

GOSPEL OF MATTHEW

Approximate date: early-to-mid 70s C.E., possibly into the 80s C.E.
Time period: the conception/birth of Yeshua to the ascension of Yeshua
Author: Matthew the disciple
Location of author: Phoenicia, Transjordan, Alexandria, Syrian Antioch (all debated)
Target audience and their location: the Jewish Diaspora, possibly Antioch

While Matthew is canonically listed as the first of the Gospels in the Apostolic Scriptures, there are a significantly large number of scholars and theologians who do not think that it was the first Gospel compiled. Yet, while Markan priority is often now adhered to in New Testament studies, throughout Christian history the Gospel of Matthew has not only been extremely valued, but it has practically eclipsed the three other Gospels in terms of both its appropriation in liturgy and theological/spiritual examination.¹ While teaching from the four Gospels does seem to be a bit more even among interpreters today, the Gospel of Matthew continues to be highly regarded and remains a key source of much instruction, reflection, and contemporary application for Messiah followers.

An undeniable feature recognized by almost all readers, is that the Gospel of Matthew demonstrates the most Jewish character of the four Gospels, and that the primary readership of Matthew's Gospel was Jewish. This is evidenced by the fact that Yeshua's ancestry from the Patriarchs of Israel is documented (1:1-17); the author does not explain Jewish customs or traditions in the text (which can differ in comparison to Mark and Luke); he makes references to God as "Heaven" or "the Kingdom of Heaven" consistent with First Century Jewish practice that avoided usage of the Divine Name YHWH; and the author emphasizes Yeshua as the "Son of Man" or the "Son of David." The author wants his readers to know in no uncertain terms that Yeshua is the Messiah and the anticipated King of Israel.

In many ways, one can surely recognize the poignancy of Yeshua's word regarding the scribe

"who brings out of his treasure things new and old" (13:52, NASU), as Matthew is greatly reliant on the Tanach Scriptures and the traditions of Second Temple Judaism, in presenting his readers with the news that the Messiah of Israel has come. There are numerous references to predictive Tanach prophecies of the Messiah, as well as direct and indirect appeals to Tanach accounts that are in some way informative of His life and ministry. These critical factors would not only have helped confirm in the hearts of Jewish Believers that Yeshua was the expected Savior, but also would have aided in spreading the good news to ancient Jewish people who had not yet heard of His ministry and atoning sacrifice.

There can be no doubting the fact that the titular name of this Gospel is of Hebrew/Aramaic origin, as the disciple Matthew was originally called either *Mattiyahu* (מתייתו)² or *Mattai* (מתי),³ which means "gift of God." It has at least been suggested that there might be a play on words between *Mattiyahu/Mattai*, and the fact that various Greek terms for both "disciple" (noun *mathētēs*, μαθητής) and "to learn" (verb *mathēteuō*, μαθητεύω), sound similar⁴—"disciples" being a definite theme of this text (i.e., 28:19). Matthew was a tax collector before he was a disciple of Yeshua (9:9; 10:3), being known in Mark 2:14 as "Levi the son of Alphaeus" (NASU), and in Luke 5:27, 29 as simply "Levi." The name Matthew may have been another name he went by, although it is also possible it was something given to him by Yeshua. Matthew's profession could have easily given him the skills needed in composing a record of Yeshua's ministry and teachings, and conservative scholars have no problem accepting genuine Matthean authorship.

One of the most widespread views among today's New Testament scholars is that the author of Matthew incorporated previous material from the Gospel of Mark, as well as data taken from another

² This is the proper name form employed by the Salkinson-Ginsburg Hebrew New Testament, and also followed by the Jewish New Testament/Complete Jewish Bible by David H. Stern.

³ This is the proper name form employed by the Delitzsch Hebrew New Testament and the 1991 UBSHNT.

⁴ Cf. John P. Meier, "Matthew, Gospel of," in *ABD*, 4:627; Anthony J. Saldarini, "Matthew," in *ECB*, 1000.

¹ D.A. Hagner, "Matthew, Gospel According to," in *ISBE*, 3:280.

source, in assembling his Gospel. This main, secondary source could have been oral or written. Frequently, it is proposed that there was a document of notes or records on Yeshua’s ministry and teachings accessible, which in many scholastic works has been designated as “Q” (an abbreviation for *Quelle*, the German word for “source”). A two-source or two-document hypothesis for the composition of Matthew does account for how nearly ninety-percent of Mark is repeated in Matthew, with additional information incorporated and expanding the message. While Mark’s Gospel was written largely for a Greek and Roman audience that would have been more interested in the actions of Yeshua, Matthew’s Gospel was written largely for a Jewish audience that would have been most persuaded by His prophetic fulfillment and teachings.

There are various liberal examiners who question Matthew’s authorship, as the author does not identify himself by name in the Gospel. Greek copies of this Gospel started appearing with the words *kata Matthaion* (ΚΑΤΑ ΜΑΤΘΑΙΟΝ) around 125 C.E.⁵ What we know about the authorship of this Gospel comes from later Christian tradition, which ascribes Matthean origin, but also begs some complicated questions about its composition. The Fourth Century historian Eusebius detailed, “Matthew also having first proclaimed the gospel in Hebrew, when on the point of going also to other nations, committed it to writing in his native tongue and thus supplied the want of his presence to them by his writings” (*Ecclesiastical History* 3.24.6).⁶ The statement that receives the most attention among Matthean interpreters, though, appears a little later when Eusebius relays the words of the Second Century C.E. figure Papias, bishop of Hierapolis in Asia Minor:

“Matthew composed his history [or, ‘Matthew compiled the Sayings’] in the Hebrew dialect, and everyone translated it as he was able” (*Ecclesiastical History* 3.39.16).⁸

This one statement by Papias, which appears to have been repeated by some of the other Church Fathers and made its way to Eusebius, has been interpreted in various ways—some ways being rather misleading. Carson and Moo advise examiners

how these words are “notoriously difficult to translate,”⁹ noting the different options for us:

“Matthew συντάξεται (*synetaxeto*, ‘composed?’ ‘compiled?’ ‘arranged [in an orderly form]?’) τὰ λόγια (*ta logia*, ‘the sayings?’ ‘the gospel?’) in Ἑβραϊῶν διαλέκτῳ (*Hebraïdi dialektō*, ‘the Hebrew [Aramaic] language?’ ‘Hebrew [Aramaic] style?’) and each ἡερμήνευσεν (*hērmēneusen*, ‘interpreted?’ ‘translated’ ‘transmitted?’) them as best he could.”¹⁰

Controversy over the composition of Matthew’s Gospel ensues over what Papias meant by saying that Matthew either compiled or assembled *ta logia* (τὰ λόγια), as *logion* (λόγιον) is generally a Greek term for “sayings” or “oracles.”¹¹ Noted with the further description “in the Hebrew dialect,” *Hebraïdi dialektō*, there are four basic ways that Eusebius’ words can be viewed:

1. A complete Gospel text was written by Matthew in Hebrew or Aramaic¹²
2. Matthew put together notes of the sayings of Yeshua in Hebrew or Aramaic, possibly what scholars propose as being the Q document, later to be incorporated into our final and complete Greek Gospel
3. The description *Hebraïdi dialektō* is to be regarded as being a Jewish style of composition/writing
4. *Logia* could mean various proof texts from the Tanach Scriptures that support Yeshua’s Messiahship¹³

Conservatives will generally not argue against the disciple Matthew compiling a complete Gospel on behalf of the early Believers, which now bears his name—but how strong is the evidence that the canonical Greek text of Matthew that we have today is a translation of a complete text originally *written* in Hebrew or Aramaic? There are a few modern Christian scholars who hold that the canonical Greek Matthew is an essentially accurate and early translation of an original non-extant Hebrew version, but such claims have been contested. More concerning to be certain, though, are how many in today’s Messianic movement feel that the canonical Greek Matthew could be a less-than-authoritative translation of an original Hebrew or Aramaic text, to be approached with a degree of suspicion. (Some Messianics, though, just say that the Greek text of Matthew is invalid.)

⁵ Guthrie, in *New Testament Introduction*, 43.

⁶ *Ecclesiastical History*, 89.

Further on in Eusebius’ record, he describes how a Christian evangelistic figure named Pantanaeus made it to India, where he encountered “some who were acquainted with the Gospel of Matthew, to whom Bartholomew, one of the apostles, had preached and had left them the Gospel of Matthew in Hebrew, which was also preserved until this time” (*Ecclesiastical History* 5.10.3; p 166).

⁷ Eusebius: *The History of the Church*, trans. G.A. Williamson and Andrew Louth (London: Penguin Books, 1989), 104.

⁸ *Ecclesiastical History*, 106.

Repeating Papias’ claim, the Second Century apologist Irenaeus states, “Matthew also issued a written Gospel among the Hebrews in their own dialect” (*Against Heresies* 3.1.1; *BibleWorks* 8.0: Schaff, *Early Church Fathers*. MS Windows Vista/7 Release. Norfolk: BibleWorks, LLC, 2009-2010. DVD-ROM).

⁹ Carson and Moo, 143.

¹⁰ *Ibid.*

¹¹ LS, 476.

¹² Guthrie, in *New Testament Introduction*, pp 46-48.

¹³ Hagner, “Matthew, Gospel of,” in *ISBE*, 3:281.

Textually speaking, any advocate of an original Hebrew or Aramaic written text for the Gospel of Matthew has a huge uphill mountain to climb. No ancient Hebrew or Aramaic Matthew from the Biblical period, or fragment of such a text, has surfaced that pre-dates our present Greek Matthew. “No Hebrew or Aramaic collection of Jesus’ sayings has survived, so its existence must remain hypothetical” (Saldarini).¹⁴ The Aramaic Peshitta, which includes the authorized New Testament for the Syrian Orthodox Church, dates from the Fourth-Fifth Centuries C.E., and is widely recognized as being a translation from the Greek Apostolic Scriptures (although quite an early and valuable one). While there are various editions of a so-called Hebrew Gospel of Matthew floating around, they all date from the Middle Ages.¹⁵ The most popular of these is the Shem Tov Hebrew Matthew edited and translated into English by George Howard. This eclectic version is acknowledged in its introduction as being put together from a Jewish anti-missionary work entitled *Even Bohan* (אבן ביהן) from the Fourteenth Century C.E.,¹⁶ originally intended to refute “Christian claims” about Yeshua being the Messiah. Among its various theological problems,¹⁷ it is also significantly tarnished by using the derogatory form *Yeshu* for the name of the Messiah.¹⁸

No worthwhile Bible scholar today at all denies that there is both Semitic linguistic influence and Jewish theological significance involved with our canonical Greek Matthew. Yet there is no comprehensive evidence that should cause any faithful Believer to treat the canonical Gospel of Matthew in Greek as being something secondary or under-valued. The present canonical Greek Matthew has no indications of it being a translation of an original Hebrew Matthew. “Matthew’s Greek reveals none of the telltale marks of a translation. Furthermore, Matthew’s OT quotations are derived

from the LXX [Septuagint] rather than the Hebrew text” (Hagner, *ISBE*).¹⁹ If anything is to be noted, “The mix of text forms suggests an author writing in Greek but knowledgeable in Semitic languages and therefore able to vary his form” (Carson and Moo).²⁰ Any Hebraisms or Semitic language forms used in this Gospel and transcribed into Greek, would most likely be oral or from second hand notes, as “the view that Matthew, or any of our four gospels, was originally written in Aramaic, though warmly advocated by several modern scholars, has been almost universally repudiated. The gospel traditions undoubtedly once circulated in oral Aramaic; but the written gospels are Greek books, and the basic source for Matthew and Luke was unquestionably a Greek work, the Gospel According to Mark” (*IDB*).²¹

Among a wide number of modern interpreters, Eusebius’ assertion that Matthew wrote in *Hebraidi dialektō* (*Ecclesiastical History* 3.39.16) is thought to be synonymous to “in a Jewish style.”²² McKnight is one who asserts, “the Greek expression *Hēbraidi dialektō*, when investigated carefully...means not ‘in the Hebrew language’ but ‘in a Hebrew rhetorical style.’”²³ This would make Matthew’s Gospel an originally composed Greek document, which was sure to incorporate Hebraic sources, and as Eusebius notes everyone who read it would have interpreted it as best as possible. This probably regards not only how Matthew was understood by its original recipients, but also how it was integrated into other evangelistic and theological works.²⁴ McKnight further details, “the most recent scholarship on the Papias logion suggests that the traditional rendering is insufficient and should be understood now in the following manner: In contrast to Mark’s unordered, chreia-style Gospel, Papias contends, Matthew composed a more Jewish, orderly styled Gospel. The original language, then, is of no concern to Papias...In all likelihood our Gospel of Matthew was composed originally in Greek and in a Jewish style.”²⁵ Viewing Eusebius’ remarks in this way can be very healthy, as it enables one to favorably view the text of the canonical Greek Matthew, while recognizing its Jewish origination and deep roots in the Hebrew Tanach (Old Testament). This, in fact, seems to be the default position of many Matthean examiners.

¹⁴ Saldarini, in *ECB*, 1000.

¹⁵ These include the Shem Tov Hebrew Matthew (1380), the Sebastian Münster edition (1537), and the duTillet manuscript (1555).

A history of these editions is summarized by Tim Hegg, *Commentary on the Gospel of Matthew: Chapters 1-7* (Tacoma, WA: TorahResource, 2007), pp 2-4. Regarding these versions he concludes, “[T]he Hebrew Matthews do not present ‘a different Matthew’ than what we know from the Greek textual witnesses,” further concluding how they “do not bear greater weight than the extant Greek manuscripts” (*Ibid.*, 4).

¹⁶ George Howard, *Hebrew Gospel of Matthew* (Macon, GA: Mercer University Press, 1995), xi.

He later acknowledges how his text “does not preserve the original in a pure form. It reflects contamination by Jewish scribes during the Middle Ages” (*Ibid.*, 178).

¹⁷ These problems include, but are not limited to: the exclusion of the nations from the Kingdom in Matthew 10:5-6 (*Ibid.*, 214), the preaching of the good news to the nations as being the antichrist and Abomination of Desolation in Matthew 24:14-15 (*Ibid.*, 215), and most especially how “With the possible exception of [Matthew] 16:16...the author of Shem-Tob’s Hebrew Matthew never identifies Jesus with the Christ” (*Ibid.*, 216).

¹⁸ The derogatory acronym *Yeshu* (יֵשׁוּ), *yimach sh’mo u’zikro* (יִמָּח שְׁמוֹ וְזִכְרוֹ), means “may his name and memory be blotted out” (*Ibid.*, 207).

¹⁹ Hagner, “Matthew, Gospel According to,” in *ISBE*, 3:281.

Hegg, *Matthew 1-7*, 5 only confirms, “the extant Greek Matthew does not read as a translation of a Hebrew original.”

²⁰ Carson and Moo, 143.

²¹ F.C. Grant, “Matthew, Gospel of,” in *IDB*, 3:304.

²² Cf. Duane A. Garrett, ed., et. al., *NIV Archaeological Study Bible* (Grand Rapids: Zondervan, 2005), 1556.

²³ S. McKnight, “Matthew, Gospel of,” in *Dictionary of Jesus and the Gospels*, 527.

This is certainly allowed from the meanings of *dialektos* (διὰλεκτος) as “[manner of] discourse: discussion, debate, arguing” or “a way of speaking, enunciation” (*LS*, 190).

²⁴ Cf. Hagner, “Matthew, Gospel of,” in *ISBE*, 3:281.

²⁵ McKnight, “Matthew, Gospel of,” in *Dictionary of Jesus and the Gospels*, pp 527-528.

In our estimation, the two best options for Matthew's linguistic composition—given the extant textual data and the fact that no Hebrew or Aramaic text present pre-dates the canonical Greek Matthew—are (1) that Papias' statements either referred to Matthew compiling Hebrew or Aramaic notes that he later used for a complete Greek composition (perhaps Q), or (2) that a style of writing common to Second Temple Judaism is intended.

The language question surrounding the Gospel of Matthew is very much contingent on the fact of establishing where the text originated and who its intended audience was. Saying that the main audience of Matthew was Jewish is entirely reasonable, but claiming that they were all Hebrew-speaking Jews (as many Messianics today will ardently exclaim) ignores the presence of an immensely large Diaspora Jewish population in the First Century, among whom there were huge numbers of Messiah followers. The main candidate city among scholars for Matthew's composition and initial reception is actually Syrian Antioch, although "Other specific suggestions are that the gospel originated in Phoenicia or in a Transjordan situation or in Alexandria" (Guthrie).²⁶ Caesarea has also been suggested as a place of origin.²⁷ All of these places are notably adjacent to the Land of Israel, but with the exception of Transjordan, they employed Greek as their primary language. "Most scholars today...opt for Syria as the place of origin" (Carson and Moo).²⁸

Meier is a liberal interpreter, who while leaning toward Matthew being composed in the late First or early Second Century C.E. as a second generation Messianic work, nevertheless offers some compelling reasons for Antioch being the place of Matthew being written and originally received:

"[Antioch was] A predominantly Greek-speaking metropolis with the largest Jewish population in Syria, it was the home of a Christian community founded in the late 30s...The Jewish tone of the gospel would have been reinforced by the sizable Jewish population in Antioch. Dialogue and debate with the synagogue are reflected in the focus on Jewish customs and rites, on the Mosaic law, and on the fulfillment of prophecy. Yet the gospel stands on the borderline between the Jewish and gentile world. On the whole, Matthew's gospel employs better Greek than Mark's and uses Greek plays on words. Despite the strong Jewish tone, there are pointers throughout the gospel (2:1-12; 8:5-13; 15:21-28; 27:54) toward the climatic missionary charge in 28:16-20. Antioch supplies the perfect

meeting place for the melting pot that is Matthew's gospel" (ABD).²⁹

If Matthew's Gospel was indeed originally composed in Antioch or in one of the other notable cities, then it points to a widespread Jewish audience in the Diaspora, which on the whole did not employ Hebrew or Aramaic as its primary language. The likelihood of Matthew being originally written in Hebrew or Aramaic becomes even less probable if the Gospel had been written after 70 C.E. and the fall of Jerusalem.

Even though it is widely acknowledged that the main audience of Matthew's Gospel was Jewish, this should not exclude anyone else from being among its first recipients. While Tanach substantiations for Yeshua's Messiahship would have been expected by Ancient Jews hearing the good news, this does not mean that non-Jews exposed to the Synagogue and to Israel's God would not have likewise taken interest.³⁰ Matthew's Gospel certainly has played an important role throughout history in helping to apologetically defend the validity of Yeshua's Messiahship, and for much of Christianity in helping to bridge and bond together the Old and New Testaments.

Scholars are not in uniform agreement as to when the Gospel of Matthew was written, as dates suggested range from the early 60s C.E. all the way to the mid-to-late 80s C.E. Liberals have pushed Matthew as far out as the end of the First to the early Second Century C.E.³¹ Much of the dating of Matthew is contingent on the fact of whether or not Yeshua's statement in Matthew 24:2, regarding the fall of Jerusalem and the Temple, was written down before Titus' siege or not. Those who accept predicative prophecy, and are largely futurist and pre-millennial in their eschatology, can accept a post-70 C.E. composition date of Matthew (especially given the text's likely reliance on Mark), and this includes many conservative Christians and Messianics. Positing a post-70 C.E. composition for the Gospel of Matthew, possibly into the 80s C.E., is well within the first generation of Messiah followers. The later that the time for Matthew's composition is pushed back, the fewer interpreters favor Matthew Levi the tax collector actually being its author.³²

Theologically speaking, the Gospel of Matthew can be viewed as the broadest sweeping of all the four Gospels, covering the most amount of material. Its content has been thought to be focused around five specific narratives: the Sermon on the Mount (chs. 5-7), Missionary Discourse (ch. 10), Parable Discourse (ch. 13), Kingdom Discourse (ch. 18), and

²⁶ Guthrie, *New Testament Introduction*, 39.

²⁷ *Ibid.*

²⁸ Carson and Moo, 151.

Against: Saldarini, in *ECB*, pp 1000-1001 who prefers Matthew being composed somewhere in either Galilee or Judea because of the Rabbinic style of argumentation present, which from his perspective requires a location closely adjacent to centers of Second Temple Jewish legal jurisprudence.

²⁹ Meier, "Matthew, Gospel of," in *ABD*, 4:624.

Guthrie, *New Testament Introduction*, pp 38-39, a conservative theologian, further confirms "that an important centre" for Matthew's composition "is most likely, and what better place than Antioch?"

³⁰ Cf. Guthrie, *New Testament Introduction*, 38.

³¹ Grant, "Matthew, Gospel of," in *IDB*, 3:302.

³² *Ibid.*, 3:304.

Eschatological Discourse (ch. 24). More than a few interpreters in the past have tried to explain these, or some other five separate “parts” of Matthew, as the author setting up a parallel to the Torah or Mosaic Pentateuch.³³ While interesting for many to be sure, in actuality such claims sometimes appear to be overstated. Guthrie cautions those who look at Matthew from a five-fold division vantage point, noting how “This suggestion is not without some merit, but is based wholly on speculation.”³⁴ The claim that five central discourses in Matthew are intended to parallel the Torah has been used, at times, to support the idea that Moses’ Teaching is significantly inferior to the Messiah’s teachings.

Carson and Moo are right to conclude that limiting the Gospel of Matthew to five sections, paralleling the Pentateuch, is problematic on the grounds that it will exclude key aspects of the gospel proclamation:

“Few today think that Matthew intended any link between these five sections and the five books of Moses: proposed connections are just too tenuous. The ties between each narrative and discourse pair are not always very strong, and any outline that relegates the entire passion and resurrection narrative to the status of an epilogue must be seriously questioned.”³⁵

Any reader of Matthew’s Gospel knows how imperative it is to understand the Tanach for a proper evaluation of the text, most notably in terms of various “fulfillment” passages where one finds either a quotation from the Tanach or an allusion to something within it (i.e., 1:22-23;³⁶ 2:15;³⁷ 17-18,³⁸ 23;³⁹ 4:14-16;⁴⁰ 8:17;⁴¹ 12:17-21,⁴² 13:35;⁴³ 21:4-5,⁴⁴ 27:9-10⁴⁵). It is notable, however, that much of Matthew’s usage of Tanach quotations is done so in a very midrashic style, requiring one to be very familiar with First Century Jewish hermeneutics. In Guthrie’s estimation, though, “Matthew in his approach to the Old Testament differed from that of the rabbis in that he viewed it without being bound by a traditional method of interpretation. As a consequence many passages are treated as messianic which were not so treated by Jewish interpreters.”⁴⁶ The same can also remain true up

until today, as various Tanach passages viewed as proving Yeshua’s Messiahship in Matthew may not have been viewed as “Messianic” throughout Jewish history from the fall of Jerusalem to the present. Yet, with access to much more Jewish literature and ancient sources, the strength of every Messianic claim from Matthew should be considered on a case-by-case basis—with the Tanach text principally in view.⁴⁷

The Gospel of Matthew does not go to great lengths explaining First Century Jewish customs or traditions, unlike Mark, nor explaining the historical context of the events of Yeshua’s ministry and sacrifice, as Luke does. When reading Matthew, one definitely needs to have a working knowledge of First Century Judaism. Much positive illumination has come in Matthean studies conducted in the past fifty to sixty years, particularly with the greater exposure scholars have had to a wider array of Jewish literature contemporary to the First Century. A familiarity with much of this is now beginning to filter down to the average layperson, particularly via the publication of various study Bibles, even from a theologically conservative perspective (e.g., the 2005 *Archaeological Study Bible* by Zondervan).

Today’s broad Messianic community does tend to highly value the Gospel of Matthew, recognizing how integral it is for Believers to view it in light of the Tanach expectation of the Savior to come and redeem Israel.⁴⁸ But while Matthew tends to be positively regarded, many Messianic Believers and congregational leaders significantly struggle over the language issue of the text’s composition, often failing to really engage with a spectrum of opinions over the statements appearing by Papias in *Ecclesiastical History* 3.39.16, and with a lack of historical objectivity definitely present. At best, among many Messianics, this has led to a thought that there might be a scroll of an original Hebrew Matthew that will one day be discovered somewhere in Israel—while at worst it has led people to think that the whole of the Apostolic Scriptures were originally written in Hebrew.⁴⁹ The integrity of the canonical Greek Matthew is, quite sadly and most unfortunately, not highly valued in

³³ Although there are different five-fold divisions of Matthew’s Gospel proposed, the main intention is basically covered in Grant, “Matthew, Gospel of,” in *IDB*, 3:304; Hagner, “Matthew, Gospel of,” in *ISBE*, 3:282; and Meier, “Matthew, Gospel of,” in *ABD*, 4:629-637.

³⁴ Guthrie, *New Testament Introduction*, 40.

³⁵ Carson and Moo, 136.

³⁶ Isaiah 7:14.

³⁷ Hosea 1:11.

³⁸ Jeremiah 31:15.

³⁹ Cf. Judges 13:5, 7; Isaiah 11:1; 53:2.

⁴⁰ Isaiah 9:1-2.

⁴¹ Isaiah 53:4.

⁴² Isaiah 42:1-4.

⁴³ Psalm 78:2.

⁴⁴ Isaiah 62:11.

⁴⁵ Cf. Zechariah 11:12-13; Jeremiah 32:6-9.

⁴⁶ Guthrie, *New Testament Introduction*, 29.

⁴⁷ Some good resources to access, in terms of understanding Messianic expectation from the Tanach, include Walter C. Kaiser, *The Messiah in the Old Testament* (Grand Rapids: Zondervan, 1995), and Michael Rydelnik, *The Messianic Hope: Is the Hebrew Bible Messianic?* (Nashville: B&H Publishing Group, 2010). The various volumes of Michael Brown’s *Jewish Objections to Jesus* series (five so far from: 2000-2010).

A more general resource to consult is the publication *Confronting Yeshua’s Divinity and Messiahship* by J.K. McKee.

⁴⁸ There have been a number of Messianic commentaries written on the Gospel of Matthew, including: Barney Kasdan, *Matthew Presents Yeshua, King Messiah: A Messianic Commentary* (Clarksville, MD: Lederer Books, 2011); Tim Hegg, *Commentary on the Gospel of Matthew*, 5 vols (Tacoma, WA: TorahResource, 2007-2013).

⁴⁹ For a review of this, and related issues, consult the Messianic Apologetics publication, *The Hebrew New Testament Misunderstanding*.

some Messianic quarters.⁵⁰ This has led some to posit various interpretations of Matthean passages that disregard the text as it exists in its final form.⁵¹ To properly combat this, Messianic expositors on Matthew need to learn to carefully respect the integrity of the canonical Greek source text, while at the same time masterfully demonstrate and expound upon this Gospel as a First Century Jewish masterpiece on the Messiah and Redeemer of Israel.

In terms of Matthew's theology, Matthew 5:17-19 are undeniably the most important and impactful verses for the *halachic* orthopraxy of the Messianic movement. Our widespread conviction that Yeshua the Messiah came to uphold the validity and continuance of the Torah in His own ministry, yet with His interpretation of the Law being the correct one, is surely controversial within much of the larger Body of Messiah. In much of today's evangelical Christianity, Yeshua's fulfillment of the Torah is only thought to be in terms of its prophetic function and expectation, *not* that Believers are to necessarily obey the Law of Moses.⁵² Contrary to this, Yeshua came to fulfill Moses' Teaching the same way as He came "to fulfill all righteousness" (3:15), and this surely includes prophetic, ethical, and authoritative aspects involving our Lord's Messiahship.⁵³ Various theologians who propose that Believers are to follow an independent "law of Christ" (cf. Galatians 6:2), notably appeal to this being composed in Yeshua's Sermon on the Mount (chs. 5-7), and so today's Messianics need to probably make the extra effort to not only highly regard Yeshua's message in this teaching—but in expounding upon its definite background in the Torah and Tanach.

Not to be overlooked for the longer term future of our Messianic faith community, should be the role that Matthew 16:18 plays within our ecclesiology. Was it the Messiah's intention to build

a separate *ekklesia* or "Church" entity, independent from Israel? Or, given the likely linguistic connections between Matthew 16:18 and Jeremiah 33:7 via the Septuagint, is this none other than an affirmative promise for Yeshua to restore the assembly of Israel?⁵⁴ A definite area of contention will be how to adopt a proper approach to Matthew 23:2-3 as it relates to the issue of Pharisaical authority, and by extension Rabbinic authority in Judaism up until modern times. Does Yeshua actually tell His followers that they were to blindly follow the Pharisaical-Rabbinic leaders?⁵⁵ A resolution of the various Matthean issues germane to the Messianic movement may only come with moderate voices able to control the future discussion, which was unfortunately not that possible in the 2000s.

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⁵⁰ This is across the spectrum and not only includes persons in the largely independent (and in some cases, rogue) Two-House and One Law sub-movements, but also many persons in "mainline" Messianic Judaism.

⁵¹ We are afraid that the Delitzsch Hebrew Gospels translation project into English (DHE), spearheaded by First Fruits of Zion/Vine of David, will ultimately not be very helpful. This is not because the Nineteenth Century Franz Delitzsch translation of the New Testament from Greek into Biblical-period Hebrew is not a worthwhile tool to possess for Messianics, even with an English translation provided of the Hebrew for those needing assistance. It is because the DHE has been marketed as being superior to our canonical Greek Gospels: "[We want] to restore these ancient Jewish teachings to their original linguistic context...[This] work is on some level an attempt to reconstruct the actual Hebrew teachings of Yeshua" (*The Delitzsch Hebrew Gospels: A Hebraic English Translation, Matthew Extract* [Marshfield, MO: Vine of David, 2010], v).

The implication drawn is that the canonical Greek text, employed for centuries by Believers (with many Christians who have highly valued the Law of Moses as a source of morality and ethics), is ultimately limiting/inferior (perhaps even invalid), *not* really containing "the actual" or even true (?) "teachings of Yeshua."

⁵² Carson and Moo, 164.

⁵³ Consult the exegesis paper on Matthew 5:17-19, "Has the Law Been Fulfilled?", appearing in *The New Testament Validates Torah* by J.K. McKee.

⁵⁴ Consult the article "When Did 'the Church' Begin?", appearing in *Introduction to Things Messianic*, as well as the analysis on Matthew 16:18-19 appearing in the publication *Are Non-Jewish Believers Really a Part of Israel?*, both by J.K. McKee.

⁵⁵ Consult the exegesis paper on Matthew 23:2-3, "Who Sits in the Seat of Moses?" by J.K. McKee, appearing in the *Messianic Torah Helper*, for a presentation of Yeshua giving the Pharisees and Rabbinic leaders a consultative authority in major matters, but that their rulings and traditions must be tested against their morality and attitudes.

1

The Genealogy of Yeshua the Messiah

Luke 3:23-38

¹ The book of the genealogy of Yeshua the Messiah, the son of David, the son of Abraham.

² Abraham begot^a Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers;

³ and Judah begot Perez and Zerah by Tamar, and Perez begot Hezron, and Hezron begot Ram;

⁴ and Ram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon;

⁵ and Salmon begot Boaz by Rahab, and Boaz begot Obed by Ruth, and Obed begot Jesse;

⁶ and Jesse begot David the king. And David begot Solomon by her *who had been the wife* of Uriah;

⁷ and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa;

⁸ and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah;

⁹ and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah;

¹⁰ and Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah;

¹¹ and Josiah begot Jechoniah and his brothers, at the time of the deportation to Babylon.

¹² And after the deportation, Jechoniah begot Shealtiel, and Shealtiel begot Zerubbabel;

¹³ and Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor;

¹⁴ and Azor begot Zadok, and Zadok begot Achim, and Achim begot Eliud;

¹⁵ and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob;

¹⁶ and Jacob begot Joseph the husband of Mary, by whom was born Yeshua, who is called Messiah.

¹⁷ So all the generations from Abraham to David are fourteen generations; and from David to the exile to Babylon fourteen generations; and from the exile to Babylon to the Messiah fourteen generations.

The Birth of Yeshua the Messiah

Luke 2:1-7

¹⁸ Now the birth of Yeshua the Messiah was as follows. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.

¹⁹ And Joseph her husband, being a righteous man, and not willing to make her a public disgrace, decided to to put her away secretly.

²⁰ But when he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit.

^a Grk. *egennēsen* (ἐγέννησεν), which follows in 1:2-16; the verb *gennaō* (γεννάω) widely means, "become the parent of, beget" (BDAG, 139), and is commonly rendered in modern English Bibles, in Matthew ch. 1, as either "was the father" (RSV, NASU, et. al.) or "fathered" (HCSB). The probability that there is some telescoping of genealogies in this list, however, makes "beget" (NKJV) a much better rendering, per the notion that what is seen in some places is actually: A begot the line resulting in B.

²¹ “And she will bear a Son; and you will call His name Yeshua^a, for it is He who will save His people from their sins.

²² Now all this took place to fulfill what was spoken by the Lord through the prophet, saying,

²³ “BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL^b” [Isaiah 7:14]^c, which translated means, “GOD WITH US” [Isaiah 8:8, 10, LXX]^d.

²⁴ And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took *her* as his wife,

²⁵ and he was not knowing her until she had borne a son; and he called His name Yeshua.

2

The Visit of the Wise Men

¹ Now after Yeshua was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east came to Jerusalem, saying,

² “Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him.”

³ And when Herod the king heard it, he was troubled, and all Jerusalem with him.

⁴ And gathering together all the chief priests and scribes of the people, he was inquiring of them where the Messiah was to be born.

⁵ And they said to him, “In Bethlehem of Judea, for so it has been written by the prophet,

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

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

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

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

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

^b Grk. *Emmanouēl* (Ἐμμανουήλ); “*Immanuel* (from עִמָּנוּ [immanu] and אֵל [El]; God with us), equivalent to *savior*, a name given to Christ by Matthew, Matt. 1:23, after Isa. 7:14. According to the orthodox interpretation the name denotes the same as θεοανθρώπος [*theanthrōpos*], and has reference to the personal union of the human nature and the divine in Christ” (*Thayer*, 207).

^c “Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name **Immanuel**” (Isaiah 7:14, PME).

^d “and he will take away from Judea any man who can lift his head or who is capable to accomplish anything; his camp will be such as to fill the breadth of your country. God is with us...And whatever counsel you take, the Lord will scatter it, and whatever word you speak, it will not remain for you, because the Lord God is with us” (Isaiah 8:8, 10, NETS).

6 'AND YOU BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE RULERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER, WHO WILL SHEPHERD MY PEOPLE ISRAEL'" [Micah 5:2]^a.

7 Then Herod secretly called the magi, and ascertained from them the time the star appeared.

8 And he sent them to Bethlehem, and said, "Go and search diligently for the Child, and when you have found *Him*, bring me word, so that I also may come and worship Him."

9 And having heard the king, they went their way; and lo, the star, which they saw in the east, went before them, until it came and stood over where the Child was.

10 And when they saw the star, they rejoiced exceedingly with great joy.

11 And after coming into the house, they saw the Child with Mary His mother; and they fell down and worshipped Him; and opening their treasures they offered to Him gifts, gold and frankincense and myrrh.

12 And having been warned *by God* in a dream not to return to Herod, they departed to their own country by another way.

The Flight to Egypt

13 Now when they had departed, behold, an angel of the Lord appears to Joseph in a dream, saying, "Arise and take the Child and His mother, and flee to Egypt, and be there until I tell you; for Herod is going to search for the Child to destroy Him."

14 And he arose and took the Child and His mother by night, and departed to Egypt;

15 and was there until the death of Herod, so that what was spoken by the Lord through the prophet might be fulfilled, saying, "OUT OF EGYPT DID I CALL MY SON" [Hosea 11:1]^b.

The Slaying of the Infants

16 Then Herod, when he saw that he had been tricked by the magi, was exceedingly angry, and sent and slew all the male children who were in Bethlehem and in all its surrounding areas, from two years old and under, according to the time which he had ascertained from the magi.

17 Then that which was spoken through Jeremiah the prophet was fulfilled, saying,

18 "A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY ARE NO MORE" [Jeremiah 31:15]^c.

19 But when Herod was dead, behold, an angel of the Lord appears in a dream to Joseph in Egypt, saying,

The Return from Egypt

20 "Arise and take the Child and His mother, and go into the land of Israel; for those who sought the Child's life are dead."

21 And he arose and took the Child and His mother, and came into the land of Israel.

22 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. And being warned *by God* in a dream, he withdrew to the regions of Galilee,

23 and came and dwelt in a city called Nazareth, that what was spoken through the prophets might be fulfilled, "He shall be called a Nazarene."^d

^a "But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity" (Micah 5:2, PME).

^b "When Israel was a youth I loved him, and out of Egypt I called My son" (Hosea 11:1, PME).

^c "Thus says YHWH, 'A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more'" (Jeremiah 31:15, PME).

^d There have been a variety of potential Tanach passages proposed as providing a basis for the assertion of 2:23, notably including Isaiah 11:1: "Then a shoot will spring from the stem of Jesse, and a branch [netzer, נֶצֶר] from his roots will bear fruit" (NASU).

3

The Proclamation of John the Immerser

Mark 1:1-8; Luke 3:1-9, 15-17; John 1:19-28

¹ Now in those days John the Immerser comes, proclaiming in the wilderness of Judea, saying,

² “Repent, for the Kingdom of Heaven is at hand.”

³ For this is he who was spoken of by Isaiah the prophet, saying, “THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!’ [Isaiah 40:3]^a”

⁴ Now John himself had his garment of camel's hair, and a leather girdle around his waist; and his food was locusts and wild honey.

⁵ Then Jerusalem and all Judea went out to him, and all the region around the Jordan;

⁶ and they were immersed^b by him in the Jordan River, confessing their sins.

⁷ But when he saw many of the Pharisees and Sadducees coming for the immersion, he said to them, “You brood of vipers, who warned you to flee from the wrath to come?”

⁸ “Therefore bring forth fruit worthy of repentance;

⁹ and do not suppose to say within yourselves, ‘We have Abraham for our ancestor’; for I say to you, that God is able from these stones to raise up children to Abraham.

¹⁰ “And even now the axe is laid to the root of the trees; every tree therefore that does not bring forth good fruit is cut down, and thrown into the fire.

¹¹ “I indeed immerse you with water for repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry; He will immerse you with the Holy Spirit and fire.

¹² “His winnowing fork is in His hand, and He will thoroughly cleanse His threshing floor; and He will gather His wheat into the barn, but the chaff He will burn up with unquenchable fire.”

The Immersion of Yeshua

Mark 1:9-11; Luke 3:21-22

¹³ Then Yeshua comes from Galilee to the Jordan to John, to be immersed by him.

¹⁴ But John would have prevented Him, saying, “I have need to be immersed by You, and do You come to me?”

¹⁵ But Yeshua answering said to him, “Permit *it* now; for in this way it is fitting for us to fulfill all righteousness.” Then he permits Him.

¹⁶ And after being immersed, Yeshua went up immediately from the water; and behold, the Heavens were opened, and he saw the Spirit of God descending as a dove, *and* coming upon Him,

¹⁷ and behold, a voice out of the Heavens, saying, “This is My beloved Son, in whom I am well pleased.”

What is being communicated by Matthew could also involve some kind of word play on the terms *nazir* (נָזִיר), primarily meaning “(s.one) dedicated, consecrated” (CHALOT, 232), by extension “a nazirite,” and the word “Nazarene” (Grk. *Nazōraios*, Ναζωραῖος), meaning someone from the city of Nazareth.

^a “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).

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

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

4

The Temptation of Yeshua

Mark 1:12-13; Luke 4:1-13

¹ Then Yeshua was led up by the Spirit into the wilderness to be tempted by the Devil.

² And after He had fasted forty days and forty nights, He was hungry afterward.

³ And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread."

⁴ But He answered and said, "It is written, 'PEOPLE SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD' [Deuteronomy 8:3]^a."

⁵ Then the Devil takes Him into the holy city; and he set Him on the pinnacle of the temple,

⁶ and said to Him, "If You are the Son of God, throw Yourself down; for it is written, 'HE WILL GIVE HIS ANGELS CHARGE CONCERNING YOU'; and, 'ON *their* HANDS THEY WILL BEAR YOU UP, LEST YOU STRIKE YOUR FOOT AGAINST A STONE' [Psalm 91:11-12]^b."

⁷ Yeshua said to him, "Again it is written, 'YOU SHALL NOT TEMPT THE LORD YOUR GOD' [Deuteronomy 6:16]^c."

⁸ Again, the Devil takes Him to a very high mountain, and shows Him all the kingdoms of the world, and their glory;

⁹ and he said to Him, "All these things will I give You, if You will fall down and worship me."

¹⁰ Then Yeshua said to him, "Begone, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND HIM ONLY SHALL YOU SERVE' [Deuteronomy 6:13]^d."

¹¹ Then the Devil leaves Him; and behold, angels came and were ministering to Him.

The Beginning of the Galilean Ministry

Mark 1:14-15; Luke 4:14-15

¹² Now when He heard that John had been arrested, He withdrew into Galilee;

¹³ and leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the region of Zebulun and Naphtali,

¹⁴ that what was spoken by Isaiah the prophet might be fulfilled, saying,

¹⁵ "THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, TOWARD THE SEA, BEYOND THE JORDAN, GALILEE OF THE NATIONS—

¹⁶ "THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND TO THOSE WHO WERE SITTING IN THE REGION AND SHADOW OF DEATH, TO THEM A LIGHT HAS DAWNED" [Isaiah 9:1-2]^e.

¹⁷ From that time Yeshua began to proclaim and say, "Repent, for the Kingdom of Heaven is at hand."

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

^b "For He will give His angels charge concerning you, to guard you in all your ways. They will bear you up in their hands, that you do not strike your foot against a stone" (Psalm 91:11-12, PME).

^c "You shall not tempt YHWH your God, as you tempted Him at Massah" (Deuteronomy 6:16, PME).

^d "It is the LORD your God you shall fear. Him you shall serve and by his name you shall swear" (Deuteronomy 6:13, ESV).

^e "But there will be no *more* gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make *it* glorious, by the way of the sea, on the other side of Jordan, Galilee of the nations. The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them" (Isaiah 9:1-2, PME).

The Calling of Four Fishermen

Mark 1:16-20; Luke 5:1-11

¹⁸ And walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.

¹⁹ And He said to them, "Follow Me, and I will make you fishers of people."

²⁰ And they immediately left the nets, and followed Him.

²¹ And going on from there He saw two other brothers, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.

²² And they immediately left the boat and their father, and followed Him.

Ministering to a Great Multitude

Luke 6:17-19

²³ And He was going about in all Galilee, teaching in their synagogues, and proclaiming the good news of the Kingdom, and healing every kind of disease and every kind of sickness among the people.

²⁴ And the report of Him went out into all Syria; and they brought to Him all who were ill, those suffering from various diseases and pains, demoniacs, epileptics, and paralytics; and He healed them.

²⁵ And great multitudes followed Him from Galilee and Decapolis and Jerusalem and Judea and *from* beyond the Jordan.

5

The Sermon on the Mount

Matthew 5-7

¹ And having seen the multitudes, He went up on the mountain; and when He sat down, His disciples came to Him.

² And opening His mouth, He was teaching them, saying,

The Beatitudes

Luke 6:20-23

³ "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

⁴ "Blessed are those who mourn, for they shall be comforted.

⁵ "Blessed are the meek, for they shall inherit the Earth.^a

⁶ "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

⁷ "Blessed are the merciful, for they shall receive mercy.

⁸ "Blessed are the pure in heart, for they shall see God.

⁹ "Blessed are the peacemakers, for they shall be called children of God.

¹⁰ "Blessed are those who have been persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

¹¹ "Blessed are you when *people* reproach you, and persecute you, and say all kinds of evil against you falsely, on account of Me.

¹² "Rejoice, and be exceedingly glad, for your reward in Heaven is great, for so they persecuted the prophets who were before you.

^a The CJB has bolded "the meek...will inherit the Land!" for 5:5, noting a possible allusion to Psalm 37:11: "But the meek will inherit the land and delight themselves in abundant peace" (CJB).

Salt and Light**Mark 9:50; Luke 14:34-35**

¹³ “You are the salt of the Earth; but if the salt has lost its taste, in what way will it become salty *again*? It is no longer good for anything, except to be thrown out and trampled under foot by people.

¹⁴ “You are the light of the world. A city set on a hill cannot be hidden.

¹⁵ “Nor do *people* light a lamp, and put it under the bushel, but on the lampstand; and it gives light to all who are in the house.

¹⁶ “Let your light so shine before people, that they may see your good works, and glorify your Father who is in Heaven.

Teaching about the Torah

¹⁷ “Do not think that I came to abolish the Torah or the Prophets; I did not come to abolish, but to fulfill.

¹⁸ “For truly I say to you, until Heaven and Earth pass away, not the smallest letter or stroke^a shall pass away from the Torah, until all be accomplished^b.

¹⁹ “Whoever then relaxes^c one of the least of these commandments, and so teaches people, shall be called least in the Kingdom of Heaven; but whoever practices and teaches them, he shall be called great in the Kingdom of Heaven.

²⁰ “For I say to you, that unless your righteousness exceeds *that* of the scribes and Pharisees, you will not enter into the Kingdom of Heaven.

Teaching about Anger

²¹ “You have heard that it was said to the ancients, ‘YOU SHALL NOT COMMIT MURDER’ [Exodus 20:13^d; Deuteronomy 5:17] and ‘Whoever commits murder shall be liable of the judgment^e.’

²² “But I say to you that everyone who is angry with his brother^f shall be liable to the judgment; and whoever shall say to his brother, ‘Raca,’^g shall be liable to the council^h; and whoever shall say, ‘You fool,’ shall be liable *enough to go* into the Gehennaⁱ of fire.

²³ “If therefore you are presenting your offering at the altar, and there remember that your brother^j has something against you,

²⁴ leave your offering there before the altar, and go your way; first be reconciled to your brother^k, and then come and present your offering.

^a Grk. *iōta hen ē mia keraia* (ἰῶτα ἓν ἢ μία κεραία); “one jot or one tittle” (KJV); “not an iota, not a dot” (RSV/ESV); “not the smallest letter, not the least stroke of a pen” (NIV).

^b Grk. verb *ginomai* (γίνομαι); inappropriately rendered by the KJV as “fulfilled,” when 5:17 preceding employs the verb *plēroō* (πληρόω) or “fulfill.”

^c Grk. verb *luō* (λύω); “to set free someth. tied or similarly constrained, *set free, loose, untie,*” or “to reduce someth. by violence into its components, *destroy*” (BDAG, 606-607).

^d “**You shall not commit adultery**” (Exodus 20:14, NASU; also Deuteronomy 5:17).

^e Grk. *krisei* (κρίσει); sometimes rendered as “to the court” (NASU).

^f Grk. *tō adelphō autou* (τῷ ἀδελφῷ αὐτοῦ); “brother or sister” (NRSV).

^g Grk. noun *rhaka* (ῥακά); “**a term of abuse/put-down relating to lack of intelligence, numskull, fool...** fr. the Aramaic רֵיקָה [reiqah] or רֵיקָה [reiqah] ‘empty one’” (BDAG, 903).

^h Grk. *sunedrion* (συνέδριον); or “Sanhedrin” (NIV, CJB); the TLV has “council,” with the 2011 NIV having “court.”

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

^j Grk. *ho adelphos sou* (ὁ ἀδελφός σου); “brother or sister” (NRSV).

^k Grk. *tō adelphō autou* (τῷ ἀδελφῷ αὐτοῦ); “brother or sister” (NRSV).

²⁵ “Make friends quickly with your opponent, while you are with him on the way, in order that your opponent may not deliver you to the judge, and the judge to the officer, and you be thrown into prison.

²⁶ “Truly I say to you, you will not come out of there, until you have paid the last kodrantes^a.

Teaching about Adultery

²⁷ “You have heard that it was said, ‘YOU SHALL NOT COMMIT ADULTERY’ [Exodus 20:14^b; Deuteronomy 5:18];

²⁸ but I say to you, that everyone who looks at a woman to lust after her has committed adultery with her already in his heart.

²⁹ “And if your right eye causes you to stumble, tear it out, and throw it from you; for it is better for you that one of your members should perish, and not your whole body be cast into Gehenna.

³⁰ “And if your right hand causes you to stumble, cut it off, and throw it from you; for it is better for you that one of your members should perish, and not your whole body go into Gehenna.

Teaching about Divorce

Matthew 19:9; Mark 10:11-12; Luke 16:18

³¹ “And it was said, ‘WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE’ [Deuteronomy 24:1]^c;

³² but I say to you, that everyone who divorces his wife, except for *the* cause of fornication, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

Teaching about Oaths

³³ “Again, you have heard that it was said to the ancients, ‘YOU SHALL NOT SWEAR FALSELY, BUT SHALL PERFORM YOUR OATHS TO THE LORD’ [Leviticus 19:12^d; Numbers 30:2^e; Deuteronomy 23:22^f].

³⁴ “But I say to you, do not swear at all, either by Heaven, for it is the throne of God;

³⁵ or by the Earth, for it is the footstool of His feet, or by Jerusalem, for it is THE CITY OF THE GREAT KING [Psalm 48:2]^g.

³⁶ “Nor shall you swear by your head, for you cannot make one hair white or black.

³⁷ “But let your word be, ‘Yes, yes’ or ‘No, no’; and anything beyond these is of the evil one.

Teaching about Retaliation

Luke 6:29-30

³⁸ “You have heard that it was said, ‘AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH’ [Exodus 21:24^h; Leviticus 24:20^a; Deuteronomy 19:21^b].

^a Grk. *kodrantēs* (κοδράντης); “kodrantes” (LITV); sometimes rendered as “cent” (NASU); “*quadrans, penny*=two λεπτά [*lepta*]” (BDAG, 550).

^b “You shall not steal” (Exodus 20:15, PME; also Deuteronomy 5:18).

^c “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” (Deuteronomy 24:1, PME).

^d “And you shall not swear falsely by My name, so as to profane the name of your God; I am YHWH” (Leviticus 19:12, PME).

^e “If a man makes a vow to the LORD, or takes an oath to bind himself with a binding pledge, he shall not violate his word; he shall do according to all that proceeds out of his mouth” (Numbers 30:3[2], PME).

^f “When you make a vow to YHWH your God, you shall not delay to pay it, for it would be sin in you, and YHWH your God will surely require it of you” (Deuteronomy 23:22[21], PME).

^g “For the choir director. A Psalm of the sons of Korah. Hear this, all peoples; give ear, all inhabitants of the world” (Psalm 49:1, PME).

^h “eye for eye, tooth for tooth, hand for hand, foot for foot” (Exodus 21:24, PME).

³⁹ “But I say to you, do not resist him who is evil; but whoever smites you on your right cheek, turn to him the other also.

⁴⁰ “And if anyone would sue you and take your tunic, let him have your cloak also.

⁴¹ “And whoever will force you to go one mile, go with him two.

⁴² “Give to him who asks of you, and do not turn away him who would borrow from you.

Love for Enemies

Luke 6:27-28, 32-36

⁴³ “You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR [Leviticus 19:18]^f, and hate your enemy.’

⁴⁴ “But I say to you, love your enemies, and pray for those who persecute you,

⁴⁵ so that you may be children of your Father who is in Heaven; for He makes His Sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous.

⁴⁶ “For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

⁴⁷ “And if you greet only your brothers and sisters, what do you do more *than others*? Do not even the nations^d do the same?

⁴⁸ “Therefore you are to be perfect, as your Heavenly Father is perfect.

6

Teaching about Almsgiving

¹ “Beware of practicing your righteousness before people, to be seen by them; otherwise you have no reward with your Father who is in Heaven.

² “When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be glorified by people. Truly I say to you, they have received their reward.

³ “But when you give alms, do not let your left hand know what your right hand is doing,

⁴ that your alms may be in secret; and your Father who sees in secret will reward you.

Teaching about Prayer

Luke 11:2-4

⁵ “And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, that they may be seen by people. Truly I say to you, they have received their reward.

⁶ “But you when you pray, enter into your inner chamber, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you.

⁷ “And in praying do not use vain repetitions, as the nations^e do, for they think that they will be heard for their many words.

⁸ “Therefore do not be like them; for your Father knows what you need, before you ask Him.

⁹ “Pray, then, in this manner: ‘Our Father who is Heaven, hallowed be Your name.

¹⁰ ‘Your Kingdom come. Your will be done, on Earth as it is in Heaven.

^a “fracture for fracture, eye for eye, tooth for tooth; just as he has injured a human being, so it shall be inflicted on him” (Leviticus 24:20, PME).

^b “Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot” (Deuteronomy 19:21, PME).

^c “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).

^d Grk. *hoi ethnikai* (οἱ ἔθνικοὶ); “pagans” (NIV, TLV).

^e Grk. *ethnikai* (ἔθνικοὶ); “pagans” (CJB/TLV).

¹¹ 'Give us this day our daily bread.

¹² 'And forgive us our debts, as we also have forgiven our debtors.

¹³ 'And do not lead us into temptation, but deliver us from the evil *one*. [For Yours is the Kingdom, and the power, and the glory, forever. Amen.]^a

¹⁴ "For if you forgive people their trespasses, your Heavenly Father will also forgive you.

¹⁵ "But if you do not forgive people, neither will your Father forgive your trespasses.

Teaching about Fasting

¹⁶ "And whenever you fast, do not look gloomy as the hypocrites, for they disfigure their faces so that they may be seen by people to be fasting. Truly I say to you, they have received their reward.

¹⁷ "But you, when you fast, anoint your head, and wash your face,

¹⁸ so that you may not be seen by people to be fasting, but by your Father who is in secret; and your Father, who sees in secret, will reward you.

Treasure in Heaven

Luke 12:33-34

¹⁹ "Do not lay up for yourselves treasures upon the Earth, where moth and rust consume, and where thieves break in and steal.

²⁰ "But lay up for yourselves treasures in Heaven, where neither moth nor rust consume, and where thieves do not break in or steal;

²¹ for where your treasure is, there will your heart be also.

The Light of the Body

Luke 11:34-36

²² "The lamp of the body is the eye; if therefore your eye is healthy, your whole body will be full of light.

²³ "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!^b

God and Mammon

Luke 16:13

²⁴ "No one can serve two lords; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and mammon^c.

Care and Anxiety

Luke 12:22-34

²⁵ "Therefore I say to you, do not be anxious for your life, *as to* what you will eat or what you will drink; nor for your body, *as to* what you will put on. Is not life more than food, and the body than clothing?

²⁶ "Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and *yet* your Heavenly Father feeds them. Are you not of more value than they?

²⁷ "And which of you by being anxious can add one cubit to his span of life?

^a Note that not all manuscripts include the extended reading offered in 5:13, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 16).

^b Note how a Messianic version like the CJB has chosen to render 6:22-23 somewhat idiomatically:

"The eye is the lamp of the body.' So if you have a 'good eye' [that is, if you are generous] your whole body will be full of light; but if you have an 'evil eye' [if you are stingy] your whole body will be full of darkness. If, then, the light in you is darkness, how great is that darkness!"

"Jewish sources connect light and spiritual goodness (Isa 25; 60.20; Hab 3.3-4; Ps 56.13; 104.2; Prov 15.30; Dan 2.22; Tob 10.5; 11.14)" (Aaron M. Gale, "The Gospel According to Matthew," in *Jewish Annotated New Testament*, 14).

^c Grk. *mamōna* (μαμωνᾶς); (Aram. מַמּוֹנָא [*mamon*], emphat. state מַמּוֹנָא [*mamona*]) *wealth, property*" (BDAG, 614).

²⁸ "And why are you anxious about clothing? Consider the lilies of the field, how they grow; they do not toil nor do they spin,

²⁹ yet I say to you that even Solomon in all his glory was not arrayed like one of these.

³⁰ "But if God so clothes the grass of the field, which today is *alive* and tomorrow is thrown into the furnace, *will He* not much more *do so for you*, O you of little faith?

³¹ "Therefore do not be anxious, saying, 'What will we eat?' or 'What will we drink?' or 'With what will we be clothed?'

³² "For the nations seek all these things; for your Heavenly Father knows that you need all these things.

³³ "But seek first His Kingdom and His righteousness; and all these things will be added to you.

³⁴ "Therefore do not be anxious about tomorrow; for tomorrow will be anxious for itself. Sufficient for the day is the evil of it.

7

Judging Others

Luke 6:37-38, 41-42

¹ "Do not judge, so that you will not be judged.

² "For with the standard you judge, you will be judged; and with what measure you give, it will be measured to you.

³ "And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?

⁴ "Or how can you say to your brother, 'Let me take the speck out of your eye'; and behold, the log is in your own eye?

⁵ "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

⁶ "Do not give what is holy to dogs, and do not cast your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.

Ask, Seek, Knock

Luke 11:9-13

⁷ "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

⁸ "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

⁹ "Or which one of you is there among you, who, if his son asks him for a loaf, will give him a stone?

¹⁰ "Or if he asks for a fish, will give him a serpent?

¹¹ "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in Heaven give good things to those who ask Him?

¹² "In everything, therefore, whatever you want people to do to you, thus also you do for them, for this is the Torah and the Prophets.

The Narrow Gate

Luke 13:24

¹³ "Enter through the narrow gate; for the gate is wide, and the way is broad, that leads to destruction, and many are those who enter by it.

¹⁴ "For the gate is narrow, and the way is hard that leads to life, and few are those who find it.

A Tree Known by Its Fruit

Luke 6:43-44

15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.

16 "You will know them by their fruits. Are grapes gathered from thorn *bushes*, or figs from thistles?

17 "Even so, every good tree bears good fruit; but the bad tree bears evil fruit.

18 "A good tree cannot bear evil fruit, neither can a bad tree bear good fruit.

19 "Every tree that does not bear good fruit is cut down, and thrown into the fire.

20 "Therefore you will know them by their fruits.

I Never Knew You

Luke 13:25-27

21 "Not everyone who says to Me, 'Lord, Lord,' will enter into the Kingdom of Heaven; but he who does the will of My Father who is in Heaven.

22 "Many will say to Me on that day, 'Lord, Lord,' did we not prophesy in Your name, and in Your name cast out demons, and in Your name do many mighty works?

23 "And then I will declare to them, 'I never knew you: DEPART FROM ME, YOU WHO WORK LAWLESSNESS [Psalm 6:8]^a.

The Two Foundations

Luke 6:47-49

24 "Therefore everyone who hears these words of Mine and does them, will be compared to a wise man who built his house upon the rock.

25 "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and *yet* it did not fall, for it was founded upon the rock.

26 "And everyone who hears these words of Mine, and does not do them, will be like a foolish man, who built his house upon the sand.

27 "And the rain descended, and the floods came, and the winds blew, and slammed against that house; and it fell, and great was its fall."

28 And it came to pass, when Yeshua had finished these words, the multitudes were astonished at His teaching;

29 for He was teaching them as *one* having authority, and not as their scribes.

8

The Cleansing of a Leper

Mark 1:40-45; Luke 5:12-16

1 And when He had come down from the mountain, great multitudes followed Him.

2 And behold, a leper came to Him, and worshipped Him, saying, "Lord, if You will, You can make me clean."

3 And He stretched out His hand and touched him, saying, "I will; be clean." And immediately his leprosy was cleansed.

4 And Yeshua said to him, "See that you tell no one; but go, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them."

^a "Depart from me, all you who do iniquity, for YHWH has heard the voice of my weeping" (Psalm 6:8, PME).

The Healing of a Centurion's Servant**Luke 7:1-10; John 4:43-44**

⁵ And when He had entered into Capernaum, a centurion came to Him, entreating Him, ⁶ and saying, "Lord, my servant is lying paralyzed at home, grievously tormented."

⁷ And He said to him, "I will come and heal him."

⁸ And the centurion answered and said, "Lord, I am not worthy for You to come under my roof; but only say the word, and my servant will be healed.

⁹ "For I, also, am a man under authority, having under myself soldiers; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it."

¹⁰ And when Yeshua heard *this*, He marveled, and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel.

¹¹ "And I say to you, that many will come from the east and the west, and recline *at the table* with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven;

¹² but the children of the kingdom will be cast out into the outer darkness; there will be weeping and gnashing of teeth."

¹³ And Yeshua said to the centurion, "Go your way; as you have believed, let it be done for you." And the servant was healed in that hour.

The Healing of Many Power**Mark 1:29-34; Luke 4:38-41**

¹⁴ And when Yeshua had come into Peter's house, He saw his mother-in-law lying sick with a fever.

¹⁵ And He touched her hand, and the fever left her; and she arose, and served Him.

¹⁶ And when evening had come, they brought to Him many possessed with demons; and He cast out the spirits with a word, and healed all who were sick.

¹⁷ *This was* to fulfill what was spoken through Isaiah the prophet, saying: "He HIMSELF TOOK OUR INFIRMITIES, AND BORE OUR DISEASES" [Isaiah 53:4]^a.

The Would-be Followers of Yeshua**Luke 9:57-62**

¹⁸ Now when Yeshua saw great multitudes around Him, He gave orders to depart to the other side.

¹⁹ And a scribe came and said to Him, "Teacher, I will follow You wherever You go."

²⁰ And Yeshua said to him, "The foxes have holes, and the birds of the air *have* nests; but the Son of Man has nowhere to lay His head."

²¹ And another of the disciples said to Him, "Lord, permit me first to go and bury my father."

²² But Yeshua said to him, "Follow Me; and leave the dead to bury their own dead."

The Calming of a Storm**Mark 4:35-41; Luke 8:22-25**

²³ And when He got into the boat, His disciples followed Him.

²⁴ And behold, there arose a great tempest on the sea, so that the boat was covered with the waves; but He was asleep.

²⁵ And they came to *Him*, and awoke Him, saying, "Save us, Lord; we are perishing!"

²⁶ And He said to them, "Why are you afraid, you of little faith?" Then He arose, and rebuked the winds and the sea; and there was a great calm.

^a "Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted" (Isaiah 53:4, PME).

27 And the men marveled, saying, "What kind of person is this, that even the winds and the sea obey Him?"

The Healing of the Gadarene Demoniacs

Mark 5:1-20; Luke 8:26-39

28 And when He had come to the other side into the country of the Gadarenes, two possessed with demons met Him, coming out of the tombs, exceedingly fierce, so that no one could pass by that way.

29 And behold, they cried out, saying, "What have we to do with You, Son of God? Have You come here to torment us before the time?"

30 Now there was at a distance from them a herd of many swine feeding.

31 And the demons were begging Him, saying, "If You cast us out, send us away into the herd of swine."

32 And He said to them, "Go!" And they came out, and went into the swine, and behold, the whole herd rushed down the steep bank into the sea and perished in the waters.

33 And those who fed them fled, and went into the city and told everything, *including* what had happened to those who were possessed with demons.

34 And behold, all the city came out to meet Yeshua; and when they saw Him, they entreated *Him* to depart from their region.

9

The Healing of a Paralytic

Mark 2:1-12; Luke 5:17-26

1 And getting into a boat, He crossed over, and came into His own city.

2 And behold, they were bringing to Him a paralytic, lying on a bed; and Yeshua seeing their faith said to the paralytic, "Take courage, My child, your sins are forgiven."

3 And behold, some of the scribes said among themselves, "This *man* blasphemes."

4 And Yeshua knowing their thoughts said, "Why do you think evil in your hearts?"

5 "For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise, and walk'?"

6 "But so that you may know that the Son of Man has authority on Earth to forgive sins" — then He said to the paralytic — "Rise, and take up your bed, and go home."

7 And he rose, and went home.

8 But when the multitudes saw *this*, they were afraid, and they glorified God, who had given such authority to human beings.

The Calling of Matthew

Mark 2:13-17; Luke 5:27-32

9 And as Yeshua passed on from there, He saw a man, called Matthew, sitting in the tax office; and He said to him, "Follow Me!" And he rose, and followed Him.

10 And it happened that as He was reclining *at the table* in the house, behold, many tax collectors and sinners came and sat down with Yeshua and His disciples.

11 And when the Pharisees saw *this*, they said to His disciples, "Why is your Teacher eating with the tax collectors and sinners?"

12 But when He heard this, He said, "Those who are well have no need of a physician, but those who are sick.

13 "But go and learn what *this* means, 'I DESIRE MERCY, AND NOT SACRIFICE' [Hosea 6:6]^a, for I did not come to call the righteous, but sinners."

^a "For I delight in loyalty rather than sacrifice, and in the knowledge of God rather than burnt offerings" (Hosea 6:6, PME).

The Question about Fasting**Mark 2:18-22; Luke 5:33-39**

¹⁴ Then the disciples of John come to Him, saying, "Why do we and the Pharisees fast, but Your disciples do not fast?"

¹⁵ And Yeshua said to them, "Can the guests of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom is taken away from them, and then will they fast.

¹⁶ "And no one puts a piece of unshrunk cloth on an old garment; for that which is put on pulls away from the garment, and a worse tear is made.

¹⁷ "Neither do *people* put new wine into old wineskins; otherwise the wineskins burst, and the wine is spilled, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved."

The Ruler's Daughter and the Woman Who Touched Yeshua's Garment**Mark 5:21-43; Luke 8:40-56**

¹⁸ While He was speaking these things to them, behold, there came a *synagogue* leader, and worshipped Him, saying, "My daughter has just died; but come and lay Your hand on her, and she will live."

¹⁹ And Yeshua rose and followed him, and *so did* His disciples.

²⁰ And behold, a woman, who had a discharge of blood for twelve years, came behind Him and touched the fringe of His garment^a;

²¹ for she was saying to herself, "If I only touch His garment, I will be made well."

²² But Yeshua turning and seeing her said, "Daughter, take courage; your faith has made you well." And the woman was made well from that hour.

²³ And when Yeshua came into the ruler's house, and saw the flute-players, and the crowd making a tumult,

²⁴ He said, "Depart; for the girl is not dead, but sleeping." And they were laughing at Him.

²⁵ But when the crowd had been put out, He entered in and took her by the hand; and the girl arose.

²⁶ And the report of this went out into all that land.

The Healing of Two Blind Men

²⁷ And as Yeshua passed on from there, two blind men followed Him, crying out, and saying, "Have mercy on us, Son of David!"

²⁸ And after He had come into the house, the blind men came up to Him, and Yeshua said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord."

²⁹ Then He touched their eyes, saying, "According to your faith be it done to you."

³⁰ And their eyes were opened. And Yeshua sternly warned them, saying, "See that no one knows it."

³¹ But they went out, and spread His fame throughout all that land.

The Healing of a Dumb Man

³² And as they were going out, behold, a mute, demon-possessed, was brought to Him.

³³ And when the demon had been cast out, the mute spoke; and the multitudes marveled, saying, "Never was anything like this seen in Israel."

³⁴ But the Pharisees were saying, "He casts out demons by the prince of the demons."

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

The Compassion of Yeshua

³⁵ And Yeshua was going around all the cities and the villages, teaching in their synagogues, and proclaiming the good news of the Kingdom, and healing every kind of disease and every kind of sickness.

³⁶ But when He saw the multitudes, He had compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

³⁷ Then He said to His disciples, "The harvest indeed is plentiful, but the workers are few.

³⁸ "Therefore pray to the Lord of the harvest to send out workers into His harvest."

10

The Mission of the Twelve

Mark 3:13-19; Luke 6:12-16

¹ And having called His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.

² Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother;

³ Philip, and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus, and Thaddaeus;

⁴ Simon the Zealot^a, and Judas Iscariot, who also betrayed Him.

The Commissioning of the Twelve

Mark 6:7-13; Luke 9:1-6

⁵ These twelve Yeshua sent out, charging them, saying, "Do not go in *the* way of the nations, and do not enter into *any* city of the Samaritans;

⁶ but rather go to the lost sheep of the House of Israel.

⁷ "And as you go, proclaim, saying, 'The Kingdom of Heaven is at hand.'

⁸ "Heal *the* sick, raise *the* dead, cleanse *the* lepers, cast out demons; freely you received, freely give.

⁹ "Do not acquire gold, or silver, or copper in your money belts,

¹⁰ no bag for *your* journey, nor two tunics, nor sandals, nor a staff; for the worker is worthy of his support^b.

¹¹ "And into whatever city or village you enter, search out who is worthy in it; and abide there until you go away.

¹² "And as you enter into the house, greet it.

¹³ "And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you.

¹⁴ "And whoever does not receive you, nor hear your words, as you go out of that house or that city, shake off the dust of your feet.

¹⁵ "Truly I say to you, it will be more tolerable for *the* land of Sodom and Gomorrah in the day of judgment, than for that city.

^a Grk. *Simōn ho Kananaios* (Σίμων ὁ Καναναῖος); or "Simon the Cananaean" (RSV); "Not a toponym from *Cana* (Jerome) nor *Canaanite*, but fr. Aram. ܩܢܝܐ [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).

^b Grk. *trophē* (τροφή); or "food" (RSV).

Coming Persecutions**Mark 13:9-13; Luke 21:12-17**

¹⁶ “Behold, I send you out as sheep in the midst of wolves; therefore be wise as serpents and innocent as doves.

¹⁷ “But beware of people; for they will deliver you up to councils^a, and scourge you in their synagogues;

¹⁸ and you will be brought before governors and kings for My sake, as a testimony to them and to the nations.

¹⁹ “But when they deliver you up, do not be anxious how or what you will speak; for it will be given you in that hour what you will speak.

²⁰ “For it is not you who speak, but the Spirit of your Father who speaks in you.

²¹ “And brother will deliver up brother to death, and a father *his* child; and children will rise up against parents, and cause them to be put to death.

²² “And you will be hated by all for My name's sake, but he who has endured to the end will be saved.

²³ “But when they persecute you in this city, flee into the next; for truly I say to you, you will not have gone through the cities of Israel, until the Son of Man comes.

²⁴ “A disciple is not above his teacher, nor a slave above his lord.

²⁵ “It is enough for the disciple that he be like his teacher, and the slave like his lord. If they have called the master of the house Beelzebul^b, how much more *will they* the members of his household!

Whom to Fear**Luke 12:2-7**

²⁶ “Therefore do not fear them, for there is nothing covered that will not be revealed, and hidden that will not be known.

²⁷ “What I tell you in the darkness, speak in the light; and what you hear *whispered* in the ear, proclaim upon the housetops.

²⁸ “And do not be afraid of those who kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy^c both soul and body in Gehenna.

²⁹ “Are not two sparrows sold for a an assarion^d? And *yet* not one of them will fall to the ground apart from your Father.

³⁰ “But the very hairs of your head are all numbered.

³¹ “Therefore do not fear; you are of more value than many sparrows.

^a Grk. *sunedria* (συνέδρια); the CJB has “local Sanhedrins,” followed by the HCSB with “sanhedrins”; the NASU has “courts.”

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

^c Grk. verb *apollumi* (ἀπόλλυμι); appearing in the active voice, the verb *apollumi* can mean “to cause or experience destruction,” “ruin, destroy”; in the middle voice the verb *apollumi* can mean “perish, be ruined.” Other notable meanings of the verb *apollumi* include, “to fail to obtain what one expects or anticipates, lose out on, lose,” and “to lose someth. that one already has or be separated from a normal connection, lose, be lost” (BDAG, 115-116). AMG further states, “the verb must not be thought of as indicating extinction, but only change from one state of being to another. Nothing actually becomes extinct, but everything changes” (Zodhiates, *Complete Word Study Dictionary: New Testament*, 230).

While the customary rendering of 10:28 has been followed here, it sits within the realm of semantic definitions to render Matthew 10:28 with, “fear Him who is able to utterly ruin both soul and body.”

^d Grk. *assarion* (ἀσάριον); “assarion” (LITV); sometimes rendered as “cent” (NASU) or “farthing” (KJV); “a Roman copper coin, worth about one-sixteenth of a denarius, as, assarion” (BDAG, 144-145).

Confessing Messiah before People

Luke 12:8-9

³² "Everyone therefore who confesses Me before people, I will also confess him before My Father who is in Heaven.

³³ "But whoever denies Me before people, I will also deny him before My Father who is in Heaven.

Not Peace, but a Sword

Luke 12:51-53; 14:26-27

³⁴ "Do not think that I came to bring peace on the Earth; I did not come to bring peace, but a sword.

³⁵ For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW;

³⁶ and A PERSON'S ENEMIES WILL BE THOSE OF HIS OWN HOUSEHOLD [Micah 7:6]^a.

³⁷ "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.

³⁸ "And he who does not take his wooden scaffold^b and follow after Me, is not worthy of Me.

³⁹ "He who has found his life will lose it, and he who has lost his life for My sake will find it.

Rewards

Mark 9:41

⁴⁰ "He who receives you receives Me, and he who receives Me receives Him who sent Me.

⁴¹ "He who receives a prophet in *the* name of a prophet shall receive a prophet's reward; and he who receives a righteous person in the name of a righteous person shall receive a righteous person's reward.

⁴² "And whoever gives to drink to one of these little ones even a cup of cold water, in the name of a disciple, truly I say to you he shall not lose his reward.

11

¹ And it came about that when Yeshua had finished instructing His twelve disciples, He departed from there to teach and proclaim in their cities.

^a "For son treats father contemptuously, daughter rises up against her mother, daughter-in-law against her mother-in-law; a man's enemies are the men of his own household" (Micah 7:6, PME).

^b 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 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."

The Messengers from John the Immerser

Luke 7:18-35

² Now when John heard in the prison the works of the Messiah, he sent *word* by his disciples,

³ and said to Him, "Are You He who comes, or shall we look for another?"

⁴ And Yeshua answered and said to them, "Go and tell John what you hear and see:

⁵ *the BLIND RECEIVE THEIR SIGHT* [Isaiah 35:5ff]^a, and *the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the POOR HAVE THE GOOD NEWS PROCLAIMED TO THEM* [Isaiah 61:1]^b.

⁶ "And blessed is he, who keeps from stumbling over Me."

⁷ And as they were going *away*, Yeshua began to say to the multitudes concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind?

⁸ "But what did you go out to see? A man dressed in soft *clothing*? Behold, those who wear soft *clothing* are in king's houses.

⁹ "But why did you go out? To see a prophet? Yes, I say to you, and much more than a prophet.

¹⁰ "This is he, of whom it is written, 'BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU' [Exodus 23:20; Malachi 3:1^d].

¹¹ "Truly I say to you, among those who are born of women there has not arisen *anyone* greater than John the Immerser; yet he who is least in the Kingdom of Heaven is greater than he.

¹² "And from the days of John the Immerser until now the Kingdom of Heaven suffers violence, and the violent seize it.

¹³ "For all the prophets and the Torah prophesied until John.

¹⁴ "And if you are willing to accept *it*, this is Elijah, who is to come.

¹⁵ "He who has ears to hear, let him hear.

¹⁶ "But to what shall I compare this generation? It is like children sitting in the market places, who call out to other *children*,

¹⁷ and say, 'We played the flute for you, and you did not dance; we wailed, and you did not mourn.'

¹⁸ "For John came neither eating nor drinking, and they say, 'He has a demon!'

¹⁹ "The Son of Man came eating and drinking, and they say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is justified by her works."

Woes to Unrepentant Cities

Luke 10:13-15

²⁰ Then He began to denounce the cities in which most of His mighty works had been done, because they did not repent.

²¹ "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago in sackcloth and ashes.

²² "But I say to you, it will be more tolerable for Tyre and Sidon in *the* day of judgment than for you.

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

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

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

^d "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).

²³ “And you, Capernaum, will you be exalted to Heaven? You will go down to Sheol^a; for if the mighty works had been done in Sodom which were done in you, it would have remained until this day.

²⁴ “But I say to you that it will be more tolerable for the land of Sodom in *the* day of judgment, than for you.”

Come to Me and Rest

Luke 10:21-22

²⁵ At that time Yeshua answered and said, “I thank You, O Father, Lord of Heaven and Earth, that You have hidden these things from *the* wise and understanding and have revealed them to infants.

²⁶ “Yes, Father, for thus it was well-pleasing in Your sight.

²⁷ “All things have been delivered to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal *Him*.

²⁸ “Come to Me, all who labor and are heavy laden, and I will give you rest.

²⁹ “Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and YOU SHALL FIND REST FOR YOUR SOULS [Jeremiah 6:16]^b.

³⁰ “For My yoke is easy, and My burden is light.”

12

Plucking Grain on the Sabbath

Mark 2:23-28; Luke 6:1-5

¹ At that time Yeshua went on the Sabbath^c through the grainfields, and His disciples were hungry and began to pluck heads *of grain* and eat.

² But when the Pharisees saw it, they said to Him, “Behold, Your disciples do what is not permitted^d to do on a Sabbath.”

³ But He said to them, “Have you not read what David did, when he was hungry, and those who were with him;

⁴ how he entered into the house of God, and they ate the showbread, which it was not permitted for him to eat, nor for those who were with him, but only for the priests?

⁵ “Or have you not read in the Torah, that on the Sabbath the priests in the temple profane the Sabbath, and are guiltless?

⁶ “But I say to you, that something greater than the temple is here.

⁷ “But if you had known what this means, ‘I DESIRE MERCY, AND NOT SACRIFICE’ [Hosea 6:6]^e, you would not have condemned the guiltless.

⁸ “For the Son of Man is Lord of the Sabbath.”

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

^b “Thus says YHWH, “Stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it; and you shall find rest for your souls. But they said, ‘We will not walk in it’” (Jeremiah 6:16, PME).

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

^d Grk. verb *exesti* (ἐξέσται), “it is allowed, it is in one’s power, is possible” (*LS*, 273).

^e “For I want mercy and not sacrifice, and knowledge of God rather than whole burnt offerings” (Hosea 6:6, NETS).

The Man with a Withered Hand

Mark 3:1-6; Luke 6:6-11

⁹ And He departed from there, and went into their synagogue.

¹⁰ And behold, *there was* a man with a withered hand. And they asked Him, saying, “Is it permitted to heal on the Sabbath?” so that they might accuse Him.

¹¹ And He said to them, “Which one is there among you, who has one sheep, and if it falls into a pit on the Sabbath, will he not take hold of it, and lift it out?”

¹² “How much more valuable then is a human being than a sheep! So then, it is permitted to do good on the Sabbath.”

¹³ Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored whole, like the other.

¹⁴ But the Pharisees went out and took counsel against Him, how they might destroy Him.

The Chosen Servant

¹⁵ But Yeshua, aware of *this*, withdrew from there. And many followed Him, and He healed them all,

¹⁶ and warned them not to make Him known,

¹⁷ in order that what was spoken through Isaiah the prophet might be fulfilled, saying,

¹⁸ “BEHOLD, MY SERVANT WHOM I HAVE CHOSEN; MY BELOVED IN WHOM MY SOUL IS WELL-PLEASED; I WILL PUT MY SPIRIT UPON HIM, AND HE SHALL DECLARE JUSTICE TO THE NATIONS.

¹⁹ “HE WILL NOT QUARREL, NOR CRY ALOUD; NOR WILL ANYONE HEAR HIS VOICE IN THE STREETS.

²⁰ “A BRUISED REED HE WILL NOT BREAK, AND A SMOLDERING WICK HE WILL NOT PUT OUT, UNTIL HE LEADS JUSTICE TO VICTORY.

²¹ “AND IN HIS NAME THE NATIONS WILL HOPE” [Isaiah 42:1-4]^a.

Yeshua and Beelzebub

Mark 3:20-30; Luke 11:14-23; 12:10

²² Then one possessed with a demon was brought to Him, blind and dumb, and He healed him, so that the dumb person spoke and saw.

²³ And all the multitudes were amazed, and were saying, “Can this be the Son of David?”

²⁴ But when the Pharisees heard it, they said, “This fellow does not cast out demons, except by Beelzebub^b the prince of the demons.”

²⁵ And knowing their thoughts He said to them, “Every kingdom divided against itself is laid waste; and every city or house divided against itself will not stand.

²⁶ “And if Satan casts out Satan, he is divided against himself; how then will his kingdom stand?”

²⁷ “And if I by Beelzebub cast out demons, by whom do your people cast them out? Therefore they will be your judges.

²⁸ “But if I cast out demons by the Spirit of God, then the Kingdom of God has come upon you.

²⁹ “Or how can one 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.

³⁰ “He who is not with Me is against Me, and he who does not gather with Me scatters.

³¹ “Therefore I say to you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven.

^a “Behold, My Servant, whom I uphold; My chosen one *in whom* My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. He will not cry out or raise *His voice*, nor make His voice heard in the street. A bruised reed He will not break, and a dimly burning wick He will not extinguish; He will faithfully bring forth justice. He will not be disheartened or crushed, until He has established justice in the Earth; and the coastlands will wait expectantly for His Torah” (Isaiah 42:1-4, PME).

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

³² “And whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age, or in the age to come.

A Tree and Its Fruits

Luke 6:43-45

³³ “Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit.

³⁴ “You brood of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.

³⁵ “The good person out of *his* good treasure brings forth good things; and the evil person out of *his* evil treasure brings forth evil things.

³⁶ “And I say to you, that every idle word that people speak, they shall give account of it on the day of judgment.

³⁷ “For by your words you will be justified, and by your words you will be condemned.”

The Demand for a Sign

Mark 8:11-12; Luke 11:29-32

³⁸ Then some of the scribes and Pharisees answered Him, saying, “Teacher, we want to see a sign from You.”

³⁹ But He answered and said to them, “An evil and adulterous generation seeks after a sign; and yet no sign will be given to it but the sign of Jonah the prophet;

⁴⁰ for as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER [Jonah 1:17]^a, so will the Son of Man be three days and three nights in the heart of the Earth.

⁴¹ “The men of Nineveh will stand up at the judgment with this generation, and will condemn it because they repented at the proclamation of Jonah; and behold, something greater than Jonah is here.

⁴² “The Queen of the South will rise up at the judgment with this generation, and will condemn it, because she came from the ends of the Earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

The Return of the Unclean Spirit

Luke 11:24-26

⁴³ “Now when the unclean spirit has gone out of a person, it passes through waterless places, seeking rest, and does not find *it*.

⁴⁴ “Then it says, ‘I will return to my house from which I came out’; and when it comes, it finds it empty, swept, and put in order.

⁴⁵ “Then it goes and takes along with it seven other spirits more evil than itself, and they enter in and dwell there; and the last state of that person becomes worse than the first. So also will it be with this evil generation.”

The Mother and Brothers of Yeshua

Mark 3:31-35; Luke 8:19-21

⁴⁶ While He was still speaking to the multitudes, behold, His mother and His brothers stood outside, seeking to speak to Him.

⁴⁷ And someone said to him, “Behold, Your mother and Your brothers stand outside, seeking to speak to You.”

⁴⁸ But He answered and said to the one who told him, “Who is My mother and who are My brothers?”

^a “The seeds shrivel under their clods; the storehouses are desolate, the barns are torn down, for the grain is dried up” (Jonah 1:17, PME).

⁴⁹ And stretching out His hand toward His disciples, He said, "Behold, My mother and My brothers!

⁵⁰ "For whoever does the will of My Father who is in Heaven, he is My brother and sister and mother."

13

The Parable of the Sower

Mark 4:1-9; Luke 8:4-8

¹ On that day Yeshua went out of the house, and was sitting by the sea.

² And great multitudes gathered to Him, so that He got into a boat and sat down, and the whole multitude stood on the beach.

³ And He spoke many things to them in parables, saying, "Behold, the sower went out to sow;

⁴ and as he sowed, some *seeds* fell beside the road, and the birds came and devoured them.

⁵ "And others fell upon the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil.

⁶ "But when the Sun had risen, they were scorched; and because they had no root, they withered away.

⁷ "And others fell upon the thorns, and the thorns grew up and choked them.

⁸ "And others fell on the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.

⁹ "He who has ears, let him hear."

The Purpose of the Parables

Mark 4:10-12; Luke 8:9-10

¹⁰ And the disciples came and said to Him, "Why do You speak to them in parables?"

¹¹ And He answered and said to them, "To you it has been given to know the mysteries of the Kingdom of Heaven, but to them it has not been given.

¹² "For whoever has, to him shall *more* be given, and he shall have abundance; but whoever does not have, even what he has shall be taken away from him.

¹³ "Therefore I speak to them in parables; because seeing they do not see, and hearing they do not hear, nor do they understand.

¹⁴ "And in them is fulfilled the prophecy of Isaiah, which says, 'BY HEARING YOU WILL HEAR, AND WILL IN NO WAY UNDERSTAND; AND SEEING YOU WILL SEE, AND WILL IN NO WAY PERCEIVE;

¹⁵ FOR THIS PEOPLE'S HEART HAS BECOME DULL, AND THEIR EARS ARE HEAVY OF HEARING, AND THEIR EYES THEY HAVE CLOSED LEST THEY SHOULD PERCEIVE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I SHOULD HEAL THEM' [Isaiah 6:9-10]^a.

¹⁶ "But blessed are your eyes, for they see; and your ears, for they hear.

¹⁷ "For truly I say to you, that many prophets and righteous people desired to see what you see, and did not see *it*; and to hear what you hear, and did not hear *it*."

^a "And He said, 'Go, and tell this people: "Keep on listening, but do not perceive; keep on looking, but do not understand." Render the hearts of this people insensitive, their ears dull, and their eyes dim, lest they see with their eyes, hear with their ears, understand with their hearts, and return and be healed'" (Isaiah 6:9-10, PME).

The Parable of the Sower Explained

Mark 4:13-20; Luke 8:11-15

¹⁸ "Hear then the parable of the sower.

¹⁹ "When anyone hears the word of the Kingdom, and does not understand it, the evil *one* comes, and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road.

²⁰ "And the one on whom seed was sown on the rocky places, this is the one who hears the word, and immediately receives it with joy;

²¹ yet he has no root in himself, but endures for a while, and when tribulation or persecution arises because of the word, immediately he falls away.

²² "And the one on whom seed was sown among the thorns, this is the one who hears the word, and the worry of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful.

²³ "And the one on whom seed was sown on the good soil, this is the one who hears the word and understands it; who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty."

The Parable of the Weeds among the Wheat

²⁴ He put another parable before them, saying, "The Kingdom of Heaven may be compared to someone who sowed good seed in his field.

²⁵ "But while everyone was sleeping, his enemy came and sowed tares also among the wheat, and went away.

²⁶ "But when the stalk sprouted and brought forth fruit, then the tares also appeared.

²⁷ "And the slaves of the householder came and said to him, 'Lord, did you not sow good seed in your field? How then does it have tares?'

²⁸ "And he said to them, 'An enemy has done this!' And the slaves said to him, 'Do you want us, then, to go and gather them up?'

²⁹ "But he said, 'No; lest while you are gathering up the tares, you root up the wheat with them.

³⁰ 'Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, "Gather up the tares first and bind them in bundles to burn them; but gather the wheat into my barn."'"

The Parables of the Mustard Seed and the Leaven

Mark 4:30-32; Luke 13:18-21

³¹ He put another parable before them, saying, "The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field;

³² which indeed is smaller than all *other* seeds; but when it is full grown, it is larger than the garden plants, and becomes a tree, so that THE BIRDS OF THE AIR come and NEST IN ITS BRANCHES [Psalm 104:12^a; Ezekiel 17:23^b; 31:6; Daniel 4:12, 21^d].

³³ He spoke another parable to them; "The Kingdom of Heaven is like leaven, which a woman took, and hid in three measures of flour, until it was all leavened."

^a "When they were only a few men in number, very few, and sojourners in it" (Psalm 105:12, PME).

^b "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).

^c "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).

^d "Its foliage was beautiful and its fruit abundant, and in it was food for all. The beasts of the field found shade under it, and the birds of the sky dwelt in its branches, and all living creatures fed themselves from it... and whose foliage was beautiful and its fruit abundant, and in which was food for all, under which the beasts of the field dwelt and in whose branches the birds of the sky lodged" (Daniel 4:12, 21, PME).

The Use of Parables**Mark 3:33-34**

³⁴ All these things Yeshua spoke in parables to the multitudes, and He did not speak to them without a parable,

³⁵ so that what was spoken through the prophet might be fulfilled, saying, "I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD" [Psalm 78:2]^a.

The Parables of the Weeds Explained

³⁶ Then He left the multitudes, and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field."

³⁷ And He answered and said, "The one who sows the good seed is the Son of Man,

³⁸ and the field is the world; and the good seed, these are the children of the Kingdom; and the tares are the children of the evil *one*;

³⁹ and the enemy who sowed them is the Devil, and the harvest is the end of the age; and the reapers are angels.

⁴⁰ "Just as the tares are gathered up and burned with fire, so shall it be at the end of the age.

⁴¹ "The Son of Man will send forth His angels, and they will gather out of His Kingdom all stumbling blocks, and those who commit lawlessness,

⁴² and will cast them into the furnace of fire; there shall be weeping and gnashing of teeth.

⁴³ "Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN [Daniel 12:3]^b in the Kingdom of their Father. He who has ears, let him hear.

Three Parables

⁴⁴ "The Kingdom of Heaven is like a treasure hidden in the field, which a person found and hid; and from his joy he goes and sells all that he has, and buys that field.

⁴⁵ "Again, the Kingdom of Heaven is like a merchant seeking fine pearls,

⁴⁶ and having found one pearl of great value, he went and sold all that he had, and bought it.

⁴⁷ "Again, the Kingdom of Heaven is like a net that was cast into the sea, and it gathered *fish* of every kind;

⁴⁸ which, when it was filled, they drew it up on the beach; and they sat down, and gathered the good *fish* into containers, but the bad they threw away.

⁴⁹ So it will be at the end of the age; the angels will come forth, and take out the wicked from among the righteous,

⁵⁰ and will cast them into the furnace of fire; there will be weeping and gnashing of teeth.

Treasures New and Old

⁵¹ "Have you understood all these things?" They said to Him, "Yes."

⁵² And He said to them, "Therefore every scribe who has been made a disciple of the Kingdom of Heaven is like a master of the house, who brings forth out of his treasure things new and old."

^a "They have given the dead bodies of Your servants for food to the birds of the Heavens, the flesh of Your godly ones to the beasts of the Earth" (Psalm 79:2, PME).

^b "Those who have insight will shine brightly like the brightness of the expanse of Heaven, and those who lead the many to righteousness, like the stars forever and ever" (Daniel 12:3, PME).

The Rejection of Yeshua at Nazareth

Mark 6:1-6; Luke 4:16-30

⁵³ And it came about, when Yeshua had finished these parables, He departed from there.

⁵⁴ And coming into His own country He taught them in their synagogue, so that they were astonished, and said, "Where *did* this man *get* this wisdom, and *these* mighty works?

⁵⁵ "Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James, and Joseph, and Simon, and Judas?

⁵⁶ "And His sisters, are they not all with us? Where then *did* this man *get* all these things?"

⁵⁷ And they were offended by Him. But Yeshua said to them, "A prophet is not without honor except in his own country and in his own house."

⁵⁸ And He did not do many mighty works there because of their unbelief.

14

The Death of John the Immerser

Mark 6:14-29; Luke 9:7-9

¹ At that time Herod the tetrarch heard the report about Yeshua,

² and said to his servants, "This is John the Immerser; he has risen from the dead; and that is why these powers are at work in him."

³ For Herod had had seized John and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

⁴ For John was saying to him, "It is not permitted^a for you to have her."

⁵ And though he wanted to put him to death, he feared the multitude, because they regarded him as a prophet.

⁶ But when Herod's birthday came, the daughter of Herodias danced among *them*, and pleased Herod.

⁷ Therefore he promised with an oath to give her whatever she might ask.

⁸ And having been prompted by her mother, she said, "Give me here on a platter the head of John the Immerser."

⁹ And the king was grieved, but for the sake of his oaths, and of those who reclined *at the table* with him, he commanded *it* to be given.

¹⁰ And he sent and had John beheaded in the prison.

¹¹ And his head was brought on a platter and given to the girl; and she brought *it* to her mother.

¹² And his disciples came and took the corpse and buried him; and they went and told Yeshua.

The Feeding of the Five Thousand

Mark 6:30-44; Luke 9:10-17; John 6:1-14

¹³ Now when Yeshua heard *it*, He withdrew from there in a boat, to a lonely place apart; and when the multitudes heard *of this*, they followed Him on foot from the cities.

¹⁴ And when He came out He saw a great multitude, and He had compassion on them, and healed their sick.

¹⁵ And when it was evening, the disciples came to Him, saying, "The place is desolate, and the time is already past; send the multitudes away, that they may go into the villages and buy food for themselves."

¹⁶ But Yeshua said to them, "They do not need to go away; you give them *something* to eat."

¹⁷ And they said to Him, "We have here only five loaves, and two fish."

^a Grk. verb *exesti* (ἐξέσται), "it is allowed, it is in one's power, is possible" (LS, 273).

¹⁸ And He said, "Bring them here to Me."

¹⁹ And having ordered the multitudes to sit down on the grass, He took the five loaves and the two fish, and looking up to Heaven, He blessed *them*, and having broken *them* He gave the loaves to the disciples, and the disciples *gave them* to the multitudes,

²⁰ and they all ate and were satisfied. And they took up what was left over of the broken pieces, twelve full baskets.

²¹ And those who ate were about five thousand men, besides women and children.

Walking on the Water

Mark 6:45-52; John 6:15-21

²² And immediately He made the disciples to get into the boat, and to go before Him to the other side, while He sent the multitudes away.

²³ And after He had sent the multitudes away, He went up to the mountain by Himself to pray; and when it was evening, He was there alone.

²⁴ But the boat was now many stadia away from the land, battered by the waves; for the wind was contrary.

²⁵ And in the fourth watch of the night^a He came to them, walking on the sea.

²⁶ And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear.

²⁷ But immediately Yeshua spoke to them, saying "Take courage; I AM^b; do not be afraid."

²⁸ And Peter answered Him and said, "Lord, if it is You, bid me to come to You on the water."

²⁹ And He said, "Come!" And Peter got out of the boat, and walked on the water to come to Yeshua.

³⁰ But seeing the wind, he was afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

³¹ And immediately Yeshua stretched out His hand and took hold of him, and said to him, "O you of little faith, why did you doubt?"

³² And when they got into the boat, the wind ceased.

³³ And those who were in the boat worshipped Him, saying, "You are truly the Son of God."

^a "early in the morning" (NRSV); "shortly before dawn" (NIV); "Around three in the morning" (HCSB); "Around four o'clock in the morning" (CJB).

^b 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 ὄν), "I am THE BEING" (LXE) or "The One Who Is" (NETS).

Within the Tanach, it is the LORD or YHWH (Exodus 3:14; cf. Isaiah 41:4; 43:10; 46:4) who is the "I am," best identified with the Hebrew *ehyeh* (אֶהְיֶה) in Exodus 3:14: "I AM has sent me to you," *ehyeh shlachani eleiykhem* (אֶהְיֶה שְׁלַחְנִי אֵלַיְכֶם). Yeshua speaking *egō eimi* or "I AM," especially in some very distinct places, has long been recognized by numerous interpreters of the New Testament as an affirmation that the Messiah was identifying Himself as the One with supreme power:

Mark 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).

The Healing of the Sick in Gennesaret

Mark 6:53-56

³⁴ And when they had crossed over, they came to the land at Gennesaret.

³⁵ And when the men of that place recognized Him, they sent around into all that region and brought to Him all who were sick;

³⁶ and they were imploring Him that they might only touch the fringe of His cloak^a; and as many as touched *it* were made well.

15

The Tradition of the Elders

Mark 7:1-23

¹ Then Pharisees and scribes come to Yeshua from Jerusalem, saying,

² "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."

³ And He answered and said to them, "Why do you also transgress the commandment of God because of your tradition?

⁴ "For God said, 'HONOR YOUR FATHER AND MOTHER' [Exodus 20:12^b; Deuteronomy 5:16^c], and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, LET HIM BE PUT TO DEATH' [Exodus 21:17^d; Leviticus 20:9^e].

⁵ "But you say, 'Whoever shall say to *his* father or mother, "Whatever you might have gained from me is given to God,"

⁶ he is not to honor his father or his mother.' And *by this* you have made void the word of God because of your tradition.

⁷ "You hypocrites, rightly did Isaiah prophesy of you, saying,

⁸ 'THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR FROM ME.

⁹ BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES HUMAN PRECEPTS' [Isaiah 29:13, LXX]^f."

¹⁰ And having called the multitude to Him, He said to them, "Hear, and understand.

¹¹ "It is not what enters into the mouth *that* defiles a person, but what proceeds out of the mouth, this defiles a person."

¹² Then the disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?"

¹³ But He answered and said, "Every plant which My Heavenly Father did not plant shall be rooted up.

¹⁴ "Let them alone; they are blind guides of the blind. And if the blind lead the blind, both will fall into a pit."

¹⁵ And Peter answered and said to Him, "Explain the parable to us."

¹⁶ And He said, "Are you also still without understanding?"

^a 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" (תִּצִּיט [tzitzit]), which an Israelite was obligated to wear on the four corners of his outer garment, acc. to Num 15:38f; Dt 22:12" (BDAG, 564); rendered as "the tzitzit on his robe" (CJB) or "the tzitzit of His garment" (TLV).

^b "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).

^c "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).

^d "And he who curses his father or his mother shall surely be put to death" (Exodus 21:17, PME).

^e "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).

^f "The Lord said: These people draw near me; they honor me with their lips, while their heart is far from me, teaching human precepts and teachings" (Isaiah 29:13, NETS).

¹⁷ "Do you not understand that whatever goes into the mouth passes into the stomach, and is cast out into the latrine?"

¹⁸ "But the things that proceed out of the mouth come from the heart, and those defile a person.

¹⁹ "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

²⁰ "These are the things which defile a person; but to eat with unwashed hands does not defile a person."

The Canaanite Woman's Faith

Mark 7:24-30

²¹ And Yeshua went away from there, and withdrew into the district of Tyre and Sidon.

²² And behold, a Canaanite woman came out from that region, and was crying, saying, "Have mercy on me, O Lord, Son of David; my daughter is severely demon-possessed."

²³ But He did not answer her a word. And His disciples came and were asking Him, saying, "Send her away, for she is crying out after us."

²⁴ But He answered and said, "I was sent only to the lost sheep of the House of Israel."

²⁵ But she came and worshipped Him, saying, "Lord, help me!"

²⁶ And He answered and said, "It is not good to take the children's bread and throw it to the dogs."

²⁷ But she said, "Yes, Lord; but even the dogs eat the crumbs which fall from their lords' table."

²⁸ Then Yeshua answered and said to her, "O woman, great is your faith; be it done for you as you wish." And her daughter was healed from that hour.

The Healing of Many People

²⁹ And having departed from there, Yeshua came beside the sea of Galilee, and having gone up to the mountain, He was sitting there.

³⁰ And great multitudes came to Him, having with them the lame, blind, dumb, maimed, and many others, and they put them down at His feet; and He healed them,

³¹ so that the multitude wondered, when they saw the dumb speaking, the maimed whole, and lame walking, and the blind seeing; and they glorified the God of Israel.

The Feeding of the Four Thousand

Mark 8:1-10

³² And Yeshua called to Him, and said, "I have compassion on the multitude, because they continue with Me now three days and have nothing to eat; and I do not want to send them away hungry, lest they faint on the way."

³³ And the disciples said to Him, "Where would we get so many loaves in a desolate place as to satisfy so great a multitude?"

³⁴ And Yeshua said to them, "How many loaves do you have?" And they said, "Seven, and a few small fish."

³⁵ And He directed the multitude to sit down on the ground;

³⁶ and He took the seven loaves and the fish; and having given thanks, He broke them and was giving them to the disciples, and the disciples to the multitudes.

³⁷ And they all ate, and were satisfied, and they picked up what was left over of the broken pieces, seven baskets full.

³⁸ And those who ate were four thousand men, besides women and children.

³⁹ And having sent away the multitudes, He got into the boat, and came to the region of Magadan.

16

The Demand for a Sign

Mark 8:11-13; Luke 12:54-56

¹ And the Pharisees and Sadducees came, and testing Him asked Him to show them a sign from Heaven.

² But He answered and said to them, “When it is evening, you say, ‘*It will be fair weather, for the sky is red.*’

³ “And in the morning, ‘*There will be a storm today, for the sky is red and threatening.*’ You know how to discern the appearance of the sky, but cannot *discern* the signs of the times.

⁴ “An evil and adulterous generation seeks after a sign, but no sign will be given to it, except the sign of Jonah.” And He left them, and departed.

The Leaven of the Pharisees and Sadducees

Mark 8:14-21

⁵ And the disciples came to the other side and had forgotten to take bread.

⁶ And Yeshua said to them, “Take heed and beware of the leaven of the Pharisees and Sadducees.”

⁷ And they were discussing *it* among themselves, saying, “We took no bread.”

⁸ And Yeshua, aware of this, said, “O you of little faith, why do you discuss among yourselves, because you have no bread?”

⁹ “Do you not yet understand or remember the five loaves of the five thousand, and how many baskets you took up?

¹⁰ “Or the seven loaves of the four thousand, and how many baskets you took up?

¹¹ “How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.”

¹² Then they understood that He did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Peter’s Declaration about Yeshua

Mark 8:27-30; Luke 9:18-21

¹³ Now when Yeshua came into the district of Caesarea Philippi, He was asking His disciples, saying, “Who do people say that the Son of Man is?”

¹⁴ And they said, “Some *say* John the Immerser; some, Elijah; and others, Jeremiah, or one of the prophets.”

¹⁵ He said to them, “But who do you say that I am?”

¹⁶ And Simon Peter answered and said, “You are the Messiah, the Son of the living God.”

¹⁷ And Yeshua answered and said to him, “Blessed are you, Simon Barjonah! For flesh and blood has not revealed *this* to you, but My Father who is in Heaven.

¹⁸ “And I also say to you that you are Peter, and upon this rock I will rebuild My assembly^a and the gates of Sheol will not prevail against it.

^a Grk. *epi tautē tē petra oikodomēsō mou tēn ekklēsiān* (ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν); the verb translated as “will build” in most English Bibles, is the Greek future active indicative *oikodomēsō* (οἰκοδομήσω), which appears in some key places in the Septuagint regarding the restoration of Israel (Jeremiah 31:4; 33:7), widely rendering the Hebrew verb *banah* (בָּנָה).

Two notable definitions of the verb *oikodomeō* (οἰκοδομέω), provided by BDAG, include “to construct a building, *build*” and “to help improve ability to function in living responsibly and effectively, *strengthen, build up, make more able*” (p 696). AMG (NT) offers the definition “to rebuild or renew a building decayed or destroyed” (p 1030), which is something which surely fits the context of the restoration of God’s people in the eschaton.

With some of these passages in view—notably Jeremiah 31:4 and 33:7—it sits within the semantic range of definitions to render Matthew 16:18 as “upon this rock I will rebuild My assembly.” And, the assembly that Yeshua came to build/rebuild was hardly

19 "I will give you the keys of the Kingdom of Heaven; and whatever you bind on Earth shall be bound in Heaven, and whatever you loose on Earth shall be loosed in Heaven."^a

20 Then He charged the disciples that they should tell no one that He was the Messiah.

Yeshua Foretells His Death and Resurrection

Mark 8:31-9:1; Luke 9:22-27

21 From that time Yeshua began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised up.

22 And Peter took Him and began to rebuke Him, saying, "Far be it from You, Lord! This shall never happen to You."

23 But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on the things of God, but human things."

24 Then Yeshua said to His disciples, "If anyone wishes to come after Me, let him deny himself, and take up his wooden scaffold, and follow Me.

25 "For whoever wishes to save his life will lose it, and whoever will lose his life for My sake will find it.

26 "For what will it profit a person, if he gains the whole world, and forfeits his soul? Or what will a person give in exchange for his soul?

27 "For the Son of Man is going to come in the glory of His Father with His angels; and WILL THEN REPAY EVERYONE ACCORDING TO HIS DEEDS [Psalm 28:4^b; 62:12^c; Proverbs 24:12^d].

28 "Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His Kingdom."

17

The Transfiguration of Yeshua

Mark 9:2-13; Luke 9:28-36

1 And after six days Yeshua takes with Him Peter and James and John his brother, and leads them up into a high mountain by themselves.

2 And He was transfigured before them, and His face shone like the Sun, and His garments became white as light.

3 And behold, there appeared to them Moses and Elijah, talking with Him.

4 And Peter answered and said to Yeshua, "Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah."

a new *ekklesia* of chosen, but rather a restored Kingdom of Israel brought to fruition via the Messiah's work, and certainly enlarged to incorporate the righteous from the nations.

^a Grk. *dōsō soi tas kleidas tēs basileias tōn ouranōn, kai ho ean dēsēs epi tēs gēs estai dedemenon en tois ouranois, kai ho ean lusēs epi tēs gēs estai lelumenon en tois ouranois* (δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὁ ἄνθρωπος δὲ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἄνθρωπος δὲ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς).

Matthew 16:19, and its reference to "binding and loosing," contains a well-recognized Hebraism that pertains to permitting and prohibiting, relating to halachah (cf. Raymond F. Collins, "Binding and Loosing," in *ABD*, 1:743-745; Terrence Prendergast, S.J., "Binding and Loosing," in *EDB*, 187). This is reflected in the renderings of two widely-circulated Messianic versions:

"I will give you the keys of the Kingdom of Heaven. Whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven" (CJB).

"I will give you the keys of the kingdom of heaven. Whatever you forbid on earth will have been forbidden in heaven and what you permit on earth will have been permitted in heaven" (TLV).

^b "Require them according to their work and according to the evil of their practices; requite them according to the deeds of their hands; repay them their recompense" (Psalm 28:4, PME).

^c "And lovingkindness is Yours, O Lord, for You recompense a man according to his work" (Psalm 62:12, NASU).

^d "And lovingkindness is Yours, O Lord, for You recompense a man according to his work" (Proverbs 24:12, PME).

⁵ While He was still speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, "This is My beloved Son, with whom I am well pleased; listen to Him!"

⁶ And when the disciples heard *this*, they fell on their faces and were very afraid.

⁷ And Yeshua came and touched *them* and said, "Arise, and do not be afraid."

⁸ And lifting up their eyes, they saw no one, except Yeshua only.

⁹ And as they were coming down from the mountain, Yeshua commanded them, saying, "Tell this sight to no one, until the Son of Man has risen from the dead."

¹⁰ And His disciples asked Him, saying, "Why then do the scribes say that Elijah must first come?"

¹¹ And He answered and said, "Elijah indeed comes and will restore all things;

¹² but I say to you, that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer by them."

¹³ Then the disciples understood that He had spoken to them of John the Immerser.

The Healing of a Boy with a Demon

Mark 9:14-29; Luke 9:37-43a

¹⁴ And when they came to the multitude, a man came up to Him, kneeling down to Him, saying,

¹⁵ "Lord, have mercy on my son, for he is an epileptic, and suffers grievously; for he often falls into the fire, and often into the water.

¹⁶ "And I brought him to Your disciples, and they could not cure him."

¹⁷ And Yeshua answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me."

¹⁸ And Yeshua rebuked him, and the demon came out of him, and the boy was cured from that hour.

¹⁹ Then the disciples came to Yeshua privately, and said, "Why could we not cast it out?"

²⁰ And He said to them, "Because of your little faith. For truly I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you.

²¹ ["But this kind does not go out except by prayer and fasting."]ª

Yeshua Again Foretells His Death and Resurrection

Mark 9:30-32; Luke 9:43b-45

²² And while they were gathering in Galilee, Yeshua said to them, "The Son of Man is to be delivered up into human hands;

²³ and they will kill Him, and He will be raised up on the third day." And they were greatly distressed.

Payment of the Temple Tax

²⁴ And when they had come to Capernaum, those who collected the two-drachma *tax* came to Peter, and said, "Does your teacher not pay the two-drachma *tax*?"

²⁵ He said, "Yes." And when he came into the house, Yeshua spoke first to him, saying, "What do you think Simon? From whom do the kings of the Earth take toll or tribute, from their children, or from others?"

²⁶ And when he said, "From others," Yeshua said to him, "Therefore the children are free.

²⁷ "But, lest we give offense to them, go to the sea and cast a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekelª. Take that, and give it to them for you and Me."

ª Note that not all manuscripts include 17:21, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 43).

18

The Greatest in the Kingdom

Mark 9:33-37; Luke 9:46-48

¹ In that hour the disciples came to Yeshua, saying, "Who then is greatest in the Kingdom of Heaven?"

² And He called a child to Himself, and set him in the midst of them,

³ and said, "Truly I say to you, unless you turn and become like children, you will not enter into the Kingdom of Heaven.

⁴ "Whoever then humbles himself as this child, he is the greatest in the Kingdom of Heaven.

⁵ "And whoever receives one such child in My name receives Me;

Temptations to Sin

Mark 9:42-48; Luke 17:1-2

⁶ but whoever causes one of these little ones who believe in Me to stumble, it is better for him that a great millstone be hung around his neck, and that he be drowned in the depth of the sea.

⁷ "Woe to the world because of *its* stumbling blocks! For it is necessary that stumbling blocks come; but woe to that person through whom the stumbling block comes!

⁸ "And if your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter into life crippled or lame, than having two hands or two feet, to be cast into the eternal fire.

⁹ "And if your eye causes you to stumble, pluck it out, and cast it from you. It is better for you to enter into life with one eye, than having two eyes, to be cast into the Gehenna of fire.

The Parable of the Lost Sheep

Luke 15:3-7

¹⁰ "See that you do not despise one of these little ones, for I say to you, that in Heaven their angels always behold the face of My Father who is in Heaven.

¹¹ ["For the Son of Man has come to save that which was lost.]"^b

¹² "What do you think? If a person has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one which went astray?

¹³ "And if he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray.

¹⁴ "So it is not *the* will of your Father who is in Heaven that one of these little ones should perish.

A Brother Who Sins

Luke 17:3

¹⁵ "And if your brother^c sins against you, go and show him his fault between you and him alone; if he listens to you, you have gained your brother.

¹⁶ "But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY WORD MAY BE CONFIRMED [Deuteronomy 19:15]^a.

^a Grk. noun *statēr* (στατήρ); "*a stater*, a coin; in the N.T. a silver stater equivalent to four Attic or two Alexandrian drachmas, a Jewish shekel" (Thayer, 586).

^b Note that not all manuscripts include 18:11, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 44-45).

^c Grk. *ho adelphos sou* (ὁ ἀδελφός σου); the NRSV actually has, "another member of the church"; "a brother or sister" (TNIV).

¹⁷ “And if he refuses to listen to them, tell it to the assembly; and if he refuses to listen even to the assembly, let him be to you as the pagan^b and the tax-collector.

¹⁸ “Truly I say to you, whatever you bind on Earth shall be bound in Heaven; and whatever you loose on Earth shall be loosed in Heaven.^c

¹⁹ “Again I say to you, that if two of you agree on Earth about anything that they may ask, it shall be done for them by My Father who is in Heaven.

²⁰ “For where two or three are gathered together in My name, there I am in the midst of them.”

The Parable of the Unforgiving Servant

²¹ Then Peter came to Him and said, “Lord, how often shall my brother or sister^d sin against me and I forgive him? Up to seven times?”

²² Yeshua said to him, “I do not say to you, up to seven times, but up to seventy times seven.

²³ “Therefore the Kingdom of Heaven may be compared to a certain king, who wished to settle accounts with his slaves.

²⁴ “And when he had begun to settle *them*, one was brought to him who owed him ten thousand talents.

²⁵ “But since he did not have *the ability* to pay, his lord commanded him to be sold, with his wife and children and all that he had, and payment to be made.

²⁶ “The slave therefore fell down and prostrated before him, saying, ‘Lord, have patience with me, and I will pay you everything.’

²⁷ “And the lord of that slave felt compassion and released him and forgave him the debt.

²⁸ “But that slave went out and found one of his fellow slaves, who owed him a hundred denarii; and he seized him and was choking *him*, saying, ‘Pay what you owe.’

²⁹ “So his fellow slave fell down and begged him, saying, ‘Have patience with me, and I will pay you.’

³⁰ “And he was unwilling, but went and threw him in prison until he should pay what was owed.

³¹ “So when his fellow slaves saw what had happened, they were greatly distressed and came and told their lord all that had happened.

³² “Then having called him, his lord said to him, ‘You wicked slave, I forgave you all that debt because you begged me.

³³ ‘Should you not also have had mercy on your fellow slave, even as I had mercy on you?’

³⁴ “And his lord, moved with wrath, delivered him to the tormentors, until he should pay all his debt.

³⁵ “So will My Heavenly Father also do to you, if each of you does not forgive his brother or sister from your hearts.”

^a “A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed” (Deuteronomy 19:15, PME).

^b Grk. *ho ethnikos* (ὁ ἔθνικός); alternatively, “as one of the nations.”

^c Similar to Matthew 16:19, Matthew 18:18 is rendered idiomatically in two major Messianic versions:

“Yes! I tell you people that whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven” (CJB).

“Amen, I tell you, whatever you forbid on earth will have been forbidden in heaven and what you permit on earth will have been permitted in heaven” (TLV).

^d Grk. *ho adelphos mou* (ὁ ἀδελφός μου); actually rendered by the NRSV as, “another member of the church”; “my brother or sister” (2011 NIV).

19

Teaching About Divorce

Mark 10:1-12

¹ And it came about that when Yeshua had finished these words, He departed from Galilee, and came into the region of Judea beyond the Jordan;

² and great multitudes followed Him, and He healed them there.

³ And Pharisees came to Him, testing Him, and saying, "Is it permitted^a for a man to divorce his wife for any cause?"

⁴ And He answered and said, "Have you not read, that He who made *them* from the beginning MADE THEM MALE AND FEMALE [Genesis 1:27^b; 5:2^c],

⁵ and said, 'FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWO SHALL BECOME ONE FLESH? [Genesis 2:24]^d

⁶ "So that they are no longer two, but one flesh. What therefore God has joined together, let no human being separate."

⁷ They said to Him, "Why then did Moses command TO GIVE HER A CERTIFICATE OF DIVORCE AND TO PUT *her* AWAY? [Deuteronomy 24:1]^e"

⁸ He said to them, "Because of your hardness of heart, Moses allowed you to put away your wives; but from the beginning it has not been so.

⁹ "And I say to you, whoever divorces his wife, except for fornication, and marries another, commits adultery."

¹⁰ The disciples said to Him, "If such is the case of the man with his wife, it is not expedient to marry."

¹¹ But He said to them, "Not everyone can receive this saying, but *only* those to whom it is given.

¹² "For there are eunuchs^f who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by people; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven. He who is able to receive *this*, let him receive *it*."

Little Children Blessed

Mark 10:13-16; Luke 18:15-17

¹³ Then children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them.

¹⁴ But Yeshua said, "Let the children alone, and do not hinder them to come to Me; for to such belongs the Kingdom of Heaven."

¹⁵ And having laid His hands on them, He departed from there.

^a Grk. verb *exesti* (ἐξέσται), "it is allowed, it is in one's power, is possible" (LS, 273).

^b "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).

^c "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).

^d "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).

^e "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" (Deuteronomy 24:1, PME).

^f Grk. noun *eunouchos* (εὐνοῦχος); this term has a variety of lexical meanings, including: "a castrated male person, *eunuch*," "a human male who, without a physical operation, is by nature incapable of begetting children, *impotent male*," and "a human male who abstains fr. marriage, without being impotent, *a celibate*" (BDAG, 409).

Lattimore offers a unique rendering of 19:12: "For there are sexless men who have been so from their mother's womb, and there are sexless men who have been made sexless by other men, and there are sexless men who have made themselves sexless for the sake of the Kingdom of Heaven. Let him who can accept, accept."

The Rich Young Man

Mark 10:17-31; Luke 18:18-30

¹⁶ And behold, one came to Him and said, “Teacher, what good thing shall I do, that I may have eternal life?”

¹⁷ And He said to him, “Why do you ask Me about what is good? There is *only* One who is good; but if you wish to enter into life, keep the commandments.”

¹⁸ He said to him, “Which ones?” And Yeshua said, “YOU SHALL NOT COMMIT MURDER; YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT STEAL; YOU SHALL NOT BEAR FALSE WITNESS;

¹⁹ HONOR YOUR FATHER AND MOTHER; and YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF” [Exodus 20:12-16^a; Deuteronomy 5:16-20^b].

²⁰ The young man said to Him, “All these things have I observed; what do I still lack?”

²¹ Yeshua said to him, “If you wish to be perfect, go *and* sell that which you have, and give to *the* poor, and you will have treasure in Heaven; and come, follow Me.”

²² But when the young man heard this statement, he went away sorrowful; for he was one who had great possessions.

²³ And Yeshua said to His disciples, “Truly I say to you, it is hard for a rich person to enter into the Kingdom of Heaven.

²⁴ “And again I say to you, it is easier for a camel to go through the eye of a needle,^c than for a rich person to enter into the Kingdom of God.”

²⁵ And when the disciples heard *this*, they were very astonished, saying, “Who then can be saved?”

²⁶ And looking upon *them* Yeshua said to them, “With human beings this is impossible, but with God all things are possible.”

²⁷ Then Peter answered and said to Him, “Behold, we have left everything and followed You; what then will we have?”

²⁸ And Yeshua said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

^a “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).

^b “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).

^c 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” (19:24, NASU) has been mistranslated, and should instead be “It is easier to pass a large rope through the eye of the needle” (Matthew 19:24, 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 Matthew 19:24. 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 Matthew 19:24 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 Matthew who have noted the connection between the camel and elephant referenced in Rabbinic literature, include: Donald A. Hagner, *Word Biblical Commentary: Matthew 14-28*, Vol 33b (Nashville: Thomas Nelson, 1995), 561; R.T. France, *New International Commentary on the New Testament: The Gospel of Matthew* (Grand Rapids: Eerdmans, 2007), pp 737-739; John Nolland, *New International Greek Testament Commentary: The Gospel of Matthew* (Grand Rapids: Eerdmans, 2005), 795.

²⁹ "And everyone who left houses or brothers or sisters or father or mother or children or lands, for My name's sake, will receive a hundredfold, and will inherit eternal life.

³⁰ "But many *who are* first will be last; and *the* last, first.

20

The Workers in the Vineyard

¹ "For the Kingdom of Heaven is like a master of the house who went out early in the morning to hire laborers for his vineyard.

² "And when he had agreed with the laborers for a denarius a day, he sent them into his vineyard.

³ "And he went out about the third hour^a, and saw others standing idle in the marketplace;

⁴ and to them he said, 'You go also into the vineyard, and whatever is right I will give you.' And *so* they went.

⁵ "Again he went out about the sixth^b and the ninth hour^c, and did likewise.

⁶ "And about the eleventh hour he went out, and found others standing; and he said to them, 'Why have you been standing here idle all day?'

⁷ "They said to him, 'Because no one has hired us.' He said to them, 'You go also into the vineyard.'

⁸ "And when evening had come, the lord of the vineyard said to his steward, 'Call the laborers and pay them their wages, beginning with the last to the first.'

⁹ "And when those *hired* about the eleventh hour^d came, each one received a denarius.

¹⁰ "And when those *hired* first came, they thought that they would receive more; and they likewise received each one a denarius.

¹¹ "And when they received it, they grumbled at the landowner,

¹² saying, 'These last have spent *only* one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.'

¹³ "But he answered and said to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius?'

¹⁴ "Take what is yours and go your way, but I wish to give to this last one *the same* as to you.

¹⁵ 'Is it not permitted for me to do what I want with what is my own? Or is your eye evil, because I am good?'

¹⁶ "So the last shall be first, and the first last."

A Third Time Yeshua Foretells His Death and Resurrection

Mark 10:32-34; Luke 18:31-34

¹⁷ And as Yeshua was going up to Jerusalem, He took the twelve disciples aside, and on the way He said to them,

¹⁸ "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death,

¹⁹ and will deliver Him to the nations to mock and scourge and execute *Him* on a wooden scaffold, and on the third day He will be raised up."

^a "about nine o'clock" (NRSV); "about nine in the morning" (HCSB).

^b "about noon" (NRSV/TNIV).

^c "about three o'clock" (NRSV); "about three in the afternoon" (TNIV).

^d "about five o'clock" (NRSV); "About five in the afternoon" (TNIV).

The Request of James and John

Mark 10:35-45

²⁰ Then the mother of the sons of Zebedee came to Him with her sons, worshipping *Him*, and making a request of Him.

²¹ And He said to her, "What do you want?" She said to Him, "Command that these two sons of mine may sit, one on Your right, and one on Your left, in Your Kingdom."

²² But Yeshua answered and said, "You do not know what you asking. Are you able to drink the cup that I am about to drink?" They said to him, "We are able."

²³ He said to them, "My cup indeed you shall drink; but to sit on My right and on My left, is not Mine to give; but it is for those for whom it has been prepared by My Father."

²⁴ And when the ten heard *it*, they were indignant about the two brothers.

²⁵ But Yeshua called them to Himself, and said, "You know that the rulers of the nations lord it over them, and *their* great ones exercise authority over them.

²⁶ "It is not so among you, but whoever wishes to become great among you shall be your servant,

²⁷ and whoever wishes to be first among you shall be your slave;

²⁸ just as 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 Two Blind Men

Mark 10:46-52; Luke 18:35-43

²⁹ And as they went out from Jericho, a great multitude followed Him.

³⁰ And behold, two blind men sitting by the road, when they heard that Yeshua was passing by, cried out, saying, "Lord, have mercy on us, Son of David!"

³¹ And the multitude rebuked them, telling them to be quiet; but they cried out the more, saying, "Lord, have mercy on us, Son of David!"

³² And Yeshua stopped and called them, and said, "What do you want Me to do for you?"

³³ They said to Him, "Lord, *we want* to be opened."

³⁴ And Yeshua, moved with compassion, touched their eyes; and immediately they received their sight and followed Him.

21

The Triumphal Entry into Jerusalem

Mark 11:1-11; Luke 19:28-38; John 12:12-19

¹ And when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Yeshua sent two disciples,

² saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her; untie *them*, and bring *them* to Me.

³ "And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."

⁴ Now this took place to fulfill what was spoken through the prophet, saying,

⁵ "SAY TO THE DAUGHTER OF ZION, 'BEHOLD, YOUR KING IS COMING TO YOU, HUMBLE, AND RIDING UPON A DONKEY, AND UPON A COLT, THE FOAL OF A BEAST OF BURDEN' [Isaiah 62:11^a; Zechariah 9:9^b]."

⁶ And the disciples went and did just as Yeshua directed them,

^a "Behold, YHWH has proclaimed to the end of the Earth, say to the daughter of Zion, 'Lo, your salvation comes; behold His reward is with Him, and His recompense before Him'" (Isaiah 62:11, PME).

^b "Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey" (Zechariah 9:9, PME).

⁷ and brought the donkey and the colt, and put their garments on them, and He sat on them.

⁸ And most of the multitude spread their garments in the road, and others were cutting branches from the trees, and spread them in the road.

⁹ And the multitudes going before Him, and those who followed, were shouting, saying, "Hosanna^a to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest! [Psalm 118:25-26^b]"

¹⁰ And when He entered into Jerusalem, all the city was stirred, saying, "Who is this?"

¹¹ And the multitudes were saying, "This is the prophet, Yeshua, from Nazareth of Galilee."

The Cleansing of the Temple

Mark 11:15-19; Luke 19:45-48; John 2:13-22

¹² And Yeshua entered into the temple of God and cast out all those who sold and were buying in the temple, and overturned the tables of the money changers and the seats of those who were selling the doves.

¹³ And He said to them, "It is written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER'; but you make it a DEN OF ROBBERS [Isaiah 56:7^c; Jeremiah 7:11^d]."

¹⁴ And *the* blind and *the* lame came to Him in the temple, and He healed them.

¹⁵ But when the chief priests and the scribes saw the wonderful things that He did, and the children who were crying out in the temple and saying, "Hosanna^e to the Son of David," they became indignant,

¹⁶ and said to Him, "Do you hear what these are saying?" And Yeshua said to them, "Yes; have you never read, 'OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF?' [Psalm 8:3, LXX]"

¹⁷ And He left them and went out of the city to Bethany, and lodged there.

The Cursing of the Fig Tree

Mark 11:12-14, 20-24

¹⁸ Now in the morning, returning to the city, He became hungry.

¹⁹ And seeing a fig tree by the wayside, He came to it, and found nothing on it except leaves only; and He said to it, "No longer shall there be *any* fruit from you forever." And at once the fig tree withered.

²⁰ And when the disciples saw *it*, they marveled, saying, "How did the fig tree wither at once?"

²¹ And Yeshua answered and said to them, "Truly I say to you, if you have faith, and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will be done.

²² "And all things you ask in prayer, believing, you will receive."

^a Grk. *hōsanna* (ὡσαννά); "Aram. ܠܫܢܢܐ [*hōsha' na*]=Hebr. הוֹשִׁינָה [*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!"

^b "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).

^c "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).

^d "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).

^e The CJB has bolded "Please! Deliver us!" for 21:9, noting a possible allusion to Psalm 118:25: "Please, ADONAI! Save us! Please, ADONAI! Rescue us!" (CJB).

^f "Out of the mouths of infants and nurslings you furnished praise for yourself, for the sake of your enemies, to put down enemy and avenger" (Psalm 8:3, NETS).

The Authority of Yeshua Questioned

Mark 11:27-33; Luke 20:1-8

²³ And when He had come into the temple, the chief priests and the elders of the people came to Him as He was teaching, and said, "By what authority are You doing these things, and who gave You this authority?"

²⁴ And Yeshua answered and said to them, "I will also ask you one thing, which if you tell Me, I will tell you also by what authority I do these things.

²⁵ "The immersion of John, from where did it come? From Heaven or from mortals?" And they were reasoning among themselves, saying, "If we say, 'From Heaven,' He will say to us, 'Then why did you not believe him?'

²⁶ "But if we say, 'From mortals,' we fear the multitude; for all hold John as a prophet."

²⁷ And they answered Yeshua, and said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these things.

The Parable of the Two Sons

²⁸ "But what do you think? A man had two children, and he came to the first, and said, 'Child, go work today in the vineyard.'

²⁹ "And he answered and said, 'I will not'; but afterward he repented and went.

³⁰ "And he came to the second, and said likewise. And he answered and said, 'I go, sir'; but did not go.

³¹ "Which of the two did the will of his father?" They said, "The first." Yeshua said to them, "Truly I say to you, that the tax collectors and the prostitutes go into the Kingdom of God before you.

³² "For John came to you in the way of righteousness, and you did not believe him; but the tax collectors and the prostitutes believed him; and you, having seen *it*, did not even repent yourselves afterward, that you might believe him.

The Parable of the Vineyard and the Tenants

Mark 12:1-12; Luke 20:9-19

³³ "Hear another parable. There was landowner WHO PLANTED A VINEYARD AND SET A HEDGE AROUND IT, AND DUG A WINE PRESS IN IT, AND BUILT A TOWER [Isaiah 5:1-2]^a, and rented it out to tenants, and went on a journey.

³⁴ "And when the harvest time drew near, he sent his servants to the tenant farmers, to receive his fruit.

³⁵ "And the tenant farmers took his servants and beat one, and killed another, and stoned another.

³⁶ "Again he sent other servants, more than the first; and they did the same thing to them.

³⁷ "But afterward he sent his son to them, saying, 'They will respect my son.'

³⁸ "But the tenant farmers, having seen the son, said among themselves, 'This is the heir; come, let us kill him, and have his inheritance.'

³⁹ "And they took him, and threw him out of the vineyard, and killed him.

⁴⁰ "When therefore the lord of the vineyard comes, what will he do to those tenant farmers?"

⁴¹ They said to Him, "He will utterly ruin those evildoers, and will let out the vineyard to other tenant farmers, who will give him the fruits in their seasons."

^a "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).

⁴² Yeshua said to them, "Did you never read in the Scriptures, 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER *stone*; THIS WAS FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES? [Psalm 118:22-23]^a'

⁴³ "Therefore say I to you, the Kingdom of God will be taken away from you, and be given to a nation producing the fruits of it.

⁴⁴ "And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

⁴⁵ And when the chief priests and the Pharisees heard His parables, they perceived that He was speaking about them.

⁴⁶ And when they sought to seize Him, they feared the multitudes, because they held Him to be a prophet.

22

The Parable of the Marriage Feast

Luke 14:15-24

¹ And Yeshua answered and spoke to them again in parables, saying,

² "The Kingdom of Heaven may be compared to a certain king, who gave a marriage feast for his son,

³ "and sent his servants to call those who had been invited to the marriage feast; but they would not come.

⁴ "Again he sent other servants, saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fat calves have been slaughtered and everything is ready; come to the marriage feast.'"

⁵ "But they paid no attention and went their way, one to his own farm, another to his business,

⁶ and the rest seized his servants, and treated them shamefully, and killed them.

⁷ "But the king was enraged and sent his armies, and destroyed those murderers, and burned their city.

⁸ "Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy.

⁹ 'Go therefore to the main highways, and as many as you find, invite to the marriage feast.

¹⁰ "And those servants went out into the streets, and gathered together all they found, both evil and good; and the wedding hall was filled with guests.

¹¹ "But when the king came in to look over the guests, he saw there a man who had no wedding garment,

¹² and he said to him, 'Friend, how did you come in here not having a wedding garment?' And he was speechless.

¹³ "Then the king said to the servants, 'Bind him hand and foot, and cast him into the outer darkness; there will be weeping and gnashing of teeth.'

¹⁴ "For many are called, but few *are* chosen."

^a "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).

Paying Taxes to Caesar

Mark 12:13-17; Luke 20:20-26

¹⁵ Then the Pharisees went and took counsel how they might ensnare Him in *His* talk.

¹⁶ And they sent their disciples to Him, along with the Herodians, saying, "Teacher, we know that You are true and teach the way of God in truth, and do not care for anyone; for You are not partial to any.

¹⁷ "Tell us therefore, what do You think? Is it permitted^a to give a poll-tax to Caesar, or not?"

¹⁸ But Yeshua perceived their malice, and said, "Why are you testing Me, you hypocrites?

¹⁹ "Show Me the coin for the poll-tax." And they brought Him a denarius.

²⁰ And He said to them, "Whose image and inscription is this?"

²¹ They said to Him, "Caesar's." Then He said to them, "Render therefore to Caesar the things that are Caesar's; and to God the things that are God's."

²² And when they heard *this*, they marveled, and left Him and went away.

The Question about the Resurrection

Mark 12:18-27; Luke 20:27-40

²³ On that day Sadducees came to Him (those who say that there is no resurrection), and they asked Him,

²⁴ saying, "Teacher, Moses said, 'If A MAN DIES, HAVING NO CHILDREN, HIS BROTHER SHALL MARRY HIS WIFE, AND RAISE UP CHILDREN FOR HIS BROTHER' [Deuteronomy 25:5]^b.

²⁵ "Now there were seven brothers with us; and the first married and died, and having no offspring left his wife to his brother;

²⁶ likewise the second also, and the third, down to the seventh.

²⁷ "And after them all, the woman died.

²⁸ "In the resurrection, therefore, whose wife of the seven will she be? For they all had her."

²⁹ But Yeshua answered and said to them, "You are mistaken, not knowing the Scriptures, or the power of God.

³⁰ "For in the resurrection they neither marry, nor are given in marriage, but are like angels in Heaven.

³¹ "But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,

³² 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB? [Exodus 3:6, 15, 16]^c He is not the God of the dead, but of the living."

³³ And when the multitudes heard *it*, they were astonished at His teaching.

The Great Commandment

Mark 12:28-34; Luke 10:25-28

³⁴ But when the Pharisees heard that He had put the Sadducees to silence, they gathered themselves together.

³⁵ And one of them, a lawyer, asked Him *a question*, testing Him,

³⁶ "Teacher, which is the great commandment in the Torah?"

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

^b "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).

^c "He said also, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' Then Moses hid his face, for he was afraid to look at God...And God, furthermore, said to Moses, 'Thus you shall say to the children of Israel, "YHWH, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you." This is My name forever, and this is My memorial-name to all generations. Go and gather the elders of Israel together, and say to them, "YHWH, the God of your ancestors, the God of Abraham, Isaac and Jacob, has appeared to me, saying, 'I am indeed concerned about you and what has been done to you in Egypt'"" (Exodus 3:6, 15-16, PME).

³⁷ And He said to him, “YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND’ [Deuteronomy 6:5]^a.

³⁸ “This is the great and first commandment.

³⁹ “And a second is like *it*, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF’ [Leviticus 19:18]^b.

⁴⁰ “On these two commandments depend the whole Torah and the Prophets.”

The Question about David’s Son

Mark 12:35-37; Luke 20:41-44

⁴¹ Now while the Pharisees were gathered together, Yeshua asked them a question,

⁴² saying, “What do you think about the Messiah, whose son is He?” They said to Him, “The son of David.”

⁴³ He said to them, “How then does David in the Spirit call Him ‘Lord,’ saying,

⁴⁴ “THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES UNDERNEATH YOUR FEET” [Psalm 110:1]^c?”

⁴⁵ “If David then calls Him ‘Lord,’ how is He his son?”

⁴⁶ And no one was able to answer Him a word, neither did anyone dare from that day on to ask Him any more questions.

23

The Denouncing of the Scribal and Pharisaical Leaders

Mark 12:38-40; Luke 11:37-52; 20:45-47

¹ Then Yeshua spoke to the multitudes and to His disciples,

² saying, “The scribes and the Pharisees sit on Moses’ seat;

³ therefore all that they tell you, do and observe, but do not do according to their works; for they say *things*, and do not do *them*.

⁴ “And they tie up heavy burdens, hard to bear, and lay them on people’s shoulders; but they themselves will not move them with their finger.

⁵ “But they do all their works to be seen by people; for they make their phylacteries^d broad and lengthen the tassels^e of their garments.

⁶ “And they love the place of honor at feasts and the chief seats in the synagogues,

⁷ “and greetings in the market places, and to be called by people, ‘Rabbi.’

⁸ “But do not be called Rabbi; for One is your Teacher, and you are all brothers.

⁹ “And do not call *anyone* on Earth your father; for One is your Father, He who is in Heaven.

¹⁰ “Neither be called instructors; for One is your Instructor, the Messiah.

¹¹ “But the greatest among you will be your servant.

^a “And you shall love YHWH your God with all your heart and with all your soul and with all your might” (Deuteronomy 6:5, PME).

^b “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).

^c “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).

^d Grk. *ta phylaktēria* (τὰ φυλακτήρια); the Greek *phylaktērion* (φυλακτήριον) regards how “The Jews gave the name of φυλακτήρια [*phylaktēria*] (in the Talm. תפילין [*tefillin*], *prayer-fillets*, German *Gebetsriemen*; (cf. O.T. ‘frontlets’)) to small strips of parchment on which were written the following passages from the law of Moses, Exo. 13:1-10,11-16; Deut. 6:4-9; 11:13-21, and which, enclosed in little cases, they were accustomed when engaged in prayer to wear fastened by a leather strap to the forehead and to the left arm over against the heart, in order that they might thus be solemnly reminded of the duty of keeping the commands of God in the head and in the heart, according to the directions given in Exo. 13:16; Deut. 6:8; 11:18; (cf. Josephus, *Antiquities* 4, 8, 13)” (*Thayer*, 659); rendered as “‘fillin/tefillin” (CJB/TLV).

^e Grk. *ta kraspeda* (τὰ κράσπεδα); the Greek *kraspedon* (κράσπεδον) can mean generically “*edge, border, hem* of a garment,” or more specifically be “*tassel* (תצית [*tzitzit*]), which an Israelite was obligated to wear on the four corners of his outer garment, acc. to Num 15:38f; Dt 22:12” (*BDAG*, 564); rendered as “the *tzitzit* on his robe” (CJB) or “the *tzitzit* of His garment” (TLV).

¹² "And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

¹³ "But woe to you, scribes and Pharisees, hypocrites, because you shut the Kingdom of Heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.

¹⁴ ["Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for a pretense you make long prayers; therefore you will receive greater condemnation.]^a

¹⁵ "Woe to you, scribes and Pharisees, hypocrites, for you traverse sea and land to make one proselyte; and when he becomes one, you make him twice as much a child of Gehenna as yourselves.

¹⁶ "Woe to you, blind guides, who say, 'Whoever swears by the temple, that is nothing, but whoever swears by the gold of the temple, he is indebted.'

¹⁷ "You blind fools! For which is greater, the gold, or the temple that sanctified the gold?

¹⁸ "And, 'Whoever swears by the altar, *that* is nothing; but whoever swears by the offering upon it, he is indebted.'

¹⁹ "You blind people! For which is greater, the gift, or the altar that sanctifies the gift?

²⁰ "Therefore he who swears by the altar, swears by it and by everything on it.

²¹ "And he who swears by the temple, swears by it and by Him who dwells within it.

²² "And he who swears by Heaven, swears by the throne of God and by Him who sits upon it.

²³ "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier matters of the Torah: justice and mercy and faithfulness; but these are the things you ought to have done, without neglecting the others.

²⁴ "You blind guides, who strain out a gnat, and swallow a camel!

²⁵ "Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence.

²⁶ "You blind Pharisee, cleanse first the inside of the cup and of the dish, so that the outside of it may become clean also.

²⁷ "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which outwardly appear beautiful, but inside they are full of dead people's bones and all uncleanness.

²⁸ "Even so you too outwardly appear righteous to people, but inwardly you are full of hypocrisy and lawlessness.

²⁹ "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous,

³⁰ and say, 'If we had been *living* in the days of our ancestors, we would not have been partakers with them in *shedding* the blood of the prophets.'

³¹ "So you witness against yourselves, that you are descendants of those who murdered the prophets.

³² "Fill up then the measure of your ancestors.

³³ "You serpents, you brood of vipers, how will you escape the judgment of Gehenna?

³⁴ "Therefore, behold, I send you prophets and sages and scribes; some of them you will kill and execute on a wooden scaffold, and some of them you will scourge in your synagogues, and persecute from city to city,

³⁵ so that upon you may come all the righteous blood shed on the Earth, from the blood of righteous Abel to the blood of Zachariah the son of Barachiah, whom you murdered between the sanctuary and the altar.

³⁶ "Truly I say to you, all these things will come upon this generation.

^a Note that not all manuscripts include 23:13, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 60).

The Lament Over Jerusalem**Luke 13:34-35**

³⁷ "O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you were unwilling!

³⁸ "Behold, your house is being left to you desolate^a.

³⁹ "For I say to you, you will not see Me from now on, until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD' [Psalm 118:26]^b."

24

The Destruction of the Temple Foretold**Mark 13:1-2; Luke 21:5-6**

¹ And Yeshua came out from the temple and was going away, and His disciples came to Him, to show Him the buildings of the temple.

² But He answered and said to them, "Do you not see all these things? Truly I say to you, there will not be left here one stone upon another, which will not be thrown down."

The Beginning of Woes**Mark 13:3-13; Luke 21:7-19**

³ And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what *will be* the sign of Your coming, and of the end of the age?"

⁴ And Yeshua answered and said to them, "Take heed that no one leads you astray.

⁵ "For many will come in My name, saying, 'I am the Messiah,'^c and will lead many astray.

⁶ "And you will hear of wars and rumors of wars; see that you are not troubled, for *these things* must take place, but the end is not yet.

⁷ "For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places.

⁸ "But these things are the beginning of birth pains.

⁹ "Then they will deliver you up to tribulation, and will kill you, and you will be hated by all nations for My name's sake.

¹⁰ "And at that time many will fall away and will deliver up one another and hate one another.

¹¹ "And many false prophets will arise, and will lead many astray.

¹² "And because lawlessness is multiplied, the love of the many will grow cold.

¹³ "But he who endures to the end, he will be saved.

¹⁴ "And this good news of the Kingdom shall be proclaimed in the whole world as a testimony to all the nations, and then the end will come.

^a The CJB has bolded "God is abandoning your house to you, leaving it desolate" for 23:38, noting a possible allusion to Jeremiah 22:5: "But if you will not pay attention to these words, then I swear by myself," says *ADONAI*, "that this palace will become a ruin" (CJB).

^b "Blessed is the one who comes in the name of YHWH; we have blessed you from the house of YHWH" (Psalm 118:26, PME).

^c Grk. *egō eimi ho Christos* (ἐγώ εἰμι ὁ χριστός); while this could be speaking of people coming in the name or authority of Yeshua, declaring that He is the Savior, and in actuality leading others astray, this could also be rendered as "I am the anointed one," and refer to those who are grossly misguided and believe themselves to be the Messiah having returned.

The Great Tribulation

Mark 13:14-23; Luke 21:20-24

¹⁵ "Therefore when you see the ABOMINATION OF DESOLATION [Daniel 9:27^a; 11:31^b; 12:11^c] which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand),

¹⁶ then let those who are in Judea flee to the mountains;

¹⁷ let him who is on the housetop not go down to get the things out that are in his house;

¹⁸ and let him who is in the field not turn back to get his cloak.

¹⁹ "But woe to those who are with child and to those who are nursing babies in those days!

²⁰ "And pray that your flight not be in the winter, or on a Sabbath;

²¹ for then will be great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.

²² "And unless those days had been shortened, no flesh would have been saved; but for the sake of the elect those days will be shortened.

²³ "Then if anyone says to you, 'Behold, here is the Messiah,' or, 'There *He is*,' do not believe *it*.

²⁴ "For false Messiahs and false prophets will arise and will show great signs and wonders, so as to lead astray, if possible, even the elect.

²⁵ "Behold, I have told you beforehand.

²⁶ "If therefore they say to you, 'Behold, He is in the wilderness,' do not go forth, *or*, 'Behold, He is in the inner rooms,' do not believe *it*.

²⁷ "For as the lightning comes from the east, and flashes even to the west, so shall the coming of the Son of Man be.

²⁸ "Wherever the corpse is, there the vultures will gather.

The Coming of the Son of Man

Mark 13:24-27; Luke 21:25-28

²⁹ "But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky [Isaiah 13:10^d; Ezekiel 32:7^e; Joel 2:10^f, 31^g; 3:15^h], and the powers of the Heavens will be shaken,

³⁰ and then the sign of the Son of Man will appear in the sky, and then all the tribes of the Earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY [Zechariah 12:10, 14; Daniel 7:13-14ⁱ] with power and great glory.

^a "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).

^b "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).

^c "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).

^d "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).

^e "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).

^f "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).

^g "The Sun will be turned into darkness and the Moon into blood before the great and awesome day of YHWH comes" (Joel 2:31, PME).

^h "The Sun and Moon grow dark and the stars lose their brightness" (Joel 3:15, PME).

ⁱ "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn... all the families that remain, every family by itself and their wives by themselves" (Zechariah 12:10, 14, PME).

^j "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples,

³¹ “And He will send forth His angels WITH A GREAT TRUMPET and THEY WILL GATHER TOGETHER [Isaiah 27:13]^a His elect from the four winds, from one end of the sky to the other.

The Lessons of the Fig Tree

Mark 13:28-31; Luke 21:29-33

³² “Now from the fig tree learn its parable: when its branch has already become tender, and puts forth its leaves, you know that summer is near;

³³ even so, you also, when you see all these things, know that He is near, at the doors.

³⁴ “Truly I say to you, this race^b will not pass away until all these things are accomplished.

³⁵ “Heaven and Earth will pass away, but My words will not pass away.

The Unknown Day and Hour

Mark 13:32-37; Luke 17:26-30, 34-36

³⁶ “But of that day and hour no one knows, not even the angels of Heaven, nor the Son, but the Father only.

³⁷ “For as *were* the days of Noah, so will be the coming of the Son of Man.

³⁸ “For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

³⁹ and they did not know until the flood came, and swept them all away; so will be the coming of the Son of Man.

⁴⁰ “Then two will be in the field; one is taken, and one is left.

⁴¹ “Two women *will be* grinding at the mill; one is taken, and one is left.

⁴² “Watch therefore, for you do not know on which day your Lord is coming.

⁴³ “But know this, that if the master of the house had known in what part of the night the thief was coming, he would have watched and would not have allowed his house to be broken into.

⁴⁴ “Therefore you also must be ready; for the Son of Man is coming at an hour when you do not think *He will*.

The Faithful or Unfaithful Servant

Luke 12:41-48

⁴⁵ “Who then is the faithful and wise servant whom his lord has set over his household to give them their food at the proper time?

⁴⁶ “Blessed is that servant whom his lord when he comes will find so doing.

⁴⁷ “Truly I say to you, that he will set him over all that he has.

⁴⁸ “But if that evil servant says in his heart, ‘My lord is delayed,’

⁴⁹ and begins to beat his fellow servants and eat and drink with drunkards;

⁵⁰ the lord of that servant will come on a day when he does not expect *him* and at an hour which he does not know,

⁵¹ and will cut him in pieces and assign him a place with the hypocrites; there will be weeping and gnashing of teeth.

nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed” (Daniel 7:13-14, NIV).

^a “It will come about also in that day that a great trumpet will be blown; and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship YHWH in the holy mountain at Jerusalem” (Isaiah 27:13, PME).

^b 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 both the CJB and The Messianic Writings as “this people.”

This rendering is noted by Zodhiates, *Hebrew-Greek Key Study Bible* (NASB), 1302; a general resource like the *Ryrie Study Bible* (NASB), 1490 also explains, “No one living when Jesus spoke these words lived to see ‘all these things’ come to pass. However, the Greek word can mean ‘race’ or ‘family,’ which makes good sense here; i.e., the Jewish race will be preserved, in spite of terrible persecution, until the Lord comes.”

25

The Parable of the Ten Virgins

¹ "Then the Kingdom of Heaven will be comparable to ten virgins, who took their lamps, and went out to meet the bridegroom.

² "And five of them were foolish, and five were wise.

³ "For the foolish, when they took their lamps, took no oil with them,

⁴ but the wise took oil in their vessels with their lamps.

⁵ "Now while the bridegroom was delayed, they all became drowsy and were sleeping.

⁶ "But at midnight there is a cry, 'Behold, the bridegroom! Come out to meet *him*.'

⁷ "Then all those virgins rose, and trimmed their lamps.

⁸ "And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

⁹ "But the wise answered, saying, 'Perhaps there will not be enough for us and you *too*; go rather to the dealers and buy for yourselves.'

¹⁰ "And while they were going away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut.

¹¹ "Afterward the other virgins came also, saying, 'Lord, Lord, open to us.'

¹² "But he answered and said, 'Truly I say to you, I do not know you.'

¹³ "Watch therefore, for you know neither the day nor the hour.

The Parable of the Talents

Luke 19:11-27

¹⁴ "For *it is* just like a person *about* to go on a journey, who called his own servants, and entrusted to them his property.

¹⁵ "And to one he gave five talents, to another two, to another one; to each according to his ability; and he went on his journey.

¹⁶ "Immediately the one who had received the five talents went and traded with them, and gained five more talents.

¹⁷ "In the same manner the one who *had received* the two *talents* gained two more.

¹⁸ "But he who received the one *talent* went away and dug in the ground, and hid his lord's money.

¹⁹ "Now after a long time the lord of those servants comes, and settles accounts with them.

²⁰ "And the one who had received the five talents came up and brought five more talents, saying, 'Lord, you entrusted five talents to me; see, I have gained five more talents.'

²¹ "His lord said to him, 'Well done, good and faithful servant; you have been faithful with a few things, I will put you in charge of many things; enter into the joy of your lord.'

²² "And the one also who *had received* the two talents came and said, 'Lord, you entrusted to me two talents; see, I have gained two more talents.'

²³ "His lord said to him, 'Well done, good and faithful servant; you have been faithful with a few things, I will put you in charge of many things; enter into the joy of your lord.'

²⁴ "And the one also who had received the one talent came up and said, 'Lord, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not scatter *seed*.'

²⁵ 'And I was afraid and went away and hid your talent in the ground; see, you have what is yours.'

²⁶ "But his lord answered and said to him, 'You wicked and slothful servant, you knew that I reap where I did not sow, and gather where I did not scatter *seed*.'

²⁷ "Then you ought to have placed my money with the bankers, and at my coming I should have received what was my own with interest.

²⁸ "Therefore take the talent from him, and give it to the one who has the ten talents.'

²⁹ “For to everyone who has shall *more* be given, and he shall have abundance; but from the one who does not have, even what he does have shall be taken away.

³⁰ “And cast out the worthless servant into the outer darkness; there shall be weeping and gnashing of teeth.

The Judgment of the Nations

³¹ “But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.

³² “And before Him will be gathered all the nations; and He will separate them one from another, as the shepherd separates the sheep from the goats;

³³ and He will put the sheep on His right, and goats on the left.

³⁴ “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world.

³⁵ ‘For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me drink; I was a stranger, and you took Me in;

³⁶ naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’

³⁷ “Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry, and feed You, or thirsty, and gave You drink?

³⁸ ‘And when did we see You a stranger, and took You in, or naked, and clothed You?

³⁹ ‘And when did we see You sick, or in prison, and come to You?’

⁴⁰ “And the King will answer and say to them, ‘Truly I say to you, inasmuch as you did it to one of these brothers and sisters of Mine, *even* the least of *them*, you did it to Me.’

⁴¹ “Then He will also say to those on His left, ‘Depart from Me, you cursed, into the eternal fire which has been prepared for the Devil and his angels;

⁴² for I was hungry, and you gave Me *nothing* to eat; I was thirsty, and you gave Me nothing to drink;

⁴³ I was a stranger, and you did not take Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.’

⁴⁴ “Then they will also answer, saying, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to You?’

⁴⁵ “Then He will answer them, saying, ‘Truly I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.’

⁴⁶ “And these will go away into eternal punishment, but the righteous into eternal life.”

26

The Plot to Kill Yeshua

Mark 14:1-2; Luke 22:1-2; John 11:45-53

¹ And it came about that when Yeshua had finished all these words, He said to His disciples,

² “You know that after two days the Passover is coming, and the Son of Man is *to be* delivered up to be executed on a wooden scaffold.”

³ Then the chief priests and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas;

⁴ and they took counsel together in order to seize Yeshua by stealth, and kill *Him*.

⁵ But they were saying, “Not during the festival, lest there be an uproar among the people.”

The Anointing at Bethany

Mark 14:3-9; John 12:1-8

⁶ Now when Yeshua was in Bethany in the house of Simon the leper,^a

⁷ a woman came to Him having an alabaster vial of very expensive ointment, and she poured it on His head as He reclined *at the table*.

⁸ But when the disciples saw *it*, they were indignant, saying, “Why this waste?”

⁹ “For this *ointment* might have been sold for much, and given to the poor.”

¹⁰ But Yeshua, aware of this, said to them, “Why do you trouble the woman? For she has done a good work for Me.

¹¹ “For you always have the poor with you; but you do not always have Me.

¹² “For when she poured this ointment upon My body, she did it to prepare Me for burial.

¹³ “Truly I say to you, wherever this good news is proclaimed in the whole world, what this woman has done will be spoken of in memory of her.”

Judas’ Agreement to Betray Yeshua

Mark 14:10-11; Luke 22:3-6

¹⁴ Then one of the twelve, who was called Judas Iscariot^b, went to the chief priests,

¹⁵ and said, “What are you willing to give me, and I will deliver Him to you?” And they weighed out thirty pieces of silver to him^c.

¹⁶ And from then on he was seeking an opportunity to deliver Him *to them*.

The Passover with the Disciples

Mark 14:12-21; Luke 22:7-14, 21-23; John 13:21-30

¹⁷ Now on the first of Unleavened Bread the disciples came to Yeshua, saying, “Where do you want us to prepare for You to eat the Passover^d?”

¹⁸ And He said, “Go into the city to a certain individual, and say to him, ‘The Teacher says, ‘My time is at hand; I *am to* keep the Passover at your house with My disciples.’”

¹⁹ And the disciples did as Yeshua had directed them; and they prepared the Passover.

²⁰ Now when evening had come, He was reclining *at the table* with the twelve disciples.

²¹ And as they were eating, He said, “Truly I say to you that one of you will betray Me.”

²² And they were exceedingly sorrowful, and they each one began to say to Him, “Is it I, Lord?”

^a 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” (26:6) is a mistranslation, and should instead be “Shim’on the jar merchant” (Matthew 26:6, 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* (גרבא) can be pointed to read either *garava* (גַּרְבָּא), “jar maker” or “jar merchant,” or *gar’rabba* (גַּרְבָּא) or “leper.”

Commentators on the Gospel of Matthew who have noted the reference to “Simon the leper,” have proposed that this individual had leprosy at one previous point, and was likely healed by Yeshua (Leon Morris, *Pillar New Testament Commentary: The Gospel According to Matthew* [Grand Rapids: Eerdmans, 1992], pp 646-647; Hagner, *Matthew 14-28*, 757; Michael J. Wilkins, *NIV Application Commentary: Matthew* [Grand Rapids: Zondervan, 2004], 828; John Nolland, *New International Greek Testament Commentary: The Gospel of Matthew* [Grand Rapids: Eerdmans, 2005], pp 1050-1051), that the home had perhaps once been owned by a Simon the leper (Morris, *Matthew* 647), or that “Simon ‘the leper’ is otherwise unknown. Presumably his nickname derived either from some family connection or from his having been previously cured of a skin infection...someone with active ‘leprosy’ could hardly have hosted a dinner” (France, *Matthew*, 974).

^b Grk. *Ioudas Iskariōtēs* (Ἰούδας Ἰσκαριώτης); Delitzsch/Salkinson-Ginsburg Heb. NTs *Yehudah ish Qriot* (יְהוּדָה אִישׁ קְרִיּוֹת); “Y’hudah from K’riot” (CJB); “Judah from Kriot” (TLV).

^c The CJB has bolded “They counted out thirty silver coins and gave them” for 26:15, noting a possible allusion to Zechariah 11:12: “I said to them, ‘If it seems good to you, give me my wages; if not, don’t.’ So they weighed out my wages, thirty silver [[shekels, that is, twelve ounces]” (CJB).

^d 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.”

²³ And He answered and said, "He who dipped his hand with Me in the dish is the one who will betray Me.

²⁴ "The Son of Man *is to go*, just as it is written of Him; but woe to that person by whom the Son of Man is betrayed! It would have been better for that person if he had not been born."

²⁵ And Judas, who was betraying Him, answered and said, "Is it I, Rabbi?" He said to him, "You have said so."

The Institution of the Lord's Supper

Mark 14:22-26; Luke 22:15-20; 1 Corinthians 11:23-25

²⁶ And as they were eating, Yeshua took bread, and having blessed *it*, He broke *it* and gave *it* to the disciples, and said, "Take, eat; this is My body."

²⁷ And having taken a cup and given thanks, He gave *it* to them, saying, "Drink of it, all of you;

²⁸ for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

²⁹ "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's Kingdom."

³⁰ And when they had sung a hymn, they went out to the Mount of Olives.

Peter's Denial Foretold

Mark 14:27-31; Luke 22:31-34; John 13:36-38

³¹ Then Yeshua said to them, "You all will stumble because of Me this night, for it is written, 'I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED [Zechariah 13:7]^a.'

³² "But after I have been raised up, I will go before you into Galilee."

³³ But Peter answered and said to Him, "Though they all may stumble because of You, I will never stumble."

³⁴ Yeshua said to him, "Truly I say to you that this *very* night, before the cock crows, you will deny Me three times."

³⁵ Peter said to Him, "Even if I must die with You, I will not deny You." All of the disciples also said likewise.

The Prayer in Gethsemane

Mark 14:32-42; Luke 22:39-46

³⁶ Then Yeshua comes with them to a place called Gethsemane, and said to His disciples, "Sit here, while I go over there and pray."

³⁷ And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and troubled.

³⁸ Then He said to them, "My soul is exceedingly sorrowful, even to death; remain here and keep watch with Me."

³⁹ And He went a little further, and fell on His face and prayed, saying, "My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as You will."

⁴⁰ And He comes to the disciples and finds them sleeping, and said to Peter, "So, could you not keep watch with Me one hour?

⁴¹ "Keep watch and pray, that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak."

⁴² Again, a second time He went away and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done."

⁴³ And again He came and found them sleeping, for their eyes were heavy.

^a "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).

44 And He left them again, and went away and prayed a third time, saying again the same words.

45 Then He comes to the disciples, and said to them, "Sleep on now, and take your rest. Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners.

46 "Arise, let us be going; behold, the one who betrays Me is at hand!"

The Arrest and Betrayal of Yeshua

Mark 14:43-50; Luke 22:47-53; John 18:3-12

47 And while He was still speaking, behold, Judas, one of the twelve, came up, and with him a great multitude with swords and clubs, from the chief priests and elders of the people.

48 Now he who was betraying Him gave them a sign, saying, "Whomever I shall kiss, He is the one; seize Him."

49 And immediately He came to Yeshua, and said, "Hail, Rabbi!" and kissed Him.

50 And Yeshua said to him, "Friend, *do* what you have come for." Then they came and laid hands on Yeshua and seized Him.

51 And behold, one of those who were with Yeshua stretched out his hand and drew his sword, and struck the servant of the high priest, and cut off his ear.

52 Then Yeshua said to him, "Put your sword back into its place; for all those who take up the sword shall perish by the sword.

53 "Or do you think that I cannot appeal to My Father, and He will at once send Me more than twelve legions of angels?

54 "How then will the Scriptures be fulfilled, that it must be so?"

55 At that hour Yeshua said to the multitudes, "Have you come out with swords and clubs to arrest Me as against a robber? I sat daily in the temple teaching and you did not seize Me.

56 "But all this has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples left Him and fled.

Yeshua before the Council

Mark 14:53-65; Luke 22:54-55, 63-71; John 18:13-14, 19-24

57 And those who had seized Yeshua led Him away to Caiaphas the high priest, where the scribes and the elders were gathered together.

58 But Peter was following Him at a distance, as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome.

59 Now the chief priests and the whole Sanhedrin^a were seeking false testimony against Yeshua, so that they might put Him to death;

60 and they did not find *any*, though many false witnesses came. But later two came forward,

61 and said, "This fellow said, 'I am able to destroy the temple of God and to rebuild it in three days.'"

62 And the high priest stood up and said to Him, "Do You not answer? What is it that these people testify against You?"

63 But Yeshua kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Messiah, the Son of God."

64 Yeshua said to him, "You have said it *yourself*; nevertheless I tell you, from now on you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER [Psalm 110:1]^a, and COMING ON THE CLOUDS OF HEAVEN" [Daniel 7:13]^b.

^a Grk. *sunedria* (συνέδριον); often rendered as "Council" (NASU); "the high council in Jerusalem, *Sanhedrin*, the dominant mng. in our lit. (...Hebraized in the Mishnah סנהדרין [Sanhedrin]); in Roman times this was the highest indigenous governing body in Judaea, composed of high priests (ἀρχιερεὺς [*archiereus*]...), elders, and scholars (scribes), and meeting under the presidency of the ruling high priest. This body was the ultimate authority not only in religious matters, but in legal and governmental affairs as well, in so far as it did not encroach on the authority of the Roman procurator" (BDAG, 967).

⁶⁵ Then the high priest tore his robes, saying, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy;

⁶⁶ what do you think?" They answered and said, "He deserves death!"

⁶⁷ Then they spat in His face and beat Him with their fists; and some slapped Him,

⁶⁸ saying, "Prophesy to us, You Messiah; who is the one who struck You?"

Peter's Denial of Yeshua

Mark 14:66-72; Luke 22:56-62; John 18:15-18, 25-27

⁶⁹ Now Peter was sitting outside in the courtyard, and a servant girl came to him, saying, "You also were with Yeshua the Galilean."

⁷⁰ But he denied *it* before them all, saying, "I do not know what you are talking about."

⁷¹ And when he had gone out to the entrance, another *servant girl* saw him and said to those who were there, "This man was with Yeshua of Nazareth."

⁷² And again he denied *it* with an oath, "I do not know the man."

⁷³ And after a little while the bystanders came up and said to Peter, "Surely you are also *one* of them; for the way you talk makes you known."

⁷⁴ Then he began to curse and swear, "I do not know the man!" And immediately a cock crowed.

⁷⁵ And Peter remembered the word which Yeshua had said, "Before a cock crows, you will deny Me three times." And he went out and wept bitterly.

27

Yeshua Brought before Pilate

Mark 15:1; Luke 23:1-2; John 18:28-32

¹ Now when morning had come, all the chief priests and the elders of the people took counsel against Yeshua to put Him to death;

² and they bound Him, and led Him away, and delivered Him up to Pilate the governor.

The Death of Judas

Acts 1:18-19

³ Then Judas, who was betraying Him, having seen that He was condemned, changed his mind and returned the thirty pieces of silver to the chief priests and elders,

⁴ saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See *to it* yourself."

⁵ And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged himself.

⁶ And the chief priests took the pieces of silver and said, "It is not permitted to put them into the treasury, since it is the price of blood."

⁷ And they took counsel, and bought with them the Potter's Field, to bury strangers in.

⁸ Therefore that field has been called the Field of Blood to this day.

⁹ Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the children of Israel;

^a "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).

^b "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).

¹⁰ AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME" [Zechariah 11:12-13^a; Jeremiah 32:6-9^b].^c

Yeshua Questioned by Pilate

Mark 15:2-5; Luke 23:3-5; John 18:33-38

¹¹ Now Yeshua stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews?" And Yeshua said to him, "You have said so."

¹² And while He was being accused by the chief priests and elders, He answered nothing.

¹³ Then Pilate said to Him, "Do you not hear how many things they testify against You?"

¹⁴ And He gave him no answer, not even to one word, so that the governor was quite amazed.

Yeshua Sentenced to Die

Mark 15:6-15; Luke 23:13-25; John 18:39-19:16

¹⁵ Now at *the* festival the governor was accustomed to release to the multitude one prisoner, whom they wanted.

¹⁶ And they then were holding a notable prisoner, called Barabbas.

¹⁷ When therefore they were gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Yeshua who is called Messiah?"

¹⁸ For he knew that because of envy they had delivered Him up.

¹⁹ And while he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous Man; for I have suffered much today in a dream because of Him."

²⁰ Now the chief priests and the elders persuaded the multitudes to ask for Barabbas, and destroy Yeshua.

²¹ But the governor answered and said to them, "Which of the two do you want me to release to you?" And they said, "Barabbas."

²² Pilate said to them, "Then what shall I do with Yeshua who is called Messiah?" They all said, "Let Him be executed on a wooden scaffold!"

²³ And he said, "Why, what evil has He done?" But they cried out exceedingly, saying, "Let Him be executed on a wooden scaffold!"

²⁴ So when Pilate saw that he was gaining nothing, but rather that a riot was starting, he took water and washed his hands before the multitude, saying, "I am innocent of this Man's blood; see to it yourselves."

²⁵ And all the people answered and said, "His blood *be* on us, and on our children!"

²⁶ Then he released Barabbas to them; but having Yeshua scourged, he delivered Him to be executed on a wooden scaffold.

^a "I said to them, 'If it is good in your sight, give *me* my wages; but if not, never mind!' So they weighed out thirty *shekels* of silver as my wages. Then YHWH said to me, 'Throw it to the potter, *that* magnificent price at which I was valued by them.'" So I took the thirty *shekels* of silver and threw them to the potter in the house of YHWH" (Zechariah 11:12-13, PME).

^b "And Jeremiah said, 'The word of YHWH came to me, saying, "Behold, Hanamel the son of Shallum your uncle is coming to you, saying, 'Buy for yourself my field which is at Anathoth, for you have the right of redemption to buy it.'" Then Hanamel my uncle's son came to me in the court of the guard according to the word of YHWH, and said to me, "Buy my field, please, that is at Anathoth, which is in the land of Benjamin; for you have the right of possession and the redemption is yours; buy it for yourself." Then I knew that this was the word of YHWH. And I bought the field which was at Anathoth from Hanamel my uncle's son, and I weighed out the silver for him, seventeen shekels of silver" (Jeremiah 32:6-9, PME).

^c Stern, *Jewish New Testament Commentary*, 83 points out the possibility, "the scroll of the Prophets may have originally begun with Jeremiah...not Isaiah; if so, Mattityahu [Matthew] by naming Jeremiah is referring to the Prophets as a group, not naming the particular prophet quoted" (cf. *b.Bava Batra* 14b-15a). Likewise to be considered is the fact that two likely Scripture passages are being melded together, Jeremiah 32:6-9 and Zechariah 11:12-13 (Aland, *GNT*, 108), with the more prominent of the two Prophets named.

The Soldiers Mock Yeshua**Mark 15:16-20; John 19:2-3**

²⁷ Then the soldiers of the governor took Yeshua into the Praetorium, and gathered the whole battalion around Him.

²⁸ And they stripped Him, and put a scarlet robe on Him.

²⁹ And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!"

³⁰ And they spat on Him, and took the reed and were beating Him on the head.

³¹ And after they had mocked Him, they took the robe off from Him and put His garments on Him, and led Him away to execute *Him* on a wooden scaffold.

The Execution of Yeshua**Mark 15:21-32; Luke 23:26-43; John 19:17-27**

³² And as they were coming out, they found a man of Cyrene, Simon by name; they compelled him to go *with them*, that he might carry His wooden scaffold.

³³ And when they came to a place called Golgotha^a, which means Place of a Skull,

³⁴ they gave Him wine to drink mingled with gall; and when He had tasted *it*, He would not drink.

³⁵ And when they had executed Him on a wooden scaffold, they divided up His garments among themselves, casting lots;

³⁶ and they were sitting down, and watching Him there.

³⁷ And they put up above His head the charge against Him, written, "THIS IS YESHUA THE KING OF THE JEWS."

³⁸ Then two robbers were being executed on a wooden scaffold with Him, one on the right and one on the left.

³⁹ And those passing by were blaspheming Him, wagging their heads^b,

⁴⁰ and saying, "You who destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the wooden scaffold."

⁴¹ In the same way the chief priests also, along with the scribes and the elders, were mocking *Him*, saying,

⁴² "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the wooden scaffold, and we will believe in Him.

⁴³ "HE TRUSTS IN GOD; LET HIM DELIVER *Him* NOW, IF HE WANTS HIM [Psalm 22:8]^c; for He said, 'I am the Son of God.'"

⁴⁴ And the robbers also who had been executed on a wooden scaffold with Him were insulting Him in the same way.

The Death of Yeshua**Mark 15:33-41; Luke 23:44-49; John 19:28-30**

⁴⁵ Now from the sixth hour^d there was darkness over all the land until the ninth hour^e.

⁴⁶ And about the ninth hour^f Yeshua cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME? [Psalm 22:1]^g"

^a Grk. *Golgotha* (Γολγοθᾶ); "*Golgotha*, Chaldean גולגותא [*gulgota*], Heb. גולגולת [*gulgolet*] (from גלל [*galal*] to roll), i.e. κρανίου [*kranion*], a skull (Latin *calvaria*), the name of a place outside of Jerusalem where Jesus was crucified; so called, apparently, because its form resembled a skull" (Thayer, 120).

^b The CJB has bolded "shaking their heads" for 27:39, noting a possible allusion to Psalm 22:8: "He committed himself to *ADONAI*, so let him rescue him! Let him set him free if he takes such delight in him!" (CJB).

^c "Commit yourself to YHWH; let Him deliver him; let Him rescue him, because He delights in him" (Psalm 22:8, PME).

^d "From noon" (NIV, NRSV).

^e "three in the afternoon" (NIV, NRSV).

^f "About three in the afternoon" (NIV); "about three o'clock" (NRSV).

^g "Commit yourself to YHWH; let Him deliver him; let Him rescue him, because He delights in him" (Psalm 22:1, PME).

⁴⁷ And some of those standing there, when they heard it, were saying, “This man is calling for Elijah.”

⁴⁸ And immediately one of them ran, and having taken a sponge, filled it with vinegar, and put it on a reed, and gave Him a drink^a.

⁴⁹ But the rest were saying, “Let *Him* be; let us see whether Elijah comes to save Him.”

⁵⁰ And Yeshua cried again with a loud voice and yielded up His spirit.

⁵¹ And behold, the veil of the temple was torn in two from top to bottom, and the ground shook, and the rocks were split;

⁵² and the tombs were opened; and many bodies of the holy ones who had fallen asleep were raised;

⁵³ and coming out of the tombs after His resurrection they entered into the holy city and appeared to many.

⁵⁴ Now the centurion, and those who were with him keeping watch over Yeshua, when they saw the earthquake and the things taking place, were very fearful, saying, “Truly this was the Son of God!”

⁵⁵ And many women were there, looking on from afar, who had followed Yeshua from Galilee, ministering to Him,

⁵⁶ among whom was Mary Magdalene^b, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

The Burial of Yeshua

Mark 15:42-47; Luke 23:50-56; John 19:38-42

⁵⁷ And when evening had come, there came a rich person from Arimathaea, named Joseph, who also was a disciple of Yeshua.

⁵⁸ He went to Pilate and asked for the body of Yeshua. Then Pilate ordered it to be given *to him*.

⁵⁹ And Joseph took the body and wrapped it in a clean linen cloth,

⁶⁰ and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the entrance of the tomb, and departed.

⁶¹ And Mary Magdalene was there, and the other Mary, sitting opposite the grave.

The Guard at the Tomb

⁶² Now on the next day, which is *the day* after the preparation, the chief priests and the Pharisees gathered together with Pilate,

⁶³ saying, “Sir, we remember what that deceiver said while He was still alive, ‘After three days I *will* rise again.’”

⁶⁴ “Therefore order that the grave be made secure until the third day, lest His disciples come and steal Him away and say to the people, ‘He has risen from the dead,’ and the last deception will be worse than the first.”

⁶⁵ Pilate said to them, “You have a guard; go, make it *as* secure as you can.”

⁶⁶ So they went and made the grave secure, sealing the stone, along with the guard.

^a The CJB has bolded “vinegar” and “to drink” for 27:48, noting a possible allusion to Psalm 69:22: “They put poison in my food; in my thirst, they gave me vinegar to drink” (CJB).

^b Grk. *Maria hē Magdalēnē* (Μαρία ἡ Μαγδαληνή); Delitzsch Heb. NT *Miriam ha’Magdalit* (מִרְיָם הַמַּגְדָּלִית); “Miryam from Magdala” (CJB); “Miriam from Magdala” (TLV).

28

The Resurrection of Yeshua

Mark 16:1-8; Luke 24:1-12; John 20:1-10

¹ Now late on the Sabbath^a, as it began to dawn toward the first *day* of the week^b, Mary Magdalene and the other Mary came to see the grave.

² And behold, there was a great earthquake; for an angel of the Lord descended from Heaven and came and rolled away the stone and sat on it.

³ And his appearance was like lightning, and his clothing as white as snow;

⁴ and for fear of him the guards shook and became as dead persons.

⁵ And the angel answered and said to the women, "Do not be afraid; for I know that you seek Yeshua who has been executed on a wooden scaffold.

⁶ "He is not here, for He has risen, just as He said. Come, see the place where He was lying.

⁷ "And go quickly and tell His disciples that He has risen from the dead; and behold, He is going before you into Galilee, there you will see Him; behold, I have told you."

⁸ And they departed quickly from the tomb with fear and great joy and ran to report it to His disciples.

⁹ And behold, Yeshua met them, saying, "Greetings." And they came and took hold of His feet and worshipped Him.

¹⁰ Then Yeshua said to them, "Do not be afraid; go tell My brethren to go to Galilee, and there they will see Me."

The Report of the Guard

¹¹ Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened.

¹² And when they had assembled with the elders and taken counsel, they gave a large sum of money to the soldiers,

¹³ saying, "You say, 'His disciples came by night and stole Him away while we were asleep.'

¹⁴ "And if this should come to the governor's ears, we will persuade him and keep you out of trouble."

¹⁵ So they took the money and did as they were directed; and this story was spread among the Jews, until this day.

The Commissioning of the Disciples

Mark 16:14-18; Luke 24:36-49; John 20:19-23; Acts 1:6-8

¹⁶ But the eleven disciples went to Galilee, to the mountain to which Yeshua had directed them.

¹⁷ And when they saw Him, they worshipped *Him*; but some doubted.

¹⁸ And Yeshua came and spoke to them, saying, "All authority has been given to Me in Heaven and on Earth.

¹⁹ "Go therefore and make disciples of all the nations, immersing them in the name of the Father and of the Son and of the Holy Spirit^a,

^a Grk. *Opse de sabbatōn* (Ὁψὲ δὲ σαββάτων); "Now late on the sabbath day" (ASV); "Late on the sabbath" (*Lattimore*); the term of interest here is the preposition *opse* (ὀψέ), which when used with a genitive (case indicating possession), can "**pert. to an advanced point of time in the day (usually between sunset and darkness), late**" (*BDAG*, 746); this is more frequently rendered as "after the Sabbath" (RSV, NASU, et. al.)

^b Grk. *tē epiphōskousē eis mian sabbatōn* (τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων); "in the dawning towards [the] first of [the] week" (Brown and Comfort, 115).

²⁰ teaching them to observe all that I commanded you; and behold, I am with you always, even to the end of the age.”

^a A variety of versions that circulate in the broad Messianic movement (i.e., The Power New Testament, ISR Scriptures-2009) have noted publishers’ doubts on the authenticity of 28:19: “Therefore, go and make people from all nations into *talmidim*, immersing them into the reality of the Father, the Son and the *Ruach HaKodesh*” (CJB). This most probably has to do with their publishers questioning, on some significant level, the revealed tri-unity of God. Yet as France, *Matthew*, 1117 states, “There is...no evidence that this is not an original part of the Gospel of Matthew.”