heb. equiv. *Pesach* (פֶּסַח); invariably rendered in Messianic versions as “*Pesach*,” or by the more common “Passover.”

### ***Peter's Denial Foretold***

**Matthew 26:31-35; Luke 22:31-34; John 13:36-38**

<sup>27</sup> And Yeshua said to them, "You will all fall away, for it is written, 'I WILL STRIKE THE SHEPHERD, AND THE SHEEP WILL BE SCATTERED' [Zechariah 13:7]<sup>a</sup>.

<sup>28</sup> "But after I am raised up, I will go before you into Galilee."

<sup>29</sup> But Peter said to Him, "Even though all will fall away, yet I will not."

<sup>30</sup> And Yeshua said to Him, "Truly I say to you, that you today, this night, before the cock crows twice, will deny Me three times."

<sup>31</sup> But he was saying emphatically, "If I must die with You, I will not deny You!" And they were also saying the same thing.

### ***The Prayer in Gethsemane***

**Matthew 26:36-46; Luke 22:39-46**

<sup>32</sup> And they come to a place named Gethsemane; and He said to His disciples, "Sit here, while I pray."

<sup>33</sup> And He takes with Him Peter and James and John, and began to be greatly distressed and troubled.

<sup>34</sup> And He said to them, "My soul is deeply sorrowful, even to death; remain here and keep watch."

<sup>35</sup> And He went forward a little, and was falling on the ground, and was praying that if it were possible, the hour might pass from Him.

<sup>36</sup> And He was saying, "Abba, Father, all things are possible for You; remove this cup from Me; yet not what I will, but what You will."

<sup>37</sup> And He comes and finds them sleeping, and said to Peter, "Simon, are you asleep? Could you not keep watch one hour?"

<sup>38</sup> "Keep watching and praying, that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak."

<sup>39</sup> And having gone away again, He prayed, saying the same words.

<sup>40</sup> And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him.

<sup>41</sup> And He comes the third time, and said to them, "Sleep on now, and take your rest. It is enough; the hour has come; behold, the Son of Man is betrayed into the hands of sinners.

<sup>42</sup> "Arise, let us be going; behold, he who betrays Me is at hand."

### ***The Betrayal and Arrest of Yeshua***

**Matthew 26:47-56; Luke 22:47-53; John 18:3-12**

<sup>43</sup> And immediately while He was still speaking, Judas comes up, one of the twelve, and with him a multitude with swords and clubs, from the chief priests and the scribes and the elders.

<sup>44</sup> Now he who was betraying Him had given them a signal, saying, "Whomever I shall kiss, He is the one; seize Him, and lead Him away securely."

<sup>45</sup> And after coming, immediately he went to Him, saying, "Rabbi!" and kissed Him.

<sup>46</sup> And they laid hands on Him, and seized Him.

<sup>47</sup> But a certain one of those who stood by drew his sword, and struck the servant of the high priest, and cut off his ear.

<sup>48</sup> And Yeshua answered and said to them, "Have you come out as against a robber, with swords and clubs to capture Me?"

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<sup>a</sup> "Awake, O sword, against My Shepherd, and against the man, My Associate," declares YHWH of Hosts. 'Strike the Shepherd that the sheep may be scattered; and I will turn My hand against the little ones'" (Zechariah 13:7, PME).

<sup>49</sup> “Every day I was with you in the temple teaching, and you did not seize Me; but *this has happened* that the Scriptures might be fulfilled.”

<sup>50</sup> And they all left Him, and fled.

### ***The Young Man Who Fleed***

<sup>51</sup> And a certain young man was following Him, wearing *nothing but* a linen cloth over *his* naked *body*; and they seize him;

<sup>52</sup> but he left the linen cloth and escaped naked.

### ***Yeshua before the Council***

**Matthew 26:57-68; Luke 22:54-55, 63-71; John 18:13-14, 19-24**

<sup>53</sup> And they led Yeshua away to the high priest; and all the chief priests and elders gather together.

<sup>54</sup> And Peter had followed Him at a distance, until inside the courtyard of the high priest; and he was sitting with the officers, and warming himself at the fire.

<sup>55</sup> Now the chief priests and the whole Sanhedrin were seeking testimony against Yeshua to put Him to death; and were not finding any.

<sup>56</sup> For many were giving false testimony against Him, and their testimonies were not identical.

<sup>57</sup> And some stood up, and were giving false testimony against Him, saying,

<sup>58</sup> “We heard Him say, ‘I will destroy this temple that is made with hands, and in three days I will build another made without hands.’”

<sup>59</sup> And not even then was their testimony identical.

<sup>60</sup> And the high priest stood up in the midst, and asked Yeshua, saying, “Do you not answer? What is it which these *witnesses* testify against You?”

<sup>61</sup> But He was silent and did not answer. Again the high priest was asking Him, and said to Him, “Are You the Messiah, the Son of the Blessed *One*?”

<sup>62</sup> And Yeshua said, “I AM<sup>a</sup>; and you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, AND COMING WITH THE CLOUDS OF HEAVEN” [Psalm 110:1<sup>b</sup>; Daniel 7:13<sup>c</sup>].

<sup>63</sup> And the high priest, having torn his clothes, said, “What further need do we have of witnesses?”

<sup>64</sup> “You have heard the blasphemy; how does it seem to you?” And they all condemned Him to be deserving of death.

<sup>65</sup> And some began to spit on Him, and to cover His face, and to beat Him with their fists, and to say to Him, “Prophesy!” And the officers received Him with slaps *in the face*.

### ***Peter’s Denial of Yeshua***

**Matthew 26:69-75; Luke 22:56-62; John 18:15-18, 25-27**

<sup>66</sup> And as Peter was below in the courtyard, one of the servant-girls of the high priest comes,

<sup>67</sup> and seeing Peter warming himself, she looked at him, and said, “You also were with the Nazarene, Yeshua.”

<sup>68</sup> But he denied *it*, saying, “I neither know nor understand what you are saying.” And he went out onto the porch, and a cock crowed.

<sup>69</sup> And the servant-girl saw him, and began again to say to the bystanders, “This is *one* of them!”

<sup>a</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>b</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>c</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>70</sup> But again he was denying it. And after a little while the bystanders again were saying to Peter, "Truly you are *one* of them, for you are a Galilean."

<sup>71</sup> But he began to curse and to swear, "I do not know this man of whom you speak."

<sup>72</sup> And immediately a cock crowed a second time. And Peter remembered the word, how Yeshua said to him, "Before the cock crows twice, you will deny Me three times." And having broken down, he was crying.

# 15

## ***Yeshua before Pilate***

**Matthew 27:1-2, 11-14; Luke 23:1-5; John 18:28-38**

<sup>1</sup> And immediately in the morning the chief priests with the elders and scribes, and the whole Sanhedrin, held a consultation; and having bound Yeshua, they led Him away, and delivered Him to Pilate.

<sup>2</sup> And Pilate asked Him, "Are You the King of the Jews?" And answering He said to him, "*It is as you say.*"

<sup>3</sup> And the chief priests were accusing Him of many things.

<sup>4</sup> And Pilate was asking Him again, saying, "Do you not answer? See how many things they accuse You of."

<sup>5</sup> But Yeshua made no further answer; so that Pilate was amazed.

## ***Yeshua Sentenced to Die***

**Matthew 27:15-26; Luke 23:13-25; John 18:39-19:16**

<sup>6</sup> Now at *the* festival he used to release for them one prisoner, whom they requested.

<sup>7</sup> And there was one called Barabbas, having been imprisoned with the insurrectionists, who had committed murder in the insurrection.

<sup>8</sup> And the multitude went up and began to ask him *to do* as he was accustomed to do for them.

<sup>9</sup> And Pilate answered them, saying, "Do you want me to release for you the King of the Jews?"

<sup>10</sup> For he perceived that because of envy the chief priests had delivered Him up.

<sup>11</sup> But the chief priests stirred up the multitude, that he should instead release Barabbas to them.

<sup>12</sup> And having answered again, Pilate was saying to them, "Then what shall I do with Him whom you call the King of the Jews?"

<sup>13</sup> And they cried out again, "Put Him to death on a wooden scaffold!"

<sup>14</sup> And Pilate was saying to them, "Why, what evil has He done?" But they cried out all the more, "Put Him to death on a wooden scaffold!"

<sup>15</sup> And Pilate, wishing to satisfy the multitude, released Barabbas for them, and delivered over Yeshua, after scourging Him, to be executed on a wooden scaffold.

## ***The Soldiers Mock Yeshua***

**Matthew 27:27-31; John 19:2-3**

<sup>16</sup> And the soldiers led Him away inside the courtyard (that is, the Praetorium), and they call together the whole battalion.

<sup>17</sup> And they clothe Him in purple, and twisting a crown of thorns, they put it on Him;

<sup>18</sup> and they began to salute Him, "Hail, King of the Jews!"

<sup>19</sup> And they were striking His head with a reed, and spitting on Him, and bending their knees, they were worshipping Him *mockingly*.

<sup>20</sup> And when they had mocked Him, they took the purple off from Him, and put His garments on Him. And they lead Him out to execute Him on a wooden scaffold.

### **The Execution of Yeshua**

**Matthew 27:32-44; Luke 23:26-43; John 19:17-27**

<sup>21</sup> And they compel into service a passer-by, Simon of Cyrene, coming from the country (the father of Alexander and Rufus), to bear His wooden scaffold.

<sup>22</sup> And they bring Him to the place Golgotha, which is translated, The Place of a Skull.

<sup>23</sup> And they offered Him wine mixed with myrrh; but He did not take it.

<sup>24</sup> And they execute Him on a wooden scaffold, and divide up His garments among them, casting lots for them, what each should take.

<sup>25</sup> And it was the third hour<sup>a</sup>, and they executed Him on a wooden scaffold.

<sup>26</sup> And the superscription of the charge against Him, was written over *Him*, "THE KING OF THE JEWS."

<sup>27</sup> And with Him they execute on a wooden scaffold two robbers, one on His right and one on His left.

<sup>28</sup> [And the Scripture was fulfilled, which says, "And He was numbered with transgressors."]<sup>b</sup>

<sup>29</sup> And those passing by were blaspheming<sup>c</sup> Him, wagging their heads, and saying, "Ha! You who *would* destroy the temple and rebuild it in three days,

<sup>30</sup> save Yourself, and come down from the wooden scaffold!"

<sup>31</sup> Likewise also the chief priests, mocking *Him* among themselves with the scribes, were saying, "He saved others; He cannot save Himself.

<sup>32</sup> "Let the Messiah, the King of Israel, now come down from the wooden scaffold, so that we may see and believe!" And those who were executed with Him on a wooden scaffold were reviling Him.

### **The Death of Yeshua**

**Matthew 27:45-56; Luke 23:44-49; John 19:28-30**

<sup>33</sup> And when the sixth hour<sup>d</sup> had come, there was darkness over the whole land until the ninth hour<sup>e</sup>.

<sup>34</sup> And at the ninth hour Yeshua cried with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME? [Psalm 22:1]"

<sup>35</sup> And some of the bystanders, when they heard it, were saying, "Behold, He is calling Elijah."

<sup>36</sup> And someone ran, and having filled a sponge full of sour wine, put it on a reed, and gave *it* to Him to drink,<sup>f</sup> saying, "Hold off, let us see whether Elijah comes to take Him down."

<sup>37</sup> And Yeshua uttered a loud cry, and breathed His last.

<sup>38</sup> And the veil of the temple was torn in two from top to bottom.

<sup>39</sup> And when the centurion, who was standing opposite Him, saw that He breathed His last, he said, "Truly this man was the Son of God."

<sup>40</sup> And there were also women looking on from a distance, among whom *were* both Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome,

<sup>a</sup> "nine o'clock in the morning" (NRSV).

<sup>b</sup> Note that not all manuscripts include 15:28, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 119).

While no quotation from the Tanach is offered, this is a likely reference to Isaiah 53:12.

<sup>c</sup> Grk. *eblasphēmoun* (ἐβλάσφημι).

<sup>d</sup> "When it was noon" (NRSV).

<sup>e</sup> "until three in the afternoon" (NRSV).

<sup>f</sup> "For the choir director; upon Ajeleth Hashshahar. A Psalm of David. My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning" (Psalm 22:1, PME).

<sup>g</sup> The CJB has bolded "vinegar...gave...to drink" for 15:33, noting a possible allusion to Psalm 69:21: "Insults have broken my heart to the point that I could die. I hoped that someone would show compassion, but nobody did; and that there would be comforters, but I found none" (CJB).

<sup>41</sup> who, when He was in Galilee, were following Him and ministering to Him; and *also* many other women who had come up with Him to Jerusalem.

### ***The Burial of Yeshua***

**Matthew 27:56-61; Luke 23:50-56; John 19:38-42**

<sup>42</sup> And when evening had come, because it was the Preparation, that is, the day before the Sabbath,

<sup>43</sup> Joseph of Arimathea came, a respected member of the Council, who also himself was looking for the Kingdom of God, took courage, *and* he went in to Pilate, and asked for the body of Yeshua.

<sup>44</sup> And Pilate wondered if He were already dead, and having summoned the centurion, he asked him whether He was already dead.

<sup>45</sup> And after learning *about it* from the centurion, he granted the corpse to Joseph.

<sup>46</sup> And *Joseph* bought a linen cloth, and having taken Him down, wrapped Him in the linen cloth, and laid Him in a tomb which had been hewn out of a rock; and he rolled a stone against the entrance of the tomb.

<sup>47</sup> And Mary Magdalene and Mary the *mother* of *Joses* were looking on *to see* where He was laid.

## 16

### ***The Resurrection of Yeshua***

**Matthew 28:1-8; Luke 24:1-12; John 20:1-10**

<sup>1</sup> And when the Sabbath was over, Mary Magdalene<sup>a</sup>, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint Him.

<sup>2</sup> And very early on the first of the week, they come to the tomb when the sun had risen.

<sup>3</sup> And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"

<sup>4</sup> And looking up, they see that the stone had been rolled back, for it was extremely large.

<sup>5</sup> And entering into the tomb, they saw a young man sitting on the right side, wearing a white robe; and they were amazed.

<sup>6</sup> And he said to them, "Do not be amazed; you seek Yeshua, the Nazarene, who has been executed on a wooden scaffold. He has risen; He is not here; behold, *here is* the place where they laid Him!"

<sup>7</sup> But go, tell His disciples and Peter, "He is going before you into Galilee; there you will see Him, just as He said to you."

<sup>8</sup> And they went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone; for they were afraid.

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<sup>a</sup> Grk. *Maria hē Magdalēnē* (Μαρία ἡ Μαγδαληνή); Delitzsch Heb. NT *Miriam ha'Magdalit* (מִרְיָם הַמַּגְדָּלִית); "Miryam of Magdala" (CJB); "Miriam or Magdala" (TLV).

**THE LONGER ENDING OF MARK<sup>a</sup>*****The Appearance to Mary Magdalene*****Matthew 28:9-10; John 20:11-18**

<sup>9</sup> [Now after He had risen early on the first of the week, He appeared first to Mary Magdalene, from whom He had cast out seven demons.

<sup>10</sup> She went and told those who had been with Him, while they were mourning and weeping.

<sup>11</sup> And when they heard that He was alive, and had been seen by her, they refused to believe.

***The Appearance to Two Disciples*****Luke 24:13-35**

<sup>12</sup> And after these things, He appeared in another form to two of them, as they were walking on their way into the country.

<sup>13</sup> And they went away and told it to the rest; they did not believe them, either.

***The Commissioning of the Disciples*****Matthew 18:16-20; Luke 24:36-49; John 20:19-23; Acts 1:6-8**

<sup>14</sup> And afterward He appeared to the eleven themselves as they were reclining *at the table*; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.

<sup>15</sup> And He said to them, "Go into all the world, and proclaim the good news to the whole creation.

<sup>16</sup> "He who believes and is immersed shall be saved; but he who does not believe shall be condemned.

<sup>17</sup> "And these signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues;

<sup>18</sup> they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay hands on the sick, and they will recover."

***The Ascension of Yeshua*****Luke 24:50-53; Acts 1:9-11**

<sup>19</sup> So then, after the Lord Yeshua had spoken to them, He was received up into Heaven, and sat down at the right hand of God<sup>b</sup>.

<sup>20</sup> And they went out and proclaimed everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.]

[[And they briefly reported all these instructions to Peter and his companions. And after these things, Yeshua Himself sent out by means of them from east to west the sacred and imperishable proclamation of eternal salvation.]]<sup>c</sup>

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<sup>a</sup> Mark 16:9-20 is not present in the oldest Greek textual witnesses (cf. Metzger, *Textual Commentary*, pp 122-128 for a summary), although it is regarded as a part of the New Testament canon. Following the NASB/NASU, Mark 16:9-20 has been placed in brackets [ ].

The NIV separates out Mark 16:9-20 via a hyphenated line. The RSV actually places Mark 16:9-20 in a long footnote, with Mark ch. 16 ending at v. 8. The ESV, however, places Mark 16:9-20 in double brackets [ [ ] ].

<sup>b</sup> The CJB has bolded "sat at the right hand of God" for 16:19, noting a possible allusion to Psalm 110:1: "A psalm of David: ADONAI says to my Lord, 'Sit at my right hand, until I make your enemies your footstool'" (CJB).

<sup>c</sup> This latter part of 16:20 appears in some textual witnesses after 16:8 (cf. Erwin and Aland, *GNT*, 147; *Nestle-Aland Greek-English New Testament*, NE27-RSV, 148-149; Aland, *GNT*, 190). Following the NASB/NASU, the longer reading of 16:8 has been placed in double brackets [ [ ] ]. A Messianic version like the TLV has this extended reading placed in a footnote.