

Old Testament Prophecy Fulfilled

The 70 Week Ministry of The Messiah

Adopted from The Chronological Gospels
By Michael Rood

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- Scripture is from the Christian Standard Bible (CSB)

Old Testament Prophecy Fulfilled: The 70 Week Ministry of Jesus

Introduction

In many ways the entire Bible is about Jesus. The Old Testament has prophecy about the coming Messiah and the New Testament has the birth, ministry, crucifixion, resurrection, and ascension of the Messiah.

The purpose of this document is to show:

- How Jesus fulfilled Old Testament prophecies
- The impact of Jewish feast, festivals, and customs on Jesus ministry

The activities during the 70 weeks of Jesus ministry have references to Old Testament prophecies and show Jesus commitment to God's law, the Torah, and not to man-made laws.

The Hebrew language is more complex than Greek or English in that sometimes a single Hebrew word is not easily translated into a single Greek or English word. Also, if the translators were not familiar with Jewish feast, festivals, and customs, it could further impact translation.

An outline of the document includes:

- An explanation of Tzemach and Netzer; prophecies of the coming Messiah
- How the Gospels support the Tzemach and Netzer prophecies
- How the timeline of Jesus ministry was established by syncing the Creator's Calendar with the Julian calendar
- Errors introduced into the timeline of Jesus ministry
- A discussion of Phariseism and why the Pharisees were angry with Jesus
- An illustrated timeline of Jesus ministry with the major activities / miracles identified
- An overview of the Jewish feast and festivals to include: when celebrated, why celebrated, and supporting scripture
- Detailed activities of Jesus ministry from Jesus baptism by John the Baptist through the disciples baptism with the Holy Spirit

Old Testament Prophecies

Tzemach – The BRANCH (Messiah)

Five (5) times in the writings of the Hebrew prophets, the Messiah is referred to as the *Tzemach*. The King James translators rendered the word *tzemach* into English as BRANCH. Both the translators and the Jewish sages recognized the Messianic reference in each case where the prophets of Israel used the word *tzemach*. Each of the occurrences of *tzemach* describes a mission or prophetic role that the Messiah must fulfill and details a particular quality or perspective of the life and ministry of the Messiah. The fulfillment of each of the characteristics is detailed in the five (5) Gospel accounts, just as it was foretold by the prophets. The characteristics are: **King, Servant, Son of Man, Son of God, The Coming Judge**

The King: Jeremiah 23:5 . . . I will raise unto David a righteous BRANCH [Tzemach], a KING shall reign and prosper, and he shall execute judgment and justice in the earth.

The Servant: Zechariah 3:8 . . . Behold, I will bring forth my servant The BRANCH [Tzemach]

The Son of Man: Zechariah 6:12 . . . Behold the Man whose name is The BRANCH [Tzemach]. He shall grow up out of his place, and he shall build the Temple of the LORD.

The Son of God: Isaiah 4:2,4 In that day shall The BRANCH [Tzemach] of the LORD be beautiful and glorious . . . The Lord shall wash away the filth of the daughters of Zion, and shall purge the blood from the midst of Jerusalem . . .

The Coming Judge: Jeremiah 33:15 I will cause The BRANCH [Tzemach] of righteousness to shoot forth from David; and he shall execute judgment and righteousness in all the earth,

The first four (4) Gospels detail the fulfillment of each facet of Messiah's ministry as the Suffering Servant, a scarlet thread that runs through the Torah, the Prophets, and other Scriptures (Luke 24:46, Acts 26:23). This is the prophetic shadow picture of Messiah that is embedded in the Spring Feasts of the LORD: a male lamb provided as the substitute offering for Abraham's son Isaac, just as the Passover lamb was provided as the substitute for the firstborn sons of Israel.

The fifth Gospel, The Revelation of Jesus Christ, details the future fulfillment of the Fall Feasts of the Lord and proclaims the Messiah's role as the Righteous Judge and Conquering King.

Netzer

One of the most profound prophecies Jesus fulfilled, indicating both his Davidic genealogy and kingly role, is found in the Gospel of Matthew, which proclaims the BRANCH as a Righteous King.

Matthew 2:23 And he (Jesus) came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets; He shall be called a Nazarene.

Several prophets declared that the Messiah would be a *tzemach*. Isaiah added astonishing details to the picture of the Messiah as the Tzemach, the Branch. He prophesied that the Tzemach would be a very particular type of branch, a netzer.

Isaiah 11:1,10 1 And there shall come forth a rod (*khoter*, living shoot) out of the stem (*geza*, cut down tree stump) of Jesse, and a Branch (*netzer*, a special type of branch) shall grow out of his roots (*shorashim*) . . . 10 And in that day there shall be a root (*shoresh*) of Jesse, which shall stand for an ensign to the people; to the root shall the gentiles seek: and his rest shall be glorious.

In Hebrew, netzer indicates a shoot from an olive tree that grows out of its original root system but springs up at a later time and somewhat distant from the trunk. The tree may have already been cut down because of its inability to bear fruit. The branch that shoots forth out of the root of the stump of the family tree of Jesse (King David's father) will spring forth as a netzer.

The prophets tell us that the Messiah, the son of David, will be a *Tzemach* (a Branch) out of the trunk of David, but Isaiah is the prophet who tells us something very specific about the *tzemach*, he will be a *netzer*.

The village of Natzeret in northern Israel, is known in English as **Nazareth**, takes its name from the word *netzer*. Descendants of King David originally established this village.

Jesus is the Tzemach, the BRANCH, the netzer, the Messiah!

The Gospels

Introduction

No one Gospel writer tells the complete story of the life and ministry of Jesus. None of them were attempting to tell the entire story. John admits that if the whole story were written, the world could not contain the scroll – but these things are written that we might assuredly know that Jesus of Nazareth is The Prophet of whom Moses spoke and The Messiah of whom the prophets prophesied. It is only by putting the Prophets and Gospels together that we see Jesus as the *Tzemach*, the Netzer, the Messiah, the King, the Servant, the Son of Man, the begotten Son of God and the Almighty Judge.

The fulfillment of each of these five (5) characteristics is detailed in the five (5) Gospel accounts, just as it was foretold by the prophets.

Matthew: The Tzemach - The King

The Gospel of Matthew introduces the Messiah as the King from Heaven as he lays down the rules of the Kingdom over which he will reign forever. Matthew's record begins by establishing Jesus lineage from King David through his only earthly parent, Mary, the daughter Yoseph ben Yaakov – all direct descendants of David through Solomon. The record of the Babylonian astronomers delivering a royal treasure to the young king set the stage.

Jeremiah prophesied that the Messiah, the King, would be a King out of the lineage of David.

... I will raise unto David a righteous BRANCH, a King shall reign and prosper, and shall execute judgement and justice in the earth. (Jeremiah 23:5)

The Gospel of Matthew is written in narrative form rather than chronological sequence and details Jesus the baptism, forty-day fast, and the temptation in the wilderness, and then is silent until summarizing John the Baptist imprisonment and Jesus subsequent impact in the Galilee after the Feast of Shavuot. Matthew was present for the "sermon of the mount" and begins his detailed account soon after as he joins the company of disciples in the late spring.

Mark: The Tzemach - The Servant

The Gospel of Mark introduces the Messiah as a servant. No lineage. No fanfare. He is just doing the mission that he was sent to accomplish. Immediately, straightway, and forthwith are the words Mark chooses to typify Jesus's actions. There is no grass growing under his feet. He has exactly seventy weeks – 490 days - to complete his mission, or all is lost.

Zechariah prophesied that the Messiah would be the servant of the Most High.

... Behold, I will bring forth my servant The BRANCH. (Zechariah 3:8)

The Gospel of Mark is written in chronological sequence. After a brief introduction of John the Baptist, Mark summarizes Jesus baptism, fast, and temptation. He then picks up Jesus ministry activities three (3) months later when he begins teaching in the Galilee after Shavuot. Mark confirms Luke's chronological order.

Luke: Tzemach - The Son of Man

The Gospel of Luke introduces the Messiah as our example – the Son of Man, who demonstrates how to live the rules of the Kingdom. Luke's record begins by establishing that both Zechariah Elizabeth were blameless before the Almighty in their compliance with all the commandments in the Torah – including the additional statutes applicable only to the priesthood. Jesus's supposed lineage (Luke 3:23) through his stepfather Joseph ben Eli, a direct descendant of David through Nathan, demotes the child of Joseph, conceived out of wedlock. Though he appeared to be just a man among men – yet "he shall build the Temple of the LORD."

Zechariah prophesied that the Messiah, the Son of Man, would be not only a man – he would be The Man.

... Behold The Man whose name is THE BRANCH (Son of Man). He shall grow up out of his place, and he shall build the Temple of the LORD. (Zechariah 6:12)

The Gospel of Luke is written in chronological sequence and punctuated by summary statements. After introducing the ministry of John the Baptist and detailing Jesus's baptism, forty-day fast, and temptation in the wilderness, Luke is silent for the next three (3) months until Jesus leaves Jerusalem after the Feast of Shavuot when he learns of John the Baptist imprisonment. He returns to Galilee, where he begins teaching in the Pharisee synagogues. Luke closes his Gospel at the ascension but continues his chronological record of Jesus ministry in "The Acts of the Apostles." There, Luke details the events leading up to the conclusion of Jesus's seventy-week ministry, which culminated on the final day of the Shavuot (Pentecost), when Jesus baptized his disciples with the Holy Spirit.

John: Tzemach - The Son of God

The Gospel of John introduces the Messiah as the incarnation of the eternal word by whom, through whom, and for whom all things in the physical universe were created. That Word became flesh and "tabernacle" among us as The Prophet of whom Moses prophesied. John introduces Jesus with the testimony of John the Baptist, who declared to an entourage of the Levites and priest that when he baptized Jesus he saw the messianic sign that had been revealed to him by the spirit. The day following John's testimony, he saw Jesus when he returned from his forty-day wilderness experience. John did not herald him as the Son of God as he heard from heaven, but as the Lamb of God – the sacrifice without blemish who would atone for the sins of the world.

Isiah prophesied that the Messiah, the Sone of God, would be the one who would purge the blood and wash away the filth of his people by the blood of the innocent lamb – the sinless Son of the Most High.

. . . In that day shall The BRANCH of the Lord be beautiful and glorious . . . "The Lord shall wash away the filth of the daughters of Zion and shall purge the blood from the midst of Jerusalem. . . (Isiah 4:2, 4)

The Gospel of John is written in precise chronological sequence and begins forty days after Jesus's baptism, with John the Baptist testimony to the Levities and priest. John announced Jesus as "the Lamb of God" and continues the day-to-day record of his activities until the end of the Feast of Shavuot when Jesus finds the John the Baptist has been imprisoned. John's record pauses as Matthew, Mark, and Luke pick up the narrative when Jesus departs into the Galilee and begins teaching in the Pharisee synagogues. John will then join the other Gospel authors to record the one event that allows the synchronization of the entire Gospel chronology, the feeding of the 5,000 at the end of summer, two days before the Feast of Trumpets.

John details the Messiah going up to Jerusalem to each one of the required pilgrim Feasts and closes his record with the declaration, "Jesus is the Messiah, the son of God."

The Acts of the Apostles

The seventy week ministry of the Messiah is not fulfilled until Jesus "baptizes" his followers with the Holy Spirit at the Feast of Shavuot. In the book of The Acts of the Apostles, Luke shows us the life and death struggle that took place as the followers of Jesus learned to walk by the Spirit – the hard way. After being clearly instructed to wait in Jerusalem for "the promise of the Father," the disciples grew impatient in the ten days leading up to the feast of Shavuot and decided to choose a successor to Judas. Praying, yet receiving no guidance from heaven, they decided to take a vote – and they chose a replacement of whom we never hear again. In the book of Acts we see demonic possession, disobedience, deception, and death – but we also witness miracles, deliverance, and victory. This is what life looks like with the Spirit of the resurrected Messiah dwelling in believers. The book of Acts is still being written today by heavenly scribes who are urging us to fully engage in the glorious battle for the Kingdom.

The Revelation of Jesus Messiah: Tzemach - The Coming Judge

The Gospel of the Revelation is written in precise chronological sequence with several parenthetical sections illustrating cause and effect. The Revelation chronology begins with seven letters to the seven Messianic assemblies in Asia Minor. John then details the events that transpire as Jesus rips seven seals from a scroll of eternal significance, and specific events play out across the stage of planet Earth at the stripping of each seal. When the seventh seal is loosed, seven angels blowing trumpets are introduced. Six angels blow their trumpets in succession and then seven thunders follow. When the seven thunders are accomplished, the seventh, and last, trumpet finally sounds (on Yom Teruah), and the saints are miraculously "saved from the wrath to come" and gathered to the sea of fire and glass. After that, seven angels pour out the contents of seven bowls full of the smoking wrath of the Almighty onto the inhabitants of the earth who have been left behind. When the wrath is concluded (on Yom Kippur), the bride dresses for the Marriage Supper of

the Lamb. After the seven-day wedding feast (Sukkot), Jesus returns to earth (on Shemini Atzeret) to rule with the Torah and a rod of iron.

The Gospel record closes with The Revelation of Jesus Messiah, which reveals how the Messiah will fulfill the Fall Feast of the LORD.

The Life and Seventy Week Ministry of the Messiah clearly shows why we were commanded to keep the Feast of the Lord, the prophetic shadow pictures of good things to come, forever. Come, enjoy the Feast!

Summary

Matthew, Mark, and Luke primarily detail the events between the Feasts of the LORD, while the Gospel of John shows the Messiah “going up” to each of the Feasts in Jerusalem. Acts completes Jesus ministry when he baptizes the disciples with the Holy Spirit.

In a chronological journey through the Gospels, you will discover that each one of the Creator’s Feasts is embedded with detailed prophetic shadow pictures that the Messiah must fulfill. The Gospels of Matthew, Mark, Luke, John and Acts detail how the Messiah fulfilled the Spring Feasts of the LORD as the Suffering Servant, the picture of the substitutionary Lamb of God, the acceptable sin offering.

The book of Revelation details how the Messiah will fulfill the Fall Feasts of the LORD as the Almighty Judge, who rules the earth with absolute justice. Without a knowledge of the Feasts of the LORD, the fifth Gospel, the book of The Revelation, will remain to the Western mind, an indecipherable time-wrap continuum.

Revelations will be discussed in a future document.

Jesus Ministry

Establishing the Chronology of Jesus Ministry

Each of the events of Jesus's ministry can be precisely documented to the very day of their occurrence on both the Julian calendar and the Astronomically and Agriculturally Corrected Biblical Hebrew Calendar (in short, the Creator's Calendar). The Julian calendar's accuracy in determining the exact day of the week during the first century is better than one millionth of a day, while the Creator's Calendar, based upon the illumination of the new moon as seen from Jerusalem, can now be mathematically calculated back into the first century with far more precision than can actually be detected by the human eye. The synchronization of these two ancient calendar systems now uncovers breathtaking details – hidden for millennia- from the gospel records.

The feeding of the 5,000 is the one miracle that is found in all four Gospels. Using this single event, in the middle of Jesus ministry, it is possible to chronologically align the events proceeding and succeeding this propitious miracle.

Every event recorded during Jesus's ministry is captured within the precise framework of Jesus going to each of the Feasts of the LORD (Leviticus 23) and either fulfilling the prophetic shadow pictures embedded within them or interpreting their future fulfillment (Colossians 2:16-17, Hebrews 10:1). Each of the Feasts was reckoned according to the Creator's lunar calendar, which was still in use 288 years after the destruction of the Temple and now can be accurately reverse calculated and synchronized with the Julian calendar system instituted more than forty years before the birth of Jesus.

The restoration of the Creator's original calendar was accomplished with the indispensable help of Sir Isaac Newton, the national Aeronautics and Space Administration (NASA), Robert Scott Wadsworth, the Israeli New Moon Society, and Nehemia Gordon with the Israel Aviv Search Team.

We can finally understand the things that were deliberately "sealed up" until the last days. Now the "leaven-free" Gospel of the Kingdom that Jesus and his disciples taught can be understood with clarity and preached throughout the world with integrity.

Chronological Error

Most of the Christian world grew up with the concept that Jesus's ministry was 3 ½ years in duration. However, no scholar has been able to prove this hypothesis; in fact the plain text of the Gospel narrative proves that a 3 ½ year ministry is a mathematical impossibility. For the first 300 years after the resurrection, church leaders and historians clearly stated or never contradicted, that Jesus ministry was about a year. It was Eusebius who first proposed his undocumented assertion that Jesus ministry was 3 ½ years as a fulfillment of Daniel's 70 week prophecy.

An Extra Feast Added

Here's the issue:

- In all four Gospels, the feeding of the 5,000 takes place at the end of summer when the twelve apostles return from their paired assignments throughout the villages of Galilee.
- The sixth chapter of John records that the feeding of the 5,000 took place two days before Jesus taught in the synagogue at Capernaum on the Sabbath day. On that Sabbath, Jesus's exposition was on the subject of the Last Day and the Resurrection, the perpetual theme of Yom Teruah (Day of Trumpets), which begins when the first sliver of the seventh new moon of the year is sighted.

This event occurred on the very day that Jesus taught in the synagogue at Capernaum. At sunset, the new moon appeared, and the trumpets were blown throughout the land of Israel to herald the Day of Trumpets.

- The seventh chapter of John opens with Jesus making plans to go up to the Feast of Sukkot (Tabernacles), which begins on the 15th day of the 7th month, exactly two weeks after the Day of Trumpets.
- According to Matthew, Mark, and Luke, the feeding of the 5,000 occurred thirteen days before the "Mount of Transfiguration" incident, which transpired on the 10th day of the 7th month, Yom Kippur (day of Atonement), the most holy day of the year (Matthew 14:22-17:9, Mark 6:45-9;10, Luke 9:17-36). John is the only author who does not record this event.
- Hence, every Gospel record confirms that the feeding of the 5,000 took place at the end of the summer, exactly 18 days before the Feast of Sukkot.

However, a fatal error was introduced into an otherwise flawless timeline. In John 6:4, the following words, “And the Passover, a feast of the Jews, was nigh.” (John 6:4 KJV) were inserted into later copies of the Greek text after the 3rd century. They were not in the earlier ancient Greek manuscripts 472 and 850. They were added in order to artificially lengthen the ministry of Jesus. These eight words appended to the very section of Scripture that guaranteed that the forgery would eventually be exposed. After the miraculous event of feeding the 5,000, modern versions of the Gospel of John reads:

Passover occurs in the spring, on the 14th day of the 1st month (the month of the *aviv* barley, Exodus 23:15). The eating of the Passover lamb also begins the 7 day Feasts of the LORD, which Israelites were commanded to keep forever (Leviticus 23:14).

The Gospel narratives clearly show that Jesus did not go to Jerusalem for the “passover” referred to in the modern version of John 6:4. Instead, Jesus assembled thousands of Israelites on a hillside in the Galilee and fed them with leavened barley loaves (John 6:9), which would have been a blatant violation of Torah if this were truly the time of Passover and the Feast of Unleavened bread.

Two days later, Jesus taught another large assembly in the Capernaum synagogue, who also did not go to “passover” in Jerusalem. Instead of delivering a message relevant to Passover on that Sabbath, Jesus taught them about the prophetic significance of the Day of Trumpets (John 6:28-59). That year Yom Teruah (the Day of Trumpets) coincided with the close of the Sabbath at the end of the 6th month. Jesus was expounding of the prophetic significance of the Feast of Trumpets that would commence at sunset that very day.

Passover Confusion

The Greeks Incorrectly interrupted Jewish Feast which resulted in an extended timeline:

- The Feast of Shavuot in John 5, which occurred seven weeks after the Passover of John 3, was incorrectly reinterpreted as another Passover occurring an entire year later. If this were true, not one single event was recorded by any of the four Gospel authors, and the four fishermen, after accompanying Jesus to the Feast of Passover, returned to the Galilee and continued their nightly fishing routine for another uneventful year before being called into service.
- A Passover that Jesus never attends, despite the Torah requirements to do so, was added to the later texts of John chapter 6. It was apparently during this unattended Feast of Unleavened Bread that Jesus fed more than 9,000 people with leavened barley loaves, which was against Jewish laws, and would have produced another year of dead silence from the four Gospel authors.

Pharisees (Prushim)

The Principle of Phariseeism

Overview

Phariseeism clarifies both the gravity of Jesus confrontation with the Pharisees and the Gospel of the Kingdom that Jesus taught by word and deed.

The word Prushim (Pharisees) means *separated ones*. In their desire to live a holy life, the Pharisees devised a system whereby they would keep themselves uncontaminated by the world and separated from the corruption that had developed among both the priesthood and the uneducated masses. While a desire to remain uncontaminated from the world is a noble goal, the vehicle they used was to invent their own rules.

Entering the Temple

When a person brings a sacrifice to the Temple, whether it be meat on the hoof or meal in a container, he must enter the sacrificial courtyard in a state of purity that is prescribed in the Torah. One does not enter the presence of the Holy One presumptuously. That state of purity includes the confession of sins, a baptism (complete immersion in running water), and a change of garments. Only then may a person enter the sanctuary and present a sacrifice without blemish, an acceptable sacrifice to the Almighty. When an animal is presented to the Most High, a portion of the meat and all of the fat belongs to Him alone, a portion belongs to the priests, and another portion is eaten by the one who brought the sacrifice. That sacrificial offering is referred to as “sanctified meat.” Conversely, when a person simply wants to eat a meal of lamb from his flock or from the market, the animal can be blemished and can be eaten in the gates of one’s own city. It is not a sacrifice, it is just a meal. There are very few Torah regulations that pertain to daily food.

Man Made Rules: *Takanot* - Seat of Moses

The Pharisee claim to sit in the “Seat of Moses” and that every new commandment they sanctify has the same authority as the commandments Moses received from the hand of the Almighty. Every synagogue had a “Seat of Moses” upon which the elders sat to pronounce new commandments they invented at will. Their sanctified commandments are, in their parlance, *takanot*, which are legally defined as “laws enacted by the rabbis which change or negate Torah law”. In fact, the Pharisees claim that when they make *takanot*, even the Almighty must obey their verdict. They claim that Moses actually gave them an oral *torah*, which gives them supremacy over the written Torah, and that without the esoteric revelation transmitted through the oral *torah*, no one can properly understand the written Torah given at Mount Sinai. And who were the keepers of the oral *torah*? The Pharisees, of course.

The word *takanot* usually appears in the English versions of the gospels as the word “traditions,” but that translation misses the point by a mile. *Takanot* are not traditions like the American Thanksgiving Day menu of turkey with stuffing, cranberry sauce, and pumpkin pie. Rather, *takanot* are the illegal usurpations of the everlasting commandments of the Kingdom of Heaven given to us at Mount Sinai. *Takanot* replace the written Torah with the ever-changing rules and regulations of man-made religion. Jesus emphatically warned his followers to be wary of “the leaven of the Pharisees,” which he defined as their *nahagah* or illegitimately imposed rules. Likewise, the religious imposition of man-made rules has now leavened virtually every sect of modern Christianity. The everlasting commandments that Jesus preached, lived, and endorsed have systematically been replaced by the rules of denominational kingdoms that have not more authority than the *takanot* of the Pharisees.

Another principle of the Pharisees is the claim that their rules form a secondary fence around the Torah designed to keep people from breaking the Torah. They purport that, if one does not break the *takanot* of the Pharisees, one will not even come close to breaking the Torah. While that sounds very sincere, sincerity and truth are seldom bedfellows in the world of religion. The Torah is indeed described as a protective fence around the people. Everyone is supposed to be obediently inside the fence and kept in the presence of the Almighty. However, the fence itself tells us that no one is ever authorized to add to or subtract from the commandments! In other words, no one is allowed to break down any portion of the fence or build another fence.

Takanot: Food

In their striving for righteousness, the Pharisees developed a system by which they would not eat any food unless they were in a self-defined state of ritual purity. To effect this invented system of holiness, they made hundreds of rules concerning what prayers were to be said over particular kinds of foods or combinations of foods; what plates were to be

used for particular kinds of foods; how one was to wash and sanctify certain kinds of vessels; and whether certain types of ovens and utensils could contract ritual impurity, and if they did, how to purify them. All this they did in order to eat unsanctified meat, or common food, in the state of ritual purity. This entire concept is an invention of the Pharisees, not one word of such sanctifying antics is even suggested in the written Torah.

In his first documented miracle, Jesus defiled the invented sanctity of the stone purification pots at a Pharisee wedding in Cana. By Pharisee law, these ceremonial pots were reserved for water only, and water that had the slightest hint of the flavor of wine was ceremonially unclean. Jesus turned that water into the most delightful wine in the Jezreel Valley and then told the servants to give it to the head rabbi! As in all of his repeated, deliberate violations of Pharisaic law throughout his ministry, the endorsement of his authority to castigate the religious leaders and nullify their *takanot* (man-made rules) came in the form of a miracle from Heaven.

Takanot: Sabbath

The Pharisees enacted over 600 laws governing the keeping of the Sabbath day, including what constituted forbidden work, how far one may walk on the Sabbath, and what one must do before the Sabbath in order to carry anything on the Sabbath. Jesus not only broke many of those rules deliberately, such as violating the prohibition of putting saliva on one's eyes on the Sabbath (Talmud, Shabbat 108b:19-25), but he commanded those that he healed on the Sabbath to break other Pharisaic laws. This included his command to the lame man he healed to break the law of the *eruv* by carrying his mat on the Sabbath, an act that any observant Pharisee could do that day with complete immunity because they could have taken the required steps the previous afternoon that would have allowed such action on the Sabbath (Talmud Mas. Shabbat 6a). By the first century the Pharisaic religious system had been growing for over 300 years and was fast becoming the largest religious sect in the land of Israel. In Jesus's day the Pharisees controlled the Sanhedrin, but the Zadokim (Sadducees) still conducted the Temple service with what remained of the dwindling Levitical priesthood.

How Did Jesus Sacrifice and Resurrection Impact the Torah Law?

Jesus said that the Torah was God's law and he did not follow the manmade laws of the religious leaders. This was a major issue between Jesus and the religious leaders that led them to put Jesus to death.

So, how did Jesus sacrifice and resurrection impact the Torah law?

Jesus sacrifice and resurrection replaced the Torah's ceremonial and sacrificial law. The Torah's moral law has not changed.

Overview

The Gospel records document Jesus going up to Jerusalem for each of the required Feast of the LORD and fulfilling his mission in exactly 70 weeks (490 days). The chart below illustrates the day-to-day continuity of the plain text of the Gospel records, as they are understood according to the ancient Hebrew calendar and the precise timing of the Feast of the LORD.

Jesus 70 week ministry with the major Jewish Feast that Jesus observed and some of the miracles performed during His ministry are illustrated below:

Old Testament Prophecy Fulfilled

Jewish Feast and Festivals

Feast / Festival	When Celebrated	Why Celebrated	Supporting Scripture
Passover* and Feast of Unleavened Bread	Passover is celebrated during the Hebrew month of Nissan, in early spring. The Feast of Unleavened Bread begins the day after Passover for one week. Together they were commonly referred to as Passover, even to this day.	After the killing of the first born, Pharaoh agreed to let the Israelites go. But in their haste to leave Egypt, the Israelites could not let their bread rise and so they brought unleavened bread.	Exodus 12:12-13 12 "I will pass through the land of Egypt on that night and strike every firstborn male in the land of Egypt, both people and animals. I am the Lord; I will execute judgments against all the gods of Egypt. 13 The blood on the houses where you are staying will be a distinguishing mark for you; when I see the blood, I will pass over you. No plague will be among you to destroy you when I strike the land of Egypt. Exodus 12:17-18 7 "You are to observe the Festival of Unleavened Bread because on this very day I brought your military divisions out of the land of Egypt. You must observe this day throughout your generations as a permanent statute. 18 You are to eat unleavened bread . . .
Feast of First Fruits	On the Sabbath after Passover	The Lord spoke to the Israelites and told them to bring the first fruits from their harvest to the priest. First Fruits also commemorates the day the Messiah rose from the grave. Jesus was the first fruit! The promise of First Fruits is that there is more to come! The harvest is just beginning and Jesus will continue to raise up his people.	Leviticus 23:10-11 10 "Speak to the Israelites and tell them: When you enter the land I am giving you and reap its harvest, you are to bring the first sheaf of your harvest to the priest. 11 He will present the sheaf before the Lord so that you may be accepted; the priest is to present it on the day after the Sabbath. 1 Corinthians 15:20 20 But as it is, Christ has been raised from the dead, the first fruits of those who have fallen asleep.
Pentecost* or Feast of Shavuot or Festival of Weeks	Seven (7) weeks after Feast of First Fruits	Celebrates the giving of the Torah on Mount Sinai as well as the grain harvest for the summer. First Fruits is a festival celebrating the first harvest of crops and is the second of three annual pilgrimage festivals. Also commemorates the giving of the law on Mount Sinai.	Deuteronomy 16:9 9 "You are to count seven weeks, counting the weeks from the time the sickle is first put to the standing grain. 10 You are to celebrate the Festival of Weeks to the Lord your God with a freewill offering that you give in proportion to how the Lord your God has blessed you. Leviticus 23:15-16 15 "You are to count seven complete weeks starting from the day after the Sabbath, the day you brought the sheaf of the presentation offering. 16 You are to count fifty days until the day after the seventh Sabbath and then present an offering of new grain to the Lord.
Yom Teruah or The Day of Trumpets or Rosh Hashanah	At the end of summer	Jewish New Year. It is also the traditional anniversary of the creation of the world and the creation of Adam and Eve.	Leviticus 23:24-25 24 "Tell the Israelites: In the seventh month, on the first day of the month, you are to have a day of complete rest, commemoration, and trumpet blasts — a sacred assembly. 25 You must not do any daily work, but you must present a food offering to the Lord."

Feast / Festival	When Celebrated	Why Celebrated	Supporting Scripture
Yom Kipper- Atonement	Falling in the month of Tishrei (September or October in the Gregorian calendar)	Is considered the most important holiday in the Jewish faith. A day set aside to atone for the sins of the past year.	<p>Leviticus 16:30 30 Atonement will be made for you on this day to cleanse you, and you will be clean from all your sins before the Lord.</p> <p>Leviticus 23:26-28 26 The Lord again spoke to Moses: 27 “The tenth day of this seventh month is the Day of Atonement. You are to hold a sacred assembly and practice self-denial; you are to present a food offering to the Lord. 28 On this particular day you are not to do any work, for it is a Day of Atonement to make atonement for yourselves before the Lord your God.</p>
Feast of Tabernacles* or Sukkot or Festival of Shelters	Begins on the 15 th day of the seventh month of the Jewish calendar: five days after Yom Kippur, and fifteen days after Rosh Hashanah. This is usually falls in late September or October.	Celebrates two things: 1. To give thanks for the fall harvest, and 2. Commemorate the Israelites divine protection as they traveled through the desert on their way to the holy land.	<p>Deuteronomy 16:13 13 “You are to celebrate the Festival of Shelters for seven days when you have gathered in everything from your threshing floor and winepress.</p> <p>Exodus 13:20-21 20 They set out from Succoth and camped at Etham on the edge of the wilderness. 21 The Lord went ahead of them in a pillar of cloud to lead them on their way during the day and in a pillar of fire to give them light at night, so that they could travel day or night.</p>
Last Great Day	Begins after the Feast of Tabernacles, on the 8 th day which is a High Sabbath	<p>The Water Libation ceremony is a prayer for rain. The first rain of the season is called <i>early rain</i>; <i>latter rain</i> are in the spring and ripens the crops.</p> <p>Jesus prophetically proclaimed that the outpouring of the Holy Spirit would transpire as a fulfillment of the Spring Feast of God, on Shavuot (early rain).</p> <p>Jesus also proclaimed the future reality of the <i>latter rain</i>, or double portion outpouring of the Holy Spirit that will transpire during the future fulfillment of the Fall Feast of God.</p> <p>This prophetic statement by Jesus is declaring the final fulfillment of the <i>double portion</i>, <i>latter rain</i>, <i>outpouring</i> on the Last Great Day at the conclusion of the Feast of Sukkot.</p>	<p>Numbers 29:35 35 “On the eighth day you are to hold a solemn assembly; you are not to do any daily work.”</p> <p>John 7:37 37 On the last and most important day of the festival, Jesus stood up and cried out, “If anyone is thirsty, let him come to me and drink.</p>

Feast / Festival	When Celebrated	Why Celebrated	Supporting Scripture
Hanukkah or The Feast of Dedication	Begins on the eve of Kislev 25 and continues for eight days. It generally coincides with the month of December.	Commemorates the rededication during the second century B.C. of the Second Temple in Jerusalem. When they sought to light the Temple's Menorah, they found only a single cruse of olive oil that had escaped contamination by the Greeks. Miraculously, they lit the menorah and the one day supply lasted for eight days, until new oil could be prepared under conditions of ritual purity.	<p>The story of Hanukkah does not appear in the Torah because the events that inspired the holiday occurred after the Torah was written.</p> <p>John 10:22-23</p> <p>22 Then the Festival of Dedication took place in Jerusalem, and it was winter. 23 Jesus was walking in the temple in Solomon's Colonnade.</p>
New Moon Feast	The first day of each month, the day after the new moon was sighted	A time of spiritual renewal. A day when the prophets heard from Yahweh. A day designated for waiting upon Yahweh, for discerning His purposes and for prophetic revelation.	<p>Numbers 28:11</p> <p>11 "At the beginning of each of your months present a burnt offering to the Lord: . . .</p>

***One of three annual feast that the Lord commanded all of Israel to celebrate in Jerusalem**

The 70 Week Ministry of Jesus

Jesus 70 week ministry begins with his baptism in the Jordan by John the Baptist and completes when the disciples are baptized with the Holy Spirit during the feast of Shavuot.

I. From Jesus Baptism to Passover Preparations; Early 27CE

Wk	Day(s)	Event / Scripture / Comments
1. Jesus is Baptized in the Jordan River by John the Baptist		
1	1	Matthew 3:13-17 13 Then Jesus came from Galilee to John at the Jordan, to be baptized by him. 14 But John tried to stop him, saying, “I need to be baptized by you, and yet you come to me?” 15 Jesus answered him, “Allow it for now, because this is the way for us to fulfill all righteousness.” Then John allowed him to be baptized. 16 When Jesus was baptized, he went up immediately from the water. The heavens suddenly opened for him, and he saw the Spirit of God descending like a dove and coming down on him. 17 And a voice from heaven said, “This is my beloved Son, with whom I am well-pleased.” Mark 1:9-11 9 In those days Jesus came from Nazareth in Galilee and was baptized in the Jordan by John. 10 As soon as he came up out of the water, he saw the heavens being torn open and the Spirit descending on him like a dove. 11 And a voice came from heaven: “You are my beloved Son; with you I am well-pleased.” Luke 3:21-22 21 When all the people were baptized, Jesus also was baptized. As he was praying, heaven opened, 22 and the Holy Spirit descended on him in a physical appearance like a dove. And a voice came from heaven: “You are my beloved Son; with you I am well-pleased.”
		Comments: Mt 3:17 Hebrew used the words “bat kol” which means “daughter of a voice”. It is a term the Pharisees gave to a voice from Heaven. There are three (3) times in the seventy-week ministry of Jesus where a “bat kol” endorses his ministry. Those three (3) incidents later induce the Pharisee rabbis to make a ruling “we do not listen to a voice from Heaven.” This principle is still taught to rabbinic students today. The Talmud records the final ruling of the Pharisee court: “We pay no attention to a heavenly voice” (Babylonian Talmud, Baba Metsia 59b).
2. Jesus led into the Wilderness and Fasts for Forty Days and Nights		
1-6	1-40	Matthew 4:1-2 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 After he had fasted forty days and forty nights, he was hungry. Mark 1:12-13a 12 Immediately the Spirit drove him into the wilderness. 13 He was in the wilderness forty days, being tempted by Satan. He was with the wild animals, and the angels were serving him.

Wk	Day(s)	Event / Scripture / Comments
		<p>Luke 4:1-2</p> <p>Then Jesus left the Jordan, full of the Holy Spirit, and was led by the Spirit in the wilderness 2 for forty days to be tempted by the devil. He ate nothing during those days, and when they were over, he was hungry.</p>
		Comments:
3. After Fasting for Forty Days, Jesus is Tempted by Satan		
6	41	<p>Matthew 4:3-11</p> <p>3 Then the tempter approached him and said, "If you are the Son of God, tell these stones to become bread." 4 He answered, "It is written: Man must not live on bread alone but on every word that comes from the mouth of God." 5 Then the devil took him to the holy city, had him stand 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 orders concerning you, and they will support you with their hands so that you will not strike your foot against a stone." 7 Jesus told him, "It is also written: Do not test the Lord your God." 8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. 9 And he said to him, "I will give you all these things if you will fall down and worship me." 10 Then Jesus told him, "Go away, Satan! For it is written: Worship the Lord your God, and serve only him." 11 Then the devil left him, and angels came and began to serve him.</p> <p>Mark 1:13b</p> <p>He was with the wild animals, and the angels were serving him.</p> <p>Luke 4:3-13</p> <p>3 The devil said to him, "If you are the Son of God, tell this stone to become bread." 4 But Jesus answered him, "It is written: Man must not live on bread alone." 5 So he took him up and showed him all the kingdoms of the world in a moment of time. 6 The devil said to him, "I will give you their splendor and all this authority, because it has been given over to me, and I can give it to anyone I want. 7 If you, then, will worship me, all will be yours." 8 And Jesus answered him, "It is written: Worship the Lord your God, and serve him only." 9 So he took him to Jerusalem, had him stand on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down from here. 10 For it is written: He will give his angels orders concerning you, to protect you, 11 and they will support you with their hands, so that you will not strike your foot against a stone." 12 And Jesus answered him, "It is said: Do not test the Lord your God." 13 After the devil had finished every temptation, he departed from him for a time.</p> <p>Comments:</p> <p>Luke 4:12 The incident of the temptation of Jesus is recorded by Matthew and Luke with Jesus responding to each challenge of Satan with "It is written." Both recognize that the commandments given to Moses at Mount Sinai and written in the scroll of the Torah came directly from the Almighty.</p>

Wk	Day(s)	Event / Scripture / Comments
4. John the Baptist testifies to the Priest and Levites sent by the Pharisees		
8	41	<p>John 1:19-28</p> <p>19 This was John’s testimony when the Jews from Jerusalem sent priests and Levites to ask him, “Who are you?” 20 He didn’t deny it but confessed, “I am not the Messiah.” 21 “What then?” they asked him. “Are you Elijah?” “I am not,” he said. “Are you the Prophet?” “No,” he answered. 22 “Who are you, then?” they asked. “We need to give an answer to those who sent us. What can you tell us about yourself?” 23 He said, “I am a voice of one crying out in the wilderness: Make straight the way of the Lord — just as Isaiah the prophet said.” 24 Now they had been sent from the Pharisees. 25 So they asked him, “Why then do you baptize if you aren’t the Messiah, or Elijah, or the Prophet?” 26 “I baptize with water,” John answered them. “Someone stands among you, but you don’t know him. 27 He is the one coming after me, whose sandal strap I’m not worthy to untie.” 28 All this happened in Bethany across the Jordan, where John was baptizing.</p>
		<p>Comments:</p> <p>This event occurs on the same day that Jesus was tempted. The Gospel of John begins forty days after Jesus baptism with the testimony by John the Baptist to the Levites and priests who were sent by the Pharisees in Jerusalem. They questioned him to clarify whether he was claiming to be the Messiah, the Prophet of whom Moses spoke, or Elijah.</p> <p>John was the only Gospel author who was also a disciple of John the Baptist. John records the testimony given by John the Baptist to the Levites and priests. John captures the very moment when Jesus, on the following day, returns from his forty-day wilderness fast and proclaims, ‘Behold, the Lamb of God, who takes away the sin of the world.’ These two incidents are the first eyewitness accounts recorded by any of the Gospel authors.</p> <p>John 1:19 In the Gospel of John, the term “the Jews” is specifically used in reference to the Pharisee religious leaders, as well as to the Sanhedrin, the Pharisee-ruled body. The term is always used in a negative context because of Jesus’s constant conflict with the invented rules and regulations of the Pharisees.</p> <p>To the outside reader, the term “the Jews’ has a tendency to foster an anti-Jewish sentiment, whereas in context, it is understood to show the separation between those who followed Moses and kept the commandments of the Almighty and those who developed a religious system of their own invention by utilizing some of the teachings of Moses but adding to and taking away from the written Torah at their own discretion.</p> <p>John 1:24 states plainly the “the Jews” of verse 1 are the Pharisees of verse 24.</p>
5. John the Baptist sees Jesus Return from the Wilderness and Proclaims Him as the “Lamb of God”		
6	42	<p>John 1:29-34</p> <p>29 The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world! 30 This is the one I told you about: ‘After me comes a man who ranks ahead of me, because he existed before me.’ 31 I didn’t know him, but I came baptizing with water so that he might be revealed to Israel.” 32 And John testified, “I saw the Spirit descending from heaven like a dove, and he rested on him. 33 I didn’t know him, but he who sent me to baptize with water told me, ‘The one you see the Spirit descending and resting on — he is the one who baptizes with the Holy Spirit.’ 34 I have seen and testified that this is the Son of God.”</p>
		<p>Comments:</p> <p>John 1:29 This is the first day of the year when John the Baptist gave his testimony that Jesus fulfilled the one sign that John the Baptist was given by the Almighty – which the Holy Spirit descended on him in the form of a dove and remained on him.</p>

Wk	Day(s)	Event / Scripture / Comments
6. Jesus is Joined by Andrew, James, John, and Simon Peter		
7	43	Mark 1:16-20 16 As he passed alongside the Sea of Galilee, he saw Simon and Andrew, Simon’s brother, casting a net into the sea, for they were fishermen. 17 “Follow me,” Jesus told them, “and I will make you fish for people.” 18 Immediately they left their nets and followed him. 19 Going on a little farther, he saw James the son of Zebedee and his brother John in a boat putting their nets in order. 20 Immediately he called them, and they left their father Zebedee in the boat with the hired men and followed him. 21 They went into Capernaum, and right away he entered the synagogue on the Sabbath and began to teach. 22 They were astonished at his teaching because he was teaching them as one who had authority, and not like the scribes. 23 Just then a man with an unclean spirit was in their synagogue. He cried out, 24 “What do you have to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God! ”
		John 1:35-42 35 The next day, John was standing with two of his disciples. 36 When he saw Jesus passing by, he said, “Look, the Lamb of God!” 37 The two disciples heard him say this and followed Jesus. 38 When Jesus turned and noticed them following him, he asked them, “What are you looking for?” They said to him, “Rabbi” (which means “Teacher”), “where are you staying?” 39 “Come and you’ll see,” he replied. So they went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon. 40 Andrew, Simon Peter’s brother, was one of the two who heard John and followed him. 41 He first found his own brother Simon and told him, “We have found the Messiah” (which is translated “the Christ”), 42 and he brought Simon to Jesus. When Jesus saw him, he said, “You are Simon, son of John. You will be called Cephas” (which is translated “Peter”).
		Comments: Mark 1:16 The Sea of Galilee is located almost seven hundred feet below sea level. It is fourteen miles long and six miles wide. Note: the Sea of Galilee is actually a lake. Only Galileans called it a sea. The Gospel of John uses parenthetical expressions to translate unfamiliar Hebrew cultural terms into the Greek language. The word “Messiah”, which is interrupted as Christ, is an example of the Greek version of John taking a well-known Hebrew term and adapting it to the Greek culture.
7. Travel to the Sea of Galilee; Jesus meets Philip and Travels with him to Bethsaida		
7	44	John 1:43-51 43 The next day Jesus decided to leave for Galilee. He found Philip and told him, “Follow me.” 44 Now Philip was from Bethsaida, the hometown of Andrew and Peter. 45 Philip found Nathanael and told him, “We have found the one Moses wrote about in the law (and so did the prophets): Jesus the son of Joseph, from Nazareth.” 46 “Can anything good come out of Nazareth?” Nathanael asked him. “Come and see,” Philip answered. 47 Then Jesus saw Nathanael coming toward him and said about him, “Here truly is an Israelite in whom there is no deceit.” 48 “How do you know me?” Nathanael asked. “Before Philip called you, when you were under the fig tree, I saw you,” Jesus answered. 49 “Rabbi,” Nathanael replied, “You are the Son of God; you are the King of Israel!” 50 Jesus responded to him, “Do you believe because I told you I saw you under the fig tree? You will see greater things than this.” 51 Then he said, “Truly I tell you, you will see heaven opened and the angels of God ascending and descending on the Son of Man.”

Wk	Day(s)	Event / Scripture / Comments
		Comments: John 1:48 Jesus is either declaring a Divine revelation by retelling a recent event that demonstrated Nathaniel’s absolute honesty in a particular situation, or Jesus could have recounted Nathaniel’s entire life story from the time he was a young boy playing under the fig tree, Either would verify Divine revelation to Nathaniel.
8. Jesus’ First Miracle at the Wedding in Cana		
7	45	John 2:1-11 On the third day a wedding took place in Cana of Galilee. Jesus’s mother was there, 2 and Jesus and his disciples were invited to the wedding as well. 3 When the wine ran out, Jesus’s mother told him, “They don’t have any wine.” 4 “What has this concern of yours to do with me, woman?” Jesus asked. “My hour has not yet come.” 5 “Do whatever he tells you,” his mother told the servants. 6 Now six stone water jars had been set there for Jewish purification. Each contained twenty or thirty gallons. 7 “Fill the jars with water,” Jesus told them. So they filled them to the brim. 8 Then he said to them, “Now draw some out and take it to the headwaiter.” And they did. 9 When the headwaiter tasted the water (after it had become wine), he did not know where it came from — though the servants who had drawn the water knew. He called the groom 10 and told him, “Everyone sets out the fine wine first, then, after people are drunk, the inferior. But you have kept the fine wine until now.” 11 Jesus did this, the first of his signs, in Cana of Galilee. He revealed his glory, and his disciples believed in him.
		Comments: John 2:4 Jesus’s mother is in a position of responsibility at the wedding, and the servants are at her command. When she informs Jesus that they have run out of wine, he responds to her in respect of her official capacity and then and asks what this concern of hers has to do with him; my hours has not yet come. John 2:6 We are informed that this is a Pharisee wedding reception by the notation that the six stone water pots are for “the purifying of the Jews”, which speaks of a water purification ritual invented for the Pharisees. These hand-hewn stone water pots held approximately 2 liters of liquid. Many of these relics are preserved in the museums in Israel today and their use is well documented. After an undocumented discussion with her son, Mary turns to the servants and tells them to do whatever he instructs them to do. Jesus defiles stone water pots at a Pharisee wedding in Cana by turning ceremonially Impure water into wine. Jesus then directs them to violate the “holy” function of the stone water pots, and it was kept a secret from the head rabbi, who was typically the master of ceremonies at Pharisee weddings. If the rabbi had known where the “best wine” had come from, he would have indignantly ended the party.
9. Jesus, his family, and Disciples Travel to Capernaum		
7	46	John 2:12 12 After this, he went down to Capernaum, together with his mother, his brothers, and his disciples, and they stayed there only a few days.
		Comments: Jesus and his company “remained there not many days” because they needed to leave to go up to Jerusalem for the Passover.

Wk	Day(s)	Event / Scripture / Comments
10. Jesus and Company Leave for Jerusalem and the Feast of Unleavened Bread (Passover)		
8	50	John 2:13 13 The Jewish Passover was near, and so Jesus went up to Jerusalem.
		Comments: References to the “Jewish Passover indicates that the Greek translation of John’s Gospel is viewed from an outsider’s view rather than that of a native Israelite.

II. Passover through Shavuot; Spring 27CE

11. Jesus arrives in Jerusalem for Passover; Clears the Animals and Money Changers out of the Temple		
8	54 - 56	John 2:14-22 14 In the temple he found people selling oxen, sheep, and doves, and he also found the money changers sitting there. 15 After making a whip out of cords, he drove everyone out of the temple with their sheep and oxen. He also poured out the money changers’ coins and overturned the tables. 16 He told those who were selling doves, “Get these things out of here! Stop turning my Father’s house into a marketplace!” 17 And his disciples remembered that it is written: Zeal for your house will consume me. 18 So the Jews replied to him, “What sign will you show us for doing these things?” 19 Jesus answered, “Destroy this temple, and I will raise it up in three days.” 20 Therefore the Jews said, “This temple took forty-six years to build, and will you raise it up in three days?” 21 But he was speaking about the temple of his body. 22 So when he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the statement Jesus had made.
		Comments: John 2:14 The authorized marketplace for selling the sacrificial animals was along the western side of the Temple retaining wall, down below the Temple Mount proper. The Pharisee-controlled Sanhedrin gave the merchants authorization to sell their wares up on the Temple Mount, thereby securing for themselves a captive audience, and, no doubt, the exorbitant prices one would expect from such a prime location. Those who authorized the ascent of the merchants undoubtedly received a substantial monetary kickback. John 2:19 “Destroy this temple, and in three days I will raise it up!” This is Jesus first reference to what will become the most repeated prophecy in the Gospels and the only sign of his authenticity as The Prophet and The Messiah – the Jonah Code. John 2:20 This is the first Passover of Jesus ministry and the fifty-fourth day after his baptism. Day 55: The Passover is sacrificed and put into the oven. Day 56: The Feast of Unleavened Bread begins at sundown.

12. Jesus keeps the Feast in Jerusalem; Meets with Nicodemus

9	57	<p>John 2:23 – 3:21</p> <p>23 While he was in Jerusalem during the Passover Festival, many believed in his name when they saw the signs he was doing. 24 Jesus, however, would not entrust himself to them, since he knew them all 25 and because he did not need anyone to testify about man; for he himself knew what was in man.</p> <p>CHAPTER 3</p> <p>JESUS AND NICODEMUS</p> <p>There was a man from the Pharisees named Nicodemus, a ruler of the Jews. 2 This man came to him at night and said, “Rabbi, we know that you are a teacher who has come from God, for no one could perform these signs you do unless God were with him.” 3 Jesus replied, “Truly I tell you, unless someone is born again, he cannot see the kingdom of God.” 4 “How can anyone be born when he is old?” Nicodemus asked him. “Can he enter his mother’s womb a second time and be born?” 5 Jesus answered, “Truly I tell you, unless someone is born of water and the Spirit, he cannot enter the kingdom of God. 6 Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. 7 Do not be amazed that I told you that you must be born again. 8 The wind blows where it pleases, and you hear its sound, but you don’t know where it comes from or where it is going. So it is with everyone born of the Spirit.” 9 “How can these things be?” asked Nicodemus. 10 “Are you a teacher of Israel and don’t know these things?” Jesus replied. 11 “Truly I tell you, we speak what we know and we testify to what we have seen, but you do not accept our testimony. 12 If I have told you about earthly things and you don’t believe, how will you believe if I tell you about heavenly things? 13 No one has ascended into heaven except the one who descended from heaven — the Son of Man. 14 “Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, 15 so that everyone who believes in him may have eternal life. 16 For God loved the world in this way: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but to save the world through him. 18 Anyone who believes in him is not condemned, but anyone who does not believe is already condemned, because he has not believed in the name of the one and only Son of God. 19 This is the judgment: The light has come into the world, and people loved darkness rather than the light because their deeds were evil. 20 For everyone who does evil hates the light and avoids it, so that his deeds may not be exposed. 21 But anyone who lives by the truth comes to the light, so that his works may be shown to be accomplished by God.”</p>
		<p>Comments:</p> <p>After the Bar Kochva revolt of 135 CE, the Pharisees made stringent regulations forbidding anyone from pronouncing the name of the Almighty. This ordinance was initially enacted because Rome executed those who continued to speak and call on the name of the God of Israel. Eventually the Pharisees declared that anyone who mentioned the name of the Almighty would have no part in the life to come – which is contrary to the Torah and nearly every page of Holy Writ. Nicodemus was not under any prohibition concerning the open pronunciation of the name during the first century. Modern Pharisee tradition even goes to the extent of replacing the vowel “o” with a dash between G and d when writing the nondescript title “God”. (i.e. G-d). This exercise serves as a continual reminder of their invented rule of never speaking the name of God.</p> <p>The “we” Jesus cites in his conversation with Nicodemus refers to the witness of John the Baptist, who gave eyewitness testimony to the Levites and priest who were sent from the Pharisee Sanhedrin, of which Nicodemus was a respected member.</p> <p>Nicodemus becomes the Firstfruit among the Pharisee-rules Sanhedrin.</p> <p>When John the Baptist declared, “And a voice came from heaven, which said, Thou art my beloved Son, in which I am well pleased.” The Pharisees rejected his testimony and justified their rejection, citing the trial of Rabbi Eliezar. The Talmud records the final ruling of the Pharisee court: “We pay no attention to a heavenly voice” (Babylonian Talmud, Baba Metsia 59b)</p>

9	62	Note: The Feast of Unleavened Bread Concludes with a High Sabbath
13. Jesus Leaves Jerusalem; John Testifies Again about Jesus		
10-13		<p>John 3:22-36</p> <p>22 After this, Jesus and his disciples went to the Judean countryside, where he spent time with them and baptized. 23 John also was baptizing in Aenon near Salim, because there was plenty of water there. People were coming and being baptized, 24 since John had not yet been thrown into prison. 25 Then a dispute arose between John’s disciples and a Jew about purification. 26 So they came to John and told him, “Rabbi, the one you testified about, and who was with you across the Jordan, is baptizing — and everyone is going to him.”</p> <p>27 John responded, “No one can receive anything unless it has been given to him from heaven. 28 You yourselves can testify that I said, ‘I am not the Messiah, but I’ve been sent ahead of him.’ 29 He who has the bride is the groom. But the groom’s friend, who stands by and listens for him, rejoices greatly at the groom’s voice. So this joy of mine is complete. 30 He must increase, but I must decrease.”</p> <p>31 The one who comes from above is above all. The one who is from the earth is earthly and speaks in earthly terms. The one who comes from heaven is above all. 32 He testifies to what he has seen and heard, and yet no one accepts his testimony. 33 The one who has accepted his testimony has affirmed that God is true. 34 For the one whom God sent speaks God’s words, since he gives the Spirit without measure. 35 The Father loves the Son and has given all things into his hands. 36 The one who believes in the Son has eternal life, but the one who rejects the Son will not see life; instead, the wrath of God remains on him.</p>
		<p>Comments:</p> <p>John 3:22 Jesus did not baptize with water, but his disciples performed this act of sanctification. John the Baptize would baptize with water, but Jesus would baptize with the Holy Spirit and fire. Jesus disciples continued to baptize with water throughout the book of the Acts and up to the present day. Jesus is the only one who can baptize with the Holy Spirit. He leaves the “early” work to his earthbound disciples.</p> <p>John 3:27 John testifies again that Jesus is the Messiah.</p>
14. Jesus Travels North into the District of the Gentiles		
14		<p>John 4:1-4</p> <p>When Jesus learned that the Pharisees had heard he was making and baptizing more disciples than John 2 (though Jesus himself was not baptizing, but his disciples were), 3 he left Judea and went again to Galilee. 4 He had to travel through Samaria;</p>
		<p>Comments:</p> <p>Avoiding a premature confrontation with the Pharisees, Jesus leaves Judaea where his popularity is growing.</p>
15. Jesus Performs a Miracle at the Well near Samaria		
14		<p>John 4:5-43</p> <p>5 so he came to a town of Samaria called Sychar near the property that Jacob had given his son Joseph. 6 Jacob’s well was there, and Jesus, worn out from his journey, sat down at the well. It was about noon. 7 A woman of Samaria came to draw water. “Give me a drink,” Jesus said to her, 8 because his disciples had gone into town to buy food. 9 “How is it that you, a Jew, ask for a drink from me, a Samaritan woman?” she asked him. For Jews do not associate with Samaritans. 10 Jesus answered, “If you knew the gift of God, and who is saying to you, ‘Give me a drink,’ you would ask him, and he would give you living water.” 11 “Sir,” said the woman, “you don’t even have a bucket, and the well is deep. So where do you get this ‘living water’? 12 You aren’t greater than our father Jacob, are you? He gave us the well and drank from it himself, as did his sons and livestock.” 13 Jesus said, “Everyone who drinks from this water will get thirsty again. 14 But whoever drinks from the water</p>

	<p>that I will give him will never get thirsty again. In fact, the water I will give him will become a well of water springing up in him for eternal life.” 15 “Sir,” the woman said to him, “give me this water so that I won’t get thirsty and come here to draw water.” 16 “Go call your husband,” he told her, “and come back here.” 17 “I don’t have a husband,” she answered. “You have correctly said, ‘I don’t have a husband,’ ” Jesus said. 18 “For you’ve had five husbands, and the man you now have is not your husband. What you have said is true.” 19 “Sir,” the woman replied, “I see that you are a prophet. 20 Our ancestors worshiped on this mountain, but you Jews say that the place to worship is in Jerusalem.” 21 Jesus told her, “Believe me, woman, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You Samaritans worship what you do not know. We worship what we do know, because salvation is from the Jews. 23 But an hour is coming, and is now here, when the true worshipers will worship the Father in Spirit and in truth. Yes, the Father wants such people to worship him. 24 God is spirit, and those who worship him must worship in Spirit and in truth.” 25 The woman said to him, “I know that the Messiah is coming” (who is called Christ). “When he comes, he will explain everything to us.” 26 Jesus told her, “I, the one speaking to you, am he.”</p> <p>27 Just then his disciples arrived, and they were amazed that he was talking with a woman. Yet no one said, “What do you want?” or “Why are you talking with her?” 28 Then the woman left her water jar, went into town, and told the people, 29 “Come, see a man who told me everything I ever did. Could this be the Messiah?” 30 They left the town and made their way to him. 31 In the meantime the disciples kept urging him, “Rabbi, eat something.” 32 But he said, “I have food to eat that you don’t know about.” 33 The disciples said to one another, “Could someone have brought him something to eat?” 34 “My food is to do the will of him who sent me and to finish his work,” Jesus told them. 35 “Don’t you say, ‘There are still four more months, and then comes the harvest’? Listen to what I’m telling you: Open your eyes and look at the fields, because they are ready for harvest. 36 The reaper is already receiving pay and gathering fruit for eternal life, so that the sower and reaper can rejoice together. 37 For in this case the saying is true: ‘One sows and another reaps.’ 38 I sent you to reap what you didn’t labor for; others have labored, and you have benefited from their labor.”</p> <p>39 Now many Samaritans from that town believed in him because of what the woman said when she testified, “He told me everything I ever did.” 40 So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. 41 Many more believed because of what he said. 42 And they told the woman, “We no longer believe because of what you said, since we have heard for ourselves and know that this really is the Savior of the world.”</p> <p>43 After two days he left there for Galilee.</p> <p>Comments:</p> <p>Jesus reveals the entire life story of a gentile Samaritan woman and then reveals that he is the Messiah to a gentile. This miracle opens the door for the gentile Samaritans to believe in Jesus as the Messiah. Jesus stays with the believing gentiles for two days.</p> <p>John 4:9 The Samaritans are gentiles who were transplanted into the land of Israel by the Emperor of Assyria to replace the Israelites who were carried away into captivity. These gentile transplants were afflicted by wild lions, so the Emperor thought that they were not in synchronization with the “gods of the land.” Shalmanezar brought back some of the “government-authorized” priests (not of the Levitical priesthood), who taught the Samaritans a politically correct version of the Torah, which documented as its tenth commandment. “Thou shalt worship on Mount Gerizim.” This “new age” government-authorized version of the Torah was used to manipulate and control the growing gentile population of northern Israel by their hybrid system of religion, but it deliberately separated them from the Jewish population and religious system in the south. (1Kings 17:24-31)</p> <p>John 4:20 The Samaritan woman accurately recognized that the Jews have no dealings with the Samaritans. This is true even to the present day. She also rightfully acknowledged that Jesus was a prophet when she witnessed the miracle of him revealing her entire life story with divine accuracy. She immediately asked him to solve a theological dilemma that had plagued her and the entire Samaritan community; she asked Jesus about the politically correct version of the Torah to only worship on Mount Gerizim. Jesus responded, “But an hour is coming, and</p>
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		<p>is now here, when the true worshipers will worship the Father in Spirit and in truth. Yes, the Father wants such people to worship him. 24 God is spirit, and those who worship him must worship in Spirit and in truth.”</p> <p>John 4:43 This is the first and only time Jesus openly declared that he is the Messiah, and it was to the gentile Samaritans. Opening the eyes of the gentiles so that they can be properly grafted into the root of Israel and, hopefully, by bearing good fruit, they too will not be “cut off” as some of Israel was because of unbelief and blatant disobedience of the Torah.</p>
16. Jesus Returns to Cana of Galilee; Heals a Nobleman’s Son from Capernaum		
14		<p>John 4:44-54</p> <p>44 Jesus himself had testified that a prophet has no honor in his own country. 45 When they entered Galilee, the Galileans welcomed him because they had seen everything he did in Jerusalem during the festival. For they also had gone to the festival.</p> <p>46 He went again to Cana of Galilee, where he had turned the water into wine. There was a certain royal official whose son was ill at Capernaum. 47 When this man heard that Jesus had come from Judea into Galilee, he went to him and pleaded with him to come down and heal his son, since he was about to die. 48 Jesus told him, “Unless you people see signs and wonders, you will not believe.” 49 “Sir,” the official said to him, “come down before my boy dies.” 50 “Go,” Jesus told him, “your son will live.” The man believed what Jesus said to him and departed. 51 While he was still going down, his servants met him saying that his boy was alive. 52 He asked them at what time he got better. “Yesterday at one in the afternoon the fever left him,” they answered. 53 The father realized this was the very hour at which Jesus had told him, “Your son will live.” So he himself believed, along with his whole household. 54 Now this was also the second sign Jesus performed after he came from Judea to Galilee.</p>
		<p>Comments:</p> <p>John 4:54 This is the second miracle that Jesus performed after he came out of Judea where he was baptized after the feast of Unleavened Bread. The Pharisee leaders were recognizing that Jesus was now baptizing more disciples than his predecessor, John the Baptist, who also gave much grief to the Pharisees.</p>
17. Jesus Leaves the Galilee and arrives at Jerusalem for the Feast of Pentecost		
15	99	<p>John 5:1</p> <p>After this, a Jewish festival took place, and Jesus went up to Jerusalem.</p> <p>Comments:</p> <p>John 5:1 No one remotely familiar with the Hebrew culture in first century Israel would refer to one of the Feasts of God as “a feast of the Jews.” John, the Jewish author, would have named the Feast, and every Israelite would have known that the only Feast that occurs at this time of year is the Feast of Shavuot. The Greek translators, however, being completely unfamiliar with the prophetic significance of the feast, and having nothing remotely associated to it in their culture, simply classified the divinely appointed Feast of Shavuot as an insignificant “feast of the Jews.”</p>
18. Jesus Heals a Lam e Man on the 7th Sabbath		
15	105	<p>John 5:2-15</p> <p>2 By the Sheep Gate in Jerusalem there is a pool, called Bethesda in Aramaic, which has five colonnades. 3 Within these lay a large number of the disabled — blind, lame, and paralyzed. 5 One man was there who had been disabled for thirty-eight years. 6 When Jesus saw him lying there and realized he had already been there a long time, he said to him “Do you want to get well?” 7 “Sir,” the disabled man answered, “I</p>

	<p>have no one to put me into the pool when the water is stirred up, but while I'm coming, someone goes down ahead of me." 8 "Get up," Jesus told him, "pick up your mat and walk." 9 Instantly the man got well, picked up his mat, and started to walk. Now that day was the Sabbath, 10 and so the Jews said to the man who had been healed, "This is the Sabbath. The law prohibits you from picking up your mat." 11 He replied, "The man who made me well told me, 'Pick up your mat and walk.'" 12 "Who is this man who told you, 'Pick up your mat and walk'?" they asked. 13 But the man who was healed did not know who it was, because Jesus had slipped away into the crowd that was there. 14 After this, Jesus found him in the temple and said to him, "See, you are well. Do not sin anymore, so that something worse doesn't happen to you." 15 The man went and reported to the Jews that it was Jesus who had made him well.</p>
	<p>Comments:</p> <p>John 5:10 The bed in question was a lightweight bamboo or woven palm frond mat that weighted less than a grapefruit, and there is absolutely no Biblical prohibition concerning the carrying of such a mat on the Sabbath. When Jesus commanded the lame man to pick up his bamboo mat and walk, he was commanding this man to violate rabbinic law, thereby demonstrating that no man is authorized to add to or subtract from the commandments in the Torah (Deuteronomy 4:2, 12:32). For over 300 years the Pharisees had been developing their religious system that consisted of thousands of additional rules and regulations to which their followers must subscribe. The Pharisees claim that they were authorized by Moses to make <i>takanot</i>, which are, by their definition, "laws that change Biblical law." Hundreds of these rules govern what one is permitted and not permitted to do on the Sabbath day.</p> <p>One of these rules is the distance one is allowed to walk on the Sabbath, which is legally defined by the Pharisees as "a Sabbath day's journey." According to Pharisee law, one was not permitted to carry anything outside of his home on the Sabbath, and even then, they must not travel more than a Sabbath day's journey. However, to circumvent their own man-made law, the Pharisees ruled that you could take some of your household possessions and place them one of more Sabbath day's journey away from your dwelling the day before the Sabbath – that was your extended home. Then, on Sabbath day, you could carry anything that you desired to where you had placed the last article. A Pharisee could extend his "home" almost indefinitely by simply making preparations a day earlier by placing household possessions. The Pharisees chastised the man who was lame the previous day for carrying the same burden that they could carry with impunity, but because of his infirmity he was unable to go through the "proper" rabbinic protocols that would have allowed him to do the same.</p>

19. Jesus Teaches in the Temple at the Feast of Pentecost; John the Baptist Imprisoned by Herod Antipas

Luke 3:19-20

19 But when John rebuked Herod the tetrarch because of Herodias, his brother's wife, and all the evil things he had done, 20 Herod added this to everything else, he locked up John in prison.

John 5:14-47

14 . . . Jesus found him in the temple and said to him, "See, you are well. Do not sin anymore, so that something worse doesn't happen to you." 15 The man went and reported to the Jews that it was Jesus who had made him well. 16 Therefore, the Jews began persecuting Jesus because he was doing these things on the Sabbath.

17 Jesus responded to them, "My Father is still working, and I am working also." 18 This is why the Jews began trying all the more to kill him: Not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal to God. 19 Jesus replied, "Truly I tell you, the Son is not able to do anything on his own, but only what he sees the Father doing. For whatever the Father does, the Son likewise does these things. 20 For the Father loves the Son and shows him everything he is doing, and he will show him greater works than these so that you will be amazed. 21 And just as the Father raises the dead and gives them life, so the Son also gives life to whom he wants. 22 The Father, in fact, judges no one but has given all judgment to the Son, 23 so that all people may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him.

24 "Truly I tell you, anyone who hears my word and believes him who sent me has eternal life and will not come under judgment but has passed from death to life. 25 "Truly I tell you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. 26 For just as the Father has life in himself, so also he has granted to the Son to have life in himself. 27 And he has granted him the right to pass judgment, because he is the Son of Man. 28 Do not be amazed at this, because a time is coming when all who are in the graves will hear his voice 29 and come out — those who have done good things, to the resurrection of life, but those who have done wicked things, to the resurrection of condemnation. 30 "I can do nothing on my own. I judge only as I hear, and my judgment is just, because I do not seek my own will, but the will of him who sent me.

31 "If I testify about myself, my testimony is not true. 32 There is another who testifies about me, and I know that the testimony he gives about me is true. 33 You sent messengers to John, and he testified to the truth. 34 I don't receive human testimony, but I say these things so that you may be saved. 35 John was a burning and shining lamp, and you were willing to rejoice for a while in his light. 36 "But I have a greater testimony than John's because of the works that the Father has given me to accomplish. These very works I am doing testify about me that the Father has sent me. 37 The Father who sent me has himself testified about me. You have not heard his voice at any time, and you haven't seen his form. 38 You don't have his word residing in you, because you don't believe the one he sent. 39 You pore over the Scriptures because you think you have eternal life in them, and yet they testify about me. 40 But you are not willing to come to me so that you may have life. 41 "I do not accept glory from people, 42 but I know you — that you have no love for God within you. 43 I have come in my Father's name, and yet you don't accept me. If someone else comes in his own name, you will accept him. 44 How can you believe, since you accept glory from one another but don't seek the glory that comes from the only God? 45 Do not think that I will accuse you to the Father. Your accuser is Moses, on whom you have set your hope. 46 For if you believed Moses, you would believe me, because he wrote about me. 47 But if you don't believe what he wrote, how will you believe my words?"

Comments:

Luke 3:20 Thought his imprisonment may have occurred a few weeks earlier, this statement is inserted into the Gospel Chronology before Jesus address to the multitudes at the Feast of Shavuot because it is here that Jesus states, "John was a burning and shining light, and you were

		<p>willing to rejoice in his light for a season.”. Jesus and John were both baptizing in the same area of Judea immediately after the Feast of Unleavened Bread. Jesus, then understanding that the Pharisees had taken notice of his ascendancy, left Judea and went up into the Galilee. When Jesus returned for the Feast of Shavuot, a few weeks later, he learned the John had been arrested and was not imprisoned in Herod’s dungeon. John was still alive and would not be executed until just before the Feast of Trumpets. Jesus was brought word of the tragedy by John’s disciples on the day Jesus fed the five thousand, which was three days before Yom Teruah at the end of summer.</p> <p>John 5:27 All mankind will be judged by a peer, the Son of Man, the Messiah. Because he was the son of man, he could experience all the temptations that are common to man, could overcome them, and can now judge man as a peer, The Son of God could do only what he saw his father do, and was constrained by the nature of his heavenly Father to do the will of his Father in every given circumstance with which he was confronted, and therefore his judgment will be uncontaminated by either the will of men or their lame excuses.</p> <p>Numbers 23:19 God is not a man, that he might lie, or a son of man, that he might change his mind. Does he speak and not act, or promise and not fulfill?</p> <p>James 1:13 No one undergoing a trial should say, “I am being tempted by God,” since God is not tempted by evil, and he himself doesn’t tempt anyone.</p> <p>Hebrews 4:15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has been tempted in every way as we are, yet without sin.</p> <p>John 5:35 Jesus is in Jerusalem on the High Day of the Feast of Shavuot, the day after he healed the lame man on the seventh Sabbath of the Counting of the Omer. Here he publicly recognizes John the Baptist, the Immerser, in the past tense. “John was and “you were.” John’s testimony concerning him was heard by the very Pharisees who are now plotting to kill Jesus. John’s testimony is repeated and again dismissed by the ruling members of the Sanhedrin.</p>
20. Jesus Returns to the Galilee when He Learns that John the Baptist has been imprisoned by Herod		
16	107	<p>Matthew 4:12</p> <p>12 When he heard that John had been arrested, he withdrew into Galilee.</p> <p>Mark 1:14</p> <p>After John was arrested, Jesus went to Galilee, proclaiming the good news of God:</p> <p>Luke 4:14-15</p> <p>14 Then Jesus returned to Galilee in the power of the Spirit, and news about him spread throughout the entire vicinity. 15 He was teaching in their synagogues, being praised by everyone.</p>
		Comments:

III. Shavuot to Yom Teruah; Summer 27CE

21. Jesus Proclaims “the Acceptable Year of God” and Violates Pharisee Law in the Nazareth Synagogue		
16	112	<p>Luke 4:16-30</p> <p>16 He came to Nazareth, where he had been brought up. As usual, he entered the synagogue on the Sabbath day and stood up to read. 17 The scroll of the prophet Isaiah was given to him, and unrolling the scroll, he found the place where it was written: 18 The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set free the oppressed, 19 to proclaim the year of the Lord’s favor. 20 He then rolled up the scroll, gave it back to the attendant, and sat down. And the eyes of everyone in the synagogue were fixed on him. 21 He began by saying to them, “Today as you listen, this Scripture has been fulfilled.” 22 They were all speaking well of him and were amazed by the gracious words that came from his mouth; yet they said, “Isn’t this Joseph’s son?” 23 Then he said to them, “No doubt you will quote this proverb to me: ‘Doctor, heal yourself. What we’ve heard that took place in Capernaum, do here in your hometown also.’ ” 24 He also said, “Truly I tell you, no prophet is accepted in his hometown. 25 But I say to you, there were certainly many widows in Israel in Elijah’s days, when the sky was shut up for three years and six months while a great famine came over all the land. 26 Yet Elijah was not sent to any of them except a widow at Zarephath in Sidon. 27 And in the prophet Elisha’s time, there were many in Israel who had leprosy, and yet not one of them was cleansed except Naaman the Syrian.” 28 When they heard this, everyone in the synagogue was enraged. 29 They got up, drove him out of town, and brought him to the edge of the hill that their town was built on, intending to hurl him over the cliff. 30 But he passed right through the crowd and went on his way.</p>
		<p>Comments:</p> <p>This event occurred on the first Sabbath after Shavuot. One year later, on the Feast of Shavuot, the Messiah will baptize his followers with the Holy Spirit. This pronouncement of “the acceptable year of God” and the Passover lamb being a one year old male are two of the most ignored prophetic statements in the history of Christendom because of the inherited heresy of Eusebius who fictionalized a three-and-one-half year ministry. Eusebian replacement theologians attempted to turn Jesus’s proclamation into a declaration of a Jubilee year, but even a novice can see that there are four months until the time a Jubilee for the nation of Israel. Jesus accurately proclaimed the final “one year” countdown in which the Spring Feast of God would be fulfilled.</p> <p>Jesus also violated the synagogue “three verse rule” which caused a shocked silence. According to rabbinic law, one may read any portion of the Torah or the Prophets in the service, but they must read a full section – which is now interpreted as at least three verses (Talmud; Ta’anith 27:4) Jesus stopped cold in the middle of the second sentence and sat down. If he had read the second part of the statement, he could not have proclaimed: “Today, as you listen, this scripture has been fulfilled.”</p> <p>He did not come the first time as the reigning king who wields the sword in “the day of vengeance of our God.”</p>
22. Jesus Moves to Nazareth to His New Home Base in Capernaum		
17	113	<p>Matthew 4:13-16</p> <p>13 He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali. 14 This was to fulfill what was spoken through the prophet Isaiah: 15 Land of Zebulun and land of Naphtali, along the road by the sea, beyond the Jordan, Galilee of the Gentiles.</p>
		<p>Luke 4:31</p> <p>31 Then he went down to Capernaum, a town in Galilee, and was teaching them on the Sabbath.</p>

		<p>Comments:</p> <p>Nevertheless, the gloom of the distressed land will not be like that of the former times when he humbled the land of Zebulun and the land of Naphtali. But in the future he will bring honor to the way of the sea, to the land east of the Jordan, and to Galilee of the nations. -- Isaiah 9:1</p>
23. Jesus Begins to Proclaim the Kingdom of Heaven throughout Galilee from His Home Base in Capernaum		
17		<p>Matthew 4:17</p> <p>17 From then on Jesus began to preach, “Repent, because the kingdom of heaven has come near.” -- Matthew 4:17 (CSB)</p> <p>Mark 1:14-15</p> <p>14 After John was arrested, Jesus went to Galilee, proclaiming the good news of God: 15 “The time is fulfilled, and the kingdom of God has come near. Repent and believe the good news! ”</p> <p>Comments:</p>
24. Jesus Invites Four Fishermen to Join Him for the Sabbath		
17	118	<p>Matthew 4:18-22</p> <p>18 As he was walking along the Sea of Galilee, he saw two brothers, Simon (who is called Peter), and his brother Andrew. They were casting a net into the sea — for they were fishermen. 19 “Follow me,” he told them, “and I will make you fish for people.” 20 Immediately they left their nets and followed him. 21 Going on from there, he saw two other brothers, James the son of Zebedee, and his brother John. They were in a boat with Zebedee their father, preparing their nets, and he called them. 22 Immediately they left the boat and their father and followed him.</p> <p>Mark 1:16-20</p> <p>16 As he passed alongside the Sea of Galilee, he saw Simon and Andrew, Simon’s brother, casting a net into the sea — for they were fishermen. 17 “Follow me,” Jesus told them, “and I will make you fish for people.” 18 Immediately they left their nets and followed him. 19 Going on a little farther, he saw James the son of Zebedee and his brother John in a boat putting their nets in order. 20 Immediately he called them, and they left their father Zebedee in the boat with the hired men and followed him.</p> <p>Comments:</p>
25. Jesus Heals a Demon Possessed Man on Sunday in the Capernaum Synagogue		
17	119	<p>Mark 1:21-28</p> <p>21 They went into Capernaum, and right away he entered the synagogue on the Sabbath and began to teach. 22 They were astonished at his teaching because he was teaching them as one who had authority, and not like the scribes. 23 Just then a man with an unclean spirit was in their synagogue. He cried out, 24 “What do you have to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God!” 25 Jesus rebuked him saying, “Be silent, and come out of him!” 26 And the unclean spirit threw him into convulsions, shouted with a loud voice, and came out of him. 27 They were all amazed, and so they began to ask each other, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him.” 28 At once the news about him spread throughout the entire vicinity of Galilee.</p> <p>Luke 4:31-37</p> <p>And they will support you with their hands, so that you will not strike your foot against a stone.” 12 And Jesus answered him, “It is said: Do not test the Lord your God.” 13 After the devil had finished every temptation, he departed from him for a time. 14 Then Jesus returned to Galilee in</p>

		<p>the power of the Spirit, and news about him spread throughout the entire vicinity. 15 He was teaching in their synagogues, being praised by everyone. 16 He came to Nazareth, where he had been brought up. As usual, he entered the synagogue on the Sabbath day and stood up to read. 17 The scroll of the prophet Isaiah was given to him, and unrolling the scroll, he found the place where it was written: 18 The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set free the oppressed, 19 to proclaim the year of the Lord's favor. 20 He then rolled up the scroll, gave it back to the attendant, and sat down. And the eyes of everyone in the synagogue were fixed on him. 21 He began by saying to them, "Today as you listen, this Scripture has been fulfilled." 22 They were all speaking well of him and were amazed by the gracious words that came from his mouth; yet they said, "Isn't this Joseph's son?" 23 Then he said to them, "No doubt you will quote this proverb to me: 'Doctor, heal yourself. What we've heard that took place in Capernaum, do here in your hometown also.' " 24 He also said, "Truly I tell you, no prophet is accepted in his hometown. 25 But I say to you, there were certainly many widows in Israel in Elijah's days, when the sky was shut up for three years and six months while a great famine came over all the land. 26 Yet Elijah was not sent to any of them except a widow at Zarephath in Sidon. 27 And in the prophet Elisha's time, there were many in Israel who had leprosy, and yet not one of them was cleansed except Naaman the Syrian." 28 When they heard this, everyone in the synagogue was enraged. 29 They got up, drove him out of town, and brought him to the edge of the hill that their town was built on, intending to hurl him over the cliff. 30 But he passed right through the crowd and went on his way. 31 Then he went down to Capernaum, a town in Galilee, and was teaching them on the Sabbath. 32 They were astonished at his teaching because his message had authority. 33 In the synagogue there was a man with an unclean demonic spirit who cried out with a loud voice, 34 "Leave us alone! What do you have to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" 35 But Jesus rebuked him and said, "Be silent and come out of him! " And throwing him down before them, the demon came out of him without hurting him at all. 36 Amazement came over them all, and they were saying to one another, "What is this message? For he commands the unclean spirits with authority and power, and they come out! " 37 And news about him began to go out to every place in the vicinity.</p>
		Comments:
26. Jesus Heals Simon Peter's Mother-in-Law		
17	119	<p>Matthew 8:14-15</p> <p>14 Jesus went into Peter's house and saw his mother-in-law lying in bed with a fever. 15 So he touched her hand, and the fever left her. Then she got up and began to serve him.</p> <p>Mark 1:29-31</p> <p>29 As soon as they left the synagogue, they went into Simon and Andrew's house with James and John. 30 Simon's mother-in-law was lying in bed with a fever, and they told him about her at once. 31 So he went to her, took her by the hand, and raised her up. The fever left her, and she began to serve them.</p> <p>Luke 4:38-39</p> <p>38 After he left the synagogue, he entered Simon's house. Simon's mother-in-law was suffering from a high fever, and they asked him about her. 39 So he stood over her and rebuked the fever, and it left her. She got up immediately and began to serve them.</p>
		Comments:

27. Jesus Healed Many After Sunset		
18	120	<p>Matthew 8:16-17</p> <p>6 When evening came, they brought to him many who were demon-possessed. He drove out the spirits with a word and healed all who were sick, 17 so that what was spoken through the prophet Isaiah might be fulfilled: He himself took our weaknesses and carried our diseases.</p> <p>Mark 1:32-34</p> <p>32 When evening came, after the sun had set, they brought to him all those who were sick and demon-possessed. 33 The whole town was assembled at the door, 34 and he healed many who were sick with various diseases and drove out many demons. And he would not permit the demons to speak, because they knew him.</p> <p>Luke 4:40-41</p> <p>40 When the sun was setting, all those who had anyone sick with various diseases brought them to him. As he laid his hands on each one of them, he healed them. 41 Also, demons were coming out of many, shouting and saying, “You are the Son of God! ” But he rebuked them and would not allow them to speak, because they knew he was the Messiah.</p>
		<p>Comments:</p>
28. Jesus Departs from Capernaum; the Fisherman Refuse to Follow on His First Itinerary		
18	120	<p>Mark 1:35-38</p> <p>35 Very early in the morning, while it was still dark, he got up, went out, and made his way to a deserted place; and there he was praying. 36 Simon and his companions searched for him, 37 and when they found him they said, “Everyone is looking for you.” 38 And he said to them, “Let’s go on to the neighboring villages so that I may preach there too. This is why I have come.”</p> <p>Luke 4:42-43</p> <p>42 When it was day, he went out and made his way to a deserted place. But the crowds were searching for him. They came to him and tried to keep him from leaving them. 43 But he said to them, “It is necessary for me to proclaim the good news about the kingdom of God to the other towns also, because I was sent for this purpose.”</p>
		<p>Comments:</p> <p>Jesus invited the fisherman to accompany him on his teaching itinerary around the Galilee, they went back to their fishing business. Jesus will return in three (3) weeks to make another invitation.</p>
29. Great Multitudes Respond to Jesus Preaching in Synagogues throughout the Galilee		
18-20		<p>Matthew 4:23-25</p> <p>23 Now Jesus began to go all over Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. 24 Then the news about him spread throughout Syria. So they brought to him all those who were afflicted, those suffering from various diseases and intense pains, the demon-possessed, the epileptics, and the paralytics. And he healed them. 25 Large crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan.</p> <p>Mark 1:39</p> <p>39 He went into all of Galilee, preaching in their synagogues and driving out demons.</p> <p>Luke 4:44</p>

		44 And he was preaching in the synagogues of Judea.
		Comments:
30. Jesus Returns to the Sea of Galilee; Four Disciples Forsake the Fishing Business and Follow Him		
21		<p>Luke 5:1-11</p> <p>As the crowd was pressing in on Jesus to hear God’s word, he was standing by Lake Gennesaret. 2 He saw two boats at the edge of the lake; the fishermen had left them and were washing their nets. 3 He got into one of the boats, which belonged to Simon, and asked him to put out a little from the land. Then he sat down and was teaching the crowds from the boat. 4 When he had finished speaking, he said to Simon, “Put out into deep water and let down your nets for a catch.” 5 “Master,” Simon replied, “we’ve worked hard all night long and caught nothing. But if you say so, I’ll let down the nets.” 6 When they did this, they caught a great number of fish, and their nets began to tear. 7 So they signaled to their partners in the other boat to come and help them; they came and filled both boats so full that they began to sink. 8 When Simon Peter saw this, he fell at Jesus’s knees and said, “Go away from me, because I’m a sinful man, Lord!” 9 For he and all those with him were amazed at the catch of fish they had taken, 10 and so were James and John, Zebedee’s sons, who were Simon’s partners. “Don’t be afraid,” Jesus told Simon. “From now on you will be catching people.” 11 Then they brought the boats to land, left everything, and followed him.</p>
		<p>Comments:</p> <p>The Lake of Ginasaur is also called the Sea of Galilee, the Sea of Tiverias, the Sea of the coast and the Kinneret or “Harp Lake”. The village of Ginasaur and the city of Tiverias is on the shore of the lowest freshwater lake in the world (220m below sea level) which is in the shape of a <i>kinnor</i> – a twenty-two stringed harp played in the Temple service.</p> <p>When Jesus first called the fishermen, two of them were still fishing and the other two were in their boat mending their nets. A few weeks later, when Jesus returns to the shore of the Kinneret, they were all out of their boats mending their nets. These two incidents set up the scene where the fishermen finally forsake their family business and follow Jesus full time from this point on.</p> <p>Jesus tells Simon Peter to let down his nets (plural) and yet he lets down only a net (singular) in response to Jesus seemingly ignorant order to fish during the daytime. After the net-breaking load, Simon Peter confesses his sins, first that he did not follow Jesus when he was invited to do so a few weeks before and second, that he responded with a minimal effort and no belief in the words of Jesus when instructed to let down his nets.</p> <p>The fishermen were invited to go with Jesus on this itinerary but stayed behind to work. After the harvest of fish, they had the means to take care of their families and followed Jesus.</p>
31. Jesus Proclaims “the Rules of the Kingdom” / “Beatitudes”, which are in Direct Opposition to the Pharisee Rules		
21		<p>Matthew 5:1-7:20</p> <p><u>Matthew 5:1-26</u></p> <p>When he saw the crowds, he went up on the mountain, and after he sat down, his disciples came to him. 2 Then he began to teach them, saying:</p> <p>THE BEATITUDES</p> <p>3 “Blessed are the poor in spirit, for the kingdom of heaven is theirs. 4 Blessed are those who mourn, for they will be comforted. 5 Blessed are the humble, for they will inherit the earth. 6 Blessed are those who hunger and thirst for righteousness, for they will be filled. 7 Blessed are the merciful, for they will be shown mercy. 8 Blessed are the pure in heart, for they will see God. 9 Blessed are the peacemakers, for they will be called sons of God. 10 Blessed are those who are persecuted because of righteousness, for the kingdom of heaven is theirs. 11 “You are</p>

blessed when they insult you and persecute you and falsely say every kind of evil against you because of me. 12 Be glad and rejoice, because your reward is great in heaven. For that is how they persecuted the prophets who were before you.

BELIEVERS ARE SALT AND LIGHT

13 “You are the salt of the earth. But if the salt should lose its taste, how can it be made salty? It’s no longer good for anything but to be thrown out and trampled under people’s feet. 14 “You are the light of the world. A city situated on a hill cannot be hidden. 15 No one lights a lamp and puts it under a basket, but rather on a lampstand, and it gives light for all who are in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

CHRIST FULFILLS THE LAW

17 “Don’t think that I came to abolish the Law or the Prophets. I did not come to abolish but to fulfill. 18 For truly I tell you, until heaven and earth pass away, not the smallest letter or one stroke of a letter will pass away from the law until all things are accomplished. 19 Therefore, whoever breaks one of the least of these commands and teaches others to do the same will be called least in the kingdom of heaven. But whoever does and teaches these commands will be called great in the kingdom of heaven. 20 For I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will never get into the kingdom of heaven.

MURDER BEGINS IN THE HEART

21 “You have heard that it was said to our ancestors, Do not murder, and whoever murders will be subject to judgment. 22 But I tell you, everyone who is angry with his brother or sister will be subject to judgment. Whoever insults his brother or sister will be subject to the court. Whoever says, ‘You fool!’ will be subject to hellfire. 23 So if you are offering your gift on the altar, and there you remember that your brother or sister has something against you, 24 leave your gift there in front of the altar. First go and be reconciled with your brother or sister, and then come and offer your gift. 25 Reach a settlement quickly with your adversary while you’re on the way with him to the court, or your adversary will hand you over to the judge, and the judge to the officer, and you will be thrown into prison. 26 Truly I tell you, you will never get out of there until you have paid the last penny.

Comments:

The Scribes and Pharisees taught that “You can be forgiven if you break the commandments of the Almighty, but anyone who deliberately violates the *takanot* of the Pharisees will not see the world to come.” Jesus turns their own pronouncement upon them, declaring to all present that the true standard of righteousness in the kingdom will not permit the Scribes and Pharisees to “see the kingdom of heaven.”

The Scribes and Pharisees, whom Jesus already said, “will not see the kingdom of heaven” pronounced vindictive judgements and derided those who refused to submit to their rules and authority. They insulted them with derogatory slurs which insulted their spirituality and intelligence. They called everyone outside their cult a term of derision applied scornfully to the masses who were uneducated to the *takanot* (man-made rules) of the Pharisees, or refused to submit to their authority. In contrast, the Pharisees referred to their students as “*talmidei chachamim*” or “wise students.”

Matthew 5:27-32

ADULTERY BEGINS IN THE HEART

27 “You have heard that it was said, Do not commit adultery. 28 But I tell you, everyone who looks at a woman lustfully has already committed adultery with her in his heart. 29 If your right eye causes you to sin, gouge it out and throw it away. For it is better that you lose one of the parts of your body than for your whole body to be thrown into hell. 30 And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of the parts of your body than for your whole body to go into hell.

DIVORCE PRACTICES CENSURED

31 “It was also said, Whoever divorces his wife must give her a written notice of divorce. 32 But I tell you, everyone who divorces his wife, except in a case of sexual immorality, causes her to commit adultery. And whoever marries a divorced woman commits adultery.

Comments:

The Pharisees taught, and it was common knowledge among Jesus’s hearers, that in order to avoid adultery, you must divorce your wife before taking up with another woman. They then made landmark rulings concerning grounds for divorce: 1) If you find a woman more beautiful than your wife, you may divorce your wife and marry the more attractive woman, 2) If your wife burns your dinner, you may divorce her (Talmud: Gittin 90a). Jesus clarifies the real issue: “You have already committed adultery in your heart”; in other words, you cannot cover your adultery by initiating a divorce on illegitimate grounds. Jesus also repeats this principle in the incident recorded in Mark 10:11-12 in which either party who initiates a divorce in order to marry another is in fact committing adultery, and the one whom they are marrying is committing adultery with them. The legal term for this should be “Premeditated Remarriage.”

Jesus clarifies the grounds for one person divorcing his or her mate. He references the Torah (Leviticus 18:1-30 and 20:10-23. Jesus properly interpreted the Torah.

The Torah authorized a mutual divorce, which must be initiated by the husband on their behalf, which Jesus recognized “for hardness of heart, as recorded in Mark 10:2-9. The Torah is very clear in this matter, and Jesus would in no way nullify the instructions of the Almighty given through Moses: When a man and woman divorce for hardness of heart, they are no longer married; they are single and as such are free to marry anyone, even each other. One stipulation remains: if the woman re-marries and she is later divorced from her subsequent husband, or he dies, her former husband may not marry her a second time (Deut 24:1-4). A cohen, a priest of Israel who serves in the Temple, may never marry a divorced woman (Lev 21:7)

Matthew 5:33-37

TELL THE TRUTH

33 “Again, you have heard that it was said to our ancestors, You must not break your oath, but you must keep your oaths to the Lord. 34 But I tell you, don’t take an oath at all: either by heaven, because it is God’s throne; 35 or by the earth, because it is his footstool; or by Jerusalem, because it is the city of the great King. 36 Do not swear by your head, because you cannot make a single hair white or black. 37 But let your ‘yes’ mean ‘yes,’ and your ‘no’ mean ‘no.’ Anything more than this is from the evil one.

Comments:

The Pharisees circumvented the commandment in Deut 6:13, “Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name” and negated their responsibility to speak the truth by swearing by any number of things that sounded holy while secretly claiming that they were under no obligation to honor. In Leviticus 19:12 the Torah specifically warns, “Ye shall not swear by my name falsely, neither shalt thou profane the name of thy Elohim: I am God.” Jesus extrapolates on this commandment and states that we are not to swear falsely by anything! The ancient Hebrew text of the Gospel of Matthew clearly has the word “falsely” accurately maintained, but the modern Greek texts have omitted it, probably because gentile copyists were not familiar with the text or commandments in the Torah that Jesus exclaimed “will not pass away.” Jesus is actually proclaiming the veracity of the eternal Torah with every denouncement of the Pharisee *takanot* and their modern day equivalents found in every man-made religion on the planet.

Matthew 5:38-6:13

GO THE SECOND MILE

38 “You have heard that it was said, An eye for an eye and a tooth for a tooth. 39 But I tell you, don’t resist an evildoer. On the contrary, if anyone slaps you on your right cheek, turn the other to him also. 40 As for the one who wants to sue you and take away your shirt, let him

	<p>have your coat as well. 41 And if anyone forces you to go one mile, go with him two. 42 Give to the one who asks you, and don't turn away from the one who wants to borrow from you.</p> <p>LOVE YOUR ENEMIES</p> <p>43 "You have heard that it was said, Love your neighbor and hate your enemy. 44 But I tell you, love your enemies and pray for those who persecute you, 45 so that you may be children of your Father in heaven. For he causes 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 will you have? Don't even the tax collectors do the same? 47 And if you greet only your brothers and sisters, what are you doing out of the ordinary? Don't even the Gentiles do the same? 48 Be perfect, therefore, as your heavenly Father is perfect.</p> <p>CHAPTER 6</p> <p>HOW TO GIVE</p> <p>"Be careful not to practice your righteousness in front of others to be seen by them. Otherwise, you have no reward with your Father in heaven.</p> <p>2 So whenever you give to the poor, don't sound a trumpet before you, as the hypocrites do in the synagogues and on the streets, to be applauded by people. Truly I tell you, they have their reward. 3 But when you give to the poor, don't let your left hand know what your right hand is doing, 4 so that your giving may be in secret. And your Father who sees in secret will reward you.</p> <p>HOW TO PRAY</p> <p>5 "Whenever you pray, you must not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners to be seen by people. Truly I tell you, they have their reward. 6 But when you pray, go into your private room, shut your door, and pray to your Father who is in secret. And your Father who sees in secret will reward you. 7 When you pray, don't babble like the Gentiles, since they imagine they'll be heard for their many words. 8 Don't be like them, because your Father knows the things you need before you ask him.</p> <p>THE LORD'S PRAYER</p> <p>9 "Therefore, you should pray like this: Our Father in heaven, your name be honored as holy. 10 Your kingdom come. Your will be done on earth as it is in heaven. 11 Give us today our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And do not bring us into temptation, but deliver us from the evil one. 14 "For if you forgive others their offenses, your heavenly Father will forgive you as well. 15 But if you don't forgive others, your Father will not forgive your offenses.</p> <p>Comments:</p> <p>Matt 16:13 The doxology, "For thine is the kingdom, and the power, and the glory, forever," is not in any of the early Greek text or in the ancient Hebrew Matthew, nor does it appear in the pattern of the prayer taught to another group of disciples seven months later when Jesus teaches the disciples to pray (Luke 11:1-4).</p> <p>Matthew 6:14-7:29</p> <p>HOW TO FAST</p> <p>16 "Whenever you fast, don't be gloomy like the hypocrites. For they disfigure their faces so that their fasting is obvious to people. Truly I tell you, they have their reward. 17 But when you fast, put oil on your head and wash your face, 18 so that your fasting isn't obvious to others but to your Father who is in secret. And your Father who sees in secret will reward you.</p> <p>GOD AND POSSESSIONS</p>
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19 “Don’t store up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves don’t break in and steal. 21 For where your treasure is, there your heart will be also. 22 “The eye is the lamp of the body. If 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. So if the light within you is darkness, how deep is that darkness! 24 “No one can serve two masters, since either he will hate one and love the other, or he will be devoted to one and despise the other. You cannot serve both God and money.

THE CURE FOR ANXIETY

25 “Therefore I tell you: Don’t worry about your life, what you will eat or what you will drink; or about your body, what you will wear. Isn’t life more than food and the body more than clothing? 26 Consider the birds of the sky: They don’t sow or reap or gather into barns, yet your heavenly Father feeds them. Aren’t you worth more than they? 27 Can any of you add one moment to his life span by worrying? 28 And why do you worry about clothes? Observe how the wildflowers of the field grow: They don’t labor or spin thread. 29 Yet I tell you that not even Solomon in all his splendor was adorned like one of these. 30 If that’s how God clothes the grass of the field, which is here today and thrown into the furnace tomorrow, won’t he do much more for you — you of little faith? 31 So don’t worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ 32 For the Gentiles eagerly seek all these things, and your heavenly Father knows that you need them. 33 But seek first the kingdom of God and his righteousness, and all these things will be provided for you. 34 Therefore don’t worry about tomorrow, because tomorrow will worry about itself. Each day has enough trouble of its own.

CHAPTER 7

DO NOT JUDGE

“Do not judge, so that you won’t be judged.

2 For you will be judged by the same standard with which you judge others, and you will be measured by the same measure you use. 3 Why do you look at the splinter in your brother’s eye but don’t notice the beam of wood in your own eye? 4 Or how can you say to your brother, ‘Let me take the splinter out of your eye,’ and look, there’s a beam of wood in your own eye? 5 Hypocrite! First take the beam of wood out of your eye, and then you will see clearly to take the splinter out of your brother’s eye. 6 Don’t give what is holy to dogs or toss your pearls before pigs, or they will trample them under their feet, turn, and tear you to pieces.

ASK, SEARCH, KNOCK

7 “Ask, and it will be given to you. Seek, and you will find. Knock, and the door will be opened to you. 8 For everyone who asks receives, and the one who seeks finds, and to the one who knocks, the door will be opened. 9 Who among you, if his son asks him for bread, will give him a stone? 10 Or if he asks for a fish, will give him a snake? 11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him. 12 Therefore, whatever you want others to do for you, do also the same for them, for this is the Law and the Prophets.

ENTERING THE KINGDOM

13 “Enter through the narrow gate. For the gate is wide and the road broad that leads to destruction, and there are many who go through it. 14 How narrow is the gate and difficult the road that leads to life, and few find it. 15 “Be on your guard against false prophets who come to you in sheep’s clothing but inwardly are ravaging wolves. 16 You’ll recognize them by their fruit. Are grapes gathered from thorn bushes or figs from thistles? 17 In the same way, every good tree produces good fruit, but a bad tree produces bad fruit. 18 A good tree can’t produce bad fruit; neither can a bad tree produce good fruit. 19 Every tree that doesn’t produce good fruit is cut down and thrown into the fire. 20 So you’ll recognize them by their fruit. 21 “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the

	<p>will of my Father in heaven. 22 On that day many will say to me, ‘Lord, Lord, didn’t we prophesy in your name, drive out demons in your name, and do many miracles in your name?’ 23 Then I will announce to them, ‘I never knew you. Depart from me, you lawbreakers!’</p> <p>THE TWO FOUNDATIONS</p> <p>24 “Therefore, everyone who hears these words of mine and acts on them will be like a wise man who built his house on the rock. 25 The rain fell, the rivers rose, and the winds blew and pounded that house. Yet it didn’t collapse, because its foundation was on the rock. 26 But everyone who hears these words of mine and doesn’t act on them will be like a foolish man who built his house on the sand. 27 The rain fell, the rivers rose, the winds blew and pounded that house, and it collapsed. It collapsed with a great crash.” 28 When Jesus had finished saying these things, the crowds were astonished at his teaching, 29 because he was teaching them like one who had authority, and not like their scribes.</p>
	<p>Comments:</p> <p>Matthew 7:23 Jesus begins his declaration of the Gospel of the Kingdom with, “Don’t think that I came to abolish the Law or the Prophets. I did not come to abolish but to fulfill” and concludes with the horrifying scene from the throne room on Judgement Day for those who missed the extremely narrow gate that leads to eternal life. His entire discourse is an endorsement and clarification of the Torah, just as Moses instructed us to expect from The Prophet. He elucidated the teaching of the Torah that had become grossly twisted in practice, and contrasted to the rules of the prevailing religious systems of the day. He then took us to the throne room where he will, one day, pronounce judgement in compliance with the Torah. Those who thought that they were following him will truly have a terrifying awakening on that day.</p> <p>Matthew 7:28 Only his disciples who climbed the mountain were there to hear this message. (Matthew 5:1) while the multitude stayed below and waited for him to meet them on their ground. Matthew the Levite was there, but was not yet following Jesus full time. Jesus invited Matthew to join him in week 23.</p>

32. Jesus Heals a Leper		
22		<p>Matthew 8:1-4</p> <p>When he came down from the mountain, large crowds followed him. 2 Right away a man with leprosy came up and knelt before him, saying, “Lord, if you are willing, you can make me clean.” 3 Reaching out his hand, Jesus touched him, saying, “I am willing; be made clean.” Immediately his leprosy was cleansed. 4 Then Jesus told him, “See that you don’t tell anyone; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.</p> <p>Mark 1:40-45</p> <p>40 Then a man with leprosy came to him and, on his knees, begged him, “If you are willing, you can make me clean.” 41 Moved with compassion, Jesus reached out his hand and touched him. “I am willing,” he told him. “Be made clean.” 42 Immediately the leprosy left him, and he was made clean. 43 Then he sternly warned him and sent him away at once, 44 telling him, “See that you say nothing to anyone; but go and show yourself to the priest, and offer what Moses commanded for your cleansing, as a testimony to them.” 45 Yet he went out and began to proclaim it widely and to spread the news, with the result that Jesus could no longer enter a town openly. But he was out in deserted places, and they came to him from everywhere.</p> <p>Luke 5:12-15</p> <p>12 While he was in one of the towns, a man was there who had leprosy all over him. He saw Jesus, fell facedown, and begged him, “Lord, if you are willing, you can make me clean.” 13 Reaching out his hand, Jesus touched him, saying, “I am willing; be made clean,” and immediately the leprosy left him. 14 Then he ordered him to tell no one: “But go and show yourself to the priest, and offer what Moses commanded for your cleansing as a testimony to them.” 15 But the news about him spread even more, and large crowds would come together to hear him and to be healed of their sicknesses.</p>
		<p>Comments:</p>
33. Jesus Withdrawals into the Wilderness for Prayer		
22		<p>Luke 5:16</p> <p>16 Yet he often withdrew to deserted places and prayed.</p>
		<p>Comments:</p>
34. Jesus Returns to Capernaum where He Heals a Paralyzed Man on a Weekday in the Presence of Pharisees and Sages		
23		<p>Matthew 9:2-8</p> <p>2 Just then some men brought to him a paralytic lying on a stretcher. Seeing their faith, Jesus told the paralytic, “Have courage, son, your sins are forgiven.” 3 At this, some of the scribes said to themselves, “He’s blaspheming!” 4 Perceiving their thoughts, Jesus said, “Why are you thinking evil things in your hearts? 5 For which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? 6 But so that you may know that the Son of Man has authority on earth to forgive sins” — then he told the paralytic, “Get up, take your stretcher, and go home.” 7 So he got up and went home. 8 When the crowds saw this, they were awestruck and gave glory to God, who had given such authority to men.</p> <p>Mark 2:1-12</p> <p>When he entered Capernaum again after some days, it was reported that he was at home. 2 So many people gathered together that there was no more room, not even in the doorway, and he was speaking the word to them. 3 They came to him bringing a paralytic, carried by four of them. 4 Since they were not able to bring him to Jesus because of the crowd, they removed the roof above him, and after digging through it,</p>

		<p>they lowered the mat on which the paralytic was lying. 5 Seeing their faith, Jesus told the paralytic, “Son, your sins are forgiven.” 6 But some of the scribes were sitting there, questioning in their hearts: 7 “Why does he speak like this? He’s blaspheming! Who can forgive sins but God alone?” 8 Right away Jesus perceived in his spirit that they were thinking like this within themselves and said to them, “Why are you thinking these things in your hearts? 9 Which is easier: to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Get up, take your mat, and walk’? 10 But so that you may know that the Son of Man has authority on earth to forgive sins” — he told the paralytic — 11 “I tell you: get up, take your mat, and go home.” 12 Immediately he got up, took the mat, and went out in front of everyone. As a result, they were all astounded and gave glory to God, saying, “We have never seen anything like this!”</p> <p>Luke 5:17-26</p> <p>17 On one of those days while he was teaching, Pharisees and teachers of the law were sitting there who had come from every village of Galilee and Judea, and also from Jerusalem. And the Lord’s power to heal was in him. 18 Just then some men came, carrying on a stretcher a man who was paralyzed. They tried to bring him in and set him down before him. 19 Since they could not find a way to bring him in because of the crowd, they went up on the roof and lowered him on the stretcher through the roof tiles into the middle of the crowd before Jesus. 20 Seeing their faith he said, “Friend, your sins are forgiven.” 21 Then the scribes and the Pharisees began to think to themselves, “Who is this man who speaks blasphemies? Who can forgive sins but God alone?” 22 But perceiving their thoughts, Jesus replied to them, “Why are you thinking this in your hearts? 23 Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? 24 But so that you may know that the Son of Man has authority on earth to forgive sins” — he told the paralyzed man, “I tell you: Get up, take your stretcher, and go home.” 25 Immediately he got up before them, picked up what he had been lying on, and went home glorifying God. 26 Then everyone was astounded, and they were giving glory to God. And they were filled with awe and said, “We have seen incredible things today.”</p> <p>Comments:</p>
35. Jesus Invites Matthew to Follow Him; Matthew Invites Jesus, Tax Collectors, and Pharisees to a New Moon Feast at his Home		
23	158 - 159	<p>Matthew 9:9-13</p> <p>9 As Jesus went on from there, he saw a man named Matthew sitting at the tax office, and he said to him, “Follow me,” and he got up and followed him. 10 While he was reclining at the table in the house, many tax collectors and sinners came to eat with Jesus and his disciples. 11 When the Pharisees saw this, they asked his disciples, “Why does your teacher eat with tax collectors and sinners?” 12 Now when he heard this, he said, “It is not those who are well who need a doctor, but those who are sick. 13 Go and learn what this means: I desire mercy and not sacrifice. For I didn’t come to call the righteous, but sinners.”</p> <p>Mark 2:14-17</p> <p>14 Then, passing by, he saw Levi the son of Alphaeus sitting at the tax office, and he said to him, “Follow me,” and he got up and followed him. 15 While he was reclining at the table in Levi’s house, many tax collectors and sinners were eating with Jesus and his disciples, for there were many who were following him. 16 When the scribes who were Pharisees saw that he was eating with sinners and tax collectors, they asked his disciples, “Why does he eat with tax collectors and sinners?” 17 When Jesus heard this, he told them, “It is not those who are well who need a doctor, but those who are sick. I didn’t come to call the righteous, but sinners.”</p> <p>Luke 5:27-32</p> <p>27 After this, Jesus went out and saw a tax collector named Levi sitting at the tax office, and he said to him, “Follow me.” 28 So, leaving everything behind, he got up and began to follow him. 29 Then Levi hosted a grand banquet for him at his house. Now there was a large crowd of tax collectors and others who were reclining at the table with them. 30 But the Pharisees and their scribes were complaining to his disciples,</p>

		<p>“Why do you eat and drink with tax collectors and sinners?” 31 Jesus replied to them, “It is not those who are healthy who need a doctor, but those who are sick. 32 I have not come to call the righteous, but sinners to repentance.”</p> <p>Comments: Matthew 9:13 Talking to the Pharisees, Jesus is referencing “For I desire faithful love and not sacrifice, the knowledge of God rather than burnt offerings. -- Hosea 6:6 (CSB)” Jesus will also refer to Hosea 6:6 in week 24.</p>
36. Jesus and His Disciples “Harvest, Winnow, and Grind” Grain; Incurring the Wrath of the Pharisees		
24	168	<p>Matthew 12:1-8</p> <p>At that time Jesus passed through the grain fields on the Sabbath. His disciples were hungry and began to pick and eat some heads of grain. 2 When the Pharisees saw this, they said to him, “See, your disciples are doing what is not lawful to do on the Sabbath.” 3 He said to them, “Haven’t you read what David did when he and those who were with him were hungry: 4 how he entered the house of God, and they ate the bread of the Presence — which is not lawful for him or for those with him to eat, but only for the priests? 5 Or haven’t you read in the law that on Sabbath days the priests in the temple violate the Sabbath and are innocent? 6 I tell you that something greater than the temple is here. 7 If you had known what this means, I desire mercy and not sacrifice, you would not have condemned the innocent. 8 For the Son of Man is Lord of the Sabbath.”</p> <p>Mark 2:23-28</p> <p>23 On the Sabbath he was going through the grain fields, and his disciples began to make their way, picking some heads of grain. 24 The Pharisees said to him, “Look, why are they doing what is not lawful on the Sabbath?” 25 He said to them, “Have you never read what David and those who were with him did when he was in need and hungry — 26 how he entered the house of God in the time of Abiathar the high priest and ate the bread of the Presence — which is not lawful for anyone to eat except the priests — and also gave some to his companions?” 27 Then he told them, “The Sabbath was made for man and not man for the Sabbath. 28 So then, the Son of Man is Lord even of the Sabbath.”</p> <p>Luke 6:1-5</p> <p>On a Sabbath, he passed through the grain fields. His disciples were picking heads of grain, rubbing them in their hands, and eating them. 2 But some of the Pharisees said, “Why are you doing what is not lawful on the Sabbath?” 3 Jesus answered them, “Haven’t you read what David and those who were with him did when he was hungry — 4 how he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat? He even gave some to those who were with him.” 5 Then he told them, “The Son of Man is Lord of the Sabbath.”</p> <p>Comments:</p> <p>Luke 6:1 It is now nine days after the “New Moon” Feast which Matthew hosted in his home. Matthew is now among the company of the full-time followers of Jesus.</p> <p>Luke 6:2 By Pharisee law, it became impossible for the poor to feed themselves on the Sabbath by walking into a field and plucking the grains, as provided by the Torah. The Pharisees decreed that plucking the grain heads was harvesting, rubbing the chaff off the grain was threshing, and eating the grain was grinding. Jesus taught his disciples by example to disregard the rules of man-made religion.</p> <p>Matt 12:7 At the New Moon Feast at Matthew’s house, Jesus told these same Pharisees, “Go and find out what this means, I will have mercy and not sacrifice.” Nine days later, he insults the Pharisees in their synagogue by saying that they still do not have a clue as to the meaning of Hosea 6:6. If they truly understood the prophecy in its context, they would not condemn the innocent nor conspire to have Jesus killed.</p>

37. Jesus Heals a Man with a Withered Hand		
24	168	<p>Matthew 12:9-14</p> <p>9 Moving on from there, he entered their synagogue. 10 There he saw a man who had a shriveled hand, and in order to accuse him they asked him, “Is it lawful to heal on the Sabbath?” 11 He replied to them, “Who among you, if he had a sheep that fell into a pit on the Sabbath, wouldn’t take hold of it and lift it out? 12 A person is worth far more than a sheep; so it is lawful to do what is good on the Sabbath.” 13 Then he told the man, “Stretch out your hand.” So he stretched it out, and it was restored, as good as the other. 14 But the Pharisees went out and plotted against him, how they might kill him.</p> <p>Mark 3:1-6</p> <p>Jesus entered the synagogue again, and a man was there who had a shriveled hand. 2 In order to accuse him, they were watching him closely to see whether he would heal him on the Sabbath. 3 He told the man with the shriveled hand, “Stand before us.” 4 Then he said to them, “Is it lawful to do good on the Sabbath or to do evil, to save life or to kill?” But they were silent. 5 After looking around at them with anger, he was grieved at the hardness of their hearts and told the man, “Stretch out your hand.” So he stretched it out, and his hand was restored. 6 Immediately the Pharisees went out and started plotting with the Herodian’s against him, how they might kill him.</p> <p>Luke 6:6-11</p> <p>On another Sabbath he entered the synagogue and was teaching. A man was there whose right hand was shriveled. 7 The scribes and Pharisees were watching him closely, to see if he would heal on the Sabbath, so that they could find a charge against him. 8 But he knew their thoughts and told the man with the shriveled hand, “Get up and stand here.” So he got up and stood there. 9 Then Jesus said to them, “I ask you: Is it lawful to do good on the Sabbath or to do evil, to save life or to destroy it?” 10 After looking around at them all, he told him, “Stretch out your hand.” He did, and his hand was restored. 11 They, however, were filled with rage and started discussing with one another what they might do to Jesus.</p>
		<p>Comments:</p> <p>Though the Greek text of Luke indicate that this incident was “on another Sabbath,” and would then have occurred the week following the harvesting incident, that would leave an otherwise very busy schedule without notable accomplishment in this week. Matthew’s record indicates that is was the Sabbath of week 24, day 168.</p>
38. Jesus Heals Many in the Villages around the Sea of Galilee		
25		<p>Matthew 12:15-21</p> <p>15 Jesus was aware of this and withdrew. Large crowds followed him, and he healed them all. 16 He warned them not to make him known, 17 so that what was spoken through the prophet Isaiah might be fulfilled: 18 Here is my servant whom I have chosen, my beloved in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations. 19 He will not argue or shout, and no one will hear his voice in the streets. 20 He will not break a bruised reed, and he will not put out a smoldering wick, until he has led justice to victory. 21 The nations will put their hope in his name.</p> <p>Mark 3:7-12</p> <p>7 Jesus departed with his disciples to the sea, and a large crowd followed from Galilee, and a large crowd followed from Judea, 8 Jerusalem, Idumea, beyond the Jordan, and around Tyre and Sidon. The large crowd came to him because they heard about everything he was doing. 9 Then he told his disciples to have a small boat ready for him, so that the crowd wouldn’t crush him. 10 Since he had healed many, all who had</p>

		<p>diseases were pressing toward him to touch him. 11 Whenever the unclean spirits saw him, they fell down before him and cried out, “You are the Son of God!” 12 And he would strongly warn them not to make him known.</p> <p>Comments:</p> <p>Matt 12:21 references Isaiah 42:1-3 his is my servant; I strengthen him, this is my chosen one; I delight in him. I have put my Spirit on him; he will bring justice to the nations. 2 He will not cry out or shout or make his voice heard in the streets. 3 He will not break a bruised reed, and he will not put out a smoldering wick; he will faithfully bring justice.</p>
39. Jesus Prays all Night on a Mountain; then Gathers His most Faithful Disciples and Ordains Twelve of them as Apostles		
25		<p>Mark 3:13-19</p> <p>13 Jesus went up the mountain and summoned those he wanted, and they came to him. 14 He appointed twelve, whom he also named apostles, to be with him, to send them out to preach, 15 and to have authority to drive out demons. 16 He appointed the Twelve: To Simon, he gave the name Peter; 17 and to James the son of Zebedee, and to his brother John, he gave the name “Boanerges” (that is, “Sons of Thunder”); 18 Andrew; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Thaddaeus; Simon the Zealot, 19 and Judas Iscariot, who also betrayed him</p> <p>Luke 6:12-16</p> <p>12 During those days he went out to the mountain to pray and spent all night in prayer to God. 13 When daylight came, he summoned his disciples, and he chose twelve of them, whom he also named apostles: 14 Simon, whom he also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; 15 Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; 16 Judas the son of James, and Judas Iscariot, who became a traitor.</p> <p>Comments:</p> <p>Mark 3:18 Comparing the apostles in Luke 6:16, Mark 3:18, and Acts 1:13, it is apparent that Judas, Lebbaeus, and Thaddaeus were variation on the name of the same person, and was also the writer of the book of Jude.</p>
40. The “Sermon on the Plain”; Jesus Teaches a Multitude Outside Capernaum		
25		<p>Luke 6:17-49</p> <p>17 After coming down with them, he stood on a level place with a large crowd of his disciples and a great number of people from all Judea and Jerusalem and from the seacoast of Tyre and Sidon. 18 They came to hear him and to be healed of their diseases; and those tormented by unclean spirits were made well. 19 The whole crowd was trying to touch him, because power was coming out from him and healing them all. 20 Then looking up at his disciples, he said: Blessed are you who are poor, because the kingdom of God is yours. 21 Blessed are you who are hungry now, because you will be filled. Blessed are you who weep now, because you will laugh. 22 Blessed are you when people hate you, when they exclude you, insult you, and slander your name as evil because of the Son of Man. 23 “Rejoice in that day and leap for joy. Take note — your reward is great in heaven, for this is the way their ancestors used to treat the prophets. 24 But woe to you who are rich, for you have received your comfort. 25 Woe to you who are now full, for you will be hungry. Woe to you who are now laughing, for you will mourn and weep. 26 Woe to you when all people speak well of you, for this is the way their ancestors used to treat the false prophets.</p> <p>27 “But I say to you who listen: Love your enemies, do what is good to those who hate you, 28 bless those who curse you, pray for those who mistreat you. 29 If anyone hits you on the cheek, offer the other also. And if anyone takes away your coat, don’t hold back your shirt either. 30 Give to everyone who asks you, and from someone who takes your things, don’t ask for them back. 31 Just as you want others to do for you, do the same for them. 32 If you love those who love you, what credit is that to you? Even sinners love those who love them. 33 If you do what is</p>

	<p>good to those who are good to you, what credit is that to you? Even sinners do that. 34 And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners to be repaid in full. 35 But love your enemies, do what is good, and lend, expecting nothing in return. Then your reward will be great, and you will be children of the Most High. For he is gracious to the ungrateful and evil. 36 Be merciful, just as your Father also is merciful.</p> <p>37 “Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. 38 Give, and it will be given to you; a good measure — pressed down, shaken together, and running over — will be poured into your lap. For with the measure you use, it will be measured back to you.” 39 He also told them a parable: “Can the blind guide the blind? Won’t they both fall into a pit? 40 A disciple is not above his teacher, but everyone who is fully trained will be like his teacher. 41 “Why do you look at the splinter in your brother’s eye, but don’t notice the beam of wood in your own eye? 42 Or how can you say to your brother, ‘Brother, let me take out the splinter that is in your eye,’ when you yourself don’t see the beam of wood in your eye? Hypocrite! First take the beam of wood out of your eye, and then you will see clearly to take out the splinter in your brother’s eye.</p> <p>43 “A good tree doesn’t produce bad fruit; on the other hand, a bad tree doesn’t produce good fruit. 44 For each tree is known by its own fruit. Figs aren’t gathered from thorn bushes, or grapes picked from a bramble bush. 45 A good person produces good out of the good stored up in his heart. An evil person produces evil out of the evil stored up in his heart, for his mouth speaks from the overflow of the heart.</p> <p>46 “Why do you call me ‘Lord, Lord,’ and don’t do the things I say? 47 I will show you what someone is like who comes to me, hears my words, and acts on them: 48 He is like a man building a house, who dug deep and laid the foundation on the rock. When the flood came, the river crashed against that house and couldn’t shake it, because it was well built. 49 But the one who hears and does not act is like a man who built a house on the ground without a foundation. The river crashed against it, and immediately it collapsed. And the destruction of that house was great.”</p> <p>Comments:</p> <p>This is Jesus’s very short reiteration of a message that he delivered to relatively few disciples on a mountain near the beginning of his teaching ministry five weeks earlier.</p>
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41. Jesus Heals a Centurion’s Servant in Capernaum

25	<p>Matthew 8:5-13</p> <p>5 When he entered Capernaum, a centurion came to him, pleading with him, 6 “Lord, my servant is lying at home paralyzed, in terrible agony.” 7 He said to him, “Am I to come and heal him?”</p> <p>8 “Lord,” the centurion replied, “I am not worthy to have you come under my roof. But just say the word, and my servant will be healed. 9 For I too am a man under authority, having soldiers under my command. I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this!’ and he does it.”</p> <p>10 Hearing this, Jesus was amazed and said to those following him, “Truly I tell you, I have not found anyone in Israel with so great a faith. 11 I tell you that many will come from east and west to share the banquet with Abraham, Isaac, and Jacob in the kingdom of heaven. 12 But the sons of the kingdom will be thrown into the outer darkness where there will be weeping and gnashing of teeth.” 13 Then Jesus told the centurion, “Go. As you have believed, let it be done for you.” And his servant was healed that very moment.</p> <p>Luke 7:1-10</p> <p>When he had concluded saying all this to the people who were listening, he entered Capernaum. 2 A centurion’s servant, who was highly valued by him, was sick and about to die. 3 When the centurion heard about Jesus, he sent some Jewish elders to him, requesting him to come</p>
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		<p>and save the life of his servant. 4 When they reached Jesus, they pleaded with him earnestly, saying, “He is worthy for you to grant this, 5 because he loves our nation and has built us a synagogue.”</p> <p>6 Jesus went with them, and when he was not far from the house, the centurion sent friends to tell him, “Lord, don’t trouble yourself, since I am not worthy to have you come under my roof. 7 That is why I didn’t even consider myself worthy to come to you. But say the word, and my servant will be healed. 8 For I too am a man placed under authority, having soldiers under my command. I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”</p> <p>9 Jesus heard this and was amazed at him, and turning to the crowd following him, he said, “I tell you, I have not found so great a faith even in Israel.” 10 When those who had been sent returned to the house, they found the servant in good health.</p> <p>Comments:</p> <p>Luke reports that a centurion first sends emissaries from the synagogue, and then his own personal servants to Jesus to present the centurion’s request. Yet, Matthew speaks as though it is the centurion himself who speaks to Jesus. This incident, and the two perspectives of the Gospel authors, illustrate the fact that when one is sent to deliver a message, they are speaking for the one sending them with the same authority and in the same voice as the one sending them. That is why a “sent one” is to deliver the message verbatim, and a faithful messenger has full authority to speak in the first person. The angel of God frequently speaks in the first person, as if it is actually God who is speaking. Both angels and human messengers are “sent ones”.</p>
42. Jesus Raises a Widow’s Dead Son in the Village of Nain		
25		<p>Luke 7:11-17</p> <p>11 Afterward he was on his way to a town called Nain. His disciples and a large crowd were traveling with him. 12 Just as he neared the gate of the town, a dead man was being carried out. He was his mother’s only son, and she was a widow. A large crowd from the town was also with her. 13 When the Lord saw her, he had compassion on her and said, “Don’t weep.” 14 Then he came up and touched the open coffin, and the pallbearers stopped. And he said, “Young man, I tell you, get up!”</p> <p>15 The dead man sat up and began to speak, and Jesus gave him to his mother. 16 Then fear came over everyone, and they glorified God, saying, “A great prophet has risen among us,” and “God has visited his people.” 17 This report about him went throughout Judea and all the vicinity.</p> <p>Comments:</p>
43. John the Baptist is Offended; Languishing in Prison, he sends envoys to Jesus, “Are You the One or Not?”		
25		<p>Matthew 11:2-30</p> <p>2 Now when John heard in prison what the Christ was doing, he sent a message through his disciples 3 and asked him, “Are you the one who is to come, or should we expect someone else?”</p> <p>4 Jesus replied to them, “Go and report to John what you hear and see: 5 The blind receive their sight, the lame walk, those with leprosy are cleansed, the deaf hear, the dead are raised, and the poor are told the good news, 6 and blessed is the one who isn’t offended by me.”</p> <p>7 As these men were leaving, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to see? A reed swaying in the wind? 8 What then did you go out to see? A man dressed in soft clothes? See, those who wear soft clothes are in royal palaces. 9 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 10 This is the one about whom it is written:</p>

	<p>See, I am sending my messenger ahead of you; he will prepare your way before you.</p> <p>11 “Truly I tell you, among those born of women no one greater than John the Baptist has appeared, but the least in the kingdom of heaven is greater than he. 12 From the days of John the Baptist until now, the kingdom of heaven has been suffering violence, and the violent have been seizing it by force. 13 For all the prophets and the law prophesied until John. 14 And if you’re willing to accept it, he is the Elijah who is to come. 15 Let anyone who has ears listen.</p> <p>16 “To what should I compare this generation? It’s like children sitting in the marketplaces who call out to other children: 17 We played the flute for you, but you didn’t dance; we sang a lament, but you didn’t mourn!</p> <p>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, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”</p> <p>20 Then he proceeded to denounce the towns where most of his miracles were done, because they did not repent: 21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented in sackcloth and ashes long ago. 22 But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. 23 And you, Capernaum, will you be exalted to heaven? No, you will go down to Hades. For if the miracles that were done in you had been done in Sodom, it would have remained until today. 24 But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for you.”</p> <p>25 At that time Jesus said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intelligent and revealed them to infants. 26 Yes, Father, because this was your good pleasure. 27 All things have been entrusted to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son desires to reveal him.</p> <p>28 “Come to me, all of you who are weary and burdened, and I will give you rest. 29 Take my yoke upon you and learn from me, because I am lowly and humble in heart, and you will find rest for your souls. 30 For my yoke is easy and my burden is light.” -- Matthew 11:2-30 (CSB)</p> <p>Luke 7:18-35</p> <p>18 Then John’s disciples told him about all these things. So John summoned two of his disciples 19 and sent them to the Lord, asking, “Are you the one who is to come, or should we expect someone else?”</p> <p>20 When the men reached him, they said, “John the Baptist sent us to ask you, ‘Are you the one who is to come, or should we expect someone else?’ ”</p> <p>21 At that time Jesus healed many people of diseases, afflictions, and evil spirits, and he granted sight to many blind people. 22 He replied to them, “Go and report to John what you have seen and heard: The blind receive their sight, the lame walk, those with leprosy are cleansed, the deaf hear, the dead are raised, and the poor are told the good news, 23 and blessed is the one who isn’t offended by me.”</p> <p>24 After John’s messengers left, he began to speak to the crowds about John: “What did you go out into the wilderness to see? A reed swaying in the wind? 25 What then did you go out to see? A man dressed in soft clothes? See, those who are splendidly dressed and live in luxury are in royal palaces. 26 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27 This is the one about whom it is written: See, I am sending my messenger ahead of you; he will prepare your way before you. 28 I tell you, among those born of women no one is greater than John, but the least in the kingdom of God is greater than he.” 29 (And when all the people, including the tax collectors, heard this, they acknowledged God’s way of righteousness, because they had been baptized with John’s baptism. 30 But since the Pharisees and experts in the law had not been baptized by him, they rejected the plan of God for themselves.)</p> <p>31 “To what then should I compare the people of this generation, and what are they like? 32 They are like children sitting in the marketplace and calling to each other: We played the flute for you, but you didn’t dance; we sang a lament, but you didn’t weep!</p>
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		<p>33 For John the Baptist did not come eating bread or drinking wine, and you say, 'He has a demon! ' 34 The Son of Man has come eating and drinking, and you say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners! ' 35 Yet wisdom is vindicated by all her children."</p> <p>Comments:</p> <p>Matt 11:30 Jesus's audience is "heavenly laden" with the yoke of first century Phariseeism, which has put a burden on them "that neither our fathers nor we are able to bear". By contrast, Jesus's yoke, the Torah, "is not grievous". 1 John 5:3 For this is what love for God is: to keep his commands. And his commands are not a burden.</p> <p>Luke 7:23 John the Baptist was wasting away in prison, seemingly forgotten by his cousin, Jesus, who was performing all kinds of miracles but was seemingly unable to extricate the Immerser from the clutches of Herod. John the Baptist was "offended."</p>
44. Jesus has Supper with a Pharisee named Shimon; an Unnamed Woman Washes Jesus's Feet with Tears and Anoints them with Oil		
<p>25</p>		<p>Luke 7:36-50</p> <p>36 Then one of the Pharisees invited him to eat with him. He entered the Pharisee's house and reclined at the table. 37 And a woman in the town who was a sinner found out that Jesus was reclining at the table in the Pharisee's house. She brought an alabaster jar of perfume 38 and stood behind him at his feet, weeping, and began to wash his feet with her tears. She wiped his feet with her hair, kissing them and anointing them with the perfume.</p> <p>39 When the Pharisee who had invited him saw this, he said to himself, "This man, if he were a prophet, would know who and what kind of woman this is who is touching him, she's a sinner!"</p> <p>40 Jesus replied to him, "Simon, I have something to say to you." He said, "Say it, teacher." 41 "A creditor had two debtors. One owed five hundred denarii, and the other fifty. 42 Since they could not pay it back, he graciously forgave them both. So, which of them will love him more? "</p> <p>43 Simon answered, "I suppose the one he forgave more." "You have judged correctly," he told him. 44 Turning to the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she, with her tears, has washed my feet and wiped them with her hair. 45 You gave me no kiss, but she hasn't stopped kissing my feet since I came in. 46 You didn't anoint my head with olive oil, but she has anointed my feet with perfume. 47 Therefore I tell you, her many sins have been forgiven; that's why she loved much. But the one who is forgiven little, loves little." 48 Then he said to her, "Your sins are forgiven."</p> <p>49 Those who were at the table with him began to say among themselves, "Who is this man who even forgives sins?"</p> <p>50 And he said to the woman, "Your faith has saved you. Go in peace."</p> <p>Comments:</p>
45. Jesus Travels and Preaches with the Twelve and Others		
<p>26</p>		<p>Luke 8:1-3</p> <p>Afterward he was traveling from one town and village to another, preaching and telling the good news of the kingdom of God. The Twelve were with him, 2 and also some women who had been healed of evil spirits and sicknesses: Mary, called Magdalene (seven demons had come out of her); 3 Joanna the wife of Chuza, Herod's steward; Susanna; and many others who were supporting them from their possessions.</p> <p>Comments:</p>

46. Jesus Heals a Blind and Dumb Man Possessed by a Demon; a Messianic Sign Prophesied by Isaiah		
26		<p>Matthew 12:22-23</p> <p>22 Then a demon-possessed man who was blind and unable to speak was brought to him. He healed him, so that the man could both speak and see. 23 All the crowds were astounded and said, "Could this be the Son of David?"</p>
		<p>Comments:</p> <p>Isaiah 35:3-5 Strengthen the weak hands, steady the shaking knees! 4 Say to the cowardly: "Be strong; do not fear! Here is your God; vengeance is coming. God's retribution is coming; he will save you." 5 Then the eyes of the blind will be opened, and the ears of the deaf unstopped.</p>
47. Multitudes Gather as the Reports of Healings Spread		
26		<p>Mark 3:19-21</p> <p>19 and Judas Iscariot, who also betrayed him.</p> <p>20 Jesus entered a house, and the crowd gathered again so that they were not even able to eat. 21 When his family heard this, they set out to restrain him, because they said, "He's out of his mind."</p>
		<p>Comments:</p>
48. Blasphemy Against the Holy Spirit Defined; Reports Spread Concerning Jesus's Healing of a Blind and Dumb Man		
26		<p>Matthew 12:24-37</p> <p>24 When the Pharisees heard this, they said, "This man drives out demons only by Beelzebul, the ruler of the demons."</p> <p>25 Knowing their thoughts, he told them, "Every kingdom divided against itself is headed for destruction, and no city or house divided against itself will stand. 26 If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? 27 And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges. 28 If I drive out demons by the Spirit of God, then the kingdom of God has come upon you. 29 How can someone enter a strong man's house and steal his possessions unless he first ties up the strong man? Then he can plunder his house. 30 Anyone who is not with me is against me, and anyone who does not gather with me scatters. 31 Therefore, I tell you, people will be forgiven every sin and blasphemy, but the blasphemy against the Spirit will not be forgiven. 32 Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the one to come.</p> <p>33 "Either make the tree good and its fruit will be good, or make the tree bad and its fruit will be bad; for a tree is known by its fruit. 34 Brood of vipers! How can you speak good things when you are evil? For the mouth speaks from the overflow of the heart. 35 A good person produces good things from his storeroom of good, and an evil person produces evil things from his storeroom of evil. 36 I tell you that on the day of judgment people will have to account for every careless word they speak. 37 For by your words you will be acquitted, and by your words you will be condemned."</p>
		<p>Mark 3:22-30</p> <p>22 The scribes who had come down from Jerusalem said, "He is possessed by Beelzebul," and, "He drives out demons by the ruler of the demons."</p> <p>23 So he summoned them and spoke to them in parables: "How can Satan drive out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25 If a house is divided against itself, that house cannot stand. 26 And if Satan opposes himself and is divided, he cannot</p>

		<p>stand but is finished. 27 But no one can enter a strong man's house and plunder his possessions unless he first ties up the strong man. Then he can plunder his house.</p> <p>28 "Truly I tell you, people will be forgiven for all sins and whatever blasphemies they utter. 29 But whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin" — 30 because they were saying, "He has an unclean spirit."</p> <p>Comments:</p> <p>Pharisees attempt to explain away this Messianic sign as the manifestation of a demonic spirit.</p>
49. The Sign of the Prophet Jonah is Given; the Religious Leaders Demand another Messianic Sign, but Jesus says there will be only One Sign		
26		<p>Matthew 12:38-45</p> <p>24 When the Pharisees heard this, they said, "This man drives out demons only by Beelzebul, the ruler of the demons."</p> <p>25 Knowing their thoughts, he told them, "Every kingdom divided against itself is headed for destruction, and no city or house divided against itself will stand. 26 If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? 27 And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges. 28 If I drive out demons by the Spirit of God, then the kingdom of God has come upon you. 29 How can someone enter a strong man's house and steal his possessions unless he first ties up the strong man? Then he can plunder his house. 30 Anyone who is not with me is against me, and anyone who does not gather with me scatters. 31 Therefore, I tell you, people will be forgiven every sin and blasphemy, but the blasphemy against the Spirit will not be forgiven. 32 Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the one to come.</p> <p>33 "Either make the tree good and its fruit will be good, or make the tree bad and its fruit will be bad; for a tree is known by its fruit. 34 Brood of vipers! How can you speak good things when you are evil? For the mouth speaks from the overflow of the heart. 35 A good person produces good things from his storeroom of good, and an evil person produces evil things from his storeroom of evil. 36 I tell you that on the day of judgment people will have to account for every careless word they speak. 37 For by your words you will be acquitted, and by your words you will be condemned."</p> <p>Comments:</p>
50. Jesus's Family Comes to Speak to Him		
26		<p>Matthew 12:46-50</p> <p>46 While he was still speaking with the crowds, his mother and brothers were standing outside wanting to speak to him. 47 Someone told him, "Look, your mother and your brothers are standing outside, wanting to speak to you."</p> <p>48 He replied to the one who was speaking to him, "Who is my mother and who are my brothers?" 49 Stretching out his hand toward his disciples, he said, "Here are my mother and my brothers! 50 For whoever does the will of my Father in heaven is my brother and sister and mother."</p> <p>Mark 3:31-35</p> <p>31 His mother and his brothers came, and standing outside, they sent word to him and called him. 32 A crowd was sitting around him and told him, "Look, your mother, your brothers, and your sisters are outside asking for you."</p> <p>33 He replied to them, "Who are my mother and my brothers?" 34 Looking at those sitting in a circle around him, he said, "Here are my mother and my brothers! 35 Whoever does the will of God is my brother and sister and mother."</p>

		<p>Luke 8:19-21</p> <p>19 Then his mother and brothers came to him, but they could not meet with him because of the crowd. 20 He was told, “Your mother and your brothers are standing outside, wanting to see you.”</p> <p>21 But he replied to them, “My mother and my brothers are those who hear and do the word of God.”</p> <p>Comments:</p> <p>Matthew and Mark carry the details of Jesus’s teachings during this period. Luke interjects this event into the narrative after the parables recorded in Luke 8:4-18, but the family intervention incident belongs here in the chronology. This is a rare case where Luke diverges from the chronological order of events so that he does not disrupt the continuity of Jesus’s teachings.</p>
51. Jesus Teaches in Parables; from a Boat on the Sea of Galilee near His Home in Capernaum		
26		<p>Matthew 13:1-9</p> <p>On that day Jesus went out of the house and was sitting by the sea. Such large crowds gathered around him that he got into a boat and sat down, while the whole crowd stood on the shore.</p> <p>3 Then he told them many things in parables, saying, “Consider the sower who went out to sow. 4 As he sowed, some seed fell along the path, and the birds came and devoured them. 5 Other seed fell on rocky ground where it didn’t have much soil, and it grew up quickly since the soil wasn’t deep. 6 But when the sun came up, it was scorched, and since it had no root, it withered away. 7 Other seed fell among thorns, and the thorns came up and choked it. 8 Still other seed fell on good ground and produced fruit: some a hundred, some sixty, and some thirty times what was sown. 9 Let anyone who has ears listen.”</p> <p>Mark 4:1-9</p> <p>Again he began to teach by the sea, and a very large crowd gathered around him. So he got into a boat on the sea and sat down, while the whole crowd was by the sea on the shore.</p> <p>2 He taught them many things in parables, and in his teaching he said to them, 3 “Listen! Consider the sower who went out to sow. 4 As he sowed, some seed fell along the path, and the birds came and devoured it. 5 Other seed fell on rocky ground where it didn’t have much soil, and it grew up quickly, since the soil wasn’t deep. 6 When the sun came up, it was scorched, and since it had no root, it withered away. 7 Other seed fell among thorns, and the thorns came up and choked it, and it didn’t produce fruit. 8 Still other seed fell on good ground and it grew up, producing fruit that increased thirty, sixty, and a hundred times.” 9 Then he said, “Let anyone who has ears to hear listen.”</p> <p>Luke 8:4-8</p> <p>4 As a large crowd was gathering, and people were coming to Jesus from every town, he said in a parable, 5 “A sower went out to sow his seed. As he sowed, some seed fell along the path; it was trampled on, and the birds of the sky devoured it. 6 Other seed fell on the rock; when it grew up, it withered away, since it lacked moisture. 7 Other seed fell among thorns; the thorns grew up with it and choked it. 8 Still other seed fell on good ground; when it grew up, it produced fruit: a hundred times what was sown.” As he said this, he called out, “Let anyone who has ears to hear listen.”</p> <p>Comments:</p>
52. Jesus Explains the Parable of the Sower; to a Dwindling Number of his “Inner Circle” Disciples		
26		<p>Matthew 13:10-23</p> <p>10 Then the disciples came up and asked him, “Why are you speaking to them in parables?”</p>

11 He answered, "Because the secrets of the kingdom of heaven have been given for you to know, but it has not been given to them. 12 For whoever has, more will be given to him, and he will have more than enough; but whoever does not have, even what he has will be taken away from him. 13 That is why I speak to them in parables, because looking they do not see, and hearing they do not listen or understand. 14 Isaiah's prophecy is fulfilled in them, which says: You will listen and listen, but never understand; you will look and look, but never perceive. 15 For this people's heart has grown callous; their ears are hard of hearing, and they have shut their eyes; otherwise they might see with their eyes, and hear with their ears, and understand with their hearts, and turn back — and I would heal them.

16 "Blessed are your eyes because they do see, and your ears because they do hear. 17 For truly I tell you, many prophets and righteous people longed to see the things you see but didn't see them, to hear the things you hear but didn't hear them.

18 "So listen to the parable of the sower: 19 When anyone hears the word about the kingdom and doesn't understand it, the evil one comes and snatches away what was sown in his heart. This is the one sown along the path. 20 And the one sown on rocky ground — this is one who hears the word and immediately receives it with joy. 21 But he has no root and is short-lived. When distress or persecution comes because of the word, immediately he falls away. 22 Now the one sown among the thorns — this is one who hears the word, but the worries of this age and the deceitfulness of wealth choke the word, and it becomes unfruitful. 23 But the one sown on the good ground — this is one who hears and understands the word, who does produce fruit and yields: some a hundred, some sixty, some thirty times what was sown."

Mark 4:10-25

10 When he was alone, those around him with the Twelve asked him about the parables. 11 He answered them, "The secret of the kingdom of God has been given to you, but to those outside, everything comes in parables 12 so that they may indeed look, and yet not perceive; they may indeed listen, and yet not understand; otherwise, they might turn back and be forgiven."

13 Then he said to them, "Don't you understand this parable? How then will you understand all of the parables? 14 The sower sows the word. 15 Some are like the word sown on the path. When they hear, immediately Satan comes and takes away the word sown in them. 16 And others are like seed sown on rocky ground. When they hear the word, immediately they receive it with joy. 17 But they have no root; they are short-lived. When distress or persecution comes because of the word, they immediately fall away. 18 Others are like seed sown among thorns; these are the ones who hear the word, 19 but the worries of this age, the deceitfulness of wealth, and the desires for other things enter in and choke the word, and it becomes unfruitful. 20 And those like seed sown on good ground hear the word, welcome it, and produce fruit thirty, sixty, and a hundred times what was sown."

21 He also said to them, "Is a lamp brought in to be put under a basket or under a bed? Isn't it to be put on a lampstand? 22 For there is nothing hidden that will not be revealed, and nothing concealed that will not be brought to light. 23 If anyone has ears to hear, let him listen." 24 And he said to them, "Pay attention to what you hear. By the measure you use, it will be measured to you — and more will be added to you. 25 For whoever has, more will be given to him, and whoever does not have, even what he has will be taken away from him."

Luke 8:9-18

9 Then his disciples asked him, "What does this parable mean?" 10 So he said, "The secrets of the kingdom of God have been given for you to know, but to the rest it is in parables, so that Looking they may not see, and hearing they may not understand.

11 "This is the meaning of the parable: The seed is the word of God. 12 The seed along the path are those who have heard and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. 13 And the seed on the rock are those who, when they hear, receive the word with joy. Having no root, these believe for a while and fall away in a time of testing. 14 As for the seed that fell among thorns, these are the ones who, when they have heard, go on their way and are choked with worries, riches, and pleasures of life, and produce no mature fruit. 15 But the seed in the good ground — these are the ones who, having heard the word with an honest and good heart, hold on to it and by enduring, produce fruit.

		<p>16 “No one, after lighting a lamp, covers it with a basket or puts it under a bed, but puts it on a lampstand so that those who come in may see its light. 17 For nothing is concealed that won’t be revealed, and nothing hidden that won’t be made known and brought to light. 18 Therefore take care how you listen. For whoever has, more will be given to him; and whoever does not have, even what he thinks he has will be taken away from him.”</p>
		<p>Comments:</p>
<p>53. Jesus Speaks more Parables to the Multitudes Near His Home</p>		
<p>26</p>		<p>Matthew 13:24-35</p> <p>24 He presented another parable to them: “The kingdom of heaven may be compared to a man who sowed good seed in his field. 25 But while people were sleeping, his enemy came, sowed weeds among the wheat, and left. 26 When the plants sprouted and produced grain, then the weeds also appeared. 27 The landowner’s servants came to him and said, ‘Master, didn’t you sow good seed in your field? Then where did the weeds come from?’ 28 “‘An enemy did this,’ he told them. “ ‘So, do you want us to go and pull them up?’ the servants asked him. 29 “‘No,’ he said. ‘When you pull up the weeds, you might also uproot the wheat with them. 30 Let both grow together until the harvest. At harvest time I’ll tell the reapers: Gather the weeds first and tie them in bundles to burn them, but collect the wheat in my barn.’ ”</p> <p>31 He presented another parable to them: “The kingdom of heaven is like a mustard seed that a man took and sowed in his field. 32 It’s the smallest of all the seeds, but when grown, it’s taller than the garden plants and becomes a tree, so that the birds of the sky come and nest in its branches.”</p> <p>33 He told them another parable: “The kingdom of heaven is like leaven that a woman took and mixed into fifty pounds of flour until all of it was leavened.”</p> <p>34 Jesus told the crowds all these things in parables, and he did not tell them anything without a parable, 35 so that what was spoken through the prophet might be fulfilled: I will open my mouth in parables; I will declare things kept secret from the foundation of the world.</p> <p>Mark 4:26-33</p> <p>26 “The kingdom of God is like this,” he said. “A man scatters seed on the ground. 27 He sleeps and rises night and day; the seed sprouts and grows, although he doesn’t know how. 28 The soil produces a crop by itself — first the blade, then the head, and then the full grain on the head. 29 As soon as the crop is ready, he sends for the sickle, because the harvest has come.”</p> <p>30 And he said, “With what can we compare the kingdom of God, or what parable can we use to describe it? 31 It’s like a mustard seed that, when sown upon the soil, is the smallest of all the seeds on the ground. 32 And when sown, it comes up and grows taller than all the garden plants, and produces large branches, so that the birds of the sky can nest in its shade.”</p> <p>33 He was speaking the word to them with many parables like these, as they were able to understand.</p> <p>Comments:</p> <p>Matt 13:35 The prophet spoken of is David: Psalms 78:1-8 My people, hear my instruction; listen to the words from my mouth. 2 I will declare wise sayings; I will speak mysteries from the past — 3 things we have heard and known and that our ancestors have passed down to us. 4 We will not hide them from their children, but will tell a future generation the praiseworthy acts of the Lord, his might, and the wondrous works he has performed. 5 He established a testimony in Jacob and set up a law in Israel, which he commanded our ancestors to teach to their children 6 so that a future generation — children yet to be born — might know. They were to rise and tell their children 7 so that they might put their confidence in God and not forget God’s works, but keep his commands. 8 Then they would not be like their ancestors, a stubborn and rebellious generation, a generation whose heart was not loyal and whose spirit was not faithful to God.</p>

54. Jesus Returns to His House in Capernaum with His Disciples; He Fully Expounds the Parables Concerning the Kingdom		
27		<p>Matthew 13:36-53</p> <p>36 Then he left the crowds and went into the house. His disciples approached him and said, “Explain to us the parable of the weeds in the field.”</p> <p>37 He replied, “The one who sows the good seed is the Son of Man; 38 the field is the world; and the good seed — these are the children of the kingdom. The weeds are the children of the evil one, 39 and the enemy who sowed them is the devil. The harvest is the end of the age, and the harvesters are angels. 40 Therefore, just as the weeds are gathered and burned in the fire, so it will be at the end of the age. 41 The Son of Man will send out his angels, and they will gather from his kingdom all who cause sin and those guilty of lawlessness. 42 They will throw them into the blazing furnace where there will be weeping and gnashing of teeth. 43 Then the righteous will shine like the sun in their Father’s kingdom. Let anyone who has ears listen.</p> <p>44 “The kingdom of heaven is like treasure, buried in a field that a man found and reburied. Then in his joy he goes and sells everything he has and buys that field.</p> <p>45 “Again, the kingdom of heaven is like a merchant in search of fine pearls. 46 When he found one priceless pearl, he went and sold everything he had and bought it.</p> <p>47 “Again, the kingdom of heaven is like a large net thrown into the sea. It collected every kind of fish, 48 and when it was full, they dragged it ashore, sat down, and gathered the good fish into containers, but threw out the worthless ones. 49 So it will be at the end of the age. The angels will go out, separate the evil people from the righteous, 50 and throw them into the blazing furnace, where there will be weeping and gnashing of teeth.</p> <p>51 “Have you understood all these things?” They answered him, “Yes.” 52 “Therefore,” he said to them, “every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his storeroom treasures new and old.”</p> <p>Mark 4:34</p> <p>34 He did not speak to them without a parable. Privately, however, he explained everything to his own disciples.</p>
		<p>Comments:</p> <p>Matt 13:43 -- Daniel 12:3 Those who have insight will shine like the bright expanse of the heavens, and those who lead many to righteousness, like the stars forever and ever.</p>
55. Jesus Crosses the Sea of Galilee and Calms the Storm		
27		<p>Matthew 8:18-27</p> <p>18 When Jesus saw a large crowd around him, he gave the order to go to the other side of the sea. 19 A scribe approached him and said, “Teacher, I will follow you wherever you go.” 20 Jesus told him, “Foxes have dens, and birds of the sky have nests, but the Son of Man has no place to lay his head.” 21 “Lord,” another of his disciples said, “first let me go bury my father.” 22 But Jesus told him, “Follow me, and let the dead bury their own dead.” 23 As he got into the boat, his disciples followed him. 24 Suddenly, a violent storm arose on the sea, so that the boat was being swamped by the waves — but Jesus kept sleeping. 25 So the disciples came and woke him up, saying, “Lord, save us! We’re going to die!” 26 He said to them, “Why are you afraid, you of little faith?” Then he got up and rebuked the winds and the sea, and there was a great calm. 27 The men were amazed and asked, “What kind of man is this? Even the winds and the sea obey him!”</p>

	<p>Mark 4:35-41</p> <p>35 On that day, when evening had come, he told them, “Let’s cross over to the other side of the sea.” 36 So they left the crowd and took him along since he was in the boat. And other boats were with him. 37 A great windstorm arose, and the waves were breaking over the boat, so that the boat was already being swamped. 38 He was in the stern, sleeping on the cushion. So they woke him up and said to him, “Teacher! Don’t you care that we’re going to die? ” 39 He got up, rebuked the wind, and said to the sea, “Silence! Be still! ” The wind ceased, and there was a great calm. 40 Then he said to them, “Why are you afraid? Do you still have no faith? ” 41 And they were terrified and asked one another, “Who then is this? Even the wind and the sea obey him! ”</p> <p>Luke 8:22-25</p> <p>22 One day he and his disciples got into a boat, and he told them, “Let’s cross over to the other side of the lake.” So they set out, 23 and as they were sailing he fell asleep. Then a fierce windstorm came down on the lake; they were being swamped and were in danger. 24 They came and woke him up, saying, “Master, Master, we’re going to die!” Then he got up and rebuked the wind and the raging waves. So they ceased, and there was a calm. 25 He said to them, “Where is your faith?”</p> <p>Comments:</p> <p>Matt 8:21 wait until my father dies (he was not digging a hole at that moment). It is the responsibility of the children to care for their aged parents until they die. From Jesus’s answer it can be deduced that there were other family members that were “dead to the kingdom” who could take care of the details at home. Not everyone received an invitation to follow Jesus as he traveled, it is a rugged life, and he had no idea where he would be sleeping the next night. Jesus had a house to stay in at Capernaum, but traveling in Israel in that day was “living by faith” and uncomfortable compared to the security of a fox den. Jesus later speaks these things to Samaritans who want to follow him as he is going up to the Feast of Sukkot in the fall.</p>
<p>56. Jesus Heals Two Naked, Demon Possessed Men Living in the tombs in the area of Gadarenes</p>	
<p>27</p>	<p>Matthew 8:28-34</p> <p>28 When he had come to the other side, to the region of the Gadarenes, two demon-possessed men met him as they came out of the tombs. They were so violent that no one could pass that way. 29 Suddenly they shouted, “What do you have to do with us, Son of God? Have you come here to torment us before the time? ”</p> <p>30 A long way off from them, a large herd of pigs was feeding. 31 “If you drive us out,” the demons begged him, “send us into the herd of pigs.” 32 “Go!” he told them. So when they had come out, they entered the pigs, and the whole herd rushed down the steep bank into the sea and perished in the water. 33 Then the men who tended them fled. They went into the city and reported everything, especially what had happened to those who were demon-possessed. 34 At that, the whole town went out to meet Jesus. When they saw him, they begged him to leave their region</p> <p>Mark 5:1-20</p> <p>When he came to the other side of the sea, to the region of the Gerasenes. 2 As soon as he got out of the boat, a man with an unclean spirit came out of the tombs and met him. 3 He lived in the tombs, and no one was able to restrain him anymore — not even with a chain — 4 because he often had been bound with shackles and chains, but had torn the chains apart and smashed the shackles. No one was strong enough to subdue him. 5 Night and day among the tombs and on the mountains, he was always crying out and cutting himself with stones.</p> <p>6 When he saw Jesus from a distance, he ran and knelt down before him. 7 And he cried out with a loud voice, “What do you have to do with me, Jesus, Son of the Most High God? I beg you before God, don’t torment me! ” 8 For he had told him, “Come out of the man, you unclean</p>

spirit!" 9 "What is your name?" he asked him. "My name is Legion," he answered him, "because we are many." 10 And he begged him earnestly not to send them out of the region.

11 A large herd of pigs was there, feeding on the hillside. 12 The demons begged him, "Send us to the pigs, so that we may enter them." 13 So he gave them permission, and the unclean spirits came out and entered the pigs. The herd of about two thousand rushed down the steep bank into the sea and drowned there.

14 The men who tended them ran off and reported it in the town and the countryside, and people went to see what had happened. 15 They came to Jesus and saw the man who had been demon-possessed, sitting there, dressed and in his right mind; and they were afraid. 16 Those who had seen it described to them what had happened to the demon-possessed man and told about the pigs. 17 Then they began to beg him to leave their region.

18 As he was getting into the boat, the man who had been demon-possessed begged him earnestly that he might remain with him. 19 Jesus did not let him but told him, "Go home to your own people, and report to them how much the Lord has done for you and how he has had mercy on you." 20 So he went out and began to proclaim in the Decapolis how much Jesus had done for him, and they were all amazed.

Luke 8:26-39

26 Then they sailed to the region of the Gerasenes, which is opposite Galilee. 27 When he got out on land, a demon-possessed man from the town met him. For a long time he had worn no clothes and did not stay in a house but in the tombs. 28 When he saw Jesus, he cried out, fell down before him, and said in a loud voice, "What do you have to do with me, Jesus, Son of the Most High God? I beg you, don't torment me!" 29 For he had commanded the unclean spirit to come out of the man. Many times it had seized him, and though he was guarded, bound by chains and shackles, he would snap the restraints and be driven by the demon into deserted places.

30 "What is your name?" Jesus asked him. "Legion," he said, because many demons had entered him. 31 And they begged him not to banish them to the abyss. 32 A large herd of pigs was there, feeding on the hillside. The demons begged him to permit them to enter the pigs, and he gave them permission. 33 The demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned. 34 When the men who tended them saw what had happened, they ran off and reported it in the town and in the countryside. 35 Then people went out to see what had happened. They came to Jesus and found the man the demons had departed from, sitting at Jesus's feet, dressed and in his right mind. And they were afraid. 36 Meanwhile, the eyewitnesses reported to them how the demon-possessed man was delivered. 37 Then all the people of the Gerasene region asked him to leave them, because they were gripped by great fear. So getting into the boat, he returned.

38 The man from whom the demons had departed begged him earnestly to be with him. But he sent him away and said, 39 "Go back to your home, and tell all that God has done for you." And off he went, proclaiming throughout the town how much Jesus had done for him.

Comments:

Matt 8:28-34 The city of Hippos is the most northern city of the Decapolis, the ten Roman cities which populated the east bank of the Jordan river. Hippos was recently excavated and the temple of Dionysus was uncovered where the sacrifice of swine was part of the worship of Dionysus, along with drinking wine to intoxication and uninhibited sex. The swine, an abomination according to the Torah, was the planned vehicle for these demonic spirits to re-inhabitation of these vicious spirits so they circumvented the plan of the spirits by throwing themselves into the sea. The inhabitants of the city were furious. This mass swine suicide represented tens of thousands of dollars in lost temple assets to these pagans.

57. Jesus and the Disciples Cross Back Over the Sea of Galilee to Capernaum		
27		<p>Matthew 9:1 So he got into a boat, crossed over, and came to his own town.</p> <p>Mark 5:21 21 When Jesus had crossed over again by boat to the other side, a large crowd gathered around him while he was by the sea.</p> <p>Luke 8:40 40 When Jesus returned, the crowd welcomed him, for they were all expecting him.</p>
		Comments:
58. John the Baptist's Disciples Ask Jesus about Fasting		
27		<p>Matthew 9:14-17 14 Then John's disciples came to him, saying, "Why do we and the Pharisees fast often, but your disciples do not fast?" 15 Jesus said to them, "Can the wedding guests be sad while the groom is with them? The time will come when the groom will be taken away from them, and then they will fast. 16 No one patches an old garment with unshrunk cloth, because the patch pulls away from the garment and makes the tear worse. 17 And no one puts new wine into old wineskins. Otherwise, the skins burst, the wine spills out, and the skins are ruined. No, they put new wine into fresh wineskins, and both are preserved."</p>
		Comments:
59. Jairus, a Leader of a Synagogue in a Nearby Village comes to Jesus for Help		
27		<p>Matthew 9:18-19 18 As he was telling them these things, suddenly one of the leaders came and knelt down before him, saying, "My daughter just died, but come and lay your hand on her, and she will live." 19 So Jesus and his disciples got up and followed him.</p> <p>Mark 5:22-23 22 One of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet 23 and begged him earnestly, "My little daughter is dying. Come and lay your hands on her so that she can get well and live."</p> <p>Luke 8:41-42 41 Just then, a man named Jairus came. He was a leader of the synagogue. He fell down at Jesus's feet and pleaded with him to come to his house, 42 because he had an only daughter about twelve years old, and she was dying. While he was going, the crowds were nearly crushing him.</p>
		Comments:
60. A Women Suffering from a Bleeding Issue, Touches Jesus Clothing		
27		<p>Matthew 9:20-22 20 Just then, a woman who had suffered from bleeding for twelve years approached from behind and touched the end of his robe, 21 for she said to herself, "If I can just touch his robe, I'll be made well." 22 Jesus turned and saw her. "Have courage, daughter," he said. "Your faith has saved you." And the woman was made well from that moment.</p>

		<p>Mark 5:24-34</p> <p>4 So Jesus went with him, and a large crowd was following and pressing against him. 25 Now a woman suffering from bleeding for twelve years 26 had endured much under many doctors. She had spent everything she had and was not helped at all. On the contrary, she became worse. 27 Having heard about Jesus, she came up behind him in the crowd and touched his clothing. 28 For she said, “If I just touch his clothes, I’ll be made well.” 29 Instantly her flow of blood ceased, and she sensed in her body that she was healed of her affliction. 30 Immediately Jesus realized that power had gone out from him. He turned around in the crowd and said, “Who touched my clothes?” 31 His disciples said to him, “You see the crowd pressing against you, and yet you say, ‘Who touched me?’ ” 32 But he was looking around to see who had done this. 33 The woman, with fear and trembling, knowing what had happened to her, came and fell down before him, and told him the whole truth. 34 “Daughter,” he said to her, “your faith has saved you. Go in peace and be healed from your affliction.”</p> <p>Luke 8:42-48</p> <p>While he was going, the crowds were nearly crushing him. 43 A woman suffering from bleeding for twelve years, who had spent all she had on doctors and yet could not be healed by any, 44 approached from behind and touched the end of his robe. Instantly her bleeding stopped. 45 “Who touched me?” Jesus asked. When they all denied it, Peter said, “Master, the crowds are hemming you in and pressing against you.” 46 “Someone did touch me,” said Jesus. “I know that power has gone out from me.” 47 When the woman saw that she was discovered, she came trembling and fell down before him. In the presence of all the people, she declared the reason she had touched him and how she was instantly healed. 48 “Daughter,” he said to her, “your faith has saved you. Go in peace.”</p> <p>Comments:</p> <p>Mark 5:28 The garment Jesus is wearing is a tallit, a four-cornered, seamless garment worn by the Israelites over their linen <i>Haluq</i>. We were instructed at Sinai to put a braided ribbon (<i>tzit-tzit</i>) of blue on each corner of our outer garment as a constant reminder to keep the commandments (Numbers 15:38). Malachi prophesied that the Messiah would have healing in his wings – <i>kanaph</i> - the heaven-blue ribbons on the corners of the <i>tallit</i> (Malachi 4:2). This is one of the most profound Messianic prophecies that was fulfilled and reported time and again in the again in the Gospel records.</p> <p>Matt 9:20 The woman was deliberately breaking the Torah’s quarantine restrictions, but she knew that if Jesus was the true Messiah, shoe would be healed. Messianic prophecy fulfilled (Malachi 4:2)</p>
61. Jesus Raises Jarius Daughter from the Dead		
27		<p>Matthew 9:23-26</p> <p>23 When Jesus came to the leader’s house, he saw the flute players and a crowd lamenting loudly. 24 “Leave,” he said, “because the girl is not dead but asleep.” And they laughed at him. 25 After the crowd had been put outside, he went in and took her by the hand, and the girl got up. 26 Then news of this spread throughout that whole area.</p>

		<p>Mark 5:35-43</p> <p>35 While he was still speaking, people came from the synagogue leader’s house and said, “Your daughter is dead. Why bother the teacher anymore?” 36 When Jesus overheard what was said, he told the synagogue leader, “Don’t be afraid. Only believe.” 37 He did not let anyone accompany him except Peter, James, and John, James’s brother. 38 They came to the leader’s house, and he saw a commotion — people weeping and wailing loudly. 39 He went in and said to them, “Why are you making a commotion and weeping? The child is not dead but asleep.” 40 They laughed at him, but he put them all outside. He took the child’s father, mother, and those who were with him, and entered the place where the child was. 41 Then he took the child by the hand and said to her, “Talitha koum” (which is translated, “Little girl, I say to you, get up”). 42 Immediately the girl got up and began to walk. (She was twelve years old.) At this they were utterly astounded. 43 Then he gave them strict orders that no one should know about this and told them to give her something to eat.</p> <p>Comments:</p>
62. Jesus Heals Two Blind Men and One Dumb Man		
27		<p>Matthew 9:27-34</p> <p>27 As Jesus went on from there, two blind men followed him, calling out, “Have mercy on us, Son of David!” 28 When he entered the house, the blind men approached him, and Jesus said to them, “Do you believe that I can do this?” They said to him, “Yes, Lord.” 29 Then he touched their eyes, saying, “Let it be done for you according to your faith.” 30 And their eyes were opened. Then Jesus warned them sternly, “Be sure that no one finds out.” 31 But they went out and spread the news about him throughout that whole area.</p> <p>32 Just as they were going out, a demon-possessed man who was unable to speak was brought to him. 33 When the demon had been driven out, the man who had been mute spoke, and the crowds were amazed, saying, “Nothing like this has ever been seen in Israel!” 34 But the Pharisees said, “He drives out demons by the ruler of the demons.”</p> <p>Comments:</p>
63. Jesus Returns to Nazareth and Teaches in the Synagogue		
27	189	<p>Matthew 13:54-58</p> <p>54 He went to his hometown and began to teach them in their synagogue, so that they were astonished and said, “Where did this man get this wisdom and these miraculous powers? 55 Isn’t this the carpenter’s son? Isn’t his mother called Mary, and his brothers James, Joseph, Simon, and Judas? 56 And his sisters, aren’t they all with us? So where does he get all these things?” 57 And they were offended by him. Jesus said to them, “A prophet is not without honor except in his hometown and in his household.” 58 And he did not do many miracles there because of their unbelief.</p> <p>Mark 6:1-6</p> <p>He left there and came to his hometown, and his disciples followed him. 2 When the Sabbath came, he began to teach in the synagogue, and many who heard him were astonished. “Where did this man get these things?” they said. “What is this wisdom that has been given to him, and how are these miracles performed by his hands? 3 Isn’t this the carpenter, the son of Mary, and the brother of James, Joses, Judas, and Simon? And aren’t his sisters here with us?” So they were offended by him. 4 Jesus said to them, “A prophet is not without honor except in his hometown, among his relatives, and in his household.” 5 He was not able to do a miracle there, except that he laid his hands on a few sick people and healed them. 6 And he was amazed at their unbelief. He was going around the villages teaching.</p>

		<p>Comments:</p> <p>Matt 13:55 “carpenter” “tekvop” “teknon” a builder, a mason, or construction worker. There was precious little wood in the land of Israel, and it was seldom used for building. However, there were several towns and cities under construction all around Nazareth, most notably, Zippori, which was being built when Jesus was a young man. Jesus, his step father, and most likely all of Joseph’s sons mentioned here, were builders and would have probably been involved in the building of that beautifully ornate city that was set on the next prominent hill to the west of them.</p>
64. Jesus Traveled to many Villages and taught in the Synagogues		
28		<p>Matthew 9:35-38</p> <p>35 Jesus continued going around to all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and every sickness. 36 When he saw the crowds, he felt compassion for them, because they were distressed and dejected, like sheep without a shepherd. 37 Then he said to his disciples, “The harvest is abundant, but the workers are few. 38 Therefore, pray to the Lord of the harvest to send out workers into his harvest.”</p> <p>Mark 6:6</p> <p>6 And he was amazed at their unbelief. He was going around the villages teaching.</p>
		Comments:
65. Jesus Sends Out the Twelve in Pairs		
28-30	190	<p>Matthew 10:1-11:1</p> <p>Summoning his twelve disciples, he gave them authority over unclean spirits, to drive them out and to heal every disease and sickness.</p> <p>2 These are the names of the twelve apostles: 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, and Judas Iscariot, who also betrayed him.</p> <p>5 Jesus sent out these twelve after giving them instructions: “Don’t take the road that leads to the Gentiles, and don’t enter any Samaritan town. 6 Instead, go to the lost sheep of the house of Israel. 7 As you go, proclaim, ‘The kingdom of heaven has come near.’ 8 Heal the sick, raise the dead, cleanse those with leprosy, drive out demons. Freely you received, freely give. 9 Don’t acquire gold, silver, or copper for your money-belts. 10 Don’t take a traveling bag for the road, or an extra shirt, sandals, or a staff, for the worker is worthy of his food. 11 When you enter any town or village, find out who is worthy, and stay there until you leave. 12 Greet a household when you enter it, 13 and if the household is worthy, let your peace be on it; but if it is unworthy, let your peace return to you. 14 If anyone does not welcome you or listen to your words, shake the dust off your feet when you leave that house or town. 15 Truly I tell you, it will be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town.</p> <p>16 “Look, I’m sending you out like sheep among wolves. Therefore be as shrewd as serpents and as innocent as doves. 17 Beware of them, because they will hand you over to local courts and flog you in their synagogues. 18 You will even be brought before governors and kings because of me, to bear witness to them and to the Gentiles. 19 But when they hand you over, don’t worry about how or what you are to speak. For you will be given what to say at that hour, 20 because it isn’t you speaking, but the Spirit of your Father is speaking through you.</p> <p>21 “Brother will betray brother to death, and a father his child. Children will rise up against parents and have them put to death. 22 You will be hated by everyone because of my name. But the one who endures to the end will be saved. 23 When they persecute you in one town, flee to another. For truly I tell you, you will not have gone through the towns of Israel before the Son of Man comes. 24 A disciple is not above his</p>

	<p>teacher, or a slave above his master. 25 It is enough for a disciple to become like his teacher and a slave like his master. If they called the head of the house ‘Beelzebul,’ how much more the members of his household!</p> <p>26 “Therefore, don’t be afraid of them, since there is nothing covered that won’t be uncovered and nothing hidden that won’t be made known. 27 What I tell you in the dark, speak in the light. What you hear in a whisper, proclaim on the housetops. 28 Don’t fear those who kill the body but are not able to kill the soul; rather, fear him who is able to destroy both soul and body in hell. 29 Aren’t two sparrows sold for a penny? Yet not one of them falls to the ground without your Father’s consent. 30 But even the hairs of your head have all been counted. 31 So don’t be afraid; you are worth more than many sparrows.</p> <p>32 “Therefore, everyone who will acknowledge me before others, I will also acknowledge him before my Father in heaven. 33 But whoever denies me before others, I will also deny him before my Father in heaven. 34 Don’t assume that I came to bring peace on the earth. I did not come to bring peace, but a sword. 35 For I came to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law; 36 and a man’s enemies will be the members of his household. 37 The one who loves a father or mother more than me is not worthy of me; the one who loves a son or daughter more than me is not worthy of me. 38 And whoever doesn’t take up his cross and follow me is not worthy of me. 39 Anyone who finds his life will lose it, and anyone who loses his life because of me will find it.</p> <p>40 “The one who welcomes you welcomes me, and the one who welcomes me welcomes him who sent me. 41 Anyone who welcomes a prophet because he is a prophet will receive a prophet’s reward. And anyone who welcomes a righteous person because he’s righteous will receive a righteous person’s reward. 42 And whoever gives even a cup of cold water to one of these little ones because he is a disciple, truly I tell you, he will never lose his reward.”</p> <p>When Jesus had finished giving instructions to his twelve disciples, he moved on from there to teach and preach in their towns.</p> <p>Mark 6:7-13</p> <p>7 He summoned the Twelve and began to send them out in pairs and gave them authority over unclean spirits. 8 He instructed them to take nothing for the road except a staff — no bread, no traveling bag, no money in their belts, 9 but to wear sandals and not put on an extra shirt. 10 He said to them, “Whenever you enter a house, stay there until you leave that place. 11 If any place does not welcome you or listen to you, when you leave there, shake the dust off your feet as a testimony against them.” 12 So they went out and preached that people should repent. 13 They drove out many demons, anointed many sick people with oil and healed them.</p> <p>Luke 9:1-6</p> <p>Summoning the Twelve, he gave them power and authority over all the demons and to heal diseases. 2 Then he sent them to proclaim the kingdom of God and to heal the sick. 3 “Take nothing for the road,” he told them, “no staff, no traveling bag, no bread, no money; and don’t take an extra shirt. 4 Whatever house you enter, stay there and leave from there. 5 If they do not welcome you, when you leave that town, shake off the dust from your feet as a testimony against them.” 6 So they went out and traveled from village to village, proclaiming the good news and healing everywhere.</p> <p>Comments:</p> <p>Matt 10:3 Comparing the catalogue of apostle in Luke 6:16, Mark 3:18, and Acts 1:13, it is apparent that Judas (Yehudah), Lebbaeus, and Thaddaeus were variations on the name of the same person, was a half-brother to Jesus, a full brother to Yaakov, Yoseph, and Shimon, and was also the writer of the book of Jude.</p> <p>Matt 10:16 Serpents never allow themselves to get cornered. Jesus always answered a question with a question when would-be-accusers attempted to corner him.</p>
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66. Herod Hears of Jesus's Miracles after having John the Baptist Executed		
Sometime During Wks 28-30		<p>Matthew 14:1-2</p> <p>At that time Herod the tetrarch heard the report about Jesus. 2 "This is John the Baptist," he told his servants. "He has been raised from the dead, and that's why miraculous powers are at work in him."</p> <p>Mark 6:14-16</p> <p>14 King Herod heard about it, because Jesus's name had become well known. Some said, "John the Baptist has been raised from the dead, and that's why miraculous powers are at work in him." 15 But others said, "He's Elijah." Still others said, "He's a prophet, like one of the prophets from long ago." 16 When Herod heard of it, he said, "John, the one I beheaded, has been raised!"</p> <p>Luke 9:7-9</p> <p>7 Herod the tetrarch heard about everything that was going on. He was perplexed, because some said that John had been raised from the dead, 8 some that Elijah had appeared, and others that one of the ancient prophets had risen. 9 "I beheaded John," Herod said, "but who is this I hear such things about?" And he wanted to see him.</p>
		Comments:
67. John the Baptist's Execution is Detailed; John the Baptist Disciples Apprise Jesus of his Death		
31		<p>Matthew 14:3-12</p> <p>3 For Herod had arrested John, chained him, and put him in prison on account of Herodias, his brother Philip's wife, 4 since John had been telling him, "It's not lawful for you to have her." 5 Though Herod wanted to kill John, he feared the crowd since they regarded John as a prophet. 6 When Herod's birthday celebration came, Herodias's daughter danced before them and pleased Herod. 7 So he promised with an oath to give her whatever she asked. 8 Prompted by her mother, she answered, "Give me John the Baptist's head here on a platter." 9 Although the king regretted it, he commanded that it be granted because of his oaths and his guests. 10 So he sent orders and had John beheaded in the prison. 11 His head was brought on a platter and given to the girl, who carried it to her mother. 12 Then his disciples came, removed the corpse, buried it, and went and reported to Jesus.</p> <p>Mark 6:17-29</p> <p>17 For Herod himself had given orders to arrest John and to chain him in prison on account of Herodias, his brother Philip's wife, because he had married her. 18 John had been telling Herod, "It is not lawful for you to have your brother's wife." 19 So Herodias held a grudge against him and wanted to kill him. But she could not, 20 because Herod feared John and protected him, knowing he was a righteous and holy man. When Herod heard him he would be very perplexed, and yet he liked to listen to him. 21 An opportune time came on his birthday, when Herod gave a banquet for his nobles, military commanders, and the leading men of Galilee. 22 When Herodias's own daughter came in and danced, she pleased Herod and his guests. The king said to the girl, "Ask me whatever you want, and I'll give it to you." 23 He promised her with an oath: "Whatever you ask me I will give you, up to half my kingdom." 24 She went out and said to her mother, "What should I ask for?" "John the Baptist's head," she said. 25 At once she hurried to the king and said, "I want you to give me John the Baptist's head on a platter immediately." 26 Although the king was deeply distressed, because of his oaths and the guests he did not want to refuse her. 27 The king immediately sent for an executioner and commanded him to bring John's head. So he went and beheaded him in prison, 28 brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. 29 When John's disciples heard about it, they came and removed his corpse and placed it in a tomb.</p>

		Comments: Matt 14:4; Mark 6:18 Herod was in violation of the Torah commandment that prohibits intimacy with the wife of one’s brother. -- Leviticus 18:16 You are not to have sexual intercourse with your brother’s wife; she is your brother’s family. A similar commandment prohibits intimacy with the sister of one’s wife during her lifetime: -- Leviticus 18:18 You are not to marry a woman as a rival to her sister and have sexual intercourse with her during her sister’s lifetime.
68. The Twelve Apostles Return to Meet Jesus in the Galilee		
31	215	Mark 6:30-31 30 The apostles gathered around Jesus and reported to him all that they had done and taught. 31 He said to them, “Come away by yourselves to a remote place and rest for a while.” For many people were coming and going, and they did not even have time to eat.
		Luke 9:10 10 When the apostles returned, they reported to Jesus all that they had done. He took them along and withdrew privately to a town called Bethsaida.
		Comments:
69. Jesus Feeds About 5,000 with Leavened Barley Loaves and Fish		
31	215	Matthew 14:13-21 13 When Jesus heard about it, he withdrew from there by boat to a remote place to be alone. When the crowds heard this, they followed him on foot from the towns. 14 When he went ashore, he saw a large crowd, had compassion on them, and healed their sick. 15 When evening came, the disciples approached him and said, “This place is deserted, and it is already late. Send the crowds away so that they can go into the villages and buy food for themselves.” 16 “They don’t need to go away,” Jesus told them. “You give them something to eat.” 17 “But we only have five loaves and two fish here,” they said to him. 18 “Bring them here to me,” he said. 19 Then he commanded the crowds to sit down on the grass. He took the five loaves and the two fish, and looking up to heaven, he blessed them. He broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. 20 Everyone ate and was satisfied. They picked up twelve baskets full of leftover pieces. 21 Now those who ate were about five thousand men, besides women and children.
		Mark 6:32-44 32 So they went away in the boat by themselves to a remote place, 33 but many saw them leaving and recognized them, and they ran on foot from all the towns and arrived ahead of them. 34 When he went ashore, he saw a large crowd and had compassion on them, because they were like sheep without a shepherd. Then he began to teach them many things.
		Luke 9:10-17 He took them along and withdrew privately to a town called Bethsaida. 11 When the crowds found out, they followed him. He welcomed them, spoke to them about the kingdom of God, and healed those who needed healing. 12 Late in the day, the Twelve approached and said to him, “Send the crowd away, so that they can go into the surrounding villages and countryside to find food and lodging, because we are in a deserted place here.” 13 “You give them something to eat,” he told them. “We have no more than five loaves and two fish,” they said, “unless we go and buy food for all these people.” 14 (For about five thousand men were there.) Then he told his disciples, “Have them sit down in groups of about fifty each.” 15 They did what he said, and had them all sit down. 16 Then he took the five loaves and the two fish, and looking up to heaven, he

		<p>blessed and broke them. He kept giving them to the disciples to set before the crowd. 17 Everyone ate and was filled. They picked up twelve baskets of leftover pieces.</p> <p>John 6:1-15</p> <p>After this, Jesus crossed the Sea of Galilee (or Tiberias). 2 A huge crowd was following him because they saw the signs that he was performing by healing the sick. 3 Jesus went up a mountain and sat down there with his disciples. 4 Now the Passover, a Jewish festival, was near. 5 So when Jesus looked up and noticed a huge crowd coming toward him, he asked Philip, “Where will we buy bread so that these people can eat?” 6 He asked this to test him, for he himself knew what he was going to do. 7 Philip answered him, “Two hundred denarii worth of bread wouldn’t be enough for each of them to have a little.” 8 One of his disciples, Andrew, Simon Peter’s brother, said to him, 9 “There’s a boy here who has five barley loaves and two fish — but what are they for so many?” 10 Jesus said, “Have the people sit down.” There was plenty of grass in that place; so they sat down. The men numbered about five thousand. 11 Then Jesus took the loaves, and after giving thanks he distributed them to those who were seated — so also with the fish, as much as they wanted. 12 When they were full, he told his disciples, “Collect the leftovers so that nothing is wasted.” 13 So they collected them and filled twelve baskets with the pieces from the five barley loaves that were left over by those who had eaten. 14 When the people saw the sign he had done, they said, “This truly is the Prophet who is to come into the world.” 15 Therefore, when Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.</p> <p>Comments:</p> <p>This is the only miracle that is recorded in all four Gospels and provides the synchronizing marker to harmonize all four Gospels with absolute precision. This is the first event that John records since the Feast of Shavuot in Jerusalem and the next event is the Feast of Tabernacles. The Gospel of John covers each one of the Feast of the LORD and leaves the details between the Feasts for the other Gospel authors.</p> <p>John 6:4 has been omitted from this scripture. The original ancient Greek manuscripts, MSS 472 and 850, do not include “and the Passover, a feast of the Jews, was nigh.” This is clearly not Passover. Jesus never goes to Jerusalem. He feeds a multitude with leavened barley loaves. The Feast of the Tabernacles begins eighteen days after the feeding of the 5,000.</p>
70. The Disciples Leave at Dark to Row back to Capernaum		
31	216	<p>Matthew 14:22-33</p> <p>22 Immediately he made the disciples get into the boat and go ahead of him to the other side, while he dismissed the crowds. 23 After dismissing the crowds, he went up on the mountain by himself to pray. Well into the night, he was there alone.</p> <p>Mark 6:45-52</p> <p>45 Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while he dismissed the crowd. 46 After he said good-bye to them, he went away to the mountain to pray. 47 Well into the night, the boat was in the middle of the sea, and he was alone on the land. 48 He saw them straining at the oars, because the wind was against them. Very early in the morning he came toward them walking on the sea and wanted to pass by them. 49 When they saw him walking on the sea, they thought it was a ghost and cried out, 50 because they all saw him and were terrified. Immediately he spoke with them and said, “Have courage! It is I. Don’t be afraid.” 51 Then he got into the boat with them, and the wind ceased. They were completely astounded, 52 because they had not understood about the loaves. Instead, their hearts were hardened.</p> <p>John 6:16-21</p> <p>16 When evening came, his disciples went down to the sea, 17 got into a boat, and started across the sea to Capernaum. Darkness had already set in, but Jesus had not yet come to them. 18 A high wind arose, and the sea began to churn. 19 After they had rowed about three or four</p>

		<p>miles, they saw Jesus walking on the sea. He was coming near the boat, and they were afraid. 20 But he said to them, “It is I. Don’t be afraid.” 21 Then they were willing to take him on board, and at once the boat was at the shore where they were heading.</p> <p>Comments:</p> <p>John 6:18 The prevailing west winds that buffet the sea of Galilee indicate that the feeding of the 5,000 took place on the east side of the village of Bethsaida and Jesus climbed the large hill on the way up to the Golan Heights to pray. From there he could look down upon the Sea of Galilee and watch the lack of progress being made by the disciples as they rowed against the wind.</p> <p>John 6:19 The Sea of Galilee is about eight (8) miles across at its widest point.</p>
71. Jesus Heals Many at the Lakeside Village of Gennesaret; they Walk on the Beach to Capernaum		
31	216	<p>Matthew 14:34-36</p> <p>34 When they had crossed over, they came to shore at Gennesaret. 35 When the men of that place recognized him, they alerted the whole vicinity and brought to him all who were sick. 36 They begged him that they might only touch the end of his robe, and as many as touched it were healed.</p> <p>Mark 6:53-55</p> <p>53 When they had crossed over, they came to shore at Gennesaret and anchored there. 54 As they got out of the boat, people immediately recognized him. 55 They hurried throughout that region and began to carry the sick on mats to wherever they heard he was.</p> <p>Comments:</p> <p>Malachi prophesied that the Messiah would have healing in his <i>kanaph</i> – the woven wing-like appendages worn on the four corners of the <i>tallit</i>, a particular Israelite garment worn over the common linen <i>haluq</i> (Malachi 4:2) This is an undisputable messianic prophecy that was fulfilled several times in the Gospel.</p>
72. Jesus Continues Ministering to the Sick		
31		<p>Mark 6:56</p> <p>56 Wherever he went, into villages, towns, or the country, they laid the sick in the marketplaces and begged him that they might touch just the end of his robe. And everyone who touched it was healed.</p> <p>Comments:</p> <p>Mark reinforces the fact that the prophecy of Malachi 4:2 was being fulfilled in the sight of multitudes.</p>
73. Jesus Teaches in the Synagogue at Capernaum		
31	217	<p>John 6:25-65</p> <p>25 When they found him on the other side of the sea, they said to him, “Rabbi, when did you get here?” 26 Jesus answered, “Truly I tell you, you are looking for me, not because you saw the signs, but because you ate the loaves and were filled. 27 Don’t work for the food that perishes but for the food that lasts for eternal life, which the Son of Man will give you, because God the Father has set his seal of approval on him.” 28 “What can we do to perform the works of God?” they asked. 29 Jesus replied, “This is the work of God — that you believe in the one he has sent.” 30 “What sign, then, are you going to do so that we may see and believe you?” they asked. “What are you going to perform? 31 Our ancestors ate the manna in the wilderness, just as it is written: He gave them bread from heaven to eat.” 32 Jesus said to them, “Truly I tell</p>

you, Moses didn't give you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is the one who comes down from heaven and gives life to the world." 34 Then they said, "Sir, give us this bread always."

35 "I am the bread of life," Jesus told them. "No one who comes to me will ever be hungry, and no one who believes in me will ever be thirsty again. 36 But as I told you, you've seen me, and yet you do not believe. 37 Everyone the Father gives me will come to me, and the one who comes to me I will never cast out. 38 For I have come down from heaven, not to do my own will, but the will of him who sent me. 39 This is the will of him who sent me: that I should lose none of those he has given me but should raise them up on the last day. 40 For this is the will of my Father: that everyone who sees the Son and believes in him will have eternal life, and I will raise him up on the last day."

41 Therefore the Jews started grumbling about him because he said, "I am the bread that came down from heaven." 42 They were saying, "Isn't this Jesus the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven'?"

43 Jesus answered them, "Stop grumbling among yourselves. 44 No one can come to me unless the Father who sent me draws him, and I will raise him up on the last day. 45 It is written in the Prophets: And they will all be taught by God. Everyone who has listened to and learned from the Father comes to me — 46 not that anyone has seen the Father except the one who is from God. He has seen the Father.

47 "Truly I tell you, anyone who believes has eternal life. 48 I am the bread of life. 49 Your ancestors ate the manna in the wilderness, and they died. 50 This is the bread that comes down from heaven so that anyone may eat of it and not die. 51 I am the living bread that came down from heaven. If anyone eats of this bread he will live forever. The bread that I will give for the life of the world is my flesh."

52 At that, the Jews argued among themselves, "How can this man give us his flesh to eat?"

53 So Jesus said to them, "Truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves. 54 The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day, 55 because my flesh is true food and my blood is true drink. 56 The one who eats my flesh and drinks my blood remains in me, and I in him. 57 Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. 58 This is the bread that came down from heaven; it is not like the manna your ancestors ate — and they died. The one who eats this bread will live forever."

59 He said these things while teaching in the synagogue in Capernaum.

60 Therefore, when many of his disciples heard this, they said, "This teaching is hard. Who can accept it?"

61 Jesus, knowing in himself that his disciples were grumbling about this, asked them, "Does this offend you? 62 Then what if you were to observe the Son of Man ascending to where he was before? 63 The Spirit is the one who gives life. The flesh doesn't help at all. The words that I have spoken to you are spirit and are life. 64 But there are some among you who don't believe." (For Jesus knew from the beginning those who did not believe and the one who would betray him.) 65 He said, "This is why I told you that no one can come to me unless it is granted to him by the Father."

Comments:

John 8:29 15 -- Deuteronomy 18:15-19 is the reference to the context of Jesus's statement, one of the most important prophecies in all of scripture:

"The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him. 16 This is what you requested from the Lord your God at Horeb on the day of the assembly when you said, 'Let us not continue to hear the voice of the Lord our God or see this great fire any longer, so that we will not die!' 17 Then the Lord said to me, 'They have spoken well. 18 I will raise up for them a prophet like you from among their brothers. I will put my words in his mouth, and he will tell them everything I command him. 19 I will hold accountable whoever does not listen to my words that he speaks in my name.'"

		<p>John 6:32 Jesus is alluding to his broken body and shed blood that is symbolized by the bread and wine brought forth by the Melek Tzadek (king of Salem and priest of El Elyon) to Abraham. This had been rehearsed for the past two thousand years, and was expounded upon by Jesus on the night of his last supper with his disciples before the Passover. Though all he spoke was true, no one understood it at the time.</p> <p>John 6:45 Jeremiah 31:34 “No longer will one teach his neighbor or his brother, saying, ‘Know the Lord,’ for they will all know me, from the least to the greatest of them” — this is the Lord’s declaration. “For I will forgive their iniquity and never again remember their sin.””</p>
74. Many Disciples are Disillusioned and Choose to No Longer Follow Jesus		
31	217	<p>John 6:66-71</p> <p>66 From that moment many of his disciples turned back and no longer accompanied him. 67 So Jesus said to the Twelve, “You don’t want to go away too, do you?” 68 Simon Peter answered, “Lord, to whom will we go? You have the words of eternal life. 69 We have come to believe and know that you are the Holy One of God.” 70 Jesus replied to them, “Didn’t I choose you, the Twelve? Yet one of you is a devil.” 71 He was referring to Judas, Simon Iscariot’s son, one of the Twelve, because he was going to betray him.</p> <p>Comments:</p>
75. Yom Teruah (the Day of Trumpets) Begins at Sundown at the end of the Sabbath		
32	218	<p>Comments:</p> <p>At the sunset that closed the Sabbath, the first sliver of the new moon was sighted which initiated the High Sabbath of the Day of Trumpets. Earlier that day, in the Capernaum synagogue. Jesus interpreted the prophetic meaning of the Day of Trumpets by declaring his role as the one who will raise the dead in the Last Day (which he also did on the Day of First Fruits). The Day of Trumpets is the Feast that occurs “on a day and hour that no man knows.” Because that Feast is reckoned by the sighting of the new moon, which cannot be known in advance, even with the most precise astronomical calculations, because atmospheric conditions may obscure the otherwise observable celestial event. In retrospect, we can now calculate, to within 1/100th of one percent of illumination, what they could see 2,000 years ago from the hills overlooking the Sea of Galilee.</p>

IV. Yom Teruah through the Last Great Day; Fall 27CE

76. Jesus Confronts Sages and Pharisees		
32	218	<p>Matthew 15:1-20</p> <p>Then Jesus was approached by Pharisees and scribes from Jerusalem, who asked, 2 “Why do your disciples break the tradition of the elders? For they don’t wash their hands when they eat.”</p> <p>3 He answered them, “Why do you break God’s commandment because of your tradition? 4 For God said: Honor your father and your mother; and, Whoever speaks evil of father or mother must be put to death. 5 But you say, ‘Whoever tells his father or mother, “Whatever benefit you might have received from me is a gift committed to the temple,” 6 he does not have to honor his father.’ In this way, you have nullified the word of God because of your tradition. 7 Hypocrites! Isaiah prophesied correctly about you when he said:</p> <p>8 This people honors me with their lips, but their heart is far from me. 9 They worship me in vain, teaching as doctrines human commands.”</p>

	<p>10 Summoning the crowd, he told them, “Listen and understand: 11 It’s not what goes into the mouth that defiles a person, but what comes out of the mouth — this defiles a person.” 12 Then the disciples came up and told him, “Do you know that the Pharisees took offense when they heard what you said?”</p> <p>13 He replied, “Every plant that my heavenly Father didn’t plant will be uprooted. 14 Leave them alone! They are blind guides. And if the blind guide the blind, both will fall into a pit.” 15 Then Peter said, “Explain this parable to us.”</p> <p>16 “Do you still lack understanding?” he asked. 17 “Don’t you realize that whatever goes into the mouth passes into the stomach and is eliminated? 18 But what comes out of the mouth comes from the heart, and this defiles a person. 19 For from the heart come evil thoughts, murders, adulteries, sexual immoralities, thefts, false testimonies, slander. 20 These are the things that defile a person; but eating with unwashed hands does not defile a person.”</p> <p>Mark 7:1-23</p> <p>The Pharisees and some of the scribes who had come from Jerusalem gathered around him.</p> <p>2 They observed that some of his disciples were eating bread with unclean — that is, unwashed — hands. 3 (For the Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, keeping the tradition of the elders. 4 When they come from the marketplace, they do not eat unless they have washed. And there are many other customs they have received and keep, like the washing of cups, pitchers, kettles, and dining couches.) 5 So the Pharisees and the scribes asked him, “Why don’t your disciples live according to the tradition of the elders, instead of eating bread with ceremonially unclean hands?”</p> <p>6 He answered them, “Isaiah prophesied correctly about you hypocrites, as it is written: This people honors me with their lips, but their heart is far from me. 7 They worship me in vain, teaching as doctrines human commands.</p> <p>8 Abandoning the command of God, you hold on to human tradition.” 9 He also said to them, “You have a fine way of invalidating God’s command in order to set up your tradition! 10 For Moses said: Honor your father and your mother; and Whoever speaks evil of father or mother must be put to death. 11 But you say, ‘If anyone tells his father or mother: Whatever benefit you might have received from me is ‘corban’ ” (that is, an offering devoted to God), 12 “you no longer let him do anything for his father or mother. 13 You nullify the word of God by your tradition that you have handed down. And you do many other similar things.”</p> <p>14 Summoning the crowd again, he told them ,“Listen to me, all of you, and understand: 15 Nothing that goes into a person from outside can defile him but the things that come out of a person are what defile him.”</p> <p>17 When he went into the house away from the crowd, his disciples asked him about the parable. 18 He said to them, “Are you also as lacking in understanding? Don’t you realize that nothing going into a person from the outside can defile him? 19 For it doesn’t go into his heart but into the stomach and is eliminated” (thus he declared all foods clean). 20 And he said, “What comes out of a person is what defiles him. 21 For from within, out of people’s hearts, come evil thoughts, sexual immoralities, thefts, murders, 22 adulteries, greed, evil actions, deceit, self-indulgence, envy, slander, pride, and foolishness. 23 All these evil things come from within and defile a person.”</p> <p>Comments:</p> <p>The confrontation in Capernaum occurs on the very day that we are to remember the blowing of trumpets – the day that the commandments were shouted down from Mount Sinai. We were to remember that no one adds to or subtracts from those commandments, and that the Almighty promised to send The Prophet in the future to show us the true path.</p> <p>Matt 15:6 The ancient Hebrew text of Matthew’s Gospel states plainly that the followers of Jesus are commanded to not follow the <i>takanot</i> of the Pharisees oral torah. The Encyclopedia Judaica defines <i>takanot</i> as rules enacted by the Pharisees that change or negate Biblical law. Yet the Torah repeatedly instructs us that no one is ever allowed to either “add to the commandments or diminish from” (Deuteronomy 4:2, 12:32) The</p>
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		<p><i>takanot</i> of the Pharisees (or any religion) is a violation of the Torah, and sin is the violation of the Torah (1 John 3:4). Jesus clearly and pointedly commanded his disciples “Do not follow the <i>takanot</i> of the Pharisees” and gave added clarification in his last message to Israel (recorded in Matt 23). The Pharisees were offended when Jesus confronted them on this issue on the Day of Trumpets. They threatened to kill him if he showed up in Jerusalem for the Feast of Sukkot in two weeks (John 7:1). Jesus vociferously violated the man-made rules of the Pharisees at every turn, that is why they started making plans to kill him at Shavuot (John 5:1-47) when he healed a man and then immediately commanded him to break the law of the eruv by picking up his mat on the Sabbath and carrying it away. If we miss this one principle, we have missed the entire teaching ministry of the Messiah who came to declare the truth that set men free from the bondage of religion. (Matt 23:2)</p> <p>Mark 7:13 The foundation of Phariseeism is the practice of eating everyday meals in an invented state of ritual purity. The principle of Phariseeism is more fully described in the Pharisees (Prushim) section.</p> <p>Mark 7:16 Jesus is speaking of the man-made rituals that the Pharisees concocted so they would stay uncontaminated from the world in their <i>parush</i>, separated world of self-sanctity. Jesus is not saying that it is now permissible to violate the Torah and eat cats, rats, lizards, pigs or tarantula (which are all delicacies in various cultures). Jesus is upholding the sanctity of the Torah and defending it against the man-made rules of a system that is manipulating and controlling the masses with a hybrid religion. Israel was adamantly instructed that “no one adds to or diminishes from” the commandments given to us at Mount Sinai, anyone who does is a false prophet (Duet 18:20-22) Here, Jesus is exposing the Pharisee sages as false prophets because they have both added to and subtracted from the Torah with this single <i>takanot</i> concerning taking care of one’s aged parents. He said that they do “many such things” (which are now recorded in the Talmud). They were offended at Jesus and threatened to kill him over the issue regarding to whose authority we are required to submit. The Prophets set us free from the bondage of man-made religion, but religionists will kill to protect their illegitimate authority.</p>
77. Jesus and Disciples Travel North to the Southern Border of Tyre and Sidon		
32	219	Matthew 15:21
		21 When Jesus left there, he withdrew to the area of Tyre and Sidon.
		Mark 7:24
		24 He got up and departed from there to the region of Tyre.
		Comments:
78. Jesus Heals a Gentile; a Canaanite Child is Possessed by Demons		
32	219	Matthew 15:22-28
		22 Just then a Canaanite woman from that region came and kept crying out, “Have mercy on me, Lord, Son of David! My daughter is severely tormented by a demon.”
		23 Jesus did not say a word to her. His disciples approached him and urged him, “Send her away because she’s crying out after us.”
		24 He replied, “I was sent only to the lost sheep of the house of Israel.”
		25 But she came, knelt before him, and said, “Lord, help me!”
		26 He answered, “It isn’t right to take the children’s bread and throw it to the dogs.”
		27 “Yes, Lord,” she said, “yet even the dogs eat the crumbs that fall from their masters’ table.”
		28 Then Jesus replied to her, “Woman, your faith is great. Let it be done for you as you want.” And from that moment her daughter was healed.

		<p>Mark 7:24-30</p> <p>He entered a house and did not want anyone to know it, but he could not escape notice. 25 Instead, immediately after hearing about him, a woman whose little daughter had an unclean spirit came and fell at his feet. 26 The woman was a Gentile, a Syrophenician by birth, and she was asking him to cast the demon out of her daughter. 27 He said to her, "Let the children be fed first, because it isn't right to take the children's bread and throw it to the dogs."</p> <p>28 But she replied to him, "Lord, even the dogs under the table eat the children's crumbs."</p> <p>29 Then he told her, "Because of this reply, you may go. The demon has left your daughter." 30 When she went back to her home, she found her child lying on the bed, and the demon was gone.</p> <p>Comments:</p>
79. Returning to the Northern Region of the Decapolis; Jesus Heals a Deaf Man and Many Others		
32	220	<p>Matthew 15:29-31</p> <p>29 Moving on from there, Jesus passed along the Sea of Galilee. He went up on a mountain and sat there, 30 and large crowds came to him, including the lame, the blind, the crippled, those unable to speak, and many others. They put them at his feet, and he healed them. 31 So the crowd was amazed when they saw those unable to speak talking, the crippled restored, the lame walking, and the blind seeing, and they gave glory to the God of Israel.</p> <p>Mark 7:31-37</p> <p>31 Again, leaving the region of Tyre, he went by way of Sidon to the Sea of Galilee, through the region of the Decapolis. 32 They brought to him a deaf man who had difficulty speaking and begged Jesus to lay his hand on him. 33 So he took him away from the crowd in private. After putting his fingers in the man's ears and spitting, he touched his tongue. 34 Looking up to heaven, he sighed deeply and said to him, "Ephphatha!" (that is, "Be opened! "). 35 Immediately his ears were opened, his tongue was loosened, and he began to speak clearly. 36 He ordered them to tell no one, but the more he ordered them, the more they proclaimed it.</p> <p>37 They were extremely astonished and said, "He has done everything well. He even makes the deaf hear and the mute speak."</p> <p>Comments:</p> <p>Prophecy in Isaiah 35:1-6 The wilderness and the dry land will be glad; the desert will rejoice and blossom like a wildflower. 2 It will blossom abundantly and will also rejoice with joy and singing. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon. They will see the glory of the Lord, the splendor of our God. 3 Strengthen the weak hands, steady the shaking knees! 4 Say to the cowardly: "Be strong; do not fear! Here is your God; vengeance is coming. God's retribution is coming; he will save you." 5 Then the eyes of the blind will be opened, and the ears of the deaf unstopped. 6 Then the lame will leap like a deer, and the tongue of the mute will sing for joy, for water will gush in the wilderness, and streams in the desert;</p>
80. Second Miracle of Loaves and Fish		
32	221	<p>Matthew 15:32-38</p> <p>32 Jesus called his disciples and said, "I have compassion on the crowd, because they've already stayed with me three days and have nothing to eat. I don't want to send them away hungry, otherwise they might collapse on the way." 33 The disciples said to him, "Where could we get enough bread in this desolate place to feed such a crowd?" 34 "How many loaves do you have?" Jesus asked them.</p> <p>"Seven," they said, "and a few small fish."</p>

		<p>35 After commanding the crowd to sit down on the ground, 36 he took the seven loaves and the fish, gave thanks, broke them, and gave them to the disciples, and the disciples gave them to the crowds. 37 They all ate and were satisfied. They collected the leftover pieces — seven large baskets full. 38 Now there were four thousand men who had eaten, besides women and children.</p> <p>Mark 8:1-9</p> <p>In those days there was again a large crowd, and they had nothing to eat. He called the disciples and said to them, 2 “I have compassion on the crowd, because they’ve already stayed with me three days and have nothing to eat. 3 If I send them home hungry, they will collapse on the way, and some of them have come a long distance.”</p> <p>4 His disciples answered him, “Where can anyone get enough bread here in this desolate place to feed these people?”</p> <p>5 “How many loaves do you have?” he asked them.</p> <p>“Seven,” they said. 6 He commanded the crowd to sit down on the ground. Taking the seven loaves, he gave thanks, broke them, and gave them to his disciples to set before the people. So they served them to the crowd. 7 They also had a few small fish, and after he had blessed them, he said these were to be served as well. 8 They ate and were satisfied. Then they collected seven large baskets of leftover pieces. 9 About four thousand were there. He dismissed them.</p> <p>Comments:</p>
81. Jesus Tempted by Pharisees and Zadokim (High Priest)		
32	222	<p>Matthew 15:39-16:4</p> <p>39 After dismissing the crowds, he got into the boat and went to the region of Magadan.</p> <p>16:1 The Pharisees and Sadducees approached, and tested him, asking him to show them a sign from heaven.</p> <p>2 He replied, “When evening comes you say, ‘It will be good weather because the sky is red.’ 3 And in the morning, ‘Today will be stormy because the sky is red and threatening.’ You know how to read the appearance of the sky, but you can’t read the signs of the times. 4 An evil and adulterous generation demands a sign, but no sign will be given to it except the sign of Jonah.” Then he left them and went away.</p> <p>Mark 8:10-13</p> <p>10 And he immediately got into the boat with his disciples and went to the district of Dalmanutha.</p> <p>11 The Pharisees came and began to argue with him, demanding of him a sign from heaven to test him. 12 Sighing deeply in his spirit, he said, “Why does this generation demand a sign? Truly I tell you, no sign will be given to this generation.” 13 Then he left them, got back into the boat, and went to the other side.</p> <p>Comments:</p>

82. The Pharisees and Zadokim Threaten to Kill Jesus		
32	222	John 7:1 After this, Jesus traveled in Galilee, since he did not want to travel in Judea because the Jews were trying to kill him.
		Comments: The Pharisee leaders have made it very clear that they intend to kill Jesus for his blatant violation of rabbinic <i>takanot</i> . The previous incident at Migdal is the only discourse between Jesus and the Pharisee after he deliberately violated the <i>takanot</i> of their sages a second time and fed four thousand more with “unsanctified” hands, ignoring their protocols and their threats.
83. Jesus Warns His Disciples of the “leaven” of the Pharisees		
32	223	Mathew 16:5-12 5 The disciples reached the other shore, and they had forgotten to take bread. 6 Then Jesus told them, “Watch out and beware of the leaven of the Pharisees and Sadducees.” 7 They were discussing among themselves, “We didn’t bring any bread.” 8 Aware of this, Jesus said, “You of little faith, why are you discussing among yourselves that you do not have bread? 9 Don’t you understand yet? Don’t you remember the five loaves for the five thousand and how many baskets you collected? 10 Or the seven loaves for the four thousand and how many large baskets you collected? 11 Why is it you don’t understand that when I told you, ‘Beware of the leaven of the Pharisees and Sadducees,’ it wasn’t about bread?” 12 Then they understood that he had not told them to beware of the leaven in bread, but of the teaching of the Pharisees and Sadducees.
		Mark 8:14-21 14 The disciples had forgotten to take bread and had only one loaf with them in the boat. 15 Then he gave them strict orders: “Watch out! Beware of the leaven of the Pharisees and the leaven of Herod.” 16 They were discussing among themselves that they did not have any bread. 17 Aware of this, he said to them, “Why are you discussing the fact you have no bread? Don’t you understand or comprehend? Do you have hardened hearts? 18 Do you have eyes and not see; do you have ears and not hear? And do you not remember? 19 When I broke the five loaves for the five thousand, how many baskets full of leftovers did you collect? ” “Twelve,” they told him. 20 “When I broke the seven loaves for the four thousand, how many baskets full of pieces did you collect?” “Seven,” they said. 21 And he said to them, “Don’t you understand yet?”
		Comments:
84. Jesus Heals a Blind Man at Bethsaida		
32	224	Mark 8:22-26 22 They came to Bethsaida. They brought a blind man to him and begged him to touch him. 23 He took the blind man by the hand and brought him out of the village. Spitting on his eyes and laying his hands on him, he asked him, “Do you see anything?” 24 He looked up and said, “I see people — they look like trees walking.” 25 Again Jesus placed his hands on the man’s eyes. The man looked intently and his sight was restored and he saw everything clearly. 26 Then he sent him home, saying, “Don’t even go into the village.”

		Comments: Rabbinic <i>takanot</i> absolutely forbid putting saliva on the eyes on the Sabbath (Talmud, tractate Shabbat 108b).
85. On the Road to Caesarea Philippi; Jesus Forbids Disciples to Identify Him as the Messiah		
32	225-226	<p>Matthew 16:13-28</p> <p>13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?”</p> <p>14 They replied, “Some say John the Baptist; others, Elijah; still others, Jeremiah or one of the prophets.”</p> <p>15 “But you,” he asked them, “who do you say that I am?”</p> <p>16 Simon Peter answered, “You are the Messiah, the Son of the living God.”</p> <p>17 Jesus responded, “Blessed are you, Simon son of Jonah, because flesh and blood did not reveal this to you, but my Father in heaven. 18 And I also say to you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overpower it. 19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven.” 20 Then he gave the disciples orders to tell no one that he was the Messiah.</p> <p>21 From then on Jesus began to point out to his disciples that it was necessary for him to go to Jerusalem and suffer many things from the elders, chief priests, and scribes, be killed, and be raised the third day. 22 Peter took him aside and began to rebuke him, “Oh no, Lord! This will never happen to you!”</p> <p>23 Jesus turned and told Peter, “Get behind me, Satan! You are a hindrance to me because you’re not thinking about God’s concerns but human concerns.”</p> <p>24 Then Jesus said to his disciples, “If anyone wants to follow after me, let him deny himself, take up his cross, and follow me. 25 For whoever wants to save his life will lose it, but whoever loses his life because of me will find it. 26 For what will it benefit someone if he gains the whole world yet loses his life? Or what will anyone give in exchange for his life? 27 For the Son of Man is going to come with his angels in the glory of his Father, and then he will reward each according to what he has done. 28 Truly I tell you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom.”</p> <p>Mark 8:27-9:1</p> <p>27 Jesus went out with his disciples to the villages of Caesarea Philippi. And on the road he asked his disciples, “Who do people say that I am?”</p> <p>28 They answered him, “John the Baptist; others, Elijah; still others, one of the prophets.”</p> <p>29 “But you,” he asked them, “who do you say that I am?”</p> <p>Peter answered him, “You are the Messiah.” 30 And he strictly warned them to tell no one about him.</p> <p>31 Then he began to teach them that it was necessary for the Son of Man to suffer many things and be rejected by the elders, chief priests, and scribes, be killed, and rise after three days. 32 He spoke openly about this. Peter took him aside and began to rebuke him. 33 But turning around and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! You are not thinking about God’s concerns but human concerns.”</p> <p>34 Calling the crowd along with his disciples, he said to them, “If anyone wants to follow after me, let him deny himself, take up his cross, and follow me. 35 For whoever wants to save his life will lose it, but whoever loses his life because of me and the gospel will save it. 36 For what does it benefit someone to gain the whole world and yet lose his life? 37 What can anyone give in exchange for his life? 38 For whoever is</p>

	<p>ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels.”</p> <p>9:1 Then he said to them, “Truly I tell you, there are some standing here who will not taste death until they see the kingdom of God come in power.”</p> <p>Luke 9:18-27</p> <p>18 While he was praying in private and his disciples were with him, he asked them, “Who do the crowds say that I am?”</p> <p>19 They answered, “John the Baptist; others, Elijah; still others, that one of the ancient prophets has come back.”</p> <p>20 “But you,” he asked them, “who do you say that I am?”</p> <p>Peter answered, “God’s Messiah.”</p> <p>21 But he strictly warned and instructed them to tell this to no one, 22 saying, “It is necessary that the Son of Man suffer many things and be rejected by the elders, chief priests, and scribes, be killed, and be raised the third day.”</p> <p>23 Then he said to them all, “If anyone wants to follow after me, let him deny himself, take up his cross daily, and follow me. 24 For whoever wants to save his life will lose it, but whoever loses his life because of me will save it. 25 For what does it benefit someone if he gains the whole world, and yet loses or forfeits himself? 26 For whoever is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and that of the Father and the holy angels. 27 Truly I tell you, there are some standing here who will not taste death until they see the kingdom of God.”</p>
	<p>Comments:</p> <p>Matt 16:18 The Greeks used the word church, however the Hebrew word means “house of prayer”. Jesus is the cornerstone of the church:</p> <p>Matt 21:42 Jesus said to them, “Have you never read in the Scriptures: The stone that the builders rejected has become the cornerstone. Caesarea Phillipi was a city dominated by amoral activities and pagan worship. To the pagan mind, the cave at Caesarea Phillipi created a gate to the underworld, Gates of Hell, where fertility gods lived during the winter. They committed detestable acts to worship these gods.</p> <p>The gates of hell will not be able to prevail against the house of prayer the Simon Peter will establish in Jerusalem. What they bind or loose in prayer will be honored in heaven as they pray according to the will of Jesus, the foundation.</p> <p>1 Cor 3:11 For no one can lay any foundation other than what has been laid down. That foundation is Jesus Christ.</p> <p>Matt 16:20 The covenant that God gave at Mount Sinai, the Ten Commandments, reinforced the covenant that God had given to Abraham, and told the Jews what they would have to do as their side of the covenant. God again promised to stay with the Jews and never to abandon them, because they were his chosen people. The one with no sin, no violation of the Torah, came to die in the place of the guilty party so that the original covenant could be renewed. We could, once again, qualify to be a righteous nation through the accomplishment of Jesus Messiah.</p> <p>Rev 1:5-6 To him who loves us and has set us free from our sins by his blood, 6 and made us a kingdom, priests to his God and Father — to him be glory and dominion forever and ever. Amen.</p> <p>Luke 9:27 Jesus took his disciples to the top of a mountain on Yom Kipper. There they will see the kingdom of God. They will see Moses and Elijah and hear the voice of God. In a few days, three (3) of the disciples would experience a foretaste of the glory of the kingdom.</p>

86. Jesus Ordained as the High Priest / The Transfiguration

Matthew 17:1-9

After six days Jesus took Peter, James, and his brother John and led them up on a high mountain by themselves. 2 He was transfigured in front of them, and his face shone like the sun; his clothes became as white as the light. 3 Suddenly, Moses and Elijah appeared to them, talking with him. 4 Then Peter said to Jesus, "Lord, it's good for us to be here. If you want, I will set up three shelters here: one for you, one for Moses, and one for Elijah."

5 While he was still speaking, suddenly a bright cloud covered them, and a voice from the cloud said, "This is my beloved Son, with whom I am well-pleased. Listen to him!" 6 When the disciples heard this, they fell facedown and were terrified.

7 Jesus came up, touched them, and said, "Get up; don't be afraid." 8 When they looked up they saw no one except Jesus alone.

9 As they were coming down the mountain, Jesus commanded them, "Don't tell anyone about the vision until the Son of Man is raised from the dead."

Mark 9:2-10

2 After six days Jesus took Peter, James, and John and led them up a high mountain by themselves to be alone. He was transfigured in front of them, 3 and his clothes became dazzling — extremely white as no launderer on earth could whiten them. 4 Elijah appeared to them with Moses, and they were talking with Jesus. 5 Peter said to Jesus, "Rabbi, it's good for us to be here. Let's set up three shelters: one for you, one for Moses, and one for Elijah" — 6 because he did not know what to say, since they were terrified.

7 A cloud appeared, overshadowing them, and a voice came from the cloud: "This is my beloved Son; listen to him!"

8 Suddenly, looking around, they no longer saw anyone with them except Jesus.

9 As they were coming down the mountain, he ordered them to tell no one what they had seen until the Son of Man had risen from the dead.

10 They kept this word to themselves, questioning what "rising from the dead" meant.

Luke 9:28-36

28 About eight days after this conversation, he took along Peter, John, and James and went up on the mountain to pray. 29 As he was praying, the appearance of his face changed, and his clothes became dazzling white. 30 Suddenly, two men were talking with him — Moses and Elijah. 31 They appeared in glory and were speaking of his departure, which he was about to accomplish in Jerusalem.

32 Peter and those with him were in a deep sleep, and when they became fully awake, they saw his glory and the two men who were standing with him. 33 As the two men were departing from him, Peter said to Jesus, "Master, it's good for us to be here. Let's set up three shelters: one for you, one for Moses, and one for Elijah" — not knowing what he was saying.

34 While he was saying this, a cloud appeared and overshadowed them. They became afraid as they entered the cloud. 35 Then a voice came from the cloud, saying, "This is my Son, the Chosen One; listen to him!"

36 After the voice had spoken, Jesus was found alone. They kept silent, and at that time told no one what they had seen.

Comments:

Matt 17:5 The voice from heaven authenticated Jesus as The Prophet that we must hear and obey; those who do not hear and obey will be diligently sought out and judged accordingly.

Duet 18:15-19 "The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him. 16 This is what you requested from the Lord your God at Horeb on the day of the assembly when you said, 'Let us not continue to hear the voice of the

		<p>Lord our God or see this great fire any longer, so that we will not die! ’ 17 Then the Lord said to me, ‘They have spoken well. 18 I will raise up for them a prophet like you from among their brothers. I will put my words in his mouth, and he will tell them everything I command him. 19 I will hold accountable whoever does not listen to my words that he speaks in my name.</p> <p>Moses and Elijah appear and stand beside Jesus. Moses represents the law and Elijah represents the prophets. This symbolizes that Jesus is their successor and has fulfilled both. Jesus is now bringing a new covenant from God for all people.</p> <p>The Transfiguration is significant because it confirms Jesus divinity and demonstrates how he fulfills the Old Testament scriptures.</p>
87. Jesus Endorses John the Baptist		
		<p>Matthew 17:10-13</p> <p>10 So the disciples asked him, “Why then do the scribes say that Elijah must come first?”</p> <p>11 “Elijah is coming and will restore everything,” he replied. 12 “But I tell you: Elijah has already come, and they didn’t recognize him. On the contrary, they did whatever they pleased to him. In the same way the Son of Man is going to suffer at their hands.” 13 Then the disciples understood that he had spoken to them about John the Baptist.</p> <p>Mark 9:11-13</p> <p>11 Then they asked him, “Why do the scribes say that Elijah must come first?”</p> <p>12 “Elijah does come first and restores all things,” he replied. “Why then is it written that the Son of Man must suffer many things and be treated with contempt? 13 But I tell you that Elijah has come, and they did whatever they pleased to him, just as it is written about him.</p> <p>Luke 1:17</p> <p>17 And he will go before him in the spirit and power of Elijah, to turn the hearts of fathers to their children, and the disobedient to the understanding of the righteous, to make ready for the Lord a prepared people.”</p>
33	227	<p>Comments:</p> <p>Mark 9:12 - Fulfilled - Isaiah 53:1-10 Who has believed what we have heard? And to whom has the arm of the Lord been revealed? 2 He grew up before him like a young plant and like a root out of dry ground. He didn’t have an impressive form or majesty that we should look at him, no appearance that we should desire him. 3 He was despised and rejected by men, a man of suffering who knew what sickness was. He was like someone people turned away from; he was despised, and we didn’t value him. 4 Yet he himself bore our sicknesses, and he carried our pains; but we in turn regarded him stricken, struck down by God, and afflicted. 5 But he was pierced because of our rebellion, crushed because of our iniquities; punishment for our peace was on him, and we are healed by his wounds. 6 We all went astray like sheep; we all have turned to our own way; and the Lord has punished him for the iniquity of us all. 7 He was oppressed and afflicted, yet he did not open his mouth. Like a lamb led to the slaughter and like a sheep silent before her shearers, he did not open his mouth. 8 He was taken away because of oppression and judgment, and who considered his fate? For he was cut off from the land of the living; he was struck because of my people’s rebellion. 9 He was assigned a grave with the wicked, but he was with a rich man at his death, because he had done no violence and had not spoken deceitfully. 10 Yet the Lord was pleased to crush him severely. When you make him a guilt offering, he will see his seed, he will prolong his days, and by his hand, the Lord’s pleasure will be accomplished.</p> <p>Mark 9:13 - Malachi 4:5 Look, I am going to send you the prophet Elijah before the great and terrible day of the Lord comes.</p>

88. Jesus Heals a Child with a Demonic Spirit

Matthew 17:14-18

14 When they reached the crowd, a man approached and knelt down before him. 15 “Lord,” he said, “have mercy on my son, because he has seizures and suffers terribly. He often falls into the fire and often into the water. 16 I brought him to your disciples, but they couldn’t heal him.” 17 Jesus replied, “You unbelieving and perverse generation, how long will I be with you? How long must I put up with you? Bring him here to me.” 18 Then Jesus rebuked the demon, and it came out of him, and from that moment the boy was healed.

Mark 9:14-27

14 When they came to the disciples, they saw a large crowd around them and scribes disputing with them. 15 When the whole crowd saw him, they were amazed and ran to greet him. 16 He asked them, “What are you arguing with them about?” 17 Someone from the crowd answered him, “Teacher, I brought my son to you. He has a spirit that makes him unable to speak. 18 Whenever it seizes him, it throws him down, and he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to drive it out, but they couldn’t.” 19 He replied to them, “You unbelieving generation, how long will I be with you? How long must I put up with you? Bring him to me.” 20 So they brought the boy to him. When the spirit saw him, it immediately threw the boy into convulsions. He fell to the ground and rolled around, foaming at the mouth. 21 “How long has this been happening to him?” Jesus asked his father. “From childhood,” he said. 22 “And many times it has thrown him into fire or water to destroy him. But if you can do anything, have compassion on us and help us.” 23 Jesus said to him, “‘If you can’? Everything is possible for the one who believes.” 24 Immediately the father of the boy cried out, “I do believe; help my unbelief!” 25 When Jesus saw that a crowd was quickly gathering, he rebuked the unclean spirit, saying to it, “You mute and deaf spirit, I command you: Come out of him and never enter him again.” 26 Then it came out, shrieking and throwing him into terrible convulsions. The boy became like a corpse, so that many said, “He’s dead.” 27 But Jesus, taking him by the hand, raised him, and he stood up.

Luke 9:37-43

37 The next day, when they came down from the mountain, a large crowd met him. 38 Just then a man from the crowd cried out, “Teacher, I beg you to look at my son, because he’s my only child. 39 A spirit seizes him; suddenly he shrieks, and it throws him into convulsions until he foams at the mouth; severely bruising him, it scarcely ever leaves him. 40 I begged your disciples to drive it out, but they couldn’t.” 41 Jesus replied, “You unbelieving and perverse generation, how long will I be with you and put up with you? Bring your son here.” 42 As the boy was still approaching, the demon knocked him down and threw him into severe convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. 43 And they were all astonished at the greatness of God.

Comments:

Matt: 17:18 KJV “from that very hour” is a common figure of speech meaning “immediately and from that point on”.

89. Jesus Disciples Question Him in a Private Residence		
33	228	Matthew 17:19-21 19 Then the disciples approached Jesus privately and said, “Why couldn’t we drive it out?” 20 “Because of your little faith,” he told them. “For truly I tell you, if you have faith the size of a mustard seed, you will tell this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you.” Mark 9:28-29 28 After he had gone into the house, his disciples asked him privately, “Why couldn’t we drive it out?” 29 And he told them, “This kind can come out by nothing but prayer.”
		Comments: Mark 9:29 Some demons are more powerful than others. Some require greater dependence on divine intervention that is only accessed through prayer.
90. Jesus Speaks of His Death and Resurrection		
33	228	Matthew 17:22-23 22 As they were gathering together in Galilee, Jesus told them, “The Son of Man is about to be betrayed into the hands of men. 23 They will kill him, and on the third day he will be raised up.” And they were deeply distressed. Mark 9:30-32 30 Then they left that place and made their way through Galilee, but he did not want anyone to know it. 31 For he was teaching his disciples and telling them, “The Son of Man is going to be betrayed into the hands of men. They will kill him, and after he is killed, he will rise three days later.” 32 But they did not understand this statement, and they were afraid to ask him. Luke 9:43-45 While everyone was amazed at all the things he was doing, he told his disciples, 44 “Let these words sink in: The Son of Man is about to be betrayed into the hands of men.” 45 But they did not understand this statement; it was concealed from them so that they could not grasp it, and they were afraid to ask him about it.
		Comments:
91. Jesus Teaches the Disciple in Capernaum		
33	228	Matthew 17:24-18:35 24 When they came to Capernaum, those who collected the temple tax approached Peter and said, “Doesn’t your teacher pay the temple tax?” 25 “Yes,” he said. When he went into the house, Jesus spoke to him first, “What do you think, Simon? From whom do earthly kings collect tariffs or taxes? From their sons or from strangers?” 26 “From strangers,” he said. “Then the sons are free,” Jesus told him. 27 “But, so we won’t offend them, go to the sea, cast in a fishhook, and take the first fish that you catch. When you open its mouth you’ll find a coin. Take it and give it to them for me and you.”

18:1 At that time the disciples came to Jesus and asked, “So who is greatest in the kingdom of heaven?” 2 He called a small child and had him stand among them. 3 “Truly I tell you,” he said, “unless you turn and become like little children, you will never enter the kingdom of heaven. 4 Therefore, whoever humbles himself like this child — this one is the greatest in the kingdom of heaven. 5 And whoever welcomes one child like this in my name welcomes me.

6 “But whoever causes one of these little ones who believe in me to fall away — it would be better for him if a heavy millstone were hung around his neck and he were drowned in the depths of the sea. 7 Woe to the world because of offenses. For offenses will inevitably come, but woe to that person by whom the offense comes. 8 If your hand or your foot causes you to fall away, cut it off and throw it away. It is better for you to enter life maimed or lame than to have two hands or two feet and be thrown into the eternal fire. 9 And if your eye causes you to fall away, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into hellfire.

10 “See to it that you don’t despise one of these little ones, because I tell you that in heaven their angels continually view the face of my Father in heaven. 12 What do you think? If someone has a hundred sheep, and one of them goes astray, won’t he leave the ninety-nine on the hillside and go and search for the stray? 13 And if he finds it, truly I tell you, he rejoices over that sheep more than over the ninety-nine that did not go astray. 14 In the same way, it is not the will of your Father in heaven that one of these little ones perish.

15 “If your brother sins against you, go tell him his fault, between you and him alone. If he listens to you, you have won your brother. 16 But if he won’t listen, take one or two others with you, so that by the testimony of two or three witnesses every fact may be established. 17 If he doesn’t pay attention to them, tell the church. If he doesn’t pay attention even to the church, let him be like a Gentile and a tax collector to you. 18 Truly I tell you, whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven. 19 Again, truly I tell you, if two of you on earth agree about any matter that you pray for, it will be done for you by my Father in heaven. 20 For where two or three are gathered together in my name, I am there among them.”

21 Then Peter approached him and asked, “Lord, how many times must I forgive my brother or sister who sins against me? As many as seven times?”

22 “I tell you, not as many as seven,” Jesus replied, “but seventy times seven.

23 “For this reason, the kingdom of heaven can be compared to a king who wanted to settle accounts with his servants. 24 When he began to settle accounts, one who owed ten thousand talents was brought before him. 25 Since he did not have the money to pay it back, his master commanded that he, his wife, his children, and everything he had be sold to pay the debt.

26 “At this, the servant fell facedown before him and said, ‘Be patient with me, and I will pay you everything.’ 27 Then the master of that servant had compassion, released him, and forgave him the loan.

28 “That servant went out and found one of his fellow servants who owed him a hundred denarii. He grabbed him, started choking him, and said, ‘Pay what you owe!’

29 “At this, his fellow servant fell down and began begging him, ‘Be patient with me, and I will pay you back.’ 30 But he wasn’t willing. Instead, he went and threw him into prison until he could pay what was owed. 31 When the other servants saw what had taken place, they were deeply distressed and went and reported to their master everything that had happened. 32 Then, after he had summoned him, his master said to him, ‘You wicked servant! I forgave you all that debt because you begged me. 33 Shouldn’t you also have had mercy on your fellow servant, as I had mercy on you?’ 34 And because he was angry, his master handed him over to the jailers to be tortured until he could pay everything that was owed. 35 So also my heavenly Father will do to you unless every one of you forgives his brother or sister from your heart.”

Mark 9:33-50

33 They came to Capernaum. When he was in the house, he asked them, “What were you arguing about on the way?” 34 But they were silent, because on the way they had been arguing with one another about who was the greatest. 35 Sitting down, he called the Twelve and said to

		<p>them, “If anyone wants to be first, he must be last and servant of all.” 36 He took a child, had him stand among them, and taking him in his arms, he said to them, 37 “Whoever welcomes one little child such as this in my name welcomes me. And whoever welcomes me does not welcome me, but him who sent me.”</p> <p>38 John said to him, “Teacher, we saw someone driving out demons in your name, and we tried to stop him because he wasn’t following us.”</p> <p>39 “Don’t stop him,” said Jesus, “because there is no one who will perform a miracle in my name who can soon afterward speak evil of me. 40 For whoever is not against us is for us. 41 And whoever gives you a cup of water to drink in my name, because you belong to Christ — truly I tell you, he will never lose his reward.</p> <p>42 “But whoever causes one of these little ones who believe in me to fall away — it would be better for him if a heavy millstone were hung around his neck and he were thrown into the sea.</p> <p>43 “And if your hand causes you to fall away, cut it off. It is better for you to enter life maimed than to have two hands and go to hell, the unquenchable fire. 45 And if your foot causes you to fall away, cut it off. It is better for you to enter life lame than to have two feet and be thrown into hell. 47 And if your eye causes you to fall away, gouge it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, 48 where their worm does not die, and the fire is not quenched. 49 For everyone will be salted with fire. 50 Salt is good, but if the salt should lose its flavor, how can you season it? Have salt among yourselves, and be at peace with one another.”</p> <p>Luke 9:46-50</p> <p>46 An argument started among them about who was the greatest of them. 47 But Jesus, knowing their inner thoughts, took a little child and had him stand next to him. 48 He told them, “Whoever welcomes this little child in my name welcomes me. And whoever welcomes me welcomes him who sent me. For whoever is least among you — this one is great.”</p> <p>49 John responded, “Master, we saw someone driving out demons in your name, and we tried to stop him because he does not follow us.”</p> <p>50 “Don’t stop him,” Jesus told him, “because whoever is not against you is for you.”</p> <p>Comments:</p>
92. Jesus Leaves for the Sukkot / Feast of Tabernacles		
33	229	<p>Luke 9:51</p> <p>51 When the time came for him to go up to the Feast of Sukkot, he determined to journey to Jerusalem.</p> <p>John 7:2-10</p> <p>2 The Jewish Festival of Shelters was near. 3 So his brothers said to him, “Leave here and go to Judea so that your disciples can see your works that you are doing. 4 For no one does anything in secret while he’s seeking public recognition. If you do these things, show yourself to the world.” 5 (For not even his brothers believed in him.)</p> <p>6 Jesus told them, “My time has not yet arrived, but your time is always at hand. 7 The world cannot hate you, but it does hate me because I testify about it — that its works are evil. 8 Go up to the festival yourselves. I’m not going up to this festival, because my time has not yet fully come.” 9 After he had said these things, he stayed in Galilee.</p> <p>10 After his brothers had gone up to the festival, then he also went up, not openly but secretly.</p>

		<p>Comments:</p> <p>Like others who encountered Jesus, his brothers got excited about miraculous signs but were unwilling to embrace his true identity. The same is true today. Many only want what Jesus can do for them, but are unwilling to believe in him for eternal life and follow him as disciples.</p>
93. Jesus Sends Envoys into the Samaritan Village		
33	230	<p>Luke 9:52-62</p> <p>52 He sent messengers ahead of himself, and on the way they entered a village of the Samaritans to make preparations for him. 53 But they did not welcome him, because he determined to journey to Jerusalem. 54 When the disciples James and John saw this, they said, "Lord, do you want us to call down fire from heaven to consume them?"</p> <p>55 But he turned and rebuked them, 56 and they went to another village.</p> <p>57 As they were traveling on the road someone said to him, "I will follow you wherever you go."</p> <p>58 Jesus told him, "Foxes have dens, and birds of the sky have nests, but the Son of Man has no place to lay his head." 59 Then he said to another, "Follow me."</p> <p>"Lord," he said, "first let me go bury my father."</p> <p>60 But he told him, "Let the dead bury their own dead, but you go and spread the news of the kingdom of God."</p> <p>61 Another said, "I will follow you, Lord, but first let me go and say good-bye to those at my house."</p> <p>62 But Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."</p> <p>Comments:</p> <p>Jesus had spent two days with these Samaritans just before Shavuot, when they confessed him as the Messiah. Now they refuse to welcome him because they find out that he is adamant about going up to Jerusalem for Sukkot, and is not going to honor their altered Torah text which commands them to celebrate the Feasts on Mount Gerizim (the tenth commandment is the Samaritan's Torah text).</p> <p>Luke 9:58-59 It is the responsibility of the children to care for their aged parents until they die. Other family members who were "dead to the kingdom" could take care of the details at home. Not everyone received an invitation to follow Jesus as he traveled, it was a rugged life, and he had no idea where he would be sleeping the next night. Jesus has a house to stay in at Capernaum, but traveling and teaching in Israel at that time was "living by faith" and uncomfortable compared to the security of a fox den.</p> <p>Luke 9: 61 The man-made religious system of the Samaritans commanded that they keep the Feasts on Mount Gerazim. This potential disciple desires to have one last celebration with his family according to the paganized religious traditions he inherited from his forefathers. Jesus replies, "It's now or never!"</p>
94. Jesus Teaches in the Temple during the Sukkot (Feast of Tabernacles)		
34-35	232-239	<p>John 7:11-36</p> <p>11 The Jews were looking for him at the festival and saying, "Where is he?" 12 And there was a lot of murmuring about him among the crowds. Some were saying, "He's a good man." Others were saying, "No, on the contrary, he's deceiving the people." 13 Still, nobody was talking publicly about him for fear of the Jews.</p> <p>14 When the festival was already half over, Jesus went up into the temple and began to teach. 15 Then the Jews were amazed and said, "How is this man so learned, since he hasn't been trained?"</p>

	<p>16 Jesus answered them, “My teaching isn’t mine but is from the one who sent me. 17 If anyone wants to do his will, he will know whether the teaching is from God or whether I am speaking on my own. 18 The one who speaks on his own seeks his own glory; but he who seeks the glory of the one who sent him is true, and there is no unrighteousness in him. 19 Didn’t Moses give you the law? Yet none of you keeps the law. Why are you trying to kill me? ”</p> <p>20 “You have a demon!” the crowd responded. “Who is trying to kill you?”</p> <p>21 “I performed one work, and you are all amazed,” Jesus answered. 22 “This is why Moses has given you circumcision — not that it comes from Moses but from the fathers — and you circumcise a man on the Sabbath. 23 If a man receives circumcision on the Sabbath so that the law of Moses won’t be broken, are you angry at me because I made a man entirely well on the Sabbath? 24 Stop judging according to outward appearances; rather judge according to righteous judgment.”</p> <p>25 Some of the people of Jerusalem were saying, “Isn’t this the man they are trying to kill? 26 Yet, look, he’s speaking publicly and they’re saying nothing to him. Can it be true that the authorities know he is the Messiah? 27 But we know where this man is from. When the Messiah comes, nobody will know where he is from.”</p> <p>28 As he was teaching in the temple, Jesus cried out, “You know me and you know where I am from. Yet I have not come on my own, but the one who sent me is true. You don’t know him; 29 I know him because I am from him, and he sent me.”</p> <p>30 Then they tried to seize him. Yet no one laid a hand on him because his hour had not yet come. 31 However, many from the crowd believed in him and said, “When the Messiah comes, he won’t perform more signs than this man has done, will he?” 32 The Pharisees heard the crowd murmuring these things about him, and so the chief priests and the Pharisees sent servants to arrest him.</p> <p>33 Then Jesus said, “I am only with you for a short time. Then I’m going to the one who sent me. 34 You will look for me, but you will not find me; and where I am, you cannot come.”</p> <p>35 Then the Jews said to one another, “Where does he intend to go that we won’t find him? He doesn’t intend to go to the Jewish people dispersed among the Greeks and teach the Greeks, does he? 36 What is this remark he made: ‘You will look for me, and you will not find me; and where I am, you cannot come’? ”</p> <p>Comments:</p> <p>John 7:16-18 This statement is Jesus’s declaration to the sages that he is The Prophet, as detailed in Deut 18:15-19</p> <p>John 7:21 The one work to which Jesus is referring is the healing of the lame man at the Feast of Shavuot that set the religious leaders in motion to kill Jesus for breaking their <i>takanot</i> (John 5:18) and commanding the healed man to do the same by deliberately breaking their “law of the eruḇ” (a symbolic boundary that allows observant Jews to carry out a range of ordinary activities otherwise forbidden on the Shabbat). Circumcision predates Moses and was passed down from, Abraham through our spiritual fathers as a token of the land covenant. Gentiles are not a part of the land covenant, but they can become fellow heirs by an act of their free will and submitting to the bloodletting that it requires of the inheritor.</p> <p>John 7:28 Jesus is making a direct reference to the “Water Libation” ceremony that took place during the Feast of Sukkot. The priests would parade down to the pool of Siloam and bring up water onto the Temple Mount for the evening ceremony. At the end of the week, Jesus will proclaim to be the fulfillment of this Holy rehearsal put in place by the prophet, King David. Jesus will prophesy that he will be the source of the Spirit of which Joel prophesies. Jesus also interprets the prophetic significance of the Fall Feasts of the LORD and cryptically states that the latter rain outpouring will transpire on the Last Great Day. He, the sent one, will fill his obedient followers with that living water after he goes to where “they cannot follow”.</p>
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95. The “Trial” of the Adulterous Woman		
34	237	<p>John 8:1-11</p> <p>But Jesus went to the Mount of Olives. 2 At dawn he went to the temple again, and all the people were coming to him. He sat down and began to teach them.</p> <p>3 Then the scribes and the Pharisees brought a woman caught in adultery, making her stand in the center. 4 “Teacher,” they said to him, “this woman was caught in the act of committing adultery. 5 In the law Moses commanded us to stone such women. So what do you say? ” 6 They asked this to trap him, in order that they might have evidence to accuse him.</p> <p>Jesus stooped down and started writing on the ground with his finger. 7 When they persisted in questioning him, he stood up and said to them, “The one without sin among you should be the first to throw a stone at her.” 8 Then he stooped down again and continued writing on the ground. 9 When they heard this, they left one by one, starting with the older men. Only he was left, with the woman in the center. 10 When Jesus stood up, he said to her, “Woman, where are they? Has no one condemned you? ”</p> <p>11 “No one, Lord,” she answered. “Neither do I condemn you,” said Jesus. “Go, and from now on do not sin anymore.”</p>
		<p>Comments:</p> <p>This is an illegal set-up, the Torah stipulates that both parties are culpable in an adulterous situation, not just the woman (Leviticus 20:10). Jesus’s words could be read, “he who is without this sin, cast the first stone.” It is very likely that the woman was found with on them in the usual place they reserved for such activities, and that is why the man was not brought into the picture. Jesus could have been writing the names of the offending parties among them or other incriminating information in the dirt, causing her accusers to quickly vanish.</p>
96. Jesus Proclaims the Prophetic Fulfillment of the “latter Rain” Outpouring of the Spirit		
35	239	<p>John 7:37-43</p> <p>37 On the last and most important day of the festival, Jesus stood up and cried out, “If anyone is thirsty, let him come to me and drink. 38 The one who believes in me, as the Scripture has said, will have streams of living water flow from deep within him.” 39 He said this about the Spirit. Those who believed in Jesus were going to receive the Spirit, for the Spirit had not yet been given because Jesus had not yet been glorified.</p> <p>40 When some from the crowd heard these words, they said, “This truly is the Prophet.” 41 Others said, “This is the Messiah.” But some said, “Surely the Messiah doesn’t come from Galilee, does he? 42 Doesn’t the Scripture say that the Messiah comes from David’s offspring and from the town of Bethlehem, where David lived? ” 43 So the crowd was divided because of him.</p>
		<p>Comments:</p> <p>John 7:38-39 This incident is prophetically tied into the Water Libation ceremony on the Temple Mount that concluded on the seventh day of the Feast of Tabernacles. The prayer for rain was recited in the Temple on the eighth day which is a High Sabbath and is referred to in the Gospel of John as the Last Great Day. Jesus was prophetically proclaiming the future reality of the latter rain, or double portion outpouring of the Holy Spirit that will transpire during the future fulfillment of the Fall Feasts of God.</p> <p>Verse 39 explains the significance and timing of the outpouring of the gift of the Holy Spirit, but lacked the full detail that the early rain would transpire as a fulfillment of the Spring Feast of God, on Shavuot, and that <u>this prophetic statement by Jesus is declaring the final fulfillment of the double portion, latter rain outpouring on the Last Great Day at the conclusion of the Feast of Sukkot</u>. The later outpouring will transpire as an intermediate fulfillment of the Fall Feast of God in which the 144,000 will participate.</p>

97. The Sanhedrin Sends Officers to Arrest Jesus; Nicodemus Defends Jesus		
35	239	<p>John 7:44-52</p> <p>Some of them wanted to seize him, but no one laid hands on him. 45 Then the servants came to the chief priests and Pharisees, who asked them, “Why didn’t you bring him?” 46 The servants answered, “No man ever spoke like this!”</p> <p>47 Then the Pharisees responded to them, “Are you fooled too? 48 Have any of the rulers or Pharisees believed in him? 49 But this crowd, which doesn’t know the law, is accursed.”</p> <p>50 Nicodemus — the one who came to him previously and who was one of them — said to them, 51 “Our law doesn’t judge a man before it hears from him and knows what he’s doing, does it? ”</p> <p>52 “You aren’t from Galilee too, are you?” they replied. “Investigate and you will see that no prophet arises from Galilee.”</p>
		<p>Comments:</p> <p>John 7:49 The Scribes and Pharisees derided those who refused to submit to their rules and authority with epithets such as fool, expressed with condescension and contempt.</p> <p>John 7:51 Nicodemus is citing Deut 19:14-21. His fellow Pharisees deride him, “Are you an ignoramus from the region of the gentiles?” No prophet comes out of the region of the gentiles!”</p>
98. Jesus Commissions Seventy Disciples		
35	239	<p>Luke 10:1-16</p> <p>After this, the Lord appointed seventy-two others, and he sent them ahead of him in pairs to every town and place where he himself was about to go. 2 He told them, “The harvest is abundant, but the workers are few. Therefore, pray to the Lord of the harvest to send out workers into his harvest. 3 Now go; I’m sending you out like lambs among wolves. 4 Don’t carry a money-bag, traveling bag, or sandals; don’t greet anyone along the road. 5 Whatever house you enter, first say, ‘Peace to this household.’ 6 If a person of peace is there, your peace will rest on him; but if not, it will return to you. 7 Remain in the same house, eating and drinking what they offer, for the worker is worthy of his wages. Don’t move from house to house. 8 When you enter any town, and they welcome you, eat the things set before you. 9 Heal the sick who are there, and tell them, ‘The kingdom of God has come near you.’ 10 When you enter any town, and they don’t welcome you, go out into its streets and say, 11 ‘We are wiping off even the dust of your town that clings to our feet as a witness against you. Know this for certain: The kingdom of God has come near.’ 12 I tell you, on that day it will be more tolerable for Sodom than for that town.</p> <p>13 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 But it will be more tolerable for Tyre and Sidon at the judgment than for you. 15 And you, Capernaum, will you be exalted to heaven? No, you will go down to Hades. 16 Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me.”</p>
		<p>Comments:</p> <p>Luke 10:1 During the Feast of Sukkot, seventy bullock were sacrificed as a provision for the seventy gentile nations. Jesus commissioned seventy disciples as a prophetic foreshadow of the 144,000 from the twelve tribes of Israel who will be sent forth to the seventy nations of the world after the “later rain” outpouring of the Spirit in the last days.</p> <p>Luke 10:8 Among the Israelites to whom Jesus is sending the seventy disciples, you would never find abominable flesh set before anyone. Jesus is speaking of eating whatever food that is set before you.</p>

99. After the Feast of Sukkot Everyone Leaves Jerusalem

35	240	John 7:53
		53 Then each one went to his house.
		Comments:

V. From the Feast of Sukkot to the Month of the Aviv; Winter 27-28CE

100. Jesus Ministers in the Villages and Cities		
35-42		<p>Luke 10:1</p> <p>After this, the Lord appointed seventy-two others, and he sent them ahead of him in pairs to every town and place where he himself was about to go.</p>
		<p>Comments:</p> <p>The thirty-five pairs of disciples were sent out to the villages and cities. No individual events were recorded during this time. Everyone was busy on their own assignments.</p> <p>Luke 10 is the only place where we find the account of Jesus sending a specific 70 or 72 disciples to prepare the way before Him. The discrepancies in the number (70 or 72) come from the differences found in approximately half of the ancient scrolls used in translation. The texts are nearly evenly divided between the numbers, and scholars do not agree on whether the number should be 70 or 72; such a minor issue is no cause for debate. Since the number 70 is repeated other places in Scripture (Exodus 24;1; Numbers 11;16; Jeremiah 29:10), it may be likely that the actual number of disciples was 70, with the 2 being a copyist's error.</p>
101. The Disciples Report Back to Jesus before the Feast of Dedication (Hanukkah)		
38-42		<p>Luke 10:17-24</p> <p>17 The seventy-two returned with joy, saying, "Lord, even the demons submit to us in your name."</p> <p>18 He said to them, "I watched Satan fall from heaven like lightning. 19 Look, I have given you the authority to trample on snakes and scorpions and over all the power of the enemy; nothing at all will harm you. 20 However, don't rejoice that the spirits submit to you, but rejoice that your names are written in heaven."</p> <p>21 At that time he rejoiced in the Holy Spirit and said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intelligent and revealed them to infants. Yes, Father, because this was your good pleasure. 22 All things have been entrusted to me by my Father. No one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son desires to reveal him."</p> <p>23 Then turning to his disciples he said privately, "Blessed are the eyes that see the things you see! 24 For I tell you that many prophets and kings wanted to see the things you see but didn't see them; to hear the things you hear but didn't hear them."</p>
		<p>Comments:</p> <p>Luke 10:18 Jesus said that he watched Satan fall from heaven like lightning, a reference to the judgment on Satan when he rebelled against God and was kicked out of heaven (see Isa 14:12-14). Not only does this affirm the pre-existence of Jesus and that he was involved in Satan's judgment, but it gives insight into how the devil was sentenced to earth, setting the stage for the angelic conflict and the creation of mankind (see Eph 6:12; Heb 2:6-8). It also shows that the spiritual warfare ministry of the seventy was a continuation of the defeat of Satan. As special as this spiritual authority was, to have a relationship with god, to be citizens of the kingdom and headed toward glory, is to be our supreme source of joy. Everything else is a bonus.</p> <p>Luke 10:23-24 Jesus then said privately to his disciples that they belonged to that spiritual category of trusting children. They had seen and heard what many Old Testament saints had longed to see and hear: the coming of the messiah and his kingdom.</p>

102. A Torah Scholar Questions Jesus; Parable of the Good Samaritan		
38-42		<p>Luke 10:25-37</p> <p>25 Then an expert in the law stood up to test him, saying, “Teacher, what must I do to inherit eternal life?”</p> <p>26 “What is written in the law?” he asked him. “How do you read it?”</p> <p>27 He answered, “Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,” and “your neighbor as yourself.”</p> <p>28 “You’ve answered correctly,” he told him. “Do this and you will live.”</p> <p>29 But wanting to justify himself, he asked Jesus, “And who is my neighbor?”</p> <p>30 Jesus took up the question and said, “A man was going down from Jerusalem to Jericho and fell into the hands of robbers. They stripped him, beat him up, and fled, leaving him half dead. 31 A priest happened to be going down that road. When he saw him, he passed by on the other side. 32 In the same way, a Levite, when he arrived at the place and saw him, passed by on the other side. 33 But a Samaritan on his journey came up to him, and when he saw the man, he had compassion. 34 He went over to him and bandaged his wounds, pouring on olive oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him. When I come back I’ll reimburse you for whatever extra you spend.’</p> <p>36 “Which of these three do you think proved to be a neighbor to the man who fell into the hands of the robbers?”</p> <p>37 “The one who showed mercy to him,” he said.</p> <p>Then Jesus told him, “Go and do the same.”</p>
		<p>Comments:</p> <p>Luke 10:33-35 Jesus chose to use a despised and rejected person to make his point. The care demonstrated by the Samaritan reflects the care that should be demonstrated by Gods people. The church of Jesus Christ ought to be a place where wounded people can come to receive love and life.</p> <p>Luke 10:36-37 The expert in the law couldn’t bring himself to say the words, “The Samaritan.” He simply said, “The one who showed mercy to him.” When you see a legitimate need with which you emotionally connect, and which is within your capacity to address, you are called in the name of Christ to demonstrate compassion.</p>
103. Knowing the Danger; Jesus “Goes Up” to Hanukkah		
43	301	<p>John 8:12-59</p> <p>12 Jesus spoke to them again: “I am the light of the world. Anyone who follows me will never walk in the darkness but will have the light of life.”</p> <p>13 So the Pharisees said to him, “You are testifying about yourself. Your testimony is not valid.”</p> <p>14 “Even if I testify about myself,” Jesus replied, “My testimony is true, because I know where I came from and where I’m going. But you don’t know where I come from or where I’m going. 15 You judge by human standards. I judge no one. 16 And if I do judge, my judgment is true, because it is not I alone who judge, but I and the Father who sent me. 17 Even in your law it is written that the testimony of two witnesses is true. 18 I am the one who testifies about myself, and the Father who sent me testifies about me.”</p> <p>19 Then they asked him, “Where is your Father?”</p>

“You know neither me nor my Father,” Jesus answered. “If you knew me, you would also know my Father.” 20 He spoke these words by the treasury, while teaching in the temple. But no one seized him, because his hour had not yet come.

21 Then he said to them again, “I’m going away; you will look for me, and you will die in your sin. Where I’m going, you cannot come.”

22 So the Jews said again, “He won’t kill himself, will he, since he says, ‘Where I’m going, you cannot come’?”

23 “You are from below,” he told them, “I am from above. You are of this world; I am not of this world. 24 Therefore I told you that you will die in your sins. For if you do not believe that I am he, you will die in your sins.”

25 “Who are you?” they questioned. “Exactly what I’ve been telling you from the very beginning,” Jesus told them. 26 “I have many things to say and to judge about you, but the one who sent me is true, and what I have heard from him — these things I tell the world.”

27 They did not know he was speaking to them about the Father. 28 So Jesus said to them, “When you lift up the Son of Man, then you will know that I am he, and that I do nothing on my own. But just as the Father taught me, I say these things. 29 The one who sent me is with me. He has not left me alone, because I always do what pleases him.” 30 As he was saying these things, many believed in him.

31 Then Jesus said to the Jews who had believed him, “If you continue in my word, you really are my disciples. 32 You will know the truth, and the truth will set you free.”

33 “We are descendants of Abraham,” they answered him, “and we have never been enslaved to anyone. How can you say, ‘You will become free’?”

34 Jesus responded, “Truly I tell you, everyone who commits sin is a slave of sin. 35 A slave does not remain in the household forever, but a son does remain forever. 36 So if the Son sets you free, you really will be free. 37 I know you are descendants of Abraham, but you are trying to kill me because my word has no place among you. 38 I speak what I have seen in the presence of the Father; so then, you do what you have heard from your father.”

39 “Our father is Abraham,” they replied. “If you were Abraham’s children,” Jesus told them, “you would do what Abraham did. 40 But now you are trying to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. 41 You’re doing what your father does.” “We weren’t born of sexual immorality,” they said. “We have one Father — God.”

42 Jesus said to them, “If God were your Father, you would love me, because I came from God and I am here. For I didn’t come on my own, but he sent me. 43 Why don’t you understand what I say? Because you cannot listen to my word. 44 You are of your father the devil, and you want to carry out your father’s desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he tells a lie, he speaks from his own nature, because he is a liar and the father of lies. 45 Yet because I tell the truth, you do not believe me. 46 Who among you can convict me of sin? If I am telling the truth, why don’t you believe me? 47 The one who is from God listens to God’s words. This is why you don’t listen, because you are not from God.”

48 The Jews responded to him, “Aren’t we right in saying that you’re a Samaritan and have a demon?”

49 “I do not have a demon,” Jesus answered. “On the contrary, I honor my Father and you dishonor me. 50 I do not seek my own glory; there is one who seeks it and judges. 51 Truly I tell you, if anyone keeps my word, he will never see death.”

52 Then the Jews said, “Now we know you have a demon. Abraham died and so did the prophets. You say, ‘If anyone keeps my word, he will never taste death.’ 53 Are you greater than our father Abraham who died? And the prophets died. Who do you claim to be?”

54 “If I glorify myself,” Jesus answered, “my glory is nothing. My Father — about whom you say, ‘He is our God’ — he is the one who glorifies me. 55 You do not know him, but I know him. If I were to say I don’t know him, I would be a liar like you. But I do know him, and I keep his word. 56 Your father Abraham rejoiced to see my day; he saw it and was glad.”

	<p>57 The Jews replied, "You aren't fifty years old yet, and you've seen Abraham?"</p> <p>58 Jesus said to them, "Truly I tell you, before Abraham was, I am."</p> <p>59 So they picked up stones to throw at him. But Jesus was hidden and went out of the temple.</p> <p>Comments:</p> <p>John 8:41 The Pharisees supposed that Joseph was the father of Jesus who was conceived out of wedlock and that he was thus begotten through fornication (Luke 3:23).</p>
104. At Hanukkah the "Light of the World" Heals a Man Born Blind	
<p>43</p>	<p>301</p> <p>John 9:1-41</p> <p>As he was passing by, he saw a man blind from birth. 2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"</p> <p>3 "Neither this man nor his parents sinned," Jesus answered. "This came about so that God's works might be displayed in him. 4 We must do the works of him who sent me while it is day. Night is coming when no one can work. 5 As long as I am in the world, I am the light of the world."</p> <p>6 After he said these things he spit on the ground, made some mud from the saliva, and spread the mud on his eyes. 7 "Go," he told him, "wash in the pool of Siloam" (which means "Sent"). So he left, washed, and came back seeing.</p> <p>8 His neighbors and those who had seen him before as a beggar said, "Isn't this the one who used to sit begging?" 9 Some said, "He's the one." Others were saying, "No, but he looks like him."</p> <p>He kept saying, "I'm the one." 10 So they asked him, "Then how were your eyes opened?" 11 He answered, "The man called Jesus made mud, spread it on my eyes, and told me, 'Go to Siloam and wash.' So when I went and washed I received my sight."</p> <p>12 "Where is he?" they asked.</p> <p>"I don't know," he said.</p> <p>13 They brought the man who used to be blind to the Pharisees. 14 The day that Jesus made the mud and opened his eyes was a Sabbath. 15 Then the Pharisees asked him again how he received his sight.</p> <p>"He put mud on my eyes," he told them. "I washed and I can see."</p> <p>16 Some of the Pharisees said, "This man is not from God, because he doesn't keep the Sabbath." But others were saying, "How can a sinful man perform such signs?" And there was a division among them.</p> <p>17 Again they asked the blind man, "What do you say about him, since he opened your eyes?"</p> <p>"He's a prophet," he said.</p> <p>18 The Jews did not believe this about him — that he was blind and received sight — until they summoned the parents of the one who had received his sight.</p> <p>19 They asked them, "Is this your son, the one you say was born blind? How then does he now see?"</p> <p>20 "We know this is our son and that he was born blind," his parents answered. 21 "But we don't know how he now sees, and we don't know who opened his eyes. Ask him; he's of age. He will speak for himself." 22 His parents said these things because they were afraid of the Jews,</p>

		<p>since the Jews had already agreed that if anyone confessed him as the Messiah, he would be banned from the synagogue. 23 This is why his parents said, “He’s of age; ask him.”</p> <p>24 So a second time they summoned the man who had been blind and told him, “Give glory to God. We know that this man is a sinner.”</p> <p>25 He answered, “Whether or not he’s a sinner, I don’t know. One thing I do know: I was blind, and now I can see! ”</p> <p>26 Then they asked him, “What did he do to you? How did he open your eyes? ”</p> <p>27 “I already told you,” he said, “and you didn’t listen. Why do you want to hear it again? You don’t want to become his disciples too, do you?”</p> <p>28 They ridiculed him: “You’re that man’s disciple, but we’re Moses’s disciples. 29 We know that God has spoken to Moses. But this man — we don’t know where he’s from.”</p> <p>30 “This is an amazing thing!” the man told them. “You don’t know where he is from, and yet he opened my eyes. 31 We know that God doesn’t listen to sinners, but if anyone is God-fearing and does his will, he listens to him. 32 Throughout history no one has ever heard of someone opening the eyes of a person born blind. 33 If this man were not from God, he wouldn’t be able to do anything.”</p> <p>34 “You were born entirely in sin,” they replied, “and are you trying to teach us?” Then they threw him out.</p> <p>35 Jesus heard that they had thrown the man out, and when he found him, he asked, “Do you believe in the Son of Man?”</p> <p>36 “Who is he, Sir that I may believe in him?” he asked.</p> <p>37 Jesus answered, “You have seen him; in fact, he is the one speaking with you.”</p> <p>38 “I believe, Lord!” he said, and he worshiped him.</p> <p>39 Jesus said, “I came into this world for judgment, in order that those who do not see will see and those who do see will become blind.”</p> <p>40 Some of the Pharisees who were with him heard these things and asked him, “We aren’t blind too, are we?”</p> <p>41 “If you were blind,” Jesus told them, “you wouldn’t have sin. But now that you say, ‘We see,’ your sin remains.</p> <p>Comments:</p> <p>John 9:16 Rabbinic <i>takanot</i> absolutely forbade the mixing of water and dust on the Sabbath because that constituted something (mud). It was also expressly forbidden to put saliva on the eyes on the Sabbath (Talmud, tractate Shabbat 108b). It was further forbidden to travel more than their prescribed measurement for a Sabbath day’s journey (2,000 cubits, about 3,437 feet, Baba Metzia 32a). Jesus broke two of these rules as he fulfilled the Messianic prophecy of Isaiah concerning the healing of a man born blind. He then commanded the blind man to walk more than a Sabbath day’s journey to wash his eyes when water was readily available on the Temple mount. In the healing of the lame man at Shavuot and the healing of the man born blind at Hanukkah, Jesus commanded them to break the man-made laws of the Pharisees before he pronounced them “whole.”</p>
105. Jesus Teaches During the Feast of Hanukkah; “the door of the shepard” and “the good shepard”		
44	302-308	<p>John 10:1-39</p> <p>Truly I tell you, anyone who doesn’t enter the sheep pen by the gate but climbs in some other way is a thief and a robber. 2 The one who enters by the gate is the shepherd of the sheep. 3 The gatekeeper opens it for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. 4 When he has brought all his own outside, he goes ahead of them. The sheep follow him because they know his voice. 5 They will never follow a stranger; instead they will run away from him, because they don’t know the voice of strangers.” 6 Jesus gave them this figure of speech, but they did not understand what he was telling them.</p>

7 Jesus said again, “Truly I tell you, I am the gate for the sheep. 8 All who came before me are thieves and robbers, but the sheep didn’t listen to them. 9 I am the gate. If anyone enters by me, he will be saved and will come in and go out and find pasture. 10 A thief comes only to steal and kill and destroy. I have come so that they may have life and have it in abundance.

11 “I am the good shepherd. The good shepherd lays down his life for the sheep. 12 The hired hand, since he is not the shepherd and doesn’t own the sheep, leaves them and runs away when he sees a wolf coming. The wolf then snatches and scatters them. 13 This happens because he is a hired hand and doesn’t care about the sheep.

14 “I am the good shepherd. I know my own, and my own know me, 15 just as the Father knows me, and I know the Father. I lay down my life for the sheep. 16 But I have other sheep that are not from this sheep pen; I must bring them also, and they will listen to my voice. Then there will be one flock, one shepherd. 17 This is why the Father loves me, because I lay down my life so that I may take it up again. 18 No one takes it from me, but I lay it down on my own. I have the right to lay it down, and I have the right to take it up again. I have received this command from my Father.”

19 Again the Jews were divided because of these words. 20 Many of them were saying, “He has a demon and he’s crazy. Why do you listen to him?” 21 Others were saying, “These aren’t the words of someone who is demon-possessed. Can a demon open the eyes of the blind?”

22 Then the Festival of Dedication took place in Jerusalem, and it was winter. 23 Jesus was walking in the temple in Solomon’s Colonnade. 24 The Jews surrounded him and asked, “How long are you going to keep us in suspense? If you are the Messiah, tell us plainly.”

25 “I did tell you and you don’t believe,” Jesus answered them. “The works that I do in my Father’s name testify about me. 26 But you don’t believe because you are not of my sheep. 27 My sheep hear my voice, I know them, and they follow me. 28 I give them eternal life, and they will never perish. No one will snatch them out of my hand. 29 My Father, who has given them to me, is greater than all. No one is able to snatch them out of the Father’s hand. 30 I and the Father are one.”

31 Again the Jews picked up rocks to stone him.

32 Jesus replied, “I have shown you many good works from the Father. For which of these works are you stoning me?”

33 “We aren’t stoning you for a good work,” the Jews answered, “but for blasphemy, because you — being a man — make yourself God.”

34 Jesus answered them, “Isn’t it written in your law, I said, you are gods? 35 If he called those to whom the word of God came ‘gods’ — and the Scripture cannot be broken — 36 do you say, ‘You are blaspheming’ to the one the Father set apart and sent into the world, because I said: I am the Son of God? 37 If I am not doing my Father’s works, don’t believe me. 38 But if I am doing them and you don’t believe me, believe the works. This way you will know and understand that the Father is in me and I in the Father.” 39 Then they were trying again to seize him, but he escaped their grasp.

Comments:

John 10:2 In the part of the parable, the door of the shepherd can be understood as the Torah, the instructions from our Creator at Mount Sinai, and Jesus, the true shepherd comes in through the door. Jesus then plainly tells his disciples that he is the door and all that came before him were misleading the sheep. Jesus is the embodiment of the instruction from our Creator. He is **The Prophet** who was promised, the teacher, the living Torah.

John 10:8 These are the religious leaders who invent their own rules and regulations to enslave and manipulate the flock for easy fleecing.

106. Jesus has Supper in the Home of Lazarus, Mary, and Martha in Bethany during the Week of Hanukkah		
44	302-308	Luke 10:38-42 38 While they were traveling, he entered a village, and a woman named Martha welcomed him into her home. 39 She had a sister named Mary, who also sat at the Lord’s feet and was listening to what he said. 40 But Martha was distracted by her many tasks, and she came up and asked, “Lord, don’t you care that my sister has left me to serve alone? So tell her to give me a hand.” 41 The Lord answered her, “Martha, Martha, you are worried and upset about many things, 42 but one thing is necessary. Mary has made the right choice, and it will not be taken away from her.”
		Comments: Luke 10:40 Martha had become so focused on what she was doing for Jesus that she’d become frustrated with Jesus. Luke says she was “distracted by her many task.” It’s easy for us to be distracted from God when we think we’re ministering to him. So remember, that when your service to God affects your relationship with God and your fellowship with other believers, there’s a problem.
107. Jesus Leaves to Minister in the Land Beyond the Jordan after the Feast of Hanukkah		
45	309	John 10:40-42 40 So he departed again across the Jordan to the place where John had been baptizing earlier, and he remained there. 41 Many came to him and said, “John never did a sign, but everything John said about this man was true.” 42 And many believed in him there. -- John 10:40-42 (CSB)
		Comments: John 10:40 Given the hostility directed against Jesus in Jerusalem, he departed again across the Jordan. But that didn’t put a damper on his ministry. The crowds simply followed him there, and many believed in him.
108. Jesus Teaches the Disciples How to Pray; Performs Miracles		
45-53	309-371	Luke 11:1-36 He was praying in a certain place, and when he finished, one of his disciples said to him, “Lord, teach us to pray, just as John also taught his disciples.” 2 He said to them, “Whenever you pray, say, Father, your name be honored as holy. Your kingdom come. 3 Give us each day our daily bread. 4 And forgive us our sins, for we ourselves also forgive everyone in debt to us. And do not bring us into temptation.” 5 He also said to them, “Suppose one of you has a friend and goes to him at midnight and says to him, ‘Friend, lend me three loaves of bread, 6 because a friend of mine on a journey has come to me, and I don’t have anything to offer him.’ 7 Then he will answer from inside and say, ‘Don’t bother me! The door is already locked, and my children and I have gone to bed. I can’t get up to give you anything.’ 8 I tell you, even though he won’t get up and give him anything because he is his friend, yet because of his friend’s shameless boldness, he will get up and give him as much as he needs. 9 “So I say to you, ask, and it will be given to you. Seek, and you will find. Knock, and the door will be opened to you. 10 For everyone who asks receives, and the one who seeks finds, and to the one who knocks, the door will be opened. 11 What father among you, if his son asks for a fish, will give him a snake instead of a fish? 12 Or if he asks for an egg, will give him a scorpion? 13 If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him? ” 14 Now he was driving out a demon that was mute. When the demon came out, the man who had been mute spoke, and the crowds were amazed. 15 But some of them said, “He drives out demons by Beelzebul, the ruler of the demons.” 16 And others, as a test, were demanding of him a sign from heaven.

17 Knowing their thoughts, he told them, “Every kingdom divided against itself is headed for destruction, and a house divided against itself falls. 18 If Satan also is divided against himself, how will his kingdom stand? For you say I drive out demons by Beelzebul. 19 And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges. 20 If I drive out demons by the finger of God, then the kingdom of God has come upon you. 21 When a strong man, fully armed, guards his estate, his possessions are secure. 22 But when one stronger than he attacks and overpowers him, he takes from him all his weapons he trusted in, and divides up his plunder. 23 Anyone who is not with me is against me, and anyone who does not gather with me scatters.

24 “When an unclean spirit comes out of a person, it roams through waterless places looking for rest, and not finding rest, it then says, ‘I’ll go back to my house that I came from.’ 25 Returning, it finds the house swept and put in order. 26 Then it goes and brings seven other spirits more evil than itself, and they enter and settle down there. As a result, that person’s last condition is worse than the first.”

27 As he was saying these things, a woman from the crowd raised her voice and said to him, “Blessed is the womb that bore you and the one who nursed you!”

28 He said, “Rather, blessed are those who hear the word of God and keep it.”

29 As the crowds were increasing, he began saying, “This generation is an evil generation. It demands a sign, but no sign will be given to it except the sign of Jonah. 30 For just as Jonah became a sign to the people of Nineveh, so also the Son of Man will be to this generation. 31 The queen of the south will rise up at the judgment with the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and look — something greater than Solomon is here. 32 The men of Nineveh will stand up at the judgment with this generation and condemn it, because they repented at Jonah’s preaching, and look — something greater than Jonah is here.

33 “No one lights a lamp and puts it in the cellar or under a basket, but on a lampstand, so that those who come in may see its light. 34 Your eye is the lamp of the body. When your eye is healthy, your whole body is also full of light. But when it is bad, your body is also full of darkness. 35 Take care, then, that the light in you is not darkness. 36 If, therefore, your whole body is full of light, with no part of it in darkness, it will be entirely illuminated, as when a lamp shines its light on you.”

Comments:

Luke 11:4 Jesus first taught this pattern or outline for prayer to the few disciples who climbed the mountain to hear him teach his first recorded message to Israel. Few disciples follow the pattern today; they just mindlessly repeat the words like it is some kind of magical mantra. Some congregations completely ignore Jesus’s teachings altogether, and follow the patterns instituted by the rabbis.

Forgiveness is the cancelation of debt. You cannot have dynamic fellowship with God if you are not dealing seriously with your sin. As the Holy Spirit reveals sin in our lives, we are to address it.

Luke 11:5-13 Jesus told his disciples the story of two friends to emphasize to go to God with boldness! Do not sit back and wait for things to happen. Jesus calls us to ask . . . seek . . . knock in prayer, and followers can expect a positive response from the Father if they come to him boldly. The best heavenly gift that God gives to those who ask is the **Holy Spirit**. The Holy Spirit is available to operate on God’s behalf through our prayers for our benefit and through us for the benefit of others.

Luke 11:14-19 Jesus cast out a demon from a mute man so he spoke. Some of the Pharisees accused Jesus of driving out demons under the authority of Beelzebul, the ruler of the demons, Satan. Others demanded he give them a sign from heaven to prove his authority.

Luke 11:20-23 If Jesus cast out demons by the power of God, then he must be the Messiah bringing his kingdom. Jesus affirmed that he is the one with power over Satan, **the strong man**.

Luke 11:24-26 Jesus explained what happens when an unclean spirit leaves the person it had possessed and returns. When it finds its former “home” put in order, it returns with a whole host of demons more evil than itself. Then that person’s last condition is worse than the first. It’s

		<p>not enough to be rid of demonic activity in one's life. The emptiness must be replaced by the Holy Spirit. There is no neutral position. We must not create a comfortable lodging place for the demonic realm to call home.</p> <p>Luke 11:33-36 To listen and respond to Jesus is to receive light, he can function normally. When you respond to God's truth, you are enabled to live an authentic life. You will clearly see your life's path and make wise decisions.</p>
109. Jesus has Supper with a Group of Pharisees; Insults them during the Meal		
45-53	309-371	<p>Luke 11:37-54</p> <p>7 As he was speaking, a Pharisee asked him to dine with him. So he went in and reclined at the table. 38 When the Pharisee saw this, he was amazed that he did not first perform the ritual washing before dinner. 39 But the Lord said to him, "Now you Pharisees clean the outside of the cup and dish, but inside you are full of greed and evil. 40 Fools! Didn't he who made the outside make the inside too? 41 But give from what is within to the poor, and then everything is clean for you.</p> <p>42 "But woe to you Pharisees! You give a tenth of mint, rue, and every kind of herb, and you bypass justice and love for God. These things you should have done without neglecting the others.</p> <p>43 "Woe to you Pharisees! You love the front seat in the synagogues and greetings in the marketplaces.</p> <p>44 "Woe to you! You are like unmarked graves; the people who walk over them don't know it."</p> <p>45 One of the experts in the law answered him, "Teacher, when you say these things you insult us too."</p> <p>46 Then he said, "Woe also to you experts in the law! You load people with burdens that are hard to carry, and yet you yourselves don't touch these burdens with one of your fingers.</p> <p>47 "Woe to you! You build tombs for the prophets, and your fathers killed them. 48 Therefore, you are witnesses that you approve the deeds of your fathers, for they killed them, and you build their monuments. 49 Because of this, the wisdom of God said, 'I will send them prophets and apostles, and some of them they will kill and persecute,' 50 so that this generation may be held responsible for the blood of all the prophets shed since the foundation of the world — 51 from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary.</p> <p>"Yes, I tell you, this generation will be held responsible.</p> <p>52 "Woe to you experts in the law! You have taken away the key to knowledge. You didn't go in yourselves, and you hindered those who were trying to go in."</p> <p>53 When he left there, the scribes and the Pharisees began to oppose him fiercely and to cross-examine him about many things; 54 they were lying in wait for him to trap him in something he said.</p> <p>Comments:</p> <p>Luke 11:37-41 When Jesus didn't engage in the ritual cleansing, the Pharisees were shocked. So Jesus used the opportunity to show the Jewish leader's that their spiritual focus was wrongly placed and dishonoring to God. They were scrupulous to cleanse the outside of the cup and dish, but they weren't concerned with cleansing the greed and evil within their own hearts. Since God made the external and the internal aspects of man, obedience needs to be both internal and external. Proof that one is clean on the inside is demonstrated through charitable giving to those who can do nothing in return. How you handle possessions reveals major truth about your inner life.</p> <p>Luke 11:42-44 Jesus continued to pronounce woes of condemnation on the Pharisees and experts in the law. He criticized them for their commitment to externals and the appearance of righteousness. They diligently tithed garden herbs and love the front seat in the synagogues,</p>

		<p>but they failed to show justice to their neighbors and love for God. Instead of serving as safe spiritual guides for people,, the Pharisees caused others to be contaminated, just as a Jew would become defiled by walking on an unmarked grave without knowing it. (see Num 19:16)</p> <p>Luke 11:45-46 Jesus pronounced woe on these experts in the Mosaic law because their legal prescriptions went far beyond the Old Testament commandments so that they loaded people down with burdens too heavy to bear. They neglected the very law that they studied and contributed to moving people further from God rather than closer to him.</p> <p>Luke 11:47-52 While these men were happy to build monuments for dead prophets, it was the live ones they had a problem with. As their ancestors killed the Old testament prophets, so the Jewish religious leaders wanted to kill the Messiah. In reality, these experts in the law were anything but experts. They had taken away the key to knowledge. They lacked true knowledge of God, and they denied others access to the truth as well.</p> <p>Luke 11:53-54 The scribes and Pharisees didn't take this lying down. They vigorously opposed Jesus. They constantly questioned him, plotted against him, and sought to trap him in his answers. Jesus was their archenemy.</p>
110. Jesus Teaches a Multitude of His Friends		
45-53	309-371	<p>Luke 12:1-13:9</p> <p>Meanwhile, a crowd of many thousands came together, so that they were trampling on one another. He began to say to his disciples first, "Be on your guard against the leaven of the Pharisees, which is hypocrisy. 2 There is nothing covered that won't be uncovered, nothing hidden that won't be made known. 3 Therefore, whatever you have said in the dark will be heard in the light, and what you have whispered in an ear in private rooms will be proclaimed on the housetops.</p> <p>4 "I say to you, my friends, don't fear those who kill the body, and after that can do nothing more. 5 But I will show you the one to fear: Fear him who has authority to throw people into hell after death. Yes, I say to you, this is the one to fear! 6 Aren't five sparrows sold for two pennies? Yet not one of them is forgotten in God's sight. 7 Indeed, the hairs of your head are all counted. Don't be afraid; you are worth more than many sparrows.</p> <p>8 "And I say to you, anyone who acknowledges me before others, the Son of Man will also acknowledge him before the angels of God, 9 but whoever denies me before others will be denied before the angels of God. 10 Anyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven. 11 Whenever they bring you before synagogues and rulers and authorities, don't worry about how you should defend yourselves or what you should say. 12 For the Holy Spirit will teach you at that very hour what must be said."</p> <p>13 Someone from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."</p> <p>14 "Friend," he said to him, "who appointed me a judge or arbitrator over you?" 15 He then told them, "Watch out and be on guard against all greed, because one's life is not in the abundance of his possessions." 16 Then he told them a parable: "A rich man's land was very productive. 17 He thought to himself, 'What should I do, since I don't have anywhere to store my crops? 18 I will do this,' he said. 'I'll tear down my barns and build bigger ones and store all my grain and my goods there. 19 Then I'll say to myself, "You have many goods stored up for many years. Take it easy; eat, drink, and enjoy yourself." '</p> <p>20 "But God said to him, 'You fool! This very night your life is demanded of you. And the things you have prepared — whose will they be? ' 21 "That's how it is with the one who stores up treasure for himself and is not rich toward God."</p> <p>22 Then he said to his disciples, "Therefore I tell you, don't worry about your life, what you will eat; or about the body, what you will wear. 23 For life is more than food and the body more than clothing. 24 Consider the ravens: They don't sow or reap; they don't have a storeroom or a</p>

	<p>barn; yet God feeds them. Aren't you worth much more than the birds? 25 Can any of you add one moment to his life span by worrying? 26 If then you're not able to do even a little thing, why worry about the rest?</p> <p>27 "Consider how the wildflowers grow: They don't labor or spin thread. Yet I tell you, not even Solomon in all his splendor was adorned like one of these. 28 If that's how God clothes the grass, which is in the field today and is thrown into the furnace tomorrow, how much more will he do for you — you of little faith? 29 Don't strive for what you should eat and what you should drink, and don't be anxious. 30 For the Gentile world eagerly seeks all these things, and your Father knows that you need them.</p> <p>31 "But seek his kingdom, and these things will be provided for you. 32 Don't be afraid, little flock, because your Father delights to give you the kingdom. 33 Sell your possessions and give to the poor. Make money-bags for yourselves that won't grow old, an inexhaustible treasure in heaven, where no thief comes near and no moth destroys. 34 For where your treasure is, there your heart will be also.</p> <p>35 "Be ready for service and have your lamps lit. 36 You are to be like people waiting for their master to return from the wedding banquet so that when he comes and knocks, they can open the door for him at once. 37 Blessed will be those servants the master finds alert when he comes. Truly I tell you, he will get ready, have them recline at the table, then come and serve them. 38 If he comes in the middle of the night, or even near dawn, and finds them alert, blessed are those servants. 39 But know this: If the homeowner had known at what hour the thief was coming, he would not have let his house be broken into. 40 You also be ready, because the Son of Man is coming at an hour you do not expect."</p> <p>41 "Lord," Peter asked, "are you telling this parable to us or to everyone?"</p> <p>42 The Lord said, "Who then is the faithful and sensible manager his master will put in charge of his household servants to give them their allotted food at the proper time? 43 Blessed is that servant whom the master finds doing his job when he comes. 44 Truly I tell you, he will put him in charge of all his possessions. 45 But if that servant says in his heart, 'My master is delaying his coming,' and starts to beat the male and female servants, and to eat and drink and get drunk, 46 that servant's master will come on a day he does not expect him and at an hour he does not know. He will cut him to pieces and assign him a place with the unfaithful. 47 And that servant who knew his master's will and didn't prepare himself or do it will be severely beaten. 48 But the one who did not know and did what deserved punishment will receive a light beating. From everyone who has been given much, much will be required; and from the one who has been entrusted with much, even more will be expected.</p> <p>49 "I came to bring fire on the earth, and how I wish it were already set ablaze! 50 But I have a baptism to undergo, and how it consumes me until it is finished! 51 Do you think that I came here to bring peace on the earth? No, I tell you, but rather division. 52 From now on, five in one household will be divided: three against two, and two against three.</p> <p>53 They will be divided, father against son, son against father, mother against daughter, daughter against mother, mother-in-law against her daughter-in-law, and daughter-in-law against mother-in-law."</p> <p>54 He also said to the crowds, "When you see a cloud rising in the west, right away you say, 'A storm is coming,' and so it does. 55 And when the south wind is blowing, you say, 'It's going to be hot,' and it is. 56 Hypocrites! You know how to interpret the appearance of the earth and the sky, but why don't you know how to interpret this present time?</p> <p>57 "Why don't you judge for yourselves what is right? 58 As you are going with your adversary to the ruler, make an effort to settle with him on the way. Then he won't drag you before the judge, the judge hand you over to the bailiff, and the bailiff throw you into prison. 59 I tell you, you will never get out of there until you have paid the last penny."</p> <p>CHAPTER 13</p> <p>1 At that time, some people came and reported to him about the Galileans whose blood Pilate had mixed with their sacrifices.</p>
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	<p>2 And he responded to them, “Do you think that these Galileans were more sinful than all the other Galileans because they suffered these things? 3 No, I tell you; but unless you repent, you will all perish as well. 4 Or those eighteen that the tower in Siloam fell on and killed — do you think they were more sinful than all the other people who live in Jerusalem? 5 No, I tell you; but unless you repent, you will all perish as well.”</p> <p>6 And he told this parable: “A man had a fig tree that was planted in his vineyard. He came looking for fruit on it and found none. 7 He told the vineyard worker, ‘Listen, for three years I have come looking for fruit on this fig tree and haven’t found any. Cut it down! Why should it even waste the soil?’</p> <p>8 “But he replied to him, ‘Sir, leave it this year also, until I dig around it and fertilize it. 9 Perhaps it will produce fruit next year, but if not, you can cut it down.’ ”</p>
	<p>Comments:</p> <p>Luke 12:1-7 Jesus warned his disciples about the leaven of the Pharisees, which is hypocrisy. Leaven or yeast slowly and imperceptibly permeates a batch of dough, and similarly the undetected wicked influence of the Pharisees could spread too many, even the disciples, if not guarded against. Nevertheless, Jesus promised that nothing would remain hidden forever. Secret motives and whispered words would one day be public knowledge. Nothing can be hidden from God.</p> <p>Knowing his disciples were fearful of the Pharisees’ power and threats, Jesus comforted his friends. In light of their intimate connection with Jesus, he urged them, Don’t fear. Though some of them would experience martyrdom at the hands of their opponents, such enemies of God could kill the body and do nothing more. The one to truly fear is God, who has authority to throw people into hell.</p> <p>Luke 12:8-12 When Jesus’ followers acknowledge Him, even in a hostile context. God will acknowledge and honor them. Conversely, the believer who does not publicly acknowledge association with Jesus will not receive recognition by the Father. He will lose rewards and experience unanswered prayer, since he won’t be endorsed by the Son,</p> <p>God would not abandon his disciples. When they appeared before synagogues and rulers and authorities in Jesus’s name, the Holy Spirit would give them the words to say.</p> <p>Luke 12:13-15 Jesus used this opportunity to teach the crowds about material strongholds in a person’s life. He said, “Watch out and be on guard against all greed. Greed comes in all shapes and sizes. It is when the material takes a priority over the spiritual. The man was as greedy as his brother whom he was complaining about. Therefore, we must have our defenses up at all times because one’s life is not in the abundance of his possessions. What you possess has nothing to do with what life is all about. Life does not consist of stuff.</p> <p>Luke 12:16-21 Jesus was using a parable to illustrate a man prioritizing the physical over the spiritual. Even though he was rich, he was spiritually poor. He had everything except God, which means he had nothing.</p> <p>Luke 12:33-40 Jesus disciples were to divest themselves of anything that would prohibit the pursuit of the kingdom and its priorities. When we value heaven more than earth, we build and protect true wealth that’s unlike treasure accumulated here that is subject decay and theft. Christ’s disciples today are also to be ready always, for his return could come at any time.</p> <p>Luke 12:41-48 The faithful servants of Jesus is the one who is given a task, performs it, and is blessed by it. The reward that Jesus will give to the faithful steward will be far greater than the challenges encountered in his service. Faithful believers will receive greater responsibility at the return of Christ. Unfaithful believers will be weighted based on the level of their knowledge and responsibility which means leaders will receive greater judgement than those who didn’t have that level of responsibility.</p>

		<p>Luke 13:1-9 Pontius Pilate was a ruthless ruler. Even before he confronts Jesus at the end of Luke’s Gospel, readers learn of the Roman governor’s violent nature. Some people told Jesus that Pilate had killed some Galileans and mixed their blood with their sacrifices. Perhaps they wanted to hear Jesus condemn Pilate for that; instead, Jesus used the opportunity to urge his listeners to repent.</p> <p>Repentance is the inner resolve and determination to turn from sin and toward the Lord. The goal of repentance is to reverse, avoid, limit, or cancel divine judgment and the consequences of sin.</p> <p>If good fruit is absent from a person’s life, some kind of judgment is certain. Inner repentance leads to an external demonstration of righteousness. Without visible fruit, professions of repentance are as genuine as a barren fig tree pretending to be healthy.</p>
111. Jesus Heals a Daughter of Abraham; Parables of the Mustard Seed and of the Leaven		
45-53	309-371	<p>Luke 13:10-21</p> <p>10 As he was teaching in one of the synagogues on the Sabbath, 11 a woman was there who had been disabled by a spirit for over eighteen years. She was bent over and could not straighten up at all. 12 When Jesus saw her, he called out to her, “Woman, you are free of your disability.” 13 Then he laid his hands on her, and instantly she was restored and began to glorify God.</p> <p>14 But the leader of the synagogue, indignant because Jesus had healed on the Sabbath, responded by telling the crowd, “There are six days when work should be done; therefore come on those days and be healed and not on the Sabbath day.”</p> <p>15 But the Lord answered him and said, “Hypocrites! Doesn’t each one of you untie his ox or donkey from the feeding trough on the Sabbath and lead it to water? 16 Satan has bound this woman, a daughter of Abraham, for eighteen years — shouldn’t she be untied from this bondage on the Sabbath day? ”</p> <p>17 When he had said these things, all his adversaries were humiliated, but the whole crowd was rejoicing over all the glorious things he was doing.</p> <p>18 He said, therefore, “What is the kingdom of God like, and what can I compare it to? 19 It’s like a mustard seed that a man took and sowed in his garden. It grew and became a tree, and the birds of the sky nested in its branches.” 20 Again he said, “What can I compare the kingdom of God to? 21 Its like leaven that a woman took and mixed into fifty pounds of flour until all of it was leavened.”</p> <p>Comments:</p> <p>Luke 13:10-17 Though she had a physical ailment, Luke says that it was not the real source of her problem. She had been “disabled by a spirit” and “bound by Satan”. Thus, she was under demonic attack. The evil spirit was the root, and her physical deformity was that fruit. But Jesus was able to see what no one else could and took care of the spiritual problem.</p> <p>The Pharisees were not happy that Jesus healed on the Sabbath!</p> <p>Hypocrites! The synagogue leader didn’t practice what they preached. Even on the Sabbath, they would untie their donkey and lead it to water. Such care for an animal is expected and not the kind of work that God had prohibited by the Sabbath command. So, if an animal is worthy of such mercy, shouldn’t a daughter of Abraham be untied from her bondage on the Sabbath? With that stinging criticism from Jesus, all his adversaries in the synagogue were humiliated, and the crowd was rejoicing.</p> <p>Luke 13:18-21 Jesus offered two parables to describe God’s work in bringing His kingdom. A small mustard seed grows large so that birds can nest in its branches, and leaven bread expands. God’s kingdom would continue to expand and work its way throughout the world.</p>

112. Jesus Travel through Perea in the Direction of Jerusalem		
45-53	309-371	<p>Luke 13:22-35</p> <p>22 He went through one town and village after another, teaching and making his way to Jerusalem. 23 “Lord,” someone asked him, “are only a few people going to be saved?”</p> <p>He said to them, 24 “Make every effort to enter through the narrow door, because I tell you, many will try to enter and won’t be able 25 once the homeowner gets up and shuts the door. Then you will stand outside and knock on the door, saying, ‘Lord, open up for us!’ He will answer you, ‘I don’t know you or where you’re from.’ 26 Then you will say, ‘We ate and drank in your presence, and you taught in our streets.’ 27 But he will say, ‘I tell you, I don’t know you or where you’re from. Get away from me, all you evildoers!’ 28 There will be weeping and gnashing of teeth in that place, when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, but yourselves thrown out. 29 They will come from east and west, from north and south, to share the banquet in the kingdom of God. 30 Note this: Some who are last will be first, and some who are first will be last.”</p> <p>31 At that time some Pharisees came and told him, “Go, get out of here. Herod wants to kill you.”</p> <p>32 He said to them, “Go tell that fox, ‘Look, I’m driving out demons and performing healings today and tomorrow, and on the third day I will complete my work.’ 33 Yet it is necessary that I travel today, tomorrow, and the next day, because it is not possible for a prophet to perish outside of Jerusalem.</p> <p>34 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her. How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 35 See, your house is abandoned to you. I tell you, you will not see me until the time comes when you say, ‘Blessed is he who comes in the name of the Lord’!”</p>
		<p>Comments:</p>
113. Jesus has Supper with another Group of Pharisees on a Sabbath Day		
45-53	309-371	<p>Luke 14:1-24</p> <p>One Sabbath, when he went in to eat at the house of one of the leading Pharisees, they were watching him closely. 2 There in front of him was a man whose body was swollen with fluid. 3 In response, Jesus asked the law experts and the Pharisees, “Is it lawful to heal on the Sabbath or not?” 4 But they kept silent. He took the man, healed him, and sent him away. 5 And to them, he said, “Which of you whose son or ox falls into a well, will not immediately pull him out on the Sabbath day?” 6 They could find no answer to these things.</p> <p>7 He told a parable to those who were invited, when he noticed how they would choose the best places for themselves: 8 “When you are invited by someone to a wedding banquet, don’t sit in the place of honor, because a more distinguished person than you may have been invited by your host. 9 The one who invited both of you may come and say to you, ‘Give your place to this man,’ and then in humiliation, you will proceed to take the lowest place.</p> <p>10 “But when you are invited, go and sit in the lowest place, so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ You will then be honored in the presence of all the other guests. 11 For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”</p> <p>12 He also said to the one who had invited him, “When you give a lunch or a dinner, don’t invite your friends, your brothers or sisters, your relatives, or your rich neighbors, because they might invite you back, and you would be repaid. 13 On the contrary, when you host a banquet,</p>

		<p>invite those who are poor, maimed, lame, or blind. 14 And you will be blessed, because they cannot repay you; for you will be repaid at the resurrection of the righteous.”</p> <p>15 When one of those who reclined at the table with him heard these things, he said to him, “Blessed is the one who will eat bread in the kingdom of God!”</p> <p>16 Then he told him, “A man was giving a large banquet and invited many. 17 At the time of the banquet, he sent his servant to tell those who were invited, ‘Come, because everything is now ready.’</p> <p>18 “But without exception they all began to make excuses. The first one said to him, ‘I have bought a field, and I must go out and see it. I ask you to excuse me.’</p> <p>19 “Another said, ‘I have bought five yoke of oxen, and I’m going to try them out. I ask you to excuse me.’</p> <p>20 “And another said, ‘I just got married, and therefore I’m unable to come.’</p> <p>21 “So the servant came back and reported these things to his master. Then in anger, the master of the house told his servant, ‘Go out quickly into the streets and alleys of the city, and bring in here the poor, maimed, blind, and lame.’</p> <p>22 “Master”, the servant said, ‘what you ordered has been done, and there’s still room.’</p> <p>23 “Then the master told the servant, ‘Go out into the highways and hedges and make them come in, so that my house may be filled. 24 For I tell you, not one of those people who were invited will enjoy my banquet.’ ”</p> <p>Comments:</p>
114. Jesus Teaches a Great Multitude who is Following Him		
45-53	309-371	<p>Luke 14:25-17:10</p> <p>25 Now great crowds were traveling with him. So he turned and said to them, 26 “If anyone comes to me and does not hate his own father and mother, wife and children, brothers and sisters — yes, and even his own life — he cannot be my disciple. 27 Whoever does not bear his own cross and come after me cannot be my disciple.</p> <p>28 “For which of you, wanting to build a tower, doesn’t first sit down and calculate the cost to see if he has enough to complete it? 29 Otherwise, after he has laid the foundation and cannot finish it, all the onlookers will begin to ridicule him, 30 saying, ‘This man started to build and wasn’t able to finish.’</p> <p>31 “Or what king, going to war against another king, will not first sit down and decide if he is able with ten thousand to oppose the one who comes against him with twenty thousand? 32 If not, while the other is still far off, he sends a delegation and asks for terms of peace. 33 In the same way, therefore, every one of you who does not renounce all his possessions cannot be my disciple.</p> <p>34 “Now, salt is good, but if salt should lose its taste, how will it be made salty? 35 It isn’t fit for the soil or for the manure pile; they throw it out. Let anyone who has ears to hear listen.”</p> <p>CHAPTER 15</p> <p>All the tax collectors and sinners were approaching to listen to him. 2 And the Pharisees and scribes were complaining, “This man welcomes sinners and eats with them.”</p> <p>3 So he told them this parable: 4 “What man among you, who has a hundred sheep and loses one of them, does not leave the ninety-nine in the open field and go after the lost one until he finds it? 5 When he has found it, he joyfully puts it on his shoulders, 6 and coming home, he</p>

calls his friends and neighbors together, saying to them, 'Rejoice with me, because I have found my lost sheep!' 7 I tell you, in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who don't need repentance.

8 "Or what woman who has ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds it? 9 When she finds it, she calls her friends and neighbors together, saying, 'Rejoice with me, because I have found the silver coin I lost!' 10 I tell you, in the same way, there is joy in the presence of God's angels over one sinner who repents."

11 He also said, "A man had two sons. 12 The younger of them said to his father, 'Father, give me the share of the estate I have coming to me.' So he distributed the assets to them. 13 Not many days later, the younger son gathered together all he had and traveled to a distant country, where he squandered his estate in foolish living. 14 After he had spent everything, a severe famine struck that country, and he had nothing. 15 Then he went to work for one of the citizens of that country, who sent him into his fields to feed pigs. 16 He longed to eat his fill from the pods that the pigs were eating, but no one would give him anything. 17 When he came to his senses, he said, 'How many of my father's hired workers have more than enough food, and here I am dying of hunger! 18 I'll get up, go to my father, and say to him, "Father, I have sinned against heaven and in your sight. 19 I'm no longer worthy to be called your son. Make me like one of your hired workers." ' 20 So he got up and went to his father. But while the son was still a long way off, his father saw him and was filled with compassion. He ran, threw his arms around his neck, and kissed him. 21 The son said to him, 'Father, I have sinned against heaven and in your sight. I'm no longer worthy to be called your son.'

22 "But the father told his servants, 'Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. 23 Then bring the fattened calf and slaughter it, and let's celebrate with a feast, 24 because this son of mine was dead and is alive again; he was lost and is found!' So they began to celebrate.

25 "Now his older son was in the field; as he came near the house, he heard music and dancing. 26 So he summoned one of the servants, questioning what these things meant. 27 'Your brother is here,' he told him, 'and your father has slaughtered the fattened calf because he has him back safe and sound.'

28 "Then he became angry and didn't want to go in. So his father came out and pleaded with him. 29 But he replied to his father, 'Look, I have been slaving many years for you, and I have never disobeyed your orders, yet you never gave me a goat so that I could celebrate with my friends. 30 But when this son of yours came, who has devoured your assets with prostitutes, you slaughtered the fattened calf for him.'

31 "'Son,' he said to him, 'you are always with me, and everything I have is yours. 32 But we had to celebrate and rejoice, because this brother of yours was dead and is alive again; he was lost and is found.' "

CHAPTER 16

Now he said to the disciples, "There was a rich man who received an accusation that his manager was squandering his possessions. 2 So he called the manager in and asked, 'What is this I hear about you? Give an account of your management, because you can no longer be my manager.'

3 "Then the manager said to himself, 'What will I do since my master is taking the management away from me? I'm not strong enough to dig; I'm ashamed to beg. 4 I know what I'll do so that when I'm removed from management, people will welcome me into their homes.'

5 "So he summoned each one of his master's debtors. 'How much do you owe my master?' he asked the first one.

6 "'A hundred measures of olive oil,' he said. "'Take your invoice," he told him, 'sit down quickly, and write fifty.' 7 "Next he asked another, 'How much do you owe? '

"A hundred measures of wheat,' he said.

"Take your invoice," he told him, 'and write eighty.'

	<p>8 “The master praised the unrighteous manager because he had acted shrewdly. For the children of this age are more shrewd than the children of light in dealing with their own people. 9 And I tell you, make friends for yourselves by means of worldly wealth so that when it fails, they may welcome you into eternal dwellings. 10 Whoever is faithful in very little is also faithful in much, and whoever is unrighteous in very little is also unrighteous in much. 11 So if you have not been faithful with worldly wealth, who will trust you with what is genuine? 12 And if you have not been faithful with what belongs to someone else, who will give you what is your own? 13 No servant can serve two masters, since either he will hate one and love the other, or he will be devoted to one and despise the other. You cannot serve both God and money.”</p> <p>14 The Pharisees, who were lovers of money, were listening to all these things and scoffing at him. 15 And he told them, “You are the ones who justify yourselves in the sight of others, but God knows your hearts. For what is highly admired by people is revolting in God’s sight.</p> <p>16 “The Law and the Prophets were until John; since then, the good news of the kingdom of God has been proclaimed, and everyone is urgently invited to enter it. 17 But it is easier for heaven and earth to pass away than for one stroke of a letter in the law to drop out.</p> <p>18 “Everyone who divorces his wife and marries another woman commits adultery, and everyone who marries a woman divorced from her husband commits adultery.</p> <p>19 “There was a rich man who would dress in purple and fine linen, feasting lavishly every day. 20 But a poor man named Lazarus, covered with sores, was lying at his gate. 21 He longed to be filled with what fell from the rich man’s table, but instead the dogs would come and lick his sores. 22 One day the poor man died and was carried away by the angels to Abraham’s side. The rich man also died and was buried. 23 And being in torment in Hades, he looked up and saw Abraham a long way off, with Lazarus at his side. 24 ‘Father Abraham!’ he called out, ‘Have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this flame!’</p> <p>25 “ ‘Son,’ Abraham said, ‘remember that during your life you received your good things, just as Lazarus received bad things, but now he is comforted here, while you are in agony. 26 Besides all this, a great chasm has been fixed between us and you, so that those who want to pass over from here to you cannot; neither can those from there cross over to us.’</p> <p>27 “Father,” he said, ‘then I beg you to send him to my father’s house — 28 because I have five brothers — to warn them, so that they won’t also come to this place of torment.’</p> <p>29 “But Abraham said, ‘They have Moses and the prophets; they should listen to them.</p> <p>30 “No, father Abraham,” he said. ‘But if someone from the dead goes to them, they will repent.’</p> <p>31 “But he told him, ‘If they don’t listen to Moses and the prophets, they will not be persuaded if someone rises from the dead.’ ”</p> <p>CHAPTER 17</p> <p>He said to his disciples, “Offenses will certainly come, but woe to the one through whom they come!</p> <p>2 It would be better for him if a millstone were hung around his neck and he were thrown into the sea than for him to cause one of these little ones to stumble. 3 Be on your guard. If your brother sins, rebuke him, and if he repents, forgive him. 4 And if he sins against you seven times in a day, and comes back to you seven times, saying, ‘I repent,’ you must forgive him.”</p> <p>5 The apostles said to the Lord, “Increase our faith.”</p> <p>6 “If you have faith the size of a mustard seed,” the Lord said, “you can say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it will obey you.</p> <p>7 “Which one of you having a servant tending sheep or plowing will say to him when he comes in from the field, ‘Come at once and sit down to eat’? 8 Instead, will he not tell him, ‘Prepare something for me to eat, get ready, and serve me while I eat and drink; later you can eat and</p>
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		<p>drink’? 9 Does he thank that servant because he did what was commanded? 10 In the same way, when you have done all that you were commanded, you should say, ‘We are unworthy servants; we’ve only done our duty.’ ”</p> <p>Comments:</p> <p>Luke 16:9 Use the things that you gain in this temporal life to benefit the eternal kingdom so that when you die you will have an everlasting reward.</p> <p>Luke 16:18 This is an address specific to the Pharisees who coveted other men’s wives and possessions and invented ingenious ways to get around the commandments in the Torah concerning adultery. They could, in their system, find a more beautiful woman and have her divorce her husband, and he divorces his wife, and then they could marry. This is what Jesus calls adultery. It can also be termed “premeditated remarriage”, or divorce for the purpose of marrying another, which would avoid a legal adultery charge on a technically.</p> <p>Luke 16:31 This is a parable that must be interpreted very conservatively. Parables can be easily twisted into doctrines that were never implied. From a liberal interpretation of this parable, one could say that those in hell have a direct line of communication with Abraham and that he cannot get a moment of peace because of all the people who are crying out to him, day and night, forever. One could also hypothesize that at the moment of death, one is sent directly to hell or the pearly gates without the formality of a resurrection or the day of judgment. The fact is, this is a parable, and parables are figures of speech in narrative form, they are not true to life but are meant to illustrate a spiritual reality in terms that we mortals can grasp. This is the point: Judgment Day is certain. If we do not listen to and obey Moses and the prophets, especially The Prophet, we will find ourselves in very hot water at the resurrection. No amount of physical comfort in this life is worth hearing the words, “Depart from me, you did not do the will of my Father!” This life is very short. Eternity if forever!</p>
115. Mary and Marth Send Emissaries to Jesus		
54		<p>John 11:1-16</p> <p>Now a man was sick, Lazarus from Bethany, the village of Mary and her sister Martha. 2 Mary was the one who anointed the Lord with perfume and wiped his feet with her hair, and it was her brother Lazarus who was sick. 3 So the sisters sent a message to him: “Lord, the one you love is sick.”</p> <p>4 When Jesus heard it, he said, “This sickness will not end in death but is for the glory of God, so that the Son of God may be glorified through it.” 5 Now Jesus loved Martha, her sister, and Lazarus. 6 So when he heard that he was sick, he stayed two more days in the place where he was. 7 Then after that, he said to the disciples, “Let’s go to Judea again.”</p> <p>8 “Rabbi,” the disciples told him, “just now the Jews tried to stone you, and you’re going there again?”</p> <p>9 “Aren’t there twelve hours in a day?” Jesus answered. “If anyone walks during the day, he doesn’t stumble, because he sees the light of this world. 10 But if anyone walks during the night, he does stumble, because the light is not in him.”</p> <p>11 He said this, and then he told them, “Our friend Lazarus has fallen asleep, but I’m on my way to wake him up.”</p> <p>12 Then the disciples said to him, “Lord, if he has fallen asleep, he will get well.”</p> <p>13 Jesus, however, was speaking about his death, but they thought he was speaking about natural sleep. 14 So Jesus then told them plainly, “Lazarus has died. 15 I’m glad for you that I wasn’t there so that you may believe. But let’s go to him.”</p> <p>16 Then Thomas (called “Twin”) said to his fellow disciples, “Let’s go too so that we may die with him.”</p> <p>Comments:</p> <p>John 11:16 Thomas’ sarcasm could be translated: “You have to go sometime, might as well be now!”</p>

116. The Raising of Lazarus in Bethany

John 11:17-53

17 When Jesus arrived, he found that Lazarus had already been in the tomb four days. 18 Bethany was near Jerusalem (less than two miles away). 19 Many of the Jews had come to Martha and Mary to comfort them about their brother.

20 As soon as Martha heard that Jesus was coming, she went to meet him, but Mary remained seated in the house. 21 Then Martha said to Jesus, "Lord, if you had been here, my brother wouldn't have died. 22 Yet even now I know that whatever you ask from God, God will give you."

23 "Your brother will rise again," Jesus told her.

24 Martha said to him, "I know that he will rise again in the resurrection at the last day."

25 Jesus said to her, "I am the resurrection and the life. The one who believes in me, even if he dies, will live. 26 Everyone who lives and believes in me will never die. Do you believe this? "

27 "Yes, Lord," she told him, "I believe you are the Messiah, the Son of God, who comes into the world."

28 Having said this, she went back and called her sister Mary, saying in private, "The Teacher is here and is calling for you."

29 As soon as Mary heard this, she got up quickly and went to him. 30 Jesus had not yet come into the village but was still in the place where Martha had met him. 31 The Jews who were with her in the house consoling her saw that Mary got up quickly and went out. They followed her, supposing that she was going to the tomb to cry there.

32 As soon as Mary came to where Jesus was and saw him, she fell at his feet and told him, "Lord, if you had been here, my brother wouldn't have died!"

33 When Jesus saw her crying, and the Jews who had come with her crying, he was deeply moved in his spirit and troubled. 34 "Where have you put him?" he asked. "Lord," they told him, "come and see."

35 Jesus wept.

36 So the Jews said, "See how he loved him!" 37 But some of them said, "Couldn't he who opened the blind man's eyes also have kept this man from dying?"

38 Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone was lying against it. 39 "Remove the stone," Jesus said.

Martha, the dead man's sister, told him, "Lord, there is already a stench because he has been dead four days."

40 Jesus said to her, "Didn't I tell you that if you believed you would see the glory of God?"

41 So they removed the stone. Then Jesus raised his eyes and said, "Father, I thank you that you heard me. 42 I know that you always hear me, but because of the crowd standing here I said this, so that they may believe you sent me." 43 After he said this, he shouted with a loud voice, "Lazarus, come out!" 44 The dead man came out bound hand and foot with linen strips and with his face wrapped in a cloth. Jesus said to them, "Unwrap him and let him go."

45 Therefore, many of the Jews who came to Mary and saw what he did believed in him. 46 But some of them went to the Pharisees and told them what Jesus had done.

47 So the chief priests and the Pharisees convened the Sanhedrin and were saying, "What are we going to do since this man is doing many signs? 48 If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

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		<p>49 One of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all! 50 You’re not considering that it is to your advantage that one man should die for the people rather than the whole nation perish.” 51 He did not say this on his own, but being high priest that year he prophesied that Jesus was going to die for the nation, 52 and not for the nation only, but also to unite the scattered children of God. 53 So from that day on they plotted to kill him.</p> <p>Comments:</p> <p>John 11:52 References Micah 5:1-4 Now, daughter who is under attack, you slash yourself in grief; a siege is set against us! They are striking the judge of Israel on the cheek with a rod. 2 Bethlehem Ephrathah, you are small among the clans of Judah; one will come from you to be ruler over Israel for me. His origin is from antiquity, from ancient times. 3 Therefore, Israel will be abandoned until the time when she who is in labor has given birth; then the rest of the ruler’s brothers will return to the people of Israel. 4 He will stand and shepherd them in the strength of the Lord, in the majestic name of the Lord his God. They will live securely, for then his greatness will extend to the ends of the earth.</p>
117. Jesus Travels to the City of Ephraim		
55		<p>John 11:54</p> <p>54 Jesus therefore no longer walked openly among the Jews but departed from there to the countryside near the wilderness, to a town called Ephraim, and he stayed there with the disciples.</p> <p>Comments:</p>
118. Jesus Travels through Galilee and Samaria One Last Time		
58-61		<p>Luke 17:11 – 18:14</p> <p>11 While traveling to Jerusalem, he passed between Samaria and Galilee. 12 As he entered a village, ten men with leprosy met him. They stood at a distance 13 and raised their voices, saying, “Jesus, Master, have mercy on us!”</p> <p>14 When he saw them, he told them, “Go and show yourselves to the priests.” And while they were going, they were cleansed.</p> <p>15 But one of them, seeing that he was healed, returned and, with a loud voice, gave glory to God. 16 He fell facedown at his feet, thanking him. And he was a Samaritan.</p> <p>17 Then Jesus said, “Were not ten cleansed? Where are the nine? 18 Didn’t any return to give glory to God except this foreigner? ” 19 And he told him, “Get up and go on your way. Your faith has saved you.”</p> <p>20 When he was asked by the Pharisees when the kingdom of God would come, he answered them, “The kingdom of God is not coming with something observable; 21 no one will say, ‘See here!’ or ‘There!’ For you see, the kingdom of God is in your midst.”</p> <p>22 Then he told the disciples, “The days are coming when you will long to see one of the days of the Son of Man, but you won’t see it. 23 They will say to you, ‘See there!’ or ‘See here!’ Don’t follow or run after them. 24 For as the lightning flashes from horizon to horizon and lights up the sky, so the Son of Man will be in his day. 25 But first it is necessary that he suffer many things and be rejected by this generation.</p> <p>26 “Just as it was in the days of Noah, so it will be in the days of the Son of Man: 27 People went on eating, drinking, marrying and being given in marriage until the day Noah boarded the ark, and the flood came and destroyed them all. 28 It will be the same as it was in the days of Lot: People went on eating, drinking, buying, selling, planting, building. 29 But on the day Lot left Sodom, fire and sulfur rained from heaven and destroyed them all. 30 It will be like that on the day the Son of Man is revealed. 31 On that day, a man on the housetop, whose belongings are in the house, must not come down to get them. Likewise the man who is in the field must not turn back. 32 Remember Lot’s wife! 33 Whoever</p>

		<p>tries to make his life secure will lose it, and whoever loses his life will preserve it. 34 I tell you, on that night two will be in one bed; one will be taken and the other will be left. 35 Two women will be grinding grain together; one will be taken and the other left.”</p> <p>37 “Where, Lord?” they asked him.</p> <p>He said to them, “Where the corpse is, there also the vultures will be gathered.”</p> <p>CHAPTER 18</p> <p>Now he told them a parable on the need for them to pray always and not give up.</p> <p>2 “There was a judge in a certain town who didn’t fear God or respect people. 3 And a widow in that town kept coming to him, saying, ‘Give me justice against my adversary.’</p> <p>4 “For a while he was unwilling, but later he said to himself, ‘Even though I don’t fear God or respect people, 5 yet because this widow keeps pestering me, I will give her justice, so that she doesn’t wear me out by her persistent coming.’ ”</p> <p>6 Then the Lord said, “Listen to what the unjust judge says. 7 Will not God grant justice to his elect who cry out to him day and night? Will he delay helping them? 8 I tell you that he will swiftly grant them justice. Nevertheless, when the Son of Man comes, will he find faith on earth? ”</p> <p>9 He also told this parable to some who trusted in themselves that they were righteous and looked down on everyone else: 10 “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee was standing and praying like this about himself: ‘God, I thank you that I’m not like other people — greedy, unrighteous, adulterers, or even like this tax collector. 12 I fast twice a week; I give a tenth of everything I get.’</p> <p>13 “But the tax collector, standing far off, would not even raise his eyes to heaven but kept striking his chest and saying, ‘God, have mercy on me, a sinner!’ 14 I tell you, this one went down to his house justified rather than the other, because everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”</p> <p>Comments:</p> <p>Accordingly to the historic parameters of the ripening of the barley, there would have been an Adar Bet (a 13th month added to the Jewish calendar to allow the barley to mature). Already in the vicinity and ready to go up to Jerusalem, Jesus goes through the cities of Galilee and Samaria one last time.</p>
119. Jesus Teaches Multitudes; Gives His Final Verdict on the Illegitimate Grounds for Divorce		
58-61		<p>Matthew 19:1-12</p> <p>When Jesus had finished saying these things, he departed from Galilee and went to the region of Judea across the Jordan. 2 Large crowds followed him, and he healed them there. 3 Some Pharisees approached him to test him. They asked, “Is it lawful for a man to divorce his wife on any grounds?”</p> <p>4 “Haven’t you read,” he replied, “that he who created them in the beginning made them male and female, 5 and he also said, ‘For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh’? 6 So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate.”</p> <p>7 “Why then,” they asked him, “did Moses command us to give divorce papers and to send her away?”</p> <p>8 He told them, “Moses permitted you to divorce your wives because of the hardness of your hearts, but it was not like that from the beginning. 9 I tell you, whoever divorces his wife, except for sexual immorality, and marries another commits adultery.”</p> <p>10 His disciples said to him, “If the relationship of a man with his wife is like this, it’s better not to marry.”</p>

		<p>11 He responded, “Not everyone can accept this saying, but only those to whom it has been given. 12 For there are eunuchs who were born that way from their mother’s womb, there are eunuchs who were made by men, and there are eunuchs who have made themselves that way because of the kingdom of heaven. The one who is able to accept it should accept it.”</p> <p>Mark 10:1-12</p> <p>He set out from there and went to the region of Judea and across the Jordan. Then crowds converged on him again, and as was his custom he taught them again. 2 Some Pharisees came to test him, asking, “Is it lawful for a man to divorce his wife?”</p> <p>3 He replied to them, “What did Moses command you?”</p> <p>4 They said, “Moses permitted us to write divorce papers and send her away.”</p> <p>5 But Jesus told them, “He wrote this command for you because of the hardness of your hearts. 6 But from the beginning of creation God made them male and female. 7 For this reason a man will leave his father and mother 8 and the two will become one flesh. So they are no longer two, but one flesh. 9 Therefore what God has joined together, let no one separate.”</p> <p>10 When they were in the house again, the disciples questioned him about this matter. 11 He said to them, “Whoever divorces his wife and marries another commits adultery against her. 12 Also, if she divorces her husband and marries another, she commits adultery.”</p> <p>Comments:</p> <p>Matt 19:9 The Pharisees invented ways to get around the commandments in the Torah concerning adultery, and the legalities of their invented system were hotly debated among their various schools. On this occasion, the Pharisees challenge Jesus’s position on adultery, whereas the other two times this subject comes up, he challenges the Pharisees. The issue is “premediated marriage,” or divorce on pseudo legitimate grounds for the ultimate purpose of marrying another, while refusing to take care of his first wife.</p> <p>Mark 10:12 Here, in a private home, the disciples get the final clarification on the issue of illegitimate grounds for divorce, which could be legally termed premediated remarriage. This is Jesus’s final statement on this issue in the Gospel records.</p>
120. Blessed are the Little Children and a Rich Young Rules Disqualifies Himself		
62		<p>Matthew 19:13 – 20:16</p> <p>13 Then little children were brought to Jesus for him to place his hands on them and pray, but the disciples rebuked them. 14 Jesus said, “Leave the little children alone, and don’t try to keep them from coming to me, because the kingdom of heaven belongs to such as these.” 15 After placing his hands on them, he went on from there.</p> <p>16 Just then someone came up and asked him, “Teacher, what good must I do to have eternal life?”</p> <p>17 “Why do you ask me about what is good?” he said to him. “There is only one who is good. If you want to enter into life, keep the commandments.”</p> <p>18 “Which ones?” he asked him.</p> <p>Jesus answered: Do not murder; do not commit adultery; do not steal; do not bear false witness; 19 honor your father and your mother; and love your neighbor as yourself.</p> <p>20 “I have kept all these,” the young man told him. “What do I still lack?”</p> <p>21 “If you want to be perfect,” Jesus said to him, “go, sell your belongings and give to the poor, and you will have treasure in heaven. Then come, follow me.”</p> <p>22 When the young man heard that, he went away grieving, because he had many possessions.</p>

23 Jesus said to his disciples, "Truly I tell you, it will be hard for a rich person to enter the kingdom of heaven. 24 Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."
25 When the disciples heard this, they were utterly astonished and asked, "Then who can be saved?"
26 Jesus looked at them and said, "With man this is impossible, but with God all things are possible."
27 Then Peter responded to him, "See, we have left everything and followed you. So what will there be for us? "
28 Jesus said to them, "Truly I tell you, in the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. 29 And everyone who has left houses or brothers or sisters or father or mother or children or fields because of my name will receive a hundred times more and will inherit eternal life. 30 But many who are first will be last, and the last first.

CHAPTER 20

"For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard.

2 After agreeing with the workers on one denarius, he sent them into his vineyard for the day. 3 When he went out about nine in the morning, he saw others standing in the marketplace doing nothing. 4 He said to them, 'You also go into my vineyard, and I'll give you whatever is right.' So off they went. 5 About noon and about three, he went out again and did the same thing. 6 Then about five he went and found others standing around and said to them, 'Why have you been standing here all day doing nothing? '

7 "Because no one hired us," they said to him. "You also go into my vineyard," he told them. 8 When evening came, the owner of the vineyard told his foreman, 'Call the workers and give them their pay, starting with the last and ending with the first.'

9 "When those who were hired about five came, they each received one denarius. 10 So when the first ones came, they assumed they would get more, but they also received a denarius each. 11 When they received it, they began to complain to the landowner: 12 'These last men put in one hour, and you made them equal to us who bore the burden of the day's work and the burning heat.'

13 "He replied to one of them, 'Friend, I'm doing you no wrong. Didn't you agree with me on a denarius? 14 Take what's yours and go. I want to give this last man the same as I gave you. 15 Don't I have the right to do what I want with what is mine? Are you jealous because I'm generous? '

16 "So the last will be first, and the first last."

Mark 10:13-31

13 People were bringing little children to him in order that he might touch them, but the disciples rebuked them. 14 When Jesus saw it, he was indignant and said to them, "Let the little children come to me. Don't stop them, because the kingdom of God belongs to such as these. 15 Truly I tell you, whoever does not receive the kingdom of God like a little child will never enter it." 16 After taking them in his arms, he laid his hands on them and blessed them.

17 As he was setting out on a journey, a man ran up, knelt down before him, and asked him, "Good teacher, what must I do to inherit eternal life?"

18 "Why do you call me good? " Jesus asked him. "No one is good except God alone. 19 You know the commandments: Do not murder; do not commit adultery; do not steal; do not bear false witness; do not defraud; honor your father and mother. "

20 He said to him, "Teacher, I have kept all these from my youth."

21 Looking at him, Jesus loved him and said to him, "You lack one thing: Go, sell all you have and give to the poor, and you will have treasure in heaven. Then come, follow me." 22 But he was dismayed by this demand, and he went away grieving, because he had many possessions.

	<p>23 Jesus looked around and said to his disciples, “How hard it is for those who have wealth to enter the kingdom of God! ”</p> <p>24 The disciples were astonished at his words. Again Jesus said to them, “Children, how hard it is to enter the kingdom of God! 25 It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”</p> <p>26 They were even more astonished, saying to one another, “Then who can be saved?”</p> <p>27 Looking at them, Jesus said, “With man it is impossible, but not with God, because all things are possible with God.”</p> <p>28 Peter began to tell him, “Look, we have left everything and followed you.”</p> <p>29 “Truly I tell you,” Jesus said, “there is no one who has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the gospel, 30 who will not receive a hundred times more, now at this time — houses, brothers and sisters, mothers and children, and fields, with persecutions — and eternal life in the age to come. 31 But many who are first will be last, and the last first.”</p> <p>Luke 18:15-30</p> <p>15 People were bringing infants to him so that he might touch them, but when the disciples saw it, they rebuked them. 16 Jesus, however, invited them: “Let the little children come to me, and don’t stop them, because the kingdom of God belongs to such as these. 17 Truly I tell you, whoever does not receive the kingdom of God like a little child will never enter it.”</p> <p>18 A ruler asked him, “Good teacher, what must I do to inherit eternal life?”</p> <p>19 “Why do you call me good?” Jesus asked him. “No one is good except God alone. 20 You know the commandments: Do not commit adultery; do not murder; do not steal; do not bear false witness; honor your father and mother.”</p> <p>21 “I have kept all these from my youth,” he said.</p> <p>22 When Jesus heard this, he told him, “You still lack one thing: Sell all you have and distribute it to the poor, and you will have treasure in heaven. Then come, follow me.”</p> <p>23 After he heard this, he became extremely sad, because he was very rich.</p> <p>24 Seeing that he became sad, Jesus said, “How hard it is for those who have wealth to enter the kingdom of God! 25 For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”</p> <p>26 Those who heard this asked, “Then who can be saved?”</p> <p>27 He replied, “What is impossible with man is possible with God.”</p> <p>28 Then Peter said, “Look, we have left what we had and followed you.”</p> <p>29 So he said to them, “Truly I tell you, there is no one who has left a house, wife or brothers or sisters, parents or children because of the kingdom of God, 30 who will not receive many times more at this time, and eternal life in the age to come.”</p> <p>Comments:</p> <p>Matt 19:13-15 Jesus does not want anyone to stand between him and children. That the kingdom of heaven belongs to such as these, implies you have to be willing to humble yourself like a little child to come to Jesus as your Savior and experience his kingdom rule as Lord.</p> <p>Matt: 19:24 The “eye of a needle”, one of the small gates of a walled city where pedestrians may pass single file when the main gates are closed. A camel can be laboriously forced through one of these gate after its burdens has been removed.</p>
121. On the Road from Perea to Jerusalem via Jericho; The Third Prediction of Jesus Death	
62	Matthew 20:17-28

17 While going up to Jerusalem, Jesus took the twelve disciples aside privately and said to them on the way, 18 “See, we are going up to Jerusalem. The Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death. 19 They will hand him over to the Gentiles to be mocked, flogged, and crucified, and on the third day he will be raised.”

20 Then the mother of Zebedee’s sons approached him with her sons. She knelt down to ask him for something. 21 “What do you want?” he asked her.

“Promise,” she said to him, “that these two sons of mine may sit, one on your right and the other on your left, in your kingdom.”

22 Jesus answered, “You don’t know what you’re asking. Are you able to drink the cup that I am about to drink? ”

“We are able,” they said to him.

23 He told them, “You will indeed drink my cup, but to sit at my right and left is not mine to give; instead, it is for those for whom it has been prepared by my Father.”

24 When the ten disciples heard this, they became indignant with the two brothers. 25 Jesus called them over and said, “You know that the rulers of the Gentiles lord it over them, and those in high positions act as tyrants over them. 26 It must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, 27 and whoever wants to be first among you must be your slave; 28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” -- Matthew 20:17-28 (CSB)

Mark 10:32-45

32 They were on the road, going up to Jerusalem, and Jesus was walking ahead of them. The disciples were astonished, but those who followed him were afraid. Taking the Twelve aside again, he began to tell them the things that would happen to him. 33 “See, we are going up to Jerusalem. The Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death. Then they will hand him over to the Gentiles, 34 and they will mock him, spit on him, flog him, and kill him, and he will rise after three days.”

35 James and John, the sons of Zebedee, approached him and said, “Teacher, we want you to do whatever we ask you.”

36 “What do you want me to do for you?” he asked them.

37 They answered him, “Allow us to sit at your right and at your left in your glory.”

38 Jesus said to them, “You don’t know what you’re asking. Are you able to drink the cup I drink or to be baptized with the baptism I am baptized with? ”

39 “We are able,” they told him.

Jesus said to them, “You will drink the cup I drink, and you will be baptized with the baptism I am baptized with. 40 But to sit at my right or left is not mine to give; instead, it is for those for whom it has been prepared.”

41 When the ten disciples heard this, they began to be indignant with James and John. 42 Jesus called them over and said to them, “You know that those who are regarded as rulers of the Gentiles lord it over them, and those in high positions act as tyrants over them. 43 But it is not so among you. On the contrary, whoever wants to become great among you will be your servant, 44 and whoever wants to be first among you will be a slave to all. 45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Luke 18:31-34

31 Then he took the Twelve aside and told them, “See, we are going up to Jerusalem. Everything that is written through the prophets about the Son of Man will be accomplished. 32 For he will be handed over to the Gentiles, and he will be mocked, insulted, spit on; 33 and after they flog him, they will kill him, and he will rise on the third day.”

34 They understood none of these things. The meaning of the saying was hidden from them, and they did not grasp what was said.

		Comments:
122.	Jesus Spends a Night in the Home of Zacchaeus in Jericho	
62	<p>Luke 19:1-27</p> <p>He entered Jericho and was passing through. 2 There was a man named Zacchaeus who was a chief tax collector, and he was rich. 3 He was trying to see who Jesus was, but he was not able because of the crowd, since he was a short man. 4 So running ahead, he climbed up a sycamore tree to see Jesus, since he was about to pass that way. 5 When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down because today it is necessary for me to stay at your house."</p> <p>6 So he quickly came down and welcomed him joyfully. 7 All who saw it began to complain, "He's gone to stay with a sinful man."</p> <p>8 But Zacchaeus stood there and said to the Lord, "Look, I'll give half of my possessions to the poor, Lord. And if I have extorted anything from anyone, I'll pay back four times as much."</p> <p>9 "Today salvation has come to this house," Jesus told him, "because he too is a son of Abraham. 10 For the Son of Man has come to seek and to save the lost."</p> <p>11 As they were listening to this, he went on to tell a parable because he was near Jerusalem, and they thought the kingdom of God was going to appear right away.</p> <p>12 Therefore he said, "A nobleman traveled to a far country to receive for himself authority to be king and then to return. 13 He called ten of his servants, gave them ten minas, and told them, 'Engage in business until I come back.'</p> <p>14 "But his subjects hated him and sent a delegation after him, saying, 'We don't want this man to rule over us.'</p> <p>15 "At his return, having received the authority to be king, he summoned those servants he had given the money to, so that he could find out how much they had made in business. 16 The first came forward and said, 'Master, your mina has earned ten more minas.'</p> <p>17 "Well done, good servant!' he told him. 'Because you have been faithful in a very small matter, have authority over ten towns.'</p> <p>18 "The second came and said, 'Master, your mina has made five minas.'</p> <p>19 "So he said to him, 'You will be over five towns.'</p> <p>20 "And another came and said, 'Master, here is your mina. I have kept it safe in a cloth 21 because I was afraid of you since you're a harsh man: you collect what you didn't deposit and reap what you didn't sow.'</p> <p>22 "He told him, 'I will condemn you by what you have said, you evil servant! If you knew I was a harsh man, collecting what I didn't deposit and reaping what I didn't sow, 23 why, then, didn't you put my money in the bank? And when I returned, I would have collected it with interest.' 24 So he said to those standing there, 'Take the mina away from him and give it to the one who has ten minas.'</p> <p>25 "But they said to him, 'Master, he has ten minas.'</p> <p>26 " 'I tell you, that to everyone who has, more will be given; and from the one who does not have, even what he does have will be taken away. 27 But bring here these enemies of mine, who did not want me to rule over them, and slaughter them in my presence.' " -- Luke 19:1-27 (CSB)</p>	
		Comments:

123. Departing Jericho; Jesus Heals Two Blind Men as they Approach Jerusalem

Matthew 20:29-34

29 As they were leaving Jericho, a large crowd followed him. 30 There were two blind men sitting by the road. When they heard that Jesus was passing by, they cried out, "Lord, have mercy on us, Son of David!" 31 The crowd demanded that they keep quiet, but they cried out all the more, "Lord, have mercy on us, Son of David!"

32 Jesus stopped, called them, and said, "What do you want me to do for you?"

33 "Lord," they said to him, "open our eyes." 34 Moved with compassion, Jesus touched their eyes. Immediately they could see, and they followed him.

Mark 10:46-52

46 . . . Bartimaeus (the son of Timaeus), a blind beggar, was sitting by the road. 47 When he heard that it was Jesus of Nazareth, he began to cry out, "Jesus, Son of David, have mercy on me!" 48 Many warned him to keep quiet, but he was crying out all the more, "Have mercy on me, Son of David!"

49 Jesus stopped and said, "Call him."

So they called the blind man and said to him, "Have courage! Get up; he's calling for you." 50 He threw off his coat, jumped up, and came to Jesus.

51 Then Jesus answered him, "What do you want me to do for you?"

"Rabboni," the blind man said to him, "I want to see."

52 Jesus said to him, "Go, your faith has saved you." Immediately he could see and began to follow Jesus on the road.

Luke 18:28-43

28 Then Peter said, "Look, we have left what we had and followed you."

29 So he said to them, "Truly I tell you, there is no one who has left a house, wife or brothers or sisters, parents or children because of the kingdom of God, 30 who will not receive many times more at this time, and eternal life in the age to come."

31 Then he took the Twelve aside and told them, "See, we are going up to Jerusalem. Everything that is written through the prophets about the Son of Man will be accomplished. 32 For he will be handed over to the Gentiles, and he will be mocked, insulted, spit on; 33 and after they flog him, they will kill him, and he will rise on the third day."

34 They understood none of these things. The meaning of the saying was hidden from them, and they did not grasp what was said.

35 As he approached Jericho, a blind man was sitting by the road begging. 36 Hearing a crowd passing by, he inquired what was happening. 37 "Jesus of Nazareth is passing by," they told him.

38 So he called out, "Jesus, Son of David, have mercy on me!" 39 Then those in front told him to keep quiet, but he kept crying out all the more, "Son of David, have mercy on me!"

40 Jesus stopped and commanded that he be brought to him. When he came closer, he asked him, 41 "What do you want me to do for you?" "Lord," he said, "I want to see."

42 "Receive your sight," Jesus told him. "Your faith has saved you." 43 Instantly he could see, and he began to follow him, glorifying God. All the people, when they saw it, gave praise to God.

62

		<p>Comments:</p> <p>Luke 18:35 Three Gospel records report this same event, the healing of two blind men. In each record one of the blind men (the son of Timaeus) is quoted verbatim, and he is the focus of Mark and Luke's account. Matthew and Mark state that the healing of the blind men occurred after Jesus left Jericho for Jerusalem, whereas Luke's Gospel says that the healing of the blind men occurred as Jesus was approaching Jericho. Several ancient Greek manuscripts of Luke's Gospel state that Jesus was "approaching Jerusalem", not Jericho, when this healing took place. Since Jesus left Jericho after spending time with Zacchaeus and then healed the blind, it was on the road to Jerusalem that this healing took place.</p>
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VI. Jesus; the Passover Lamb; April 28 CE

124. A Thirteenth Month Added to Allow Harvestable Stage of Aviv		
		<p>Note: A thirteenth month was added to the calendar year to allow the barley to reach the harvestable stage of aviv.</p> <p>The year, the Passover lamb would be sacrificed on the afternoon of Wednesday April 28th. The Feast of Unleavened Bread would begin at sunset. The Firstfruits of the barley would be cut after sundown on Sunday, and presented in the Temple the following morning on Sunday.</p> <p>Though it was theoretically possible for the barley to be aviv at this time of year, we see that Jesus, already in the vicinity of Jerusalem at this time, makes another teaching circuit of the Galilee. That itinerary would give ample time for the barley to mature and for Jesus to fulfill all of the prophetic shadow pictures embedded in the Spring Feast that year, including his death as the Passover Lamb on the 14th of the month, three days and nights in the grave, and then presenting the “firstfruits from among the dead” offering before the throne in heaven. This all set the stage for the fulfillment of the Feast of Shavuot seven Sabbaths later.</p>
		Comments:
125. Passover Approaches; Religious Leaders Diligently Watch for Jesus’s Arrival to Arrest Him		
62		<p>John 11:54-57</p> <p>54 Jesus therefore no longer walked openly among the Jews but departed from there to the countryside near the wilderness, to a town called Ephraim, and he stayed there with the disciples. 55 Now the Jewish Passover was near, and many went up to Jerusalem from the country to purify themselves before the Passover. 56 They were looking for Jesus and asking one another as they stood in the temple, “What do you think? He won’t come to the festival, will he?” 57 The chief priests and the Pharisees had given orders that if anyone knew where he was, he should report it so that they could arrest him</p>
		<p>Comments:</p> <p>John 11:54-57 Since the religious leaders were conspiring to kill Jesus, he stopped walking openly among the Jews. The chief priest and Pharisees had given orders to arrest Jesus if anyone spotted him. But everything would happen according to God’s sovereign timing. Jerusalem began filling with people because it was time for the Passover celebrating God’s deliverance of Israel from Egyptian slavery. Soon God would provide a new and ultimate means of deliverance from slavery to sin.</p>
126. Approaching Bethany, Jesus Instructs His Disciples to Secure a Young Ass		
62	433	<p>Matthew 21:1-7a</p> <p>When they approached Jerusalem and came to Bethphage at the Mount of Olives, Jesus then sent two disciples, 2 telling them, “Go into the village ahead of you. At once you will find a donkey tied there with her colt. Untie them and bring them to me. 3 If anyone says anything to you, say that the Lord needs them, and he will send them at once.”</p> <p>4 This took place so that what was spoken through the prophet might be fulfilled: 5 Tell Daughter Zion, “See, your King is coming to you, gentle, and mounted on a donkey, and on a colt, the foal of a donkey.” 6 The disciples went and did just as Jesus directed them. 7 They brought the donkey and the colt;</p>

		<p>Mark 11:1-6</p> <p>When they approached Jerusalem, at Bethphage and Bethany near the Mount of Olives, he sent two of his disciples 2 and told them, “Go into the village ahead of you. As soon as you enter it, you will find a colt tied there, on which no one has ever sat. Untie it and bring it. 3 If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord needs it and will send it back here right away.’ ”</p> <p>4 So they went and found a colt outside in the street, tied by a door. They untied it, 5 and some of those standing there said to them, “What are you doing, untying the colt?” 6 They answered them just as Jesus had said; so they let them go.</p> <p>Luke 19:29-34</p> <p>29 As he approached Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples 30 and said, “Go into the village ahead of you. As you enter it, you will find a colt tied there, on which no one has ever sat. Untie it and bring it. 31 If anyone asks you, ‘Why are you untying it?’ say this: ‘The Lord needs it.’ ”</p> <p>32 So those who were sent left and found it just as he had told them. 33 As they were untying the colt, its owners said to them, “Why are you untying the colt?” 34 “The Lord needs it,” they said.</p> <p>John 12:1</p> <p>Six days before the Passover, Jesus came to Bethany where Lazarus was, the one Jesus had raised from the dead.</p> <p>Comments:</p> <p>The Torah instructs that we are to give our animals rest on the Sabbath, yet in order to fulfill the prophecy of the king riding into Jerusalem on a male ass, Jesus must do so on the 10th day of the month when the spotless lamb from Bethlehem is triumphantly paraded into the gates as The Passover lamb for the nation. That particular year, the prophetic event happened on the weekly Sabbath. The ass chosen by Jesus and prophesied by Zechariah has never worked a day in its life and therefore does not require rest on the Sabbath.</p>
127. Mary Anoints Jesus’s Head and Feet		
62	434	<p>Matthew 26:6-13</p> <p>6 While Jesus was in Bethany at the house of Simon the leper, 7 a woman approached him with an alabaster jar of very expensive perfume. She poured it on his head as he was reclining at the table. 8 When the disciples saw it, they were indignant. “Why this waste?” they asked. 9 “This might have been sold for a great deal and given to the poor.”</p> <p>10 Aware of this, Jesus said to them, “Why are you bothering this woman? She has done a noble thing for me. 11 You always have the poor with you, but you do not always have me. 12 By pouring this perfume on my body, she has prepared me for burial. 13 Truly I tell you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”</p> <p>Mark 14:3-9</p> <p>3 While he was in Bethany at the house of Simon the leper, as he was reclining at the table, a woman came with an alabaster jar of very expensive perfume of pure nard. She broke the jar and poured it on his head. 4 But some were expressing indignation to one another: “Why has this perfume been wasted? 5 For this perfume might have been sold for more than three hundred denarii and given to the poor.” And they began to scold her.</p> <p>6 Jesus replied, “Leave her alone. Why are you bothering her? She has done a noble thing for me. 7 You always have the poor with you, and you can do what is good for them whenever you want, but you do not always have me. 8 She has done what she could; she has anointed my body in advance for burial. 9 Truly I tell you, wherever the gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”</p>

		<p>John 12:2-11</p> <p>2 So they gave a dinner for him there; Martha was serving them, and Lazarus was one of those reclining at the table with him. 3 Then Mary took a pound of perfume, pure and expensive nard, anointed Jesus's feet, and wiped his feet with her hair. So the house was filled with the fragrance of the perfume.</p> <p>4 Then one of his disciples, Judas Iscariot (who was about to betray him), said, 5 "Why wasn't this perfume sold for three hundred denarii and given to the poor?" 6 He didn't say this because he cared about the poor but because he was a thief. He was in charge of the money-bag and would steal part of what was put in it.</p> <p>7 Jesus answered, "Leave her alone; she has kept it for the day of my burial. 8 For you always have the poor with you, but you do not always have me."</p> <p>9 Then a large crowd of the Jews learned he was there. They came not only because of Jesus but also to see Lazarus, the one he had raised from the dead. 10 But the chief priests had decided to kill Lazarus also, 11 because he was the reason many of the Jews were deserting them and believing in Jesus.</p> <p>Comments:</p> <p>Though John records the timing of the event, Matthew and Mark introduce this event later into the narrative at the time that Judas makes the betrayal agreement with the chief Jewish priest. This incident illustrates that Judas was not only a thief, but a growing enmity against Jesus played out against the backdrop of Judas' dishonesty and desire for recognition, which drove him to the betrayal.</p> <p>John 12:9-11 The Pharisees who were at the mourning for Lazarus a little over a month before, when Jesus raised him from the dead, returned to see both Lazarus and Jesus, while other priest made plans to kill them both.</p>
<p>128. The "Triumphal Entry" of the Passover Lamb</p>		
<p>62</p>	<p>434</p>	<p>Matthew 21:7b-11, 15-16</p> <p>7 They brought the donkey and the colt; then they laid their clothes on them, and he sat on them. 8 A very large crowd spread their clothes on the road; others were cutting branches from the trees and spreading them on the road. 9 Then the crowds who went ahead of him and those who followed shouted: 'Hosanna' to the Son of David! Blessed is he who comes in the name of the Lord! 'Hosanna' in the highest heaven!</p> <p>10 When he entered Jerusalem, the whole city was in an uproar, saying, "Who is this?" 11 The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."</p> <p>15 When the chief priests and the scribes saw the wonders that he did and the children shouting in the temple, "'Hosanna' to the Son of David!" they were indignant 16 and said to him, "Do you hear what these children are saying?"</p> <p>Jesus replied, "Yes, have you never read: You have prepared praise from the mouths of infants and nursing babies?"</p> <p>Mark 11:7-11</p> <p>7 They brought the colt to Jesus and threw their clothes on it, and he sat on it. 8 Many people spread their clothes on the road, and others spread leafy branches cut from the fields. 9 Those who went ahead and those who followed shouted: 'Hosanna!' Blessed is he who comes in the name of the Lord! 10 Blessed is the coming kingdom of our father David! 'Hosanna' in the highest heaven!</p> <p>11 He went into Jerusalem and into the temple. After looking around at everything, since it was already late, he went out to Bethany with the Twelve.</p>

		<p>Luke 19:35-48</p> <p>35 Then they brought it to Jesus, and after throwing their clothes on the colt, they helped Jesus get on it. 36 As he was going along, they were spreading their clothes on the road. 37 Now he came near the path down the Mount of Olives, and the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles they had seen: 38 Blessed is the King who comes in the name of the Lord. Peace in heaven and glory in the highest heaven! 39 Some of the Pharisees from the crowd told him, “Teacher, rebuke your disciples.” 40 He answered, “I tell you, if they were to keep silent, the stones would cry out.” 41 As he approached and saw the city, he wept for it, 42 saying, “If you knew this day what would bring peace — but now it is hidden from your eyes. 43 For the days will come on you when your enemies will build a barricade around you, surround you, and hem you in on every side. 44 They will crush you and your children among you to the ground, and they will not leave one stone on another in your midst, because you did not recognize the time when God visited you.” 45 He went into the temple and began to throw out those who were selling, 46 and he said, “It is written, my house will be a house of prayer, but you have made it a den of thieves!” 47 Every day he was teaching in the temple. The chief priests, the scribes, and the leaders of the people were looking for a way to kill him, 48 but they could not find a way to do it, because all the people were captivated by what they heard.</p> <p>John 12:12-19</p> <p>12 The next day, when the large crowd that had come to the festival heard that Jesus was coming to Jerusalem, 13 they took palm branches and went out to meet him. They kept shouting: “‘Hosanna!’ Blessed is he who comes in the name of the Lord — the King of Israel!” 14 Jesus found a young donkey and sat on it, just as it is written: 15 Do not be afraid, Daughter Zion. Look, your King is coming, sitting on a donkey’s colt. 16 His disciples did not understand these things at first. However, when Jesus was glorified, then they remembered that these things had been written about him and that they had done these things to him. 17 Meanwhile, the crowd, which had been with him when he called Lazarus out of the tomb and raised him from the dead, continued to testify. 18 This is also why the crowd met him, because they heard he had done this sign. 19 Then the Pharisees said to one another, “You see? You’ve accomplished nothing. Look, the world has gone after him!”</p> <p>Comments:</p> <p>John 12:16 The things that are being done in the triumphal entry of Jesus are the very things that had been done as part of the Temple service in the selecting of the Passover lamb. David was the prophet who put all of these prophetic shadow pictures in place, and now the son of David is fulfilling these holy rehearsals just as Israel had rehearsed them from the time that Solomon dedicated the first Temple.</p>
129. Jesus’s Message to the Gentiles		
62	434	<p>John 12:20-26</p> <p>20 Now some Greeks were among those who went up to worship at the festival. 21 So they came to Philip, who was from Bethsaida in Galilee, and requested of him, “Sir, we want to see Jesus.” 22 Philip went and told Andrew; then Andrew and Philip went and told Jesus. 23 Jesus replied to them, “The hour has come for the Son of Man to be glorified. 24 Truly I tell you, unless a grain of wheat falls to the ground and dies, it remains by itself. But if it dies, it produces much fruit. 25 The one who loves his life will lose it, and the one who hates his life in this world will keep it for eternal life. 26 If anyone serves me, he must follow me. Where I am, there my servant also will be. If anyone serves me, the Father will honor him.</p>

		<p>Comments:</p> <p>John 12:20-21 Also in Jerusalem for the Passover were some Greeks—that is, Gentile proselytes who worshiped the God of Israel. Earlier Jesus had said, “I have other sheep that are not from this sheep pen; I must bring them also”. By “other sheep” he meant Gentiles. Jesus came to be the Savior of the world. And now the world was starting to come to him, saying, we want to see Jesus.</p> <p>John 12:22-23 We’ve seen repeatedly in John’s Gospel that it was not Jesus’s time or that his hour had not yet come (see 2:4; 7:6, 8, 30; 8:20). Jesus operated on a divine clock. But when his disciples told him that these Greeks wanted to see him, Jesus finally said, “It’s time”—the hour has come for the Son of Man to be glorified. The Son’s glorification involves his death, resurrection, and ascension back to the Father.</p> <p>John 12:24 Jesus used an agricultural illustration to teach a spiritual principle: Unless a grain of wheat falls to the ground and dies, it remains by itself. But if it dies, it produces much fruit. Jesus had come into the world to die, to give his life as a substitutionary atonement for sinners. In the same way that a single grain produces much wheat, Jesus’s death would yield much spiritual fruit—salvation and eternal life for all who will trust him.</p> <p>John 12:25 The one who loves his life will lose it, and the one who hates his life in this world will keep it for eternal life. Thus, if you live a self-centered existence, you will lose the very thing you are trying to hold on to. If your life is all about you and finding yourself, you will not find the “you” that you’re looking for. To hate your life means not living in a self-centered way but being a servant of others. The one who lives a life of service in the name of the Lord Jesus will be rewarded in this life and in the life to come.</p> <p>John 12:26 If anyone serves me, he must follow me. . . . If anyone serves me, the Father will honor him. To serve the King, we must follow the King. If he serves, we must serve (see Mark 10:45). The first responsibility of a follower of Christ is to his people. We are to love those whom he loves and gave himself for. And if we love and serve sacrificially, the Father promises to honor us with a reward—some of which may come in this life, though most will come in eternity.</p>
130. A Voice from Heaven Signifies Jesus as the “Passover Lamb”		
62	434	<p>John 12:27-59</p> <p>27 “Now my soul is troubled. What should I say — Father, save me from this hour? But that is why I came to this hour. 28 Father, glorify your name.”</p> <p>Then a voice came from heaven: “I have glorified it, and I will glorify it again.”</p> <p>29 The crowd standing there heard it and said it was thunder. Others said, “An angel has spoken to him.”</p> <p>30 Jesus responded, “This voice came, not for me, but for you. 31 Now is the judgment of this world. Now the ruler of this world will be cast out. 32 As for me, if I am lifted up from the earth I will draw all people to myself.” 33 He said this to indicate what kind of death he was about to die.</p> <p>34 Then the crowd replied to him, “We have heard from the law that the Messiah will remain forever. So how can you say, ‘The Son of Man must be lifted up’? Who is this Son of Man? ”</p> <p>35 Jesus answered, “The light will be with you only a little longer. Walk while you have the light so that darkness doesn’t overtake you. The one who walks in darkness doesn’t know where he’s going. 36 While you have the light, believe in the light so that you may become children of light.” Jesus said this, then went away and hid from them.</p> <p>37 Even though he had performed so many signs in their presence, they did not believe in him. 38 This was to fulfill the word of Isaiah the prophet, who said: Lord, who has believed our message? And to whom has the arm of the Lord been revealed? 39 This is why they were unable to believe, because Isaiah also said: 40 He has blinded their eyes and hardened their hearts, so that they would not see with their eyes</p>

		<p>or understand with their hearts, and turn, and I would heal them. 41 Isaiah said these things because he saw his glory and spoke about him. 42 Nevertheless, many did believe in him even among the rulers, but because of the Pharisees they did not confess him, so that they would not be banned from the synagogue. 43 For they loved human praise more than praise from God.</p> <p>44 Jesus cried out, "The one who believes in me believes not in me, but in him who sent me. 45 And the one who sees me sees him who sent me. 46 I have come as light into the world, so that everyone who believes in me would not remain in darkness. 47 If anyone hears my words and doesn't keep them, I do not judge him; for I did not come to judge the world but to save the world. 48 The one who rejects me and doesn't receive my sayings has this as his judge: The word I have spoken will judge him on the last day. 49 For I have not spoken on my own, but the Father himself who sent me has given me a command to say everything I have said. 50 I know that his command is eternal life. So the things that I speak, I speak just as the Father has told me."</p>
		<p>Comments:</p> <p>John 12:28 This is the third "voice from heaven." The first was at Jesus baptism, the second at Jesus's ordination as High Priest on Yom Kipper, and this third voice on the day the Passover Lamb was chosen and made its triumphal entry into the city of Jerusalem. This transpired immediately after he prophesied of his death and resurrection to the gentiles who came up to the Feast. (Jeremiah 16:19-21 states that even the repentant gentiles will come to know and call upon the name of God.</p> <p>John 12:34 In Psalm 110:1-7, the son, "Adoni at thy right hand," will be the High Priest forever after the order of Melek Tzadek. Though this statement is not from the Torah of Moses, it is from the prophetic instructions of the prophet David who gave us intricate detail about his messianic offspring.</p>
131. Jesus Returns to Bethany; Curses a Fig Tree before Entering Jerusalem		
62	434-435	<p>Matthew 21:18-19a</p> <p>18 Early in the morning, as he was returning to the city, he was hungry. 19 Seeing a lone fig tree by the road, he went up to it and found nothing on it except leaves. And he said to it, "May no fruit ever come from you again!"</p> <p>Mark 11:12-15a</p> <p>12 The next day when they went out from Bethany, he was hungry. 13 Seeing in the distance a fig tree with leaves, he went to find out if there was anything on it. When he came to it, he found nothing but leaves; for it was not the season for figs. 14 He said to it, "May no one ever eat fruit from you again! " And his disciples heard it.</p> <p>15 They came to Jerusalem, and he went into the temple</p>
		<p>Comments:</p> <p>Mark 11:13 The fig tree is Israel bear fruit at varying times of the year. Some fig trees will have ripe fruit before Passover, while others will not produce fruit until the fall of the year, after the Feast of Sukkot. Since leaves are not indicative of fruit, only upon inspection of the individual tree can it be determined whether ripe figs are present or not. This tree will serve as a "living" parable by the following morning.</p>
132. Jesus Cleanses the Temple		
62	435	<p>Matthew 21:12-14</p> <p>12 Jesus went into the temple and threw out all those buying and selling. He overturned the tables of the money changers and the chairs of those selling doves. 13 He said to them, "It is written, my house will be called a house of prayer, but you are making it a den of thieves!"</p> <p>14 The blind and the lame came to him in the temple, and he healed them.</p>

		<p>Mark 11:15-19</p> <p>15 They came to Jerusalem, and he went into the temple and began to throw out those buying and selling. He overturned the tables of the money changers and the chairs of those selling doves, 16 and would not permit anyone to carry goods through the temple. 17 He was teaching them: “Is it not written, My house will be called a house of prayer for all nations? But you have made it a den of thieves! ”</p> <p>18 The chief priests and the scribes heard it and started looking for a way to kill him. For they were afraid of him, because the whole crowd was astonished by his teaching.</p> <p>19 Whenever evening came, they would go out of the city.</p> <p>Luke 19:45-46</p> <p>45 He went into the temple and began to throw out those who were selling, 46 and he said, “It is written, my house will be a house of prayer, but you have made it a den of thieves!”</p> <p>Comments:</p> <p>Matt 21:12-13 Jesus cleansed the Temple because God’s house was to be a house of prayer, but they had made it a den of thieves. Instead of a place focused on worship of the one true and living God, the temple had become a place of materialism and commercialism. When the temple was dedicated, Solomon prayed that God would hear the prayers of his people from the temple and forgive, heal, defend, and bless them (2Chr 6:14-42). Yet these “thieves” were using God’s house to rob the people and reap a financial reward.</p>
133. Cursed Fig Tree Withers Overnight		
63	436	<p>Matthew 21:19b-22</p> <p>19 Seeing a lone fig tree by the road, he went up to it and found nothing on it except leaves. And he said to it, “May no fruit ever come from you again!” At once the fig tree withered.</p> <p>20 When the disciples saw it, they were amazed and said, “How did the fig tree wither so quickly?”</p> <p>21 Jesus answered them, “Truly I tell 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 tell this mountain, ‘Be lifted up and thrown into the sea,’ it will be done. 22 And if you believe, you will receive whatever you ask for in prayer.”</p> <p>Mark 11:20-26</p> <p>20 Early in the morning, as they were passing by, they saw the fig tree withered from the roots up. 21 Then Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.”</p> <p>22 Jesus replied to them, “Have faith in God. 23 Truly I tell you, if anyone says to this mountain, ‘Be lifted up and thrown into the sea,’ and does not doubt in his heart, but believes that what he says will happen, it will be done for him. 24 Therefore I tell you, everything you pray and ask for — believe that you have received it and it will be yours. 25 And whenever you stand praying, if you have anything against anyone, forgive him, so that your Father in heaven will also forgive you your wrongdoing.”</p> <p>Comments:</p> <p>Matt 21:19 While the tree had given the impression of having fruit, it was barren. This condition was true of Israel. With all its religious practices, it gave an appearance of godliness but bore no authentic fruit.</p>

134. Jesus Begins His Last Day of Teaching in the Temple		
63	436	<p>By Whose Authority? Matthew 21:23-27, Mark 11:27-33, Luke 20:1-8</p> <p>The Parable of Two Sons Matthew 21:28-32</p> <p>The Parable of the Vineyard Matthew 21:33-46, Mark 12:1-12, Luke 20:9-19</p> <p>The Parable of the Marriage Feast Matthew 22:1-14</p>
		<p>Comments: <u>By Whose Authority</u></p> <p>Matt 21:23 The Temple authorities are referring to Jesus’s overthrowing of the moneychangers’ table. The Sanhedrin had made a <i>takamah</i> giving merchants the privilege of doing business on the Temple Mount. Jesus dramatically asserted that they had no such authority. He had performed the same act of defiance the previous year (John 2:13-22). In both cases they demanded to know what authority Jesus was operating under that could possibly trump their purported authority to make new laws, to which they insist even the Almighty must submit (Babylonian Talmud, Baba Metzia 59a-b – conclusion: “we [the rabbis] pay no attention to a Heavenly Voice”).</p> <p><u>The Parable of the Two Sons</u></p> <p>Jesus asked, “Which of the two did his father’s will?” By answering correctly, the Jewish leaders condemned themselves. For the tax collectors and prostitutes refused to obey God but later repented. The leaders, on the other hand, claimed to follow God but didn’t have the actions to back it up. Lips that say, “Amen,” mean nothing without hands and feet backing them up.</p> <p><u>The Parable of the Vineyard</u></p> <p>Matt 21:33 A winepress is dug by chiseling out a stone to form an area for pressing the grapes by foot which then drains down into a lower collection vat.</p> <p><u>The Parable of the Marriage Feast</u></p> <p>Matt 22:13 “weeping and gnashing of teeth” is a picture of “sons of the kingdom” losing rewards in the millennial period. While they have accepted an invitation to enter the banquet, the messianic kingdom, those who do not utilize what God has provided and fail to be faithful servants will lose out on full participation in the millennial kingdom. As a result, they will experience profound regret. Many are called to salvation but few are called to rule with Him in His millennial reign because of their unfaithfulness.</p>
135. Inspection of the Passover Lamb in the Temple		
63	436	<p>By the Pharisees and Herodians Matthew 22:15-22, Mark 12:13-17, Luke 20:20-26</p> <p>By the Sadducees Matthew 22:23-33, Mark 12:18-27, Luke 20:27-39</p>

		<p>By the Scribes Matthew 22:34-40, Mark 12:28-34, Luke 20:40</p> <p>Comments: <u>By the Pharisees and Herodian's</u> Matt 22:15-17 The Pharisees and Herodians were plotting to trap Jesus, so the question in verse 17 was a trick. What's amazing is that the Pharisees and Herodians were working together. The Pharisees were a conservative religious group and the Herodians were a political party that supported the dynasty of Herod. The only thing they had in common was their mutual hatred of Jesus. Jesus understood the trap and responded, "Give, then, to Caesar the things that are Caesar's and to God the things that are God's." Jesus affirmed paying taxes to Caesar, he also said they should give themselves in total obedience to God. By opposing Jesus, they were opposing God. <u>By the Sadducees</u> Matt 22:23 This is a sect of the Zadokim priest who did not believe in the resurrection. This belief, or lack thereof, was not held by all of the Zadokim priest. <u>By the Scribes</u> Matt 22:35 Hebrew Matthew reads "sages" rather than "experts in the law".</p>
136. Jesus Inspects the Religious Leaders		
63	436	<p>Matthew 22:41-46 41 While the Pharisees were together, Jesus questioned them, 42 "What do you think about the Messiah? Whose son is he? " They replied, "David's." 43 He asked them, "How is it then that David, inspired by the Spirit, calls him 'Lord' : 44 The Lord declared to my Lord, 'Sit at my right hand until I put your enemies under your feet'? 45 "If David calls him 'Lord,' how, then, can he be his son?" 46 No one was able to answer him at all, and from that day no one dared to question him anymore.</p> <p>Mark 12:35-37a 5 While Jesus was teaching in the temple, he asked, "How can the scribes say that the Messiah is the son of David? 36 David himself says by the Holy Spirit: The Lord declared to my Lord, 'Sit at my right hand until I put your enemies under your feet.' 37 David himself calls him 'Lord.' How, then, can he be his son?</p> <p>Luke 20:41-44 41 Then he said to them, "How can they say that the Messiah is the son of David? 42 For David himself says in the Book of Psalms: The Lord declared to my Lord, 'Sit at my right hand 43 until I make your enemies your footstool.' 44 David calls him 'Lord.' How, then, can he be his son? "</p>

		<p>Comments:</p> <p>Matt 22:41-46 Jesus, speaking to the Pharisees, is citing a complex messianic prophecy which was spoken by King David in Psalm 110. Jesus asked the Pharisees about the Messiah: “Whose Son is he? “ They rightly replied that Messiah would come from the line of David. However, Jesus pointed out that in Psalm 101 David calls the Messiah, Lord. If the Messiah was merely David’s descendent, why would David refer to him as his Lord, as his Master? The opposite would be expected.</p> <p>Inspired by the Spirit when he wrote the, David confessed that the Messiah would be more than his son. He would be divine. Though he would be fully human, a descendant of King David, he would also be fully of God. The view of the Jewish leaders, though, was that the Messiah would be merely human, not divine. It was Jesus claim of deity that would lead to his rejection and crucifixion. The Pharisees were obviously stunned by Jesus’s words, unable to understand, and unable to answer. So no one dared to question him further.</p>
137. Instructing the Disciples and the Multitude in the Temple		
63	436	<p>Mark 12:37b-40</p> <p>And the large crowd was listening to him with delight. 38 He also said in his teaching, “Beware of the scribes, who want to go around in long robes and who want greetings in the marketplaces, 39 the best seats in the synagogues, and the places of honor at banquets. 40 They devour widows’ houses and say long prayers just for show. These will receive harsher judgment.”</p> <p>Luke 20:45-47</p> <p>45 While all the people were listening, he said to his disciples, 46 “Beware of the scribes, who want to go around in long robes and who love greetings in the marketplaces, the best seats in the synagogues, and the places of honor at banquets. 47 They devour widows’ houses and say long prayers just for show. These will receive harsher judgment.”</p> <p>Comments:</p> <p>Mark 12: 38-40</p> <p>Jesus warned the people to be wary of the scribes, who were thought to be experts in and teaches of the law. They should have been examples of godliness and humility; instead, they frequently sought public honor and recognition. Such leaders were not to serve as models for the people. Those who misuse others and display false piety will receive harsher judgment.</p>
138. Jesus Inspects the Temple Treasury; the Widow’s Gift		
63	436	<p>Mark 12:41-44</p> <p>41 Sitting across from the temple treasury, he watched how the crowd dropped money into the treasury. Many rich people were putting in large sums. 42 Then a poor widow came and dropped in two tiny coins worth very little. 43 Summoning his disciples, he said to them, “Truly I tell you, this poor widow has put more into the treasury than all the others. 44 For they all gave out of their surplus, but she out of her poverty has put in everything she had, all she had to live on.”</p> <p>Luke 21:1-4</p> <p>He looked up and saw the rich dropping their offerings into the temple treasury. 2 He also saw a poor widow dropping in two tiny coins. 3 “Truly I tell you,” he said, “this poor widow has put in more than all of them. 4 For all these people have put in gifts out of their surplus, but she out of her poverty has put in all she had to live on.”</p>

		<p>Comments:</p> <p>Mark 12:41 the treasury was located in the court of women, which made it accessible to everyone. Women could not go further into the Temple area. There were thirteen trumpet or megaphone shaped devices placed with the small end up, into which money was to be placed. Each was set aside for specific designated offerings.</p> <p>Stewardship is a matter of the heart. In The widow gave sacrificially from what little she had, because she loved God. Her giving provides a window into her heart. When God considers our Christian stewardship, he looks not merely at the amount of our gifts, but at our motives.</p>
139. The Sermon on the Temple Mount		
63	436	<p>Matthew 23:1-39</p> <p>When Jesus spoke to the crowds and to his disciples: 2 “The scribes and the Pharisees are seated in the chair of Moses. 3 Therefore do whatever they tell you, and observe it. But don’t do what they do, because they don’t practice what they teach. 4 They tie up heavy loads that are hard to carry and put them on people’s shoulders, but they themselves aren’t willing to lift a finger to move them. 5 They do everything to be seen by others: They enlarge their phylacteries and lengthen their tassels. 6 They love the place of honor at banquets, the front seats in the synagogues, 7 greetings in the marketplaces, and to be called ‘Rabbi’ by people.</p> <p>8 “But you are not to be called ‘Rabbi,’ because you have one Teacher, and you are all brothers and sisters. 9 Do not call anyone on earth your father, because you have one Father, who is in heaven. 10 You are not to be called instructors either, because you have one Instructor, the Messiah. 11 The greatest among you will be your servant. 12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.</p> <p>13 “Woe to you, scribes and Pharisees, hypocrites! You shut the door of the kingdom of heaven in people’s faces. For you don’t go in, and you don’t allow those entering to go in.</p> <p>15 “Woe to you, scribes and Pharisees, hypocrites! You travel over land and sea to make one convert, and when he becomes one, you make him twice as much a child of hell as you are!</p> <p>16 “Woe to you, blind guides, who say, ‘Whoever takes an oath by the temple, it means nothing. But whoever takes an oath by the gold of the temple is bound by his oath.’ 17 Blind fools! For which is greater, the gold or the temple that sanctified the gold? 18 Also, ‘Whoever takes an oath by the altar, it means nothing; but whoever takes an oath by the gift that is on it is bound by his oath.’ 19 Blind people! For which is greater, the gift or the altar that sanctifies the gift? 20 Therefore, the one who takes an oath by the altar takes an oath by it and by everything on it. 21 The one who takes an oath by the temple takes an oath by it and by him who dwells in it. 22 And the one who takes an oath by heaven takes an oath by God’s throne and by him who sits on it.</p> <p>23 “Woe to you, scribes and Pharisees, hypocrites! You pay a tenth of mint, dill, and cumin, and yet you have neglected the more important matters of the law — justice, mercy, and faithfulness. These things should have been done without neglecting the others. 24 Blind guides! You strain out a gnat, but gulp down a camel!</p> <p>25 “Woe to you, scribes and Pharisees, hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. 26 Blind Pharisee! First clean the inside of the cup, so that the outside of it may also become clean.</p> <p>27 “Woe to you, scribes and Pharisees, hypocrites! You are like whitewashed tombs, which appear beautiful on the outside, but inside are full of the bones of the dead and every kind of impurity. 28 In the same way, on the outside you seem righteous to people, but inside you are full of hypocrisy and lawlessness.</p>

		<p>29 “Woe to you, scribes and Pharisees, hypocrites! You build the tombs of the prophets and decorate the graves of the righteous, 30 and you say, ‘If we had lived in the days of our ancestors, we wouldn’t have taken part with them in shedding the prophets’ blood.’ 31 So you testify against yourselves that you are descendants of those who murdered the prophets. 32 Fill up, then, the measure of your ancestors’ sins!</p> <p>33 “Snakes! Brood of vipers! How can you escape being condemned to hell? 34 This is why I am sending you prophets, sages, and scribes. Some of them you will kill and crucify, and some of them you will flog in your synagogues and pursue from town to town. 35 So all the righteous blood shed on the earth will be charged to you, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the sanctuary and the altar. 36 Truly I tell you, all these things will come on this generation.</p> <p>37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her. How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 38 See, your house is left to you desolate. 39 For I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord!’ ”</p>
		<p>Comments:</p> <p>Jesus spoils the principalities and powers of the Sanhedrin by exposing their illegitimate authority in front of the multitude.</p> <p>Matt 23:2 The “seat of Moses” was a literal seat in the synagogue in which the sages and Pharisees sat to proclaim their oral torah, which became binding law upon anyone who willingly submitted to their self-proclaimed authority.</p> <p>Matt 23:5 Hebrew Gospel of Matthew states plainly that the followers of Jesus are commanded to not follow the <i>takanot</i> (rules enacted by the Pharisees which change or negate biblical law) and <i>ma’asim</i> (acts of the rabbis which serve as a legal precedent for righteous behavior) of the Pharisees oral torah, but that they should do what Moses said to do” in clear opposition to what the Pharisees teach.</p> <p>The Geek text, which were translated from the Aramaic text, which was translated from the Hebrew original, missed the entire point of Jesus’s admonition; each of the translations read: “do what they (the Pharisees) command you to do; the difference is a small jot of the scribe’s quill. Hebrew scholars who work with ancient texts understand how Aramaic and Greek translators could have easily have missed the small pen stroke. It may seem like a small difference on the surface. In reality, it is the difference between being obedient to the commandments of the Almighty, which no man has the authority to add or diminishment, and living under a man-made system of religion that by its very nature is in violation of the commandments given to us at Mount Sinai.</p> <p>Matt 23:16 Jesus explained how the Pharisees made false distinctions between different kinds of oaths. They considered some oaths binding and some not, but any oath made before God should be kept. Whether someone swore by the sanctuary or the altar, the temple was all God’s house. The Pharisees were deceptive and served as “blind guides” to all who followed them.</p> <p>Matt 23:22 The Pharisees circumvented the commandment in Deut 6:13, “Fear the Lord your God, worship him, and take your oaths in his name.” negated their responsibility to speak the truth by swearing by any number of things that sounded holy, but they secretly claimed that they were under no obligation to honor. In Leviticus 19:12 the Torah specifically warns, “Do not swear falsely by my name, profaning the name of your God; I am the Lord.” Jesus extrapolates on this commandment and state that we are not to sear falsely by anything!</p>
140. Jesus Prophesies the Destruction of the Temple; Leaves the Temple for the Last Time		
63	436	<p>Matthew 24:1-2</p> <p>s Jesus left and was going out of the temple, his disciples came up and called his attention to its buildings.</p> <p>2 He replied to them, “Do you see all these things? Truly I tell you, not one stone will be left here on another that will not be thrown down.”</p> <p>Mark 13:1-2</p> <p>As he was going out of the temple, one of his disciples said to him, “Teacher, look! What massive stones! What impressive buildings! ”</p>

		<p>2 Jesus said to him, “Do you see these great buildings? Not one stone will be left upon another, all will be thrown down.”</p> <p>Luke 21:5-6</p> <p>5 As some were talking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, he said, 6 “These things that you see, the days will come when not one stone will be left on another that will not be thrown down.”</p> <p>Comments:</p> <p>As Jesus departed the temple, the disciples observed the splendor of its building constructed by Herod the Great. Jesus shocked them by revealing that the temple they so admired would be completely destroyed. Not one stone will be left here on another. This would be the result of Israel’s rejection of her Messiah.</p>
141. Jesus Prophecies Concerning the End of the Age		
63	436	<p>Take Heed That no Man Deceive You</p> <p>Matthew 24:3-14a, Mark 13:3-13, Luke 21:7-19</p> <p>Prophecy of the “Abomination of Desolation”</p> <p>Matthew 24:14b-31, Mark 13:14-27, Luke 21:20-28</p> <p>Prophetic Parable of the Fig Tree</p> <p>Matthew 24:32-44, Mark 13:28-33, Luke 21:29-33</p> <p>Prophecies Concerning Faithful Servants</p> <p>Matthew 24:45-51, Mark 13:34-37, Luke 21:34-36</p> <p>Parable of the Wise Virgins</p> <p>Matthew 25:1-13</p> <p>Reward of the Faithful Servants</p> <p>Matthew 25:14-30</p> <p>Judgment of the Disobedient Servants</p> <p>Matthew 25:31-46</p> <p>Comments:</p> <p><u>Take Heed That no Man Deceive You</u></p> <p>Matt 24:10 Jesus prophesied that false prophets, who assert that they are speaking for him, will set a trap that will cause believers to hate and betray each other to the death. Teachers will be teaching a secret, unknown, unobserved, mysterious rapture that will allegedly take them out of the world before the great tribulation that Jesus clearly states that his disciples will all be a part. When no one is raptured as promised by the peace and prosperity prophets of churchianity, the deceived believers will be harvested in a snare that will be so deadly that they will hate and betray each other to death, without a second thought.</p> <p>Matt 24:12 Jesus declares that he, in no way, came to destroy the Torah (Matt 5:17). He further stated that he would judge his purported followers according to their compliance with the Torah (Matt 7:13-23) and that most of those who believed they were his miracle-working followers would be ejected from the eternal kingdom.</p> <p>Luke 21:8 This scenario is in perfect alignment with the same warning recorded by Matthew.</p>

Prophecy of the “Abomination of Desolation”

Matt 24:14b “The end” is not dependent upon the preaching of the Gospel of the Kingdom, but rather dependent upon the fulfillment of that which was spoken by the prophet Daniel, the abomination of desolation, the defining moment in the last days scenario that begins the great tribulation and also required the obedient to evacuate Jerusalem.

Matt 24:26 Where John was baptizing people had to go to him. Jesus states that the saints not need to come to him, he is sending his angels to gather his martyred saints like vultures swooping down upon a dead carcass, the dead in Messiah will rise first and then we who are alive and remain will be caught up together with them to meet Jesus in the air (I Thessalonians 4:13-18).

Luke 21:28 After Jesus warns his disciples about the false prophets who declare that his coming is imminent, he instructed them pointedly, “Do not listen to them”. Jesus then went on to detail the reality of the latter day “abomination of desolation” that world shake the entire world and initiate the great tribulation. Jesus repeatedly warned that false prophets would teach a secret rapture before the great tribulation. There is no pre-tribulation rapture, it is the recent invention of the prosperity gospel perversion that was exposed by Jesus, Saul, and John as well as several prophets of the first century.

Prophetic Parable of the Fig Tree

Matt 24:33 This parable likens the leaves sprouting on a fig tree to the approach of spring and the approach of the coming Messiah. Jesus does not equate the fig tree with the nation of Israel. The point Jesus makes is this: when one sees “all these things come to pass”, which refers to the events surrounding the “abomination of desolation” spoken by Daniel, know that generation will not pass until all is fulfilled. The abomination of desolation is the key event that begins the telos (the end of the age), which will conclude with the appearing of the Messiah to gather the saints in a time of great tribulation. The wars, terrorism, earthquakes, and believers hating and killing each other are all signs that “the end is not yet” because all these things “must come to pass” before the “abomination of desolation.”

Luke 21:32 Jesus warned us that there are things that must come to pass before his coming is imminent. Regardless of the sincerity of those who preach wither the pretribulation rapture of that Messiah has already returned and we need to go to him, Jesus tells his faithful followers not to believe those who iterate such heresy. They are prophesying falsely and will blindly lead the willfully blind into the snare of the adversary.

Prophecies Concerning Faithful Servants

Matt: 24:45-51 When Jesus comes for his church, he will expect to find you busy serving him so he can reward you for faithfulness.

Parable of the Wise Virgins

Matt; 25:13 The Word is the light. The oil is the storing up of the Word in the heart of darkness ahead. It is the responsibility of those who minister to prepare the bride and to have adequate light to last through the upcoming night. Those who do not store the Word in their heart now, and obey the Messiah now, will be shut out, they did not do their job at the end. Again, this is a warning to those who would be deceived by false teachers and would depend on the early arrival of the Messiah in a false pretribulation rapture.

Reward of the Faithful Servants

Matt 25:14 We are stewards of what God has given us, not owners. The Bible makes clear that God owns “everything”. And he expects us to protect and expand his possessions for the advancement of his kingdom.

Judgment of the Disobedient Servants

Matt 25:40 The Torah commands us to take care of the poor, the widows, the orphans, and the Levites who minister to Israel. That commandment has not been rescinded, nor has our responsibility. We will be judged according to how we, as individuals, fulfill the commandment, Obviously, Jesus takes this very personally and very seriously. Since he is the one sitting on the judgment throne, so should we.

142. Jesus Taught in the Temple by Day; Stayed at Mount of Olives at Night		
63	436	Luke 21:37-38 37 During the day, he was teaching in the temple, but in the evening he would go out and spend the night on what is called the Mount of Olives. 38 Then all the people would come early in the morning to hear him in the temple.
		Comments: Many people continued to come to the Temple to hear Jesus teach. Jesus would spend the night outside the city on the Mount of Olives. Eventually, the religious leaders would find out where Jesus was staying each night, led there by a traitor.
143. Elders and Ruling Priest Conspire to Put Jesus to Death		
63	436	Matthew 26:1-5 When Jesus had finished saying all these things, he told his disciples, 2 “You know that the Passover takes place after two days, and the Son of Man will be handed over to be crucified.” 3 Then the chief priests and the elders of the people assembled in the courtyard of the high priest, who was named Caiaphas, 4 and they conspired to arrest Jesus in a treacherous way and kill him. 5 “Not during the festival,” they said, “so there won’t be rioting among the people.” Mark 14:1-2 It was two days before the Passover and the Festival of Unleavened Bread. The chief priests and the scribes were looking for a cunning way to arrest Jesus and kill him. 2 “Not during the festival,” they said, “so that there won’t be a riot among the people.” Luke 22:1-2 The Festival of Unleavened Bread, which is called Passover, was approaching. 2 The chief priests and the scribes were looking for a way to put him to death, because they were afraid of the people.
		Comments: Matt: 26:1 Jesus pinpoints the day that the Temple Mount episode took place by declaring that “after two days in the Passover.” The plans for his execution begin as soon as Jesus leaves the Temple Mount after castigating the Pharisees and sages. Luke: 22:1 Passover and the Feast of Unleavened Bread are two separate, but intertwined, festivals that together are commonly referred to as Passover, even to this day.
144. Judas Agrees to Betray Jesus for the Slave Price, Thirty Pieces of Silver		
63	437	Matthew 26:14-16 14 Then one of the Twelve, the man called Judas Iscariot, went to the chief priests 15 and said, “What are you willing to give me if I hand him over to you?” So they weighed out thirty pieces of silver for him. 16 And from that time he started looking for a good opportunity to betray him.
		Mark 14:10-11 10 Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them. 11 And when they heard this, they were glad and promised to give him money. So he started looking for a good opportunity to betray him.

		<p>Luke 22:3-6</p> <p>3 Then Satan entered Judas, called Iscariot, who was numbered among the Twelve. 4 He went away and discussed with the chief priests and temple police how he could hand him over to them. 5 They were glad and agreed to give him silver. 6 So he accepted the offer and started looking for a good opportunity to betray him to them when the crowd was not present.</p> <p>Comments:</p> <p>In Hebrew culture, thirty pieces of silver was not a lot of money. In fact, it was the exact price paid to the master of a slave if and when his slave was gored by an ox.</p> <p>Exodus 2:32 If the ox gores a male or female slave, he must give thirty shekels of silver to the slave's master, and the ox must be stoned.</p> <p>Matt 26:15 As Zechariah prophesied, this thirty pieces of silver would be returned in remorse, thrown down in the temple, and then the priests would later use the money to buy the potter's field that Judas had previously purchased with the money he stole from the disciples' purse. Judas hanged himself on his sword and his bowels and blood gushed out so profusely that they named the ill-begotten property "the Field of Blood." The priests could then purchase the defiled land for a cheap place to bury gentiles.</p>
145. Preparations for Passover		
63		<p>Matthew 26:17-19</p> <p>17 On the first day of Unleavened Bread the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?"</p> <p>18 "Go into the city to a certain man," he said, "and tell him, 'The Teacher says: My time is near; I am celebrating the Passover at your place with my disciples.' " 19 So the disciples did as Jesus had directed them and prepared the Passover.</p> <p>Mark 14:12-16</p> <p>12 On the first day of Unleavened Bread, when they sacrifice the Passover lamb, his disciples asked him, "Where do you want us to go and prepare the Passover so that you may eat it?"</p> <p>13 So he sent two of his disciples and told them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. 14 Wherever he enters, tell the owner of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?" ' 15 He will show you a large room upstairs, furnished and ready. Make the preparations for us there." 16 So the disciples went out, entered the city, and found it just as he had told them, and they prepared the Passover.</p> <p>Luke 22:7-13</p> <p>7 Then the Day of Unleavened Bread came when the Passover lamb had to be sacrificed. 8 Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover."</p> <p>9 "Where do you want us to prepare it?" they asked him.</p> <p>10 "Listen," he said to them, "when you've entered the city, a man carrying a water jug will meet you. Follow him into the house he enters. 11 Tell the owner of the house, 'The Teacher asks you, "Where is the guest room where I can eat the Passover with my disciples?" ' 12 Then he will show you a large, furnished room upstairs. Make the preparations there."</p> <p>13 So they went and found it just as he had told them, and they prepared the Passover</p>

		<p>Comments:</p> <p>Preparations began on the 9th day of the <i>aviv</i> and continued through the late afternoon of the 14th. A rented upstairs apartment in Jerusalem (upper room) was prepared for Passover and for their extended domicile through the feast of Shavuot. The night in which the last supper occurred was the last evening in which leaven could be consumer. This is also the disciples' first night in Jerusalem after spending the previous week nights in Bethany on the Mount of Olives.</p> <p>Matt 26:17 The Greek text concerning "the <i>protos</i>" was inaccurately translated as "the first day of the feast of Unleavened Bread." The first day of the feast is the 15th day of the month of Aviv, which would mean that they had already missed the Passover Seder. The <i>protos</i>, beginning of the preparations for Unleavened Bread, is the situation which Jesus spoke. It takes several days to prepare for the Passover Seder. The disciples were preparing for Passover at a rented townhouse in Jerusalem, rather than where they had been staying in Bethany. Bethany provided a measure of safety, seclusion for Jesus and his disciples during the week.</p>
146. The "Last Supper" Before the Passover		
63	438	<p>John 13:1-2a</p> <p>Before the Passover Festival, Jesus knew that his hour had come to depart from this world to the Father. Having loved his own who were in the world, he loved them to the end.² Now when it was time for supper, . . .</p> <p>Jesus and His Disciples Recline for Dinner the Evening Before the Crucifixion, which is also the Night Before the Passover is Sacrificed</p> <p>Matthew 26:20. Mark 14:17, Luke 22:14-16</p> <p>Jesus interprets the Rehearsal of Melchizeedek's Bread and Wine</p> <p>Matthew 26:26-29, Mark 14:22-25, Luke 22:17-20</p> <p>During Dinner Jesus Announces that one of them will Betray Him</p> <p>Matthew 26:21-25, Mark 14:18-21. Luke 22:21-23</p> <p>After Dinner Jesus Washes His Disciples' Feet to Teach them the Kingdom Servant's Attitude</p> <p>Luke 22:24-30, John 13:1-22</p> <p>After John is Covertly Shown the Betrayer, Judas is Sent on an Unannounced Errand</p> <p>John 13:23-35</p> <p>Jesus "First Warning" to Peter that he Would Betray Him "Three Times Before the Crowing of the Cock"</p> <p>Luke 22:31-34, John 13:36-38</p> <p>Jesus Instructs His Disciples to Purchase a Sword Immediately</p> <p>Luke 22:35-38</p> <p>Jesus Teaches His Disciples Around the Dinner Table after Judas Leaves</p> <p>John 14:1-31a</p> <p>Jesus and the Disciples Sing no Song and then Leave for the Mount of Olives</p> <p>Matthew 26:30, Mark 14:26, Luke 22:39, John 14:31b</p>

	<p>Comments:</p> <p>John 13:2 John's narrative is cited to show that the last supper, clearly occurs <i>before the Passover</i>.</p> <p><u><i>Jesus and His Disciples Recline for Dinner the Evening Before the Crucifixion, which is also the Night Before the Passover is Sacrificed</i></u></p> <p>Luke 22:16 Jesus will literally fulfill all of the prophetic shadow pictures embedded in the Passover in less than twenty-four hours. The rehearsal in the Temple was just a shadow of the fulfillment that was about to occur in the Kingdom of God as the Lamb of God was about to be the substitution for the sins of the nation of Israel and the transgressions of the entire world.</p> <p><u><i>Jesus interprets the Rehearsal of Melchizeedek's Bread and Wine</i></u></p> <p>Matt 26:26 Jesus spoke the blessing with which the Melek Tzadek blessed the Most High when he brought forth bread and wine to Abraham when he returned from the slaughter of the kings. Jesus then explained that this had always, even from the time of Melek Tzadek, represented his body, which would be the provision for our ultimate healing. Abraham had indeed seen Jesus's day in the representation of the shed blood and the broken body that the Melek Tzadek shared with him. Abraham rejoiced and laid a tenth of his vast wealth at the feet of the priest of the Most High Elohim.</p> <p>Note: Melek Tzadek was the first priest who lost his priesthood because he blessed Abraham before he blessed God. He was both a king and a priest.</p> <p><u><i>During Dinner Jesus Announces that one of them will Betray Him</i></u></p> <p>Matt 26:25 There were two men named Judas at the supper table that evening. Judas who betrayed Jesus, and Judas the brother of Yaakov, also called Lebbacus and Thaddaeus, who was also the writer of the book of Jude.</p> <p><u><i>After Dinner Jesus Washes His Disciples' Feet to Teach them the Kingdom Servant's Attitude</i></u></p> <p>John 13:2 John's narrative shows repeatedly that the last supper occurs <i>before the Passover</i>. Every one of the Gospel authors is giving an accurate account of the transpiring events, just as they were moved by the Holy Spirit. Only by treating each account as a sacred viewpoint and synchronizing these records with the whole of Scripture can we get the entire picture of the events surrounding the fulfillment of Passover as it was prophetically rehearsed from the time we left Egypt through the second Temple period.</p> <p><u><i>After John is Covertly Shown the Betrayer, Judas is Sent on an Unannounced Errand</i></u></p> <p>John 13:24-26 Peter told John to ask Jesus who this betrayer was. So Jesus told John that it was the disciple to whom he would give a piece of bread. Then he handed bread to Judas. To offer food was a sign of friendship; therefore, Jesus was extending a final offer of grace and mercy to the one who was about to betray him. Judas took the bread, but he rejected the offer of friendship</p> <p><u><i>Jesus "First Warning" to Peter that he Would Betray Him "Three Times Before the Crowing of the Cock"</i></u></p> <p>John 13:36-38 In response to Jesus's comments about leaving them, Peter asked, Where are you going? When Jesus told him that he couldn't follow, Peter decided to set him straight. The rest of the disciples might not be ready to follow, but Peter was confident that he was prepared. I will lay down my life for you. But that's when Jesus poured cold water on this fiery disciple. He said. A rooster will not crow until you have denied me three times. Jesus wanted Peter to put his pride to death. He was talking a good game, but he wouldn't be able to back it up with action. Too often we're exactly like Peter. In our minds we envision ourselves as better disciples that we actually are. Pride will cause us to think too highly of ourselves and then fall flat on our faces.</p> <p><u><i>Jesus Instructs His Disciples to Purchase a Sword Immediately</i></u></p> <p>Luke 22:36 If this were actually the Passover meal that occurs on the High Sabbath that commences the Feast of Unleavened Bread, there is no way that Jesus would have told his disciples to go out and sell an article of clothing and buy themselves a sword that they would need (and</p>
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		<p>use) later that night. Every mercantile in the nation would have been shut down and no would be traveling for another twenty-four hours if this were really the Passover Seder.</p> <p>Luke 22:27 Isaiah 53:12</p> <p><u>Jesus Teaches His Disciples Around the Dinner Table after Judas Leaves</u></p> <p>John 14:22 This is the same Judas as in Acts 1:13, the brother of Yaakov, the writer of the book of Jude. He is also surnamed Thaddaeus or Lebbacus.</p> <p><u>Jesus and the Disciples Sing no Song and then Leave for the Mount of Olives</u></p> <p>The Greek version of both Matthew and Mark read: “and they sang a hymn.” Whereas the Hebrew Matthew agrees with Luke and John in that there was no song service, rather, “and they returned” to the Mount of Olives, where they had been staying for the previous five days. The Hebrew word for returned is very similar to sang, but a song service does not appear in the Hebrew Matthew. In several places in the Gospel of Matthew there are incorrect Greek words used to translate a Hebrew word, often hinging upon the difference of one Hebrew letter. With this evidence that this same problem also occurred in the Greek version of Mark, there is a substantial reason to believe that the Gospel of Mark may also have been an original Hebrew source.</p>
147. The Walk to Gethsemane		
63	438	<p>Jesus Tells His Disciples that they will Scatter; He will meet them in Galilee after His Resurrection</p> <p>Matthew 26:31-32, Mark 14:27-28</p> <p>Jesus Predicts Simon Peter’s Denial a Second Time</p> <p>Matthew 26:33-35, Mark 14:29-31</p> <p>Jesus Teaches His Disciples on the way to Gethsemane</p> <p>John 15:1-16:33</p> <p>Jesus Prays with His Disciples on the way to Gethsemane</p> <p>John 17:1-26</p> <p>Jesus Prays in the Garden of the “Olive Press”</p> <p>Matthew 26:36-36, Mark 14:32-42, Luke 22:40-46, John 18:1-2</p> <p>Jesus Arrest in the Garden</p> <p>Matthew 26:47-56, Mark 14:43-52, Luke 22:47-53, John 18:3-12</p>
		<p>Comments:</p> <p>From the Upper Room, through the Kidron Valley, to the garden of Gethsemane at the foot of the Mount of Olives is about two (2) miles.</p> <p><u>Jesus Tells His Disciples that they will Scatter; He will meet them in Galilee after His Resurrection</u></p> <p>Matt 26:31 is a reference to Zachariah 13:7 Sword, awake against my shepherd, against the man who is my associate, this is the declaration of the Lord of Armies. Strike the shepherd, and the sheep will be scattered; I will turn my hand against the little ones.</p>

		<p><u><i>Jesus Predicts Simon Peter's Denial a Second Time</i></u></p> <p>Mark 14:30 There is no reference to the cock crowing twice in any of the Gospels or any of the early manuscripts of Mark until a second “cock crowing” was added into much later text of Mark. Other punctuations in the English version read: . . . before the cock crows, twice thou shalt deny me thrice.” The truth is evident in the chronology of the text:</p> <p>At the dinner table that evening, Jesus told Simon Peter that he could not accompany him where he was going. Simon Peter insisted that he was up to the challenge and said he would die for him. Jesus told Simon Peter that he was going to deny him three times before the crowing of the cock in the early morning hours. Later upon leaving the upper room and just before crossing the Kidron valley, Jesus told the disciples that they would all be offended and scattered as sheep. This is when Simon Peter remonstrated with Jesus and adamantly that he would never, ever forsake him. Jesus then told Simon Peter a second time that he would deny him three times before the crowing of the cock. Thus, twice in that very night, Jesus told Simon Peter clearly and emphatically that he would deny him three times before the crowing of the cock. Only by putting word and detail into the vise of linear chronology can one see the depth of the Divine screenplay unfold and solve apparent contradictions that have plagued readers of the Bible for centuries.</p> <p><u><i>Jesus Teaches His Disciples on the way to Gethsemane</i></u></p> <p>John 15:25 references prophecies from the Torah:</p> <p>Psalms 35:19 Do not let my deceitful enemies rejoice over me; do not let those who hate me without cause wink at me maliciously.</p> <p>Psalms 69:4 Those who hate me without cause are more numerous than the hairs of my head; my deceitful enemies, who would destroy me, are powerful. Though I did not steal, I must repay.</p> <p>John 16:30 Jesus just answered all of the disciples unspoken questions with such clarity and provision that they knew he has the inside track into their minds and souls. There is no longer any doubt, he is The One!</p> <p><u><i>Jesus Prays with His Disciples on the way to Gethsemane</i></u></p> <p>John records the prayer Jesus spoke at the conclusion of their time together, just before his betrayal. Jesus recognized that the hour had come for the son and the Father to glorify each other. In his prayer, Jesus gave a definition of eternal life. To receive eternal life is to enter into the divine realm with the goal of experiencing an intimate relationship with God through Jesus, a relationship that will grow through out eternity. It is the uninterrupted, deepening knowledge and experience of God. This is the purpose for which we were created.</p> <p><u><i>Jesus Prays in the Garden of the “Olive Press”</i></u></p> <p>The Garden of Gethsemane is a small grove consisting of eight (8) ancient olive trees located at the foot of the Mount of Olives just outside the City of Jerusalem. Its names derives from an Aramaic word which means “olive press” and suggests the presence of a mill in ancient times.</p> <p><u><i>Jesus Arrest in the Garden</i></u></p> <p>John 18:9 references a prophecy in the Torah:</p> <p>Psalm 34:22 The Lord redeems the life of his servants, and all who take refuge in him will not be punished.</p>
148. Jesus Taken to Annas, Father-in-Law of Caiaphas, the High Priest		
63	438	<p>John 18:13-14</p> <p>13 First they led him to Annas, since he was the father-in-law of Caiaphas, who was high priest that year. 14 Caiaphas was the one who had advised the Jews that it would be better for one man to die for the people.</p>
		<p>Comments: John 18:14 Provides an explanation of Caiaphas position and his predisposition to convict Jesus.</p>

149. Annas Immediately Sends Jesus to Caiaphas		
63	438	<p>Matthew 26:57-66</p> <p>57 Those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders had convened. 58 Peter was following him at a distance right to the high priest’s courtyard. He went in and was sitting with the servants to see the outcome.</p> <p>59 The chief priests and the whole Sanhedrin were looking for false testimony against Jesus so that they could put him to death, 60 but they could not find any, even though many false witnesses came forward. Finally, two who came forward 61 stated, “This man said, ‘I can destroy the temple of God and rebuild it in three days.’ ”</p> <p>62 The high priest stood up and said to him, “Don’t you have an answer to what these men are testifying against you?” 63 But Jesus kept silent. The high priest said to him, “I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.”</p> <p>64 “You have said it,” Jesus told him. “But I tell you, in the future you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.”</p> <p>65 Then the high priest tore his robes and said, “He has blasphemed! Why do we still need witnesses? See, now you’ve heard the blasphemy. 66 What is your decision? ”</p> <p>Mark 14:53-64</p> <p>53 They led Jesus away to the high priest, and all the chief priests, the elders, and the scribes assembled. 54 Peter followed him at a distance, right into the high priest’s courtyard. He was sitting with the servants, warming himself by the fire.</p> <p>Luke 22:54</p> <p>54 They seized him, led him away, and brought him into the high priest’s house. Meanwhile Peter was following at a distance.</p> <p>John 18:15</p> <p>15 Simon Peter was following Jesus, as was another disciple. That disciple was an acquaintance of the high priest; so he went with Jesus into the high priest’s courtyard.</p>
		<p>Comments:</p> <p>As part of the preparation for Passover, the chief priest most often moved into the Temple area to be sure they did not become unclean, which would prevent them from fulfilling their role in the celebration. Often another chief priest, who was qualified, moved into a Temple apartment as well, in order to be ready to fill in for the chief priest in case of an emergency. This is most likely where Jesus was first taken to the courtyard of the high priest. Both Annas and Caiaphas were most likely staying in apartments located in the priest’ court of the Temple.</p> <p>Matt 26:64 Jesus’ answer confirmed that he was the Messiah. But he went even farther and declared that they would see the Son of Man seated at the right hand of Power and coming on the clouds of heaven. The “Son of Man” on the “clouds of heaven” is a reference to the glorious heavenly king of Daniel 7:13-14, whose kingdom would have no end. Being “seated at the right hand of Power” was a reference to the Messiah taken from Psalm 110:1. Jesus had earlier used the passage to argue the Messiah was a divine King.</p>
150. Simon Peter Denies Jesus Twice		
63	438	<p>Matthew 26:69-72</p> <p>69 Now Peter was sitting outside in the courtyard. A servant girl approached him and said, “You were with Jesus the Galilean too.”</p> <p>70 But he denied it in front of everyone: “I don’t know what you’re talking about.”</p>

	<p>71 When he had gone out to the gateway, another woman saw him and told those who were there, “This man was with Jesus the Nazarene!”</p> <p>72 And again he denied it with an oath: “I don’t know the man!”</p> <p>Mark 14:66-70a</p> <p>66 While Peter was in the courtyard below, one of the high priest’s maidservants came. 67 When she saw Peter warming himself, she looked at him and said, “You also were with Jesus, the man from Nazareth.”</p> <p>68 But he denied it: “I don’t know or understand what you’re talking about.” Then he went out to the entryway, and a rooster crowed.</p> <p>69 When the maidservant saw him again, she began to tell those standing nearby, “This man is one of them.”</p> <p>70 But again he denied it.</p> <p>Luke 22:55-58</p> <p>55 They lit a fire in the middle of the courtyard and sat down together, and Peter sat among them. 56 When a servant saw him sitting in the light, and looked closely at him, she said, “This man was with him too.”</p> <p>57 But he denied it: “Woman, I don’t know him.”</p> <p>58 After a little while, someone else saw him and said, “You’re one of them too.”</p> <p>“Man, I am not!” Peter said.</p> <p>John 18:15-18, 25</p> <p>15 Simon Peter was following Jesus, as was another disciple. That disciple was an acquaintance of the high priest; so he went with Jesus into the high priest’s courtyard. 16 But Peter remained standing outside by the door. So the other disciple, the one known to the high priest, went out and spoke to the girl who was the doorkeeper and brought Peter in.</p> <p>17 Then the servant girl who was the doorkeeper said to Peter, “You aren’t one of this man’s disciples too, are you?”</p> <p>“I am not,” he said. 18 Now the servants and the officials had made a charcoal fire, because it was cold. They were standing there warming themselves, and Peter was standing with them, warming himself.</p> <p>25 Now Simon Peter was standing and warming himself. They said to him, “You aren’t one of his disciples too, are you?”</p> <p>He denied it and said, “I am not.”</p> <p>Comments:</p> <p>Mark 14:68 There is no reference to the cock crowing twice in any of the Gospels or any of the early manuscripts of Mark until a second “cock crowing” was added into much later text of Mark. Other punctuations in the English version read: . . . before the cock crows, twice thou shalt deny me thrice.” The truth is evident in the chronology of the text:</p> <p>At the dinner table that evening, Jesus told Simon Peter that he could not accompany him where he was going. Simon Peter insisted that he was up to the challenge and said he would die for him. Jesus told Simon Peter that he was going to deny him three times before the crowing of the cock in the early morning hours. Later upon leaving the upper room and just before crossing the Kidron valley, Jesus told the disciples that they would all be offended and scattered as sheep. This is when Simon Peter remonstrated with Jesus and adamantly that he would never, ever forsake him. Jesus then told Simon Peter a second time that he would deny him three times before the crowing of the cock. Thus, twice in that very night, Jesus told Simon Peter clearly and emphatically that he would deny him three times before the crowing of the cock. Only by putting word and detail into the vise of linear chronology can one see the depth of the Divine screenplay unfold and solve apparent contradictions that have plagued readers of the Bible for centuries.</p>
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151. Caiaphas Interrogates Jesus		
63	438	<p>John 18:19-23</p> <p>19 The high priest questioned Jesus about his disciples and about his teaching. 20 “I have spoken openly to the world,” Jesus answered him. “I have always taught in the synagogue and in the temple, where all the Jews gather, and I haven’t spoken anything in secret. 21 Why do you question me? Question those who heard what I told them. Look, they know what I said.”</p> <p>22 When he had said these things, one of the officials standing by slapped Jesus, saying, “Is this the way you answer the high priest?”</p> <p>23 “If I have spoken wrongly,” Jesus answered him, “give evidence about the wrong; but if rightly, why do you hit me?” 24 Then Annas sent him bound to Caiaphas the high priest.</p>
		<p>Comments:</p> <p>John 18:19-21 The scene switches to Jesus standing before the high priest Annas, who asked him about his disciples and about his teaching. He wanted Jesus to tell him what he had been doing to get everyone so riled up. But Jesus wasn’t about to recount everything he’d done and said. He had spoken openly both in the synagogue and in the temple. He had done nothing in secret, nor did he lead any secret organization. Why didn’t the high priest simply ask the people who heard him?</p> <p>John 18:22-24 For his response to the high priest, Jesus received a slap in the face. But he was unfazed. If he had spoken wrongly, he demanded that they give evidence about the wrong. Otherwise, the slap was an unjust assault. If this trial were to be legitimate, they would have to bring forward witnesses to testify about what he had done wrong. Jesus requested that the high priest do so. Instead, someone simply hit him! When they refused to answer his query and instead sent him bound to Caiaphas, they merely confirmed that they had no interest in justice. They wanted blood.</p>
152. Simon Peter Denies Jesus One More Time before the Guards; Immediately the Cock Crows		
		<p>Matthew 26:73-75</p> <p>73 After a little while those standing there approached and said to Peter, “You really are one of them, since even your accent gives you away.”</p> <p>74 Then he started to curse and to swear with an oath, “I don’t know the man!” Immediately a rooster crowed, 75 and Peter remembered the words Jesus had spoken, “Before the rooster crows, you will deny me three times.” And he went outside and wept bitterly.</p> <p>Mark 14:70b-72</p> <p>After a little while those standing there said to Peter again, “You certainly are one of them, since you’re also a Galilean.”</p> <p>71 Then he started to curse and swear, “I don’t know this man you’re talking about!”</p> <p>72 Immediately a rooster crowed a second time, and Peter remembered when Jesus had spoken the word to him, “Before the rooster crows twice, you will deny me three times.” And he broke down and wept.</p> <p>Luke 22:59-62</p> <p>59 About an hour later, another kept insisting, “This man was certainly with him, since he’s also a Galilean.”</p> <p>60 But Peter said, “Man, I don’t know what you’re talking about! ” Immediately, while he was still speaking, a rooster crowed. 61 Then the Lord turned and looked at Peter. So Peter remembered the word of the Lord, how he had said to him, “Before the rooster crows today, you will deny me three times.”</p>

		<p>John 18:26-27</p> <p>26 One of the high priest's servants, a relative of the man whose ear Peter had cut off, said, "Didn't I see you with him in the garden? " 27 Peter denied it again. Immediately a rooster crowed.</p> <p>Comments:</p> <p>Matt 26:72 Simon Peter had three opportunities to affirm his commitment to the Lord. First a servant girl accused him of being associated with Jesus. Then another woman claimed he was one of his followers. Lastly, several other people indicted him as being a disciple of Jesus. On each occasion, Simon Peter's courage collapsed as he vehemently denied it with curses and oaths.</p> <p>Mark 14:72 Earlier texts of Mark read "immediately the cock crowed,"; later texts removed the word immediately and added "from second" which was interrupted to be speaking of "the cock crowing twice" rather than Jesus telling Simon Peter "two times" that he would betray him. Those two separate declarations of Jesus to Simon Peter occurred at the last supper and then again as they made their way to the garden. The other three Gospels also state that the cock crowed immediately after Simon Peter's third denial, and there was no waiting around for the cock to crow "a second time".</p> <p>Luke 22:59 Simon Peter's Galilean accent would have stood out as a clear indicator of his home.</p>
153. Jesus is Mocked and Beaten While His Eyes are Covered		
<p>63</p>	<p>438</p>	<p>Matthew 26:67-68</p> <p>67 Then they spat in his face and beat him; others slapped him 68 and said, "Prophecy to us, Messiah! Who was it that hit you?"</p> <p>Mark 14:65</p> <p>65 Then some began to spit on him, to blindfold him, and to beat him, saying, "Prophecy!" The temple servants also took him and slapped him.</p> <p>Luke 22:63-65</p> <p>63 The men who were holding Jesus started mocking and beating him. 64 After blindfolding him, they kept asking, "Prophecy! Who was it that hit you? " 65 And they were saying many other blasphemous things to him.</p> <p>Comments:</p> <p>Matt 26:67-68 Clearly, the high priest understood that Jesus was affirming both his messiahship and his deity, for he accused him of blasphemy. In outrage, the high priest even tore his robes, which he was forbidden to do (see Lev 21:10) Jesus's accusers felt they had all the evidence they needed to drag him before the Roman authorities and charge him as deserving death.</p> <p>Jesus didn't object to their understanding about his identify, they had gotten it right. But instead of worshipping him as they should have, they wickedly mocked and abused him. The Son of God, who could have destroyed them with the mere breath of his mouth (see Thess 2:8), submitted obediently to his Father's will for an important reason: he was winning your salvation. "Consider him who endured such hostility from sinners against himself, so that you won't grow weary and give up" (Heb 12:3).</p>
154. Jesus is Brought Before the Sanhedrin		
<p>63</p>	<p>438</p>	<p>Matthew 27:1</p> <p>When daybreak came, all the chief priests and the elders of the people plotted against Jesus to put him to death.</p> <p>Mark 15:1a</p> <p>As soon as it was morning, having held a meeting with the elders, scribes, and the whole Sanhedrin</p>

		<p>Luke 22:66-71</p> <p>66 When daylight came, the elders of the people, both the chief priests and the scribes, convened and brought him before their Sanhedrin. 67 They said, “If you are the Messiah, tell us.”</p> <p>But he said to them, “If I do tell you, you will not believe. 68 And if I ask you, you will not answer. 69 But from now on, the Son of Man will be seated at the right hand of the power of God.”</p> <p>70 They all asked, “Are you, then, the Son of God?”</p> <p>And he said to them, “You say that I am.”</p> <p>71 “Why do we need any more testimony,” they said, “since we’ve heard it ourselves from his mouth?”</p> <p>Comments:</p> <p>Luke 22:66 Jewish law required trials to be conducted during daylight, especially one involving a possible death sentence. The law also called for two separate trials in the case of death penalty, so it’s possible that they conducted two trials back to back to satisfy their law.</p> <p>Matt 27:1-2 At daybreak after their trial, the chief priest and the elders led Jesus to Pontius Pilate who was the Roman governor of Judea. Pilate was a brutal man with no love for the Jews. His resident was in Caesarea Maritima on the Mediterranean Sea. But given the Jewish crowds and potential for arrest, he was in Jerusalem during the Passover. Since Pilate has the power of execution, the Jewish leaders sought to convince him to put Jesus to death.</p>
155. Jesus is Bound and Brought into Pilate’s Praetorium (Judgment Hall)		
63	438	<p>Matthew 27:2</p> <p>2 After tying him up, they led him away and handed him over to Pilate, the governor.</p> <p>Mark 15:1b</p> <p>. . . the chief priests tied Jesus up, led him away, and handed him over to Pilate.</p> <p>Luke 23:1-2</p> <p>When their whole assembly rose up and brought him before Pilate. 2 They began to accuse him, saying, “We found this man misleading our nation, opposing payment of taxes to Caesar, and saying that he himself is the Messiah, a king.”</p> <p>John 18:28-32</p> <p>28 Then they led Jesus from Caiaphas to the governor’s headquarters. It was early morning. They did not enter the headquarters themselves; otherwise they would be defiled and unable to eat the Passover. 29 So Pilate came out to them and said, “What charge do you bring against this man?”</p> <p>30 They answered him, “If this man weren’t a criminal, we wouldn’t have handed him over to you.”</p> <p>31 Pilate told them, “You take him and judge him according to your law.”</p> <p>“It’s not legal for us to put anyone to death,” the Jews declared. 32 They said this so that Jesus’s words might be fulfilled indicating what kind of death he was going to die.</p> <p>Comments:</p> <p>Pilate met Jesus’s accusers in the Stone Courtyard of the Antonia Fortress, instead of inside the hall itself, because the accusers did not want to become defiled for Passover that evening.</p>

		<p>Luke 23:1-2 Since the Jews were unable to execute anyone themselves, they led Jesus before Pilate, the Roman governor. They accused Jesus of misleading the nation, opposing paying taxes to Caesar, which was a lie, and claiming to be the Messiah, a king. They wanted to make Jesus appear to be an insurrectionist, someone that was a threat to Roman rule. If he was proclaiming himself to be a king and opposing Caesar, then Pilate would have to take action.</p> <p>John 18:28 The Pharisees had detailed rules about surfaces which could and could not contract ritual impurity (nothing to do with Torah law) which could change at their whim. They deemed the stone courtyard of the Antonia fortress to be one of the places that they could go without compromising their stringent regulations. Their concern over being ceremonially clean for the Passover sacrifice at the Temple later that afternoon kept them out of both Pilate's Praetorium and Herod's Place. This stated concern by the religious leaders of Israel also firmly establishes the fact that the meal that was eaten the previous evening by Jesus and his disciples in the Jerusalem townhouse apartment was not the Passover meal. When the Passover sacrifice was performed, there were about 250,000 lambs sacrificed on the Temple Mount at this point in Israel's history. There was not, as some have fabricated, a Passover for the Galileans a day earlier and a Passover for the rest of the Israelites on the divinely appointed day. There is no need to invent scenarios in which the last supper was the Passover. Jesus would be adequate and ultimate fulfillment of Passover. The "last supper" was simply one last time around the dinner table with his disciples.</p> <p>John 18:28 The Passover lambs were to be killed and roasted late that afternoon and eaten after sundown that evening which began the High Sabbath of the Feast of Matzah.</p> <p>John 18:31 Pilate was mocking them because "an evil-doer" is not a legitimate chargeable offense, there must be a specific crime committed.</p>
156. Pilate Returns to Judgment Hall to Question Jesus		
63	438	<p>Matthew 27:11</p> <p>11 Now Jesus stood before the governor. "Are you the king of the Jews?" the governor asked him. Jesus answered, "You say so."</p> <p>Mark 15:2</p> <p>2 So Pilate asked him, "Are you the king of the Jews?" He answered him, "You say so."</p> <p>Luke 23:3</p> <p>3 So Pilate asked him, "Are you the king of the Jews?"</p> <p>John 18:33-38</p> <p>33 Then Pilate went back into the headquarters, summoned Jesus, and said to him, "Are you the king of the Jews?"</p> <p>34 Jesus answered, "Are you asking this on your own, or have others told you about me?"</p> <p>35 "I'm not a Jew, am I?" Pilate replied. "Your own nation and the chief priests handed you over to me. What have you done? "</p> <p>36 "My kingdom is not of this world," said Jesus. "If my kingdom were of this world, my servants would fight, so that I wouldn't be handed over to the Jews. But as it is, my kingdom is not from here."</p> <p>37 "You are a king then?" Pilate asked.</p> <p>"You say that I'm a king," Jesus replied. "I was born for this, and I have come into the world for this: to testify to the truth. Everyone who is of the truth listens to my voice."</p> <p>38 "What is truth?" said Pilate.</p>

		<p>Comments:</p> <p>John 18:34 This is the issue of Torah law: Jesus never stated that he was the King of the Jews. Pilate heard it from Jesus's false accusers, but they were not present as witnesses and could not be properly cross examined (Duet 19:15-21) Jesus simply state that Pilate is not a true witness unless he heard it from Jesus himself and so there is no legitimate charge according to Torah law or Roman law. The statement from Jesus in Matthew, Mark, and Luke could be rendered: "You are the one who is saying it, you did not hear it from me!"</p> <p>John 18:35 Pilate's unexpected statement "Am I a Jew?" can only be understood in context of the ensuing trial: "Am I a Jew? Am I beholden to your Torah? Your own people and the ruling priest who are supposed to judge righteously according to your Torah are the ones who have delivered you to me." In effect, Pilate was saying, "I am not bound by Jewish or Torah law concerning the diligent inquiry of witnesses or the right of the accused to bring parties before the judge."</p> <p>John 18:35 Pilate knows that there are no first hand witnesses and no real crime, so he asks Jesus to incriminate himself.</p>
157. Pilate Gives His First "Not Guilty" Verdict; Send Jesus to Herod for Judgment		
		<p>Luke 23:4-7</p> <p>4 Pilate then told the chief priests and the crowds, "I find no grounds for charging this man."</p> <p>5 But they kept insisting, "He stirs up the people, teaching throughout all Judea, from Galilee where he started even to here."</p> <p>6 When Pilate heard this, he asked if the man was a Galilean. 7 Finding that he was under Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.</p>
63	438	<p>Comments:</p> <p>Luke 23:4 The Jewish religious leaders wanted to make Jesus appear to be an insurrectionist, someone who was a threat to Roman rule. If Jesus was proclaiming to himself to be a king and opposing Caesar, then Pilate would have to take action. Yet Pilate found no grounds for charging Jesus. Jesus was clearly no threat.</p> <p>Luke 23:6 When Pilate learned that Jesus was a Galilean, he sent him to Herod Antipas, the son of Herod the Great and the tetrarch who rules over Galilee.</p> <p>Luke 23:7 Herod Antipas was ruler of Galilee and Perea. He made his home in the city he built and named Tiberias by the sea. Like many other people, Herod came to Jerusalem on account of the crowds gathering for the Passover celebration.</p>
158. Jesus Refuses to Acknowledge Herod; Sent Back to Pilate		
		<p>Luke 23:8-12</p> <p>8 Herod was very glad to see Jesus; for a long time he had wanted to see him because he had heard about him and was hoping to see some miracle performed by him. 9 So he kept asking him questions, but Jesus did not answer him. 10 The chief priests and the scribes stood by, vehemently accusing him. 11 Then Herod, with his soldiers, treated him with contempt, mocked him, dressed him in bright clothing, and sent him back to Pilate. 12 That very day Herod and Pilate became friends. Previously, they had been enemies.</p>
63	438	<p>Comments:</p> <p>Luke 23:8-11 Herod had been hoping to see Jesus perform a miracle. But if he thought Jesus was going to do tricks for him, he was mistaken. Herod asked Jesus questions, but Jesus did not answer. Since Jesus wouldn't act like a performing seal, Herod and his soldiers made a mockery of him instead. They dressed him in bright clothing like a false king and sent him back to Pilate.</p>

159. Pilate and Herod give a United Verdict		
63	438	Luke 23:13-15 13 Pilate called together the chief priests, the leaders, and the people, 14 and said to them, “You have brought me this man as one who misleads the people. But in fact, after examining him in your presence, I have found no grounds to charge this man with those things you accuse him of. 15 Neither has Herod, because he sent him back to us. Clearly, he has done nothing to deserve death.
		Comments: Luke 23:13-15 Neither Pilate or Herod found grounds to charge Jesus with a crime. Pilate wanted to please the Jewish leaders, so he planned to have Jesus whipped before releasing him. Pilate was not concerned with justice but with maintaining order.
160. Ruling Priest Level More Accusation at Jesus in Front of Pilate		
63	438	Matthew 27:12-14 12 While he was being accused by the chief priests and elders, he didn’t answer. 13 Then Pilate said to him, “Don’t you hear how much they are testifying against you?” 14 But he didn’t answer him on even one charge, so that the governor was quite amazed.
		Mark 15:3-5 3 And the chief priests accused him of many things. 4 Pilate questioned him again, “Aren’t you going to answer? Look how many things they are accusing you of!” 5 But Jesus still did not answer, and so Pilate was amazed.
		Comments: Matt 27:12-14 Jesus refused to answer the accusations leveled at him by the chief priest and elders, so Pilate was amazed. Note: The prophecy in Isaiah 53:7 was fulfilled. Isaiah 53:7 He was oppressed and afflicted, yet he did not open his mouth. Like a lamb led to the slaughter and like a sheep silent before her shearers, he did not open his mouth.
161. Pilate Offers a Grim Choice for the Annual Passover Prisoner Pardon; Jesus or the Notorious Murderer Abbas		
63	438	Matthew 27:15-26a 15 At the festival the governor’s custom was to release to the crowd a prisoner they wanted. 16 At that time they had a notorious prisoner called Barabbas. 17 So when they had gathered together, Pilate said to them, “Who is it you want me to release for you; Barabbas, or Jesus who is called Christ?” 18 For he knew it was because of envy that they had handed him over. 19 While he was sitting on the judge’s bench, his wife sent word to him, “Have nothing to do with that righteous man, for today I’ve suffered terribly in a dream because of him.” 20 The chief priests and the elders, however, persuaded the crowds to ask for Barabbas and to execute Jesus. 21 The governor asked them, “Which of the two do you want me to release for you?” “Barabbas!” they answered. 22 Pilate asked them, “What should I do then with Jesus, who is called Christ?” They all answered, “Crucify him!” 23 Then he said, “Why? What has he done wrong?” But they kept shouting all the more, “Crucify him!”

	<p>24 When Pilate saw that he was getting nowhere, but that a riot was starting instead, he took some water, washed his hands in front of the crowd, and said, “I am innocent of this man’s blood. See to it yourselves! ”</p> <p>25 All the people answered, “His blood be on us and on our children!” 26 Then he released Barabbas to them . . .</p> <p>Mark 15:6-15a</p> <p>6 At the festival Pilate used to release for the people a prisoner whom they requested. 7 There was one named Barabbas, who was in prison with rebels who had committed murder during the rebellion. 8 The crowd came up and began to ask Pilate to do for them as was his custom. 9 Pilate answered them, “Do you want me to release the king of the Jews for you?” 10 For he knew it was because of envy that the chief priests had handed him over. 11 But the chief priests stirred up the crowd so that he would release Barabbas to them instead. 12 Pilate asked them again, “Then what do you want me to do with the one you call the king of the Jews?”</p> <p>13 Again they shouted, “Crucify him!”</p> <p>14 Pilate said to them, “Why? What has he done wrong? ”</p> <p>But they shouted all the more, “Crucify him!”</p> <p>15 Wanting to satisfy the crowd, Pilate released Barabbas to them;</p> <p>Luke 23 16-25a</p> <p>16 Therefore, I will have him whipped and then release him.”</p> <p>18 Then they all cried out together, “Take this man away! Release Barabbas to us! ” 19 (He had been thrown into prison for a rebellion that had taken place in the city, and for murder.)</p> <p>20 Wanting to release Jesus, Pilate addressed them again, 21 but they kept shouting, “Crucify! Crucify him! ”</p> <p>22 A third time he said to them, “Why? What has this man done wrong? I have found in him no grounds for the death penalty. Therefore, I will have him whipped and then release him.”</p> <p>23 But they kept up the pressure, demanding with loud voices that he be crucified, and their voices won out. 24 So Pilate decided to grant their demand 25 and released the one they were asking for, who had been thrown into prison for rebellion and murder.</p> <p>John 18:39-40</p> <p>After he had said this, he went out to the Jews again and told them, “I find no grounds for charging him. 39 You have a custom that I release one prisoner to you at the Passover. So, do you want me to release to you the king of the Jews? ”</p> <p>40 They shouted back, “Not this man, but Barabbas!” Now Barabbas was a revolutionary.</p> <p>Comments:</p> <p>Matt 27:20-24 The chief priest were determine to kill Jesus. They persuaded the crowds to demand the release of Barabbas and the crucifixion of Jesus. To avoid a riot, Pilate washed his hands in front of the crowd to symbolize that he had nothing to do with Jesus’ condemnation and was innocent of his blood. Some people today try to follow a similar course. They attempt to withhold judgment about Jesus, thinking they can take a middle road. But Jesus said, “Anyone who is not with me is against me.” There is no neutral choice regarding the Messiah. There are only two eternal destinies, and each is based on acceptance or rejection of Jesus.</p>
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162. Pilate has Jesus Scourged; Jesus is Beaten and Mocked by Soldiers		
63	438	<p>Matthew 27:26b-30</p> <p>26 . . . after having Jesus flogged, handed him over to be crucified. 27 Then the governor’s soldiers took Jesus into the governor’s residence and gathered the whole company around him. 28 They stripped him and dressed him in a scarlet robe. 29 They twisted together a crown of thorns, put it on his head, and placed a staff in his right hand. And they knelt down before him and mocked him: “Hail, king of the Jews!” 30 Then they spat on him, took the staff, and kept hitting him on the head.</p> <p>Mark 15:15b-19</p> <p>15 . . . And after having Jesus flogged, he handed Him over to be crucified. 16 Then the soldiers led Him away into the courtyard (that is, headquarters) and called the whole company together. 17 They dressed Him in a purple robe, twisted together a crown of thorns, and put it on Him. 18 And they began to salute Him, "Hail, King of the Jews!" 19 They kept hitting Him on the head with a reed and spitting on Him. Getting down on their knees, they were paying Him homage.</p> <p>John 19:1-3</p> <p>1 Then Pilate took Jesus and had Him flogged. 2 The soldiers also twisted together a crown of thorns, put it on His head, and threw a purple robe around Him. 3 And they repeatedly came up to Him and said, "Hail, King of the Jews!" and were slapping His face.</p>
		<p>Comments:</p> <p>Matt 27:27-30 When Pilate’s soldiers took Jesus, they made a mockery of him. They abused him as a pretended king, putting a scarlet robe around him, a crown of thorns on his head, and a staff in his hand to serve as a scepter. Then they knelt down before him and mocked him by shouting, “Hail, King of the Jews!” Little did they know that as they viciously beat and spit on him that every human being will one day bow before this God-man and confess, “Jesus Christ is Lord”.</p> <p>Note: Philippians 2:10-11 so that at the name of Jesus every knee will bow, in heaven and on earth and under the earth, 11 and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.</p> <p>Note: Isaiah 50:3 prophecy was fulfilled: 6 I gave My back to those who beat Me, and My cheeks to those who tore out My beard. I did not hide My face from scorn and spitting.</p> <p>John 19:1 Unlike the Jewish flogging, which was intended to correct behavior, Roman flogging was designed to inflict serious injury or even death. In place of a calf-leather whip used by the Jews, the Romans used a whip with pieces of bone or metal tied into the ends. The Romans didn’t place any restrictions on the number of lashes that could be given, while the Jews limited theirs to forty by law, which meant they stopped at thirty-nine in case they didn’t count correctly.</p>
163. Jesus is Presented to the Ruling Priest; Pilate’s Third and Fourth “Not Guilty” Verdicts		
63	438	<p>John 19:4-8</p> <p>4 Pilate went outside again and said to them, “Look, I’m bringing him out to you to let you know I find no grounds for charging him.” 5 Then Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!”</p> <p>6 When the chief priests and the temple servants saw him, they shouted, “Crucify! Crucify! ”</p> <p>Pilate responded, “Take him and crucify him yourselves, since I find no grounds for charging him.”</p> <p>7 “We have a law,” the Jews replied to him, “and according to that law he ought to die, because he made himself the Son of God.”</p> <p>8 When Pilate heard this statement, he was more afraid than ever.</p>

		<p>Comments:</p> <p>John 19:4-5 Pilate then put Jesus on display for the Jews to see. He had found no grounds for charging him. Nevertheless, he had thoroughly humiliated him and inflicted great pain on him. Here is the man, he said.</p> <p>John 19:6 Pilate surely thought they would be satisfied with the brutality and humiliation that Jesus had experienced. But only one thing would satisfy them. The chief priests and the temple servants called out, Crucify! Crucify!</p> <p>John 19:7 Jesus had done more than claim to be a mere human Messiah. He had made claims that only God could make. The Jews therefore accused him of blasphemy, saying, “You—being a man—make yourself God”. They demanded death and gave their reasoning: He ought to die, because he made himself the Son of God.</p> <p>John 19:8 Hearing this, Pilate was more afraid than ever. What would make Pilate fearful? Jesus had told Pilate that he ruled a kingdom that was “not of this world”. Now the Jews were telling Pilate that Jesus claimed to be the Son of God. In Matthew 27:19 we learn that Pilate’s wife told him she had dreamed about this “righteous man” and that he should have nothing to do with him. Pilate was a brutal ruler, but he was probably also a superstitious pagan who feared the gods. He was perhaps thinking, “Who is this guy standing before me?”</p>
164. Pilate Returns to Privately Confront Jesus		
63	438	<p>John 19:9-11</p> <p>9 He went back into the headquarters and asked Jesus, “Where are you from?” But Jesus did not give him an answer. 10 So Pilate said to him, “Do you refuse to speak to me? Don’t you know that I have the authority to release you and the authority to crucify you? ”</p> <p>11 “You would have no authority over me at all,” Jesus answered him, “if it hadn’t been given you from above. This is why the one who handed me over to you has the greater sin.”</p>
		<p>Comments:</p> <p>John 19:9-10 Pilate asked Jesus, Where are you from? Now clearly Pilate knew the answer to that question; Jesus was “from Galilee” (see Luke 23:5-7). But, given Pilate’s rising fear, he was essentially saying, “Where are you from, really?” However, Jesus refused to answer, fulfilling Scripture yet again (see Isaiah 53:7). Pilate, probably with a mixture of anger and dread, demanded that Jesus say something: Don’t you know that I have the authority to release you and the authority to crucify you? But when someone insists on shouting, “Don’t you know that I’m in charge here?” it usually means he’s uncertain himself.</p> <p>John 19:11 Finally, Jesus spoke. Pilate had no authority except what had been given to him from above. God grants authority and takes it away. Two important truths are wrapped up in Jesus’s statement. First, if a person exercises any authority on earth, ultimately that authority has been granted by God. So, will that authority be wielded for his kingdom purposes or not? How you answer that question has serious consequences because you will one day be called to give an account for your own use of authority. Second, remember to maintain a heavenly perspective: God is your ultimate authority. Anyone who seeks to rule over you illegitimately will not have the final say. He may be a boss, but he isn’t the boss. The one who handed me over to you has the greater sin. God would hold Pilate accountable for his gross violation of justice. Like a coward, he delivered Jesus over to be crucified. But at least Pilate acknowledged that Jesus wasn’t guilty. The sin of the Jewish high priest was much worse since he had the Scriptures available to him and was aware of Jesus’s teachings and miracles, yet closed his eyes to the truth.</p>

165. Pilate Pleads to Release Jesus		
63	438	John 19:12 12 From that moment Pilate kept trying to release him. But the Jews shouted, “If you release this man, you are not Caesar’s friend. Anyone who makes himself a king opposes Caesar! ”
		Comments: John 19:12 Pilate kept trying to release Jesus. Pilate was nervous. But the Jews wouldn’t let him off the hook: If you release this man, you are not Caesar’s friend. Anyone who makes himself a king opposes Caesar. With that statement, the Jewish leaders had won because they had pitted Pilate against the Roman emperor. What would Caesar think if he heard one of his governors was setting free some would-be revolutionary who claimed to be a rival king in the Roman Empire? Caesar didn’t mind religion—as long as it didn’t compete with his absolute authority.
166. Pilate Brings Jesus Out to his Judgment Seat and Proclaims Jesus King		
63	438	John 19:13-15 13 When Pilate heard these words, he brought Jesus outside. He sat down on the judge’s seat in a place called the Stone Pavement (but in Aramaic, 'Gabbatha'). 14 It was the preparation day for the Passover, and it was about noon. Then he told the Jews, “Here is your king!” 15 They shouted, “Take him away! Take him away! Crucify him! ” Pilate said to them, “Should I crucify your king?” “We have no king but Caesar!” the chief priests answered.
		Comments: John 19:14 This incident occurred about six hours before the sacrifice of the national Passover lamb, it was nearing, but not yet reached the third hour (09:00). By the third hour, the Passover lamb must have received the final inspection of the four day ritual by the High Priest, who then pronounces, “I find no fault in him”.
167. Pilate Relents Under the Political Threats of the Religious Leaders; Gives Crucifixion Order		
63	438	Luke 23:26-31 26 As they led him away, they seized Simon, a Cyrenian, who was coming in from the country, and laid the cross on him to carry behind Jesus. 27 A large crowd of people followed him, including women who were mourning and lamenting him. 28 But turning to them, Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and your children. 29 Look, the days are coming when they will say, ‘Blessed are the women without children, the wombs that never bore, and the breasts that never nursed! ’ 30 Then they will begin to say to the mountains, ‘Fall on us! ’ and to the hills, ‘Cover us! ’
		John 19:16 16 Then he handed him over to be crucified. Comments: Luke 23:26 Even though a condemned man was typically forced to carry his cross to the place of crucifixion, Jesus was apparently too weakened to bear the burden. So the soldiers forced someone else to carry the cross: an African man named Simon who was from Cyrene, on the coast of what is now Libya.

		Luke 23:27-31 Quoting from Hosea 10:8, Jesus described this coming day as a time when people would prefer a horrendous death to divine judgment. If they do these things when the wood is green (when the Messiah is with them), what will happen when it is dry (after he is gone)? Israel could not reject her Messiah without experiencing severe consequences.
168. Simon from Cyrene Bears Jesus's Cross		
63	438	<p>Matthew 27:31-32</p> <p>31 After they had mocked him, they stripped him of the robe, put his own clothes on him, and led him away to crucify him. 32 As they were going out, they found a Cyrenian man named Simon. They forced him to carry his cross.</p> <p>Mark 15:20-21</p> <p>20 After they had mocked him, they stripped him of the purple robe and put his clothes on him. They led him out to crucify him. 21 They forced a man coming in from the country, who was passing by, to carry Jesus's cross. He was Simon of Cyrene, the father of Alexander and Rufus.</p> <p>Luke 23:26-31</p> <p>26 As they led him away, they seized Simon, a Cyrenian, who was coming in from the country, and laid the cross on him to carry behind Jesus. 27 A large crowd of people followed him, including women who were mourning and lamenting him. 28 But turning to them, Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and your children. 29 Look, the days are coming when they will say, 'Blessed are the women without children, the wombs that never bore, and the breasts that never nursed!' 30 Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' 31 For if they do these things when the wood is green, what will happen when it is dry?"</p> <p>Comments:</p> <p>John 19:17 The soldiers leading Jesus away were carrying the cross. The soldiers so badly mangled Jesus that he was unable to carry his own cross. The soldiers carried his cross only until they grabbed an innocent bystander named Simon, who came to the Feast from the nation of Cyrene. This made Simon ceremonially unfit to participate in the Passover sacrifice on the Temple Mount. Hollywood movies and Roman traditions are the only places where Jesus carried his own cross. The Via Dolorosa in Jerusalem is a Constantinian fantasy. The streets Jesus walked are buried under thirty feet of debris, and he traveled in the opposite direction from the Antonia fortress to get to the crucifixion site north of the city wall.</p> <p>Luke 23:26 Cyrene was a leading city in Libya, which lies west of Egypt. Simon was likely a Jew who was in Jerusalem to celebrate the Passover. Later, he became one of the leaders in the Antioch church. After his death and the death of his son, Alexander, his wife moved with the other son, Rufus, to Rome as part of Paul's packaged church.</p> <p>Luke 23:30 fulfills prophecy in Hosea 10:8 8 The high places of Aven, the sin of Israel, will be destroyed; thorns and thistles will grow over their altars. They will say to the mountains, "Cover us!" and to the hills, "Fall on us!"</p>
169. Judas Regrets His Betrayal; Cast the Thirty Pieces of Silver onto the Temple Floor		
63	438	<p>Matthew 27:3-10</p> <p>3 Then Judas, his betrayer, seeing that Jesus had been condemned, was full of remorse and returned the thirty pieces of silver to the chief priests and elders. 4 "I have sinned by betraying innocent blood," he said.</p> <p>"What's that to us?" they said. "See to it yourself!" 5 So he threw the silver into the temple and departed. Then he went and hanged himself.</p> <p>6 The chief priests took the silver and said, "It's not permitted to put it into the temple treasury, since it is blood money." 7 They conferred together and bought the potter's field with it as a burial place for foreigners. 8 Therefore that field has been called "Field of Blood" to this day.</p>

		<p>9 Then what was spoken through the prophet Jeremiah was fulfilled: They took the thirty pieces of silver, the price of him whose price was set by the Israelites, 10 and they gave them for the potter's field, as the Lord directed me.</p> <p>Comments:</p> <p>The actions of Judas and the ruling priest while Jesus was being led away to Golgotha. Upon learning of Jesus' death sentence, Judas returns the betrayal money and immediately goes and hangs himself on his own sword in the very field that he had purchased by stealing from the disciples' common purse. The priest refuse to deposit the blood money that Judas returned to the Temple treasury, and they later decided to buy the potter's field for a gentile burial plot, the same field that was previously owned by the deceased Judas. The potter's field, being stained with the suicide of Judas, earned the name "The Field of Blood."</p> <p>Matt 27:8 The "field of blood" received its name from the suicide of Judas when he hung himself on his sword.</p> <p>Note: 1 Samuel 31:4-5 King Saul and his armor bearer's suicide: 4 Then Saul said to his armor-bearer, "Draw your sword and run me through with it, or these uncircumcised men will come and run me through and torture me!" But his armor-bearer would not do it because he was terrified. Then Saul took his sword and fell on it. 5 When his armor-bearer saw that Saul was dead, he also fell on his own sword and died with him.</p> <p>Matt 27:9 The KJV and early Greek versions inaccurately read "Jeremiah", whereas the quote is directly from Zechariah 11:12-13. Zechariah was attributed accurately and rendered verbatim in the ancient Hebrew Matthew text.</p> <p>Note: Zechariah 11:12-13 2 Then I said to them, "If it seems right to you, give me my wages; but if not, keep them." So they weighed my wages, thirty pieces of silver. 13 "Throw it to the potter," the Lord said to me, this magnificent price I was valued by them. So I took the thirty pieces of silver and threw it into the house of the Lord, to the potter.</p>
170. The Crucifixion of Jesus		
63	438	<p>Matthew 27:33-38</p> <p>33 When they came to a place called 'Golgotha' (which means Place of the Skull), 34 they gave him wine mixed with gall to drink. But when he tasted it, he refused to drink it. 34 they gave him wine mixed with gall to drink. But when he tasted it, he refused to drink it. 35 After crucifying him, they divided his clothes by casting lots. 36 Then they sat down and were guarding him there. 37 Above his head they put up the charge against him in writing: This Is Jesus, the King of the Jews.</p> <p>38 Then two criminals were crucified with him, one on the right and one on the left.</p> <p>Mark 15:22-28</p> <p>22 They brought Jesus to the place called 'Golgotha' (which means Place of the Skull). 23 They tried to give him wine mixed with myrrh, but he did not take it. 23 They tried to give him wine mixed with myrrh, but he did not take it.</p> <p>24 Then they crucified him and divided his clothes, casting lots for them to decide what each would get. 25 Now it was nine in the morning when they crucified him. 26 The inscription of the charge written against him was: The King of the Jews. 27 They crucified two criminals with him, one on his right and one on his left.</p> <p>John 19:17b-24</p> <p>. . . he went out to what is called Place of the Skull, which in Aramaic is called 'Golgotha'. 18 There they crucified him and two others with him, one on either side, with Jesus in the middle. 19 Pilate also had a sign made and put on the cross. It said: Jesus of Nazareth, the King of the Jews. 20 Many of the Jews read this sign, because the place where Jesus was crucified was near the city, and it was written in Aramaic, Latin, and Greek. 21 So the chief priests of the Jews said to Pilate, "Don't write, 'The king of the Jews,' but that he said, 'I am the king of the Jews.' "</p>

		<p>22 Pilate replied, "What I have written, I have written."</p> <p>23 When the soldiers crucified Jesus, they took his clothes and divided them into four parts, a part for each soldier. They also took the tunic, which was seamless, woven in one piece from the top. 24 So they said to one another, "Let's not tear it, but cast lots for it, to see who gets it." This happened that the Scripture might be fulfilled that says: They divided my clothes among themselves, and they cast lots for my clothing. This is what the soldiers did.</p> <p>25 Standing by the cross of Jesus were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus saw his mother and the disciple he loved standing there, he said to his mother, "Woman, here is your son." 27 Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his home.</p> <p>28 After this, when Jesus knew that everything was now finished that the Scripture might be fulfilled, he said, "I'm thirsty." 29 A jar full of sour wine was sitting there; so they fixed a sponge full of sour wine on a hyssop branch and held it up to his mouth.</p> <p>30 When Jesus had received the sour wine, he said, "It is finished." Then bowing his head, he gave up his spirit.</p> <p>31 Since it was the preparation day, the Jews did not want the bodies to remain on the cross on the Sabbath (for that Sabbath was a special day). They requested that Pilate have the men's legs broken and that their bodies be taken away. 32 So the soldiers came and broke the legs of the first man and of the other one who had been crucified with him. 33 When they came to Jesus, they did not break his legs since they saw that he was already dead. 34 But one of the soldiers pierced his side with a spear, and at once blood and water came out.</p> <p>Comments:</p> <p>Matt 27:35 The entirety of Psalm 22 will play out in front of the people that day, and Jesus will quote the Psalm to punctuate the moment.</p> <p>John 19:17 Some evidence suggests that Golgotha was near Bethpage, located just east of the peak of the Mount of Olives. It was located just east of the Miphkad altar, the Red Heifer and other sin offerings, which were required to be burned "outside the camp," were burned completely. From this altar you could look into the Temple court and be seen from there in order to orchestrate timing of the sacrifices between the two places. Some believe that when Jesus was sent from Pilate back to the Jews, He was taken to Bethpage to meet the Sanhedrin "outside the camp." From there they suggest He was crucified close to the Miphkad altar, along the main road between Jerusalem and Jericho, "outside the camp" and in sight from the Temple grounds.</p> <p>John 19:19 It was customary to write the charges on a board to be carried in front of the condemned person on the way to the execution site. Then it was to be attached above the person on the cross as a reminder and a warning to all who passed by.</p> <p>John 19:23 The <i>haluq</i> is a bell shaped linen garment worn over the undergarments. The <i>tallit</i> is the seamless, four-cornered garment worn over the <i>haluq</i>, which has blue <i>tzit-tzot</i> hanging from the corners as a remembrance to keep the commandments. As Malachi prophesied, the Messiah had healing in the <i>kanaph</i> of his garment.</p>
171. Spectators Mock Jesus; Robbers Join In		
63	438	<p>Matthew 27:39-44</p> <p>39 Those who passed by were yelling insults at him, shaking their heads 40 and saying, "You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross!" 41 In the same way the chief priests, with the scribes and elders, mocked him and said, 42 "He saved others, but he cannot save himself! He is the King of Israel! Let him come down now from the cross, and we will believe in him. 43 He trusts in God; let God rescue him now, if he takes pleasure in him! For he said, 'I am the Son of God.'" 44 In the same way even the criminals who were crucified with him taunted him.</p>

		<p>Mark 15:29-32</p> <p>29 Those who passed by were yelling insults at him, shaking their heads, and saying, “Ha! The one who would destroy the temple and rebuild it in three days, 30 save yourself by coming down from the cross! ” 31 In the same way, the chief priests with the scribes were mocking him among themselves and saying, “He saved others, but he cannot save himself! 32 Let the Messiah, the King of Israel, come down now from the cross, so that we may see and believe.” Even those who were crucified with him taunted him.</p> <p>Luke 23:35-37</p> <p>35 The people stood watching, and even the leaders were scoffing: “He saved others; let him save himself if this is God’s Messiah, the Chosen One!” 36 The soldiers also mocked him. They came offering him sour wine 37 and said, “If you are the king of the Jews, save yourself!</p> <p>Comments:</p> <p>Matt 27:38-44 Two criminals were crucified on either side of Jesus. Those who passed by showed no pity, but mocked Jesus. For people, as well as the chief priest, the scribes, and the elders, taunted him and told him to come down from the cross. Jesus could have come down from the cross, however his mission would have failed if he did. So while they ridiculed his trust in God and his claim that he was the Son of God, Jesus steadfastly hung on the cross in obedience to his Father for your salvation.</p>
172. One Robber Changes his Confession		
63	438	<p>Luke 23:39-43</p> <p>39 Then one of the criminals hanging there began to yell insults at him: “Aren’t you the Messiah? Save yourself and us! ”</p> <p>40 But the other answered, rebuking him: “Don’t you even fear God, since you are undergoing the same punishment? 41 We are punished justly, because we’re getting back what we deserve for the things we did, but this man has done nothing wrong.” 42 Then he said, “Jesus, remember me when you come into your kingdom.”</p> <p>43 And he said to him, “Truly I tell you, today you will be with me in paradise.”</p> <p>Comments:</p> <p>Luke 23:43 Jesus emphatically told the repentant robber, that very day, that he would be with him in paradise. Jesus was in the grave at the end of that day, and remained there three day and three nights until just before sunset on the weekly Sabbath: he was not in paradise. Depending upon the translation, commas were inserted to yield completely different results. If someone says, “If I truly say to you today, you shall be with me in paradise”, you expect that sometime in the future you shall be in paradise. If someone says, “If I truly say to you, today you shall be with me in paradise,” you know that you had better pack your bags immediately.</p> <p>Note: Luke 23:43 should read, “. . . Truly I tell you today, you will be with me in paradise,”</p>
173. Darkness Covers the Land While The Passover Lambs are Sacrificed		
63	438	<p>Matthew 27:45</p> <p>45 From noon until three in the afternoon, darkness came over the whole land.</p> <p>Mark 15:33</p> <p>33 When it was noon, darkness came over the whole land until three in the afternoon.</p> <p>Luke 23:44-45a</p> <p>44 It was now about noon, and darkness came over the whole land until three, 45 because the sun’s light failed.</p>

		Comments: Luke 23:45 This was not a solar eclipse. This was an atmospheric event of Divine origin, as were the miracle partings of the Red Sea and the Jordan River.
174. John Takes Jesus Mother Under his Care		
63	438	John 19:25-27 25 Standing by the cross of Jesus were his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus saw his mother and the disciple he loved standing there, he said to his mother, “Woman, here is your son.” 27 Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his home.
		Comments: John 19:25-27 Standing by the cross were four women who had followed Jesus, including his mother Mary. Jesus saw the disciple he loved—that is, John the son of Zebedee, the author of the Gospel, and told his mother that John was now her son, and he told John that Mary was now his mother. And from that hour the disciple took her into his home. Even as he hung dying on a cross, then, Jesus fulfilled his obligation to care for his widowed mother. Jesus entrusted the well-being of his mother to John rather than to one of her biological sons because they had not yet believed in him. Spiritual relationships are to take precedence over biological and physical relationships.
175. Jesus Quotes Psalm 22		
63	438	Matthew 27:46-49 46 About three in the afternoon Jesus cried out with a loud voice, “Elí, Elí, lemá sabachtháni?” that is, “My God, my God, why have you abandoned me?” 47 When some of those standing there heard this, they said, “He’s calling for Elijah.” 48 Immediately one of them ran and got a sponge, filled it with sour wine, put it on a stick, and offered him a drink. 49 But the rest said, “Let’s see if Elijah comes to save him.” Mark 15:34-36 4 And at three Jesus cried out with a loud voice, “‘Eloi, Eloi, lemá ' 'sabachtháni? ” ‘Which is translated, “My God, my God, why have you abandoned me?” 35 When some of those standing there heard this, they said, “See, he’s calling for Elijah.”36 Someone ran and filled a sponge with sour wine, fixed it on a stick, offered him a drink, and said, “Let’s see if Elijah comes to take him down.”
		Comments: Matt 27:46 The ancient Hebrew Matthew is a verbatim quote of Psalm 22 and also states that Jesus spoke in the Holy tongue, a fact which was left out of the other versions. The Peshitta Aramaic of Matthew’s account (which was translated from a later Greek manuscript) is a paraphrase of Psalm 33, and the Greek manuscripts retain Aramaic words that were translated from the original Hebrew. Matt 27:47 Considering that the Roman soldiers do not understand that Jesus is quoting Psalm 22 in the Hebrew language, they would not understand that the entire Psalm of David prophetically describes the event playing out before their eyes. Those schooled in the Hebrew scriptures immediately recognized the Psalm, but the pagan sun worshippers would neither understand the local language nor the Scriptures. From the sounds of the words they would naturally interpret Jesus’ words as a cry to the pagan sun god, Helios, as is actually written in the Greek text of Matthew. The divergent reactions of the Roman soldiers who were not conversant in Hebrew (“he calls for Helios”), and the Israelites who clearly understood Jesus (and fetched water in response to “my tongue cleaveth to my jaws”), makes perfect sense in this

		<p>context. The Hebrew Matthew does say Elijah, and it may have been changed as a “correction” of the text, which is readily acknowledged by scholars. However both possibilities exist in the English translation.</p> <p>Psalm 22: My God, my God, why have you abandoned me? Why are you so far from my deliverance and from my words of groaning? 2 My God, I cry by day, but you do not answer, by night, yet I have no rest. 3 But you are holy, enthroned on the praises of Israel. 4 Our ancestors trusted in you; they trusted, and you rescued them. 5 They cried to you and were set free; they trusted in you and were not disgraced.</p> <p>6 But I am a worm and not a man, scorned by mankind and despised by people. 7 Everyone who sees me mocks me; they sneer and shake their heads: 8 “He relies on the Lord; let him save him; let the Lord rescue him, since he takes pleasure in him.” 9 It was you who brought me out of the womb, making me secure at my mother’s breast.</p> <p>10 I was given over to you at birth; you have been my God from my mother’s womb. 11 Don’t be far from me, because distress is near and there’s no one to help.</p> <p>12 Many bulls surround me; strong ones of Bashan encircle me. 13 They open their mouths against me — lions, mauling and roaring. 14 I am poured out like water, and all my bones are disjointed; my heart is like wax, melting within me. 15 My strength is dried up like baked clay; my tongue sticks to the roof of my mouth. You put me into the dust of death. 16 For dogs have surrounded me; a gang of evildoers has closed in on me; they pierced my hands and my feet. 17 I can count all my bones; people look and stare at me. 18 They divided my garments among themselves, and they cast lots for my clothing.</p> <p>19 But you, Lord, don’t be far away. My strength, come quickly to help me. 20 Rescue my life from the sword, my only life from the power of these dogs. 21 Save me from the lion’s mouth, from the horns of wild oxen.</p> <p>You answered me! 22 I will proclaim your name to my brothers and sisters; I will praise you in the assembly. 23 You who fear the Lord, praise him! All you descendants of Jacob, honor him! All you descendants of Israel, revere him! 24 For he has not despised or abhorred the torment of the oppressed. He did not hide his face from him but listened when he cried to him for help.</p> <p>25 I will give praise in the great assembly because of you; I will fulfill my vows before those who fear you. 26 The humble will eat and be satisfied; those who seek the Lord will praise him. May your hearts live forever!</p> <p>27 All the ends of the earth will remember and turn to the Lord. All the families of the nations will bow down before you, 28 for kingship belongs to the Lord; he rules the nations. 29 All who prosper on earth will eat and bow down; all those who go down to the dust will kneel before him — even the one who cannot preserve his life. 30 Their descendants will serve him; the next generation will be told about the Lord. 31 They will come and declare his righteousness; to a people yet to be born they will declare what he has done.</p>
176. I Thirst		
63	438	<p>John 19:28-29</p> <p>28 After this, when Jesus knew that everything was now finished that the Scripture might be fulfilled, he said, “I’m thirsty.” 29 A jar full of sour wine was sitting there; so they fixed a sponge full of sour wine on a hyssop branch and held it up to his mouth.</p>
		<p>Comments:</p> <p>John 19:28 Reference Psalm 69:21 Instead, they gave me gall for my food, and for my thirst they gave me vinegar to drink.</p>
177. “IT IS FINISHED!”; The Earth Quakes; the Temple Veil is Torn; the Graves of the “Firstfruits” are Marked		
63	438	<p>Matthew 27:50-52a, 54-56</p> <p>50 But Jesus cried out again with a loud voice and gave up his spirit. 51 Suddenly, the curtain of the sanctuary was torn in two from top to bottom, the earth quaked, and the rocks were split. 52 The tombs were also and many bodies of the saints who had fallen asleep were raised.</p>

	<p>53 And they came out of the tombs after his resurrection, entered the holy city, and appeared too many. 54 When the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and the things that had happened, they were terrified and said, "Truly this man was the Son of God!"</p> <p>55 Many women who had followed Jesus from Galilee and looked after him were there, watching from a distance. 56 Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee's sons.</p> <p>Mark 15:37-41</p> <p>37 Jesus let out a loud cry and breathed his last. 38 Then the curtain of the temple was torn in two from top to bottom. 39 When the centurion, who was standing opposite him, saw the way he breathed his last, he said, "Truly this man was the Son of God!"</p> <p>40 There were also women watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome. 41 In Galilee these women followed him and took care of him. Many other women had come up with him to Jerusalem.</p> <p>Luke 23: 45b, 47-49</p> <p>The curtain of the sanctuary was split down the middle. 46 And Jesus called out with a loud voice, "Father, into your hands I entrust my spirit." Saying this, he breathed his last.</p> <p>47 When the centurion saw what happened, he began to glorify God, saying, "This man really was righteous!" 48 All the crowds that had gathered for this spectacle, when they saw what had taken place, went home, striking their chests. 49 But all who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things.</p> <p>John 19:30</p> <p>30 When Jesus had received the sour wine, he said, "It is finished." Then bowing his head, he gave up his spirit.</p> <p>Comments:</p> <p>Matt 27:50-51 Jesus gave up his spirit and died; the curtain of the sanctuary was torn in two. This refers to the veil separating the holy place from the most holy place (see Exodus 26:33). Since the curtain was torn from top to bottom, clearly God did the tearing. In an instant, full access to God's holy presence, through Jesus, was granted. No further sacrifices were necessary. Truly, as Jesus declared, "It is finished".</p> <p>Matt 27:52-53 The graves opening signified that the Firstfruits from the dead were "marked" for the harvest that will occur at the end of the weekly Sabbath, in preparation for the barley Firstfruits offering. The linking of the opening of the graves, and the resurrection of the Firstfruits, is essential in understanding the fulfillment of Firstfruits. That is why Matthew told of the resurrection of the Firstfruits saints before Jesus was even removed from the cross. (see Thess 4:16, Cor 15:20-23)</p> <p>Matt 27:54-56 The centurion and those with him saw the things that happened and confessed, "Truly this man was the Son of God!" So, though the Jewish leaders rejected Jesus, these Gentiles believed Jesus was exactly who he claimed to be. Many women who were followers of Jesus were watching from a distance. They wanted to be there for their Lord, they do doubt were horrified by his death.</p> <p>Note: The Talmud lists the size of the massive curtain as forty cubits, and its breadth twenty cubits (sixty feet tall, thirty feet wide). It was woven in several layers, making it on "handbreadth thick." The force required to tear this very thick, multi-layered curtain from top to bottom would have been enormous.</p>
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178. Jesus Side is Pierced		
63	438	<p>John 19:31-37</p> <p>31 Since it was the preparation day, the Jews did not want the bodies to remain on the cross on the Sabbath (for that Sabbath was a special day). They requested that Pilate have the men’s legs broken and that their bodies be taken away. 32 So the soldiers came and broke the legs of the first man and of the other one who had been crucified with him. 33 When they came to Jesus, they did not break his legs since they saw that he was already dead. 34 But one of the soldiers pierced his side with a spear, and at once blood and water came out. 35 He who saw this has testified so that you also may believe. His testimony is true, and he knows he is telling the truth. 36 For these things happened so that the Scripture would be fulfilled: Not one of his bones will be broken. 37 Also, another Scripture says: They will look at the one they pierced.</p>
		<p>Comments:</p> <p>John 19:32-37 When the soldiers arrived to break Jesus’s legs, they found him already dead. Therefore, a soldier pierced his side, and blood and water flowed out, This indicated that his heart was no longer beating.</p> <p>In the early years of the church, a heresy arose claiming that Jesus was totally divine and only pretended to be human (see 1John 4:1-2) John wants his readers to know that such talk is a complete lie. As sure as Jesus was fully God, he was fully human: he bled and died on a Roman cross. John himself was an eyewitness to this, and his testimony is true. This fulfilled biblical prophecy from:</p> <p>Psalm 34:20 20 He protects all his bones; not one of them is broken.</p> <p>Zechariah 12:10 10 “Then I will pour out a spirit of grace and prayer on the house of David and the residents of Jerusalem, and they will look at me whom they pierced. They will mourn for him as one mourns for an only child and weep bitterly for him as one weeps for a firstborn.</p>
179. Women Watch the “Improper” Burial of Jesus by Joseph of Arimathea		
63	438	<p>Matthew 27:57-61</p> <p>57 When it was evening, a rich man from Arimathea named Joseph came, who himself had also become a disciple of Jesus. 58 He approached Pilate and asked for Jesus’s body. Then Pilate ordered that it be released. 59 So Joseph took the body, wrapped it in clean, fine linen, 60 and placed it in his new tomb, which he had cut into the rock. He left after rolling a great stone against the entrance of the tomb. 61 Mary Magdalene and the other Mary were seated there, facing the tomb.</p>
		<p>Mark 15:42-47</p> <p>42 When it was already evening, because it was the day of preparation (that is, the day before the Sabbath), 43 Joseph of Arimathea, a prominent member of the Sanhedrin who was himself looking forward to the kingdom of God, came and boldly went to Pilate and asked for Jesus’s body. 44 Pilate was surprised that he was already dead. Summoning the centurion, he asked him whether he had already died. 45 When he found out from the centurion, he gave the corpse to Joseph. 46 After he bought some linen cloth, Joseph took him down and wrapped him in the linen. Then he laid him in a tomb cut out of the rock and rolled a stone against the entrance to the tomb. 47 Mary Magdalene and Mary the mother of Jesus were watching where he was laid.</p> <p>Luke 23:50-55</p> <p>50 There was a good and righteous man named Joseph, a member of the Sanhedrin, 51 who had not agreed with their plan and action. He was from Arimathea, a Judean town, and was looking forward to the kingdom of God. 52 He approached Pilate and asked for Jesus’s body. 53 Taking it down, he wrapped it in fine linen and placed it in a tomb cut into the rock, where no one had ever been placed. 54 It was the preparation day, and the Sabbath was about to begin. 55 The women who had come with him from Galilee followed along and observed the tomb and how his body was placed.</p>

		<p>John 19:38</p> <p>38 After this, Joseph of Arimathea, who was a disciple of Jesus, but secretly because of his fear of the Jews, asked Pilate that he might remove Jesus's body. Pilate gave him permission; so he came and took his body away.</p> <p>Comments:</p> <p>Matt 27:57 The Passover sacrifice was originally offered "between the evenings" (See Exodus 12:6), which is before sunset in the late afternoon of the fourteenth of the month of the <i>aviv</i>. During the second temple period, Josephus states that more than 250,000 lambs were sacrificed on the Temple mount. That took time to accomplish, yet it had to be done in time for the priests to put their lambs in the ovens in the priest's chambers, and then go over the Kidron valley bridge to bind ten shocks of <i>aviv</i> barley for the upcoming firstfruits harvest and offering. All this had to be before sunset on the fourteenth of the <i>aviv</i>. As sunset commenced the High Sabbath beginning the Feast of Unleavened bread, Joseph had to get the body of Jesus into the grave before the sun set that evening.</p> <p>Matt 27:59 Joseph simply covered Jesus's naked body with the linen sheet and departed to help Nicodemus secure the burial spices, oils, and the embalming cloth. The women did not witness the embalming process, so they made plans to purchase the spices on Friday after the High Sabbath, and then return after the week Sabbath to embalm the body on Sunday morning.</p>
180. Nicodemus and Joseph Properly Prepare Jesus's Body		
63	438	<p>John 19:39-42</p> <p>39 Nicodemus (who had previously come to him at night) also came, bringing a mixture of about seventy-five pounds of myrrh and aloes. 40 They took Jesus's body and wrapped it in linen cloths with the fragrant spices, according to the burial custom of the Jews. 41 There was a garden in the place where he was crucified. A new tomb was in the garden; no one had yet been placed in it. 42 They placed Jesus there because of the Jewish day of preparation and since the tomb was nearby.</p> <p>Comments:</p> <p>John 19:41 No one had yet been placed in the tomb. This is a very significant detail because later, when Jesus's body was gone, no one was able to point to any bones in the tomb to claim them as Jesus's remains. Jesus was the first corpse to lie there.</p>
181. On the High Sabbath the Ruling Priest Request the Posting of a Guard		
63	439	<p>Matthew 27:62-66</p> <p>62 The next day, which followed the preparation day, the chief priests and the Pharisees gathered before Pilate 63 and said, "Sir, we remember that while this deceiver was still alive he said, 'After three days I will rise again.' 64 So give orders that the tomb be made secure until the third day. Otherwise, his disciples may come, steal him, and tell the people, 'He has been raised from the dead,' and the last deception will be worse than the first."</p> <p>65 "Take guards," Pilate told them. "Go and make it as secure as you know how." 66 They went and secured the tomb by setting a seal on the stone and placing the guards.</p> <p>Comments:</p> <p>Matt 27:62-66 The Jewish leaders were aware of the claims that Jesus would rise again and were fearful that Jesus's disciples would steal the body, announce that he was raised from the dead, and deceive the people.</p>

182. Unaware the Joseph and Nicodemus Properly embalmed Jesus's Body, the Women Prepare for Proper Burial		
63	440	Mark 16:1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they could go and anoint him. Luke 23:56 56 Then they returned and prepared spices and perfumes. And they rested on the Sabbath according to the commandment.
		Comments: Luke 23:56 It would have been very difficult to find a merchant open for business on the single day that separated the High Sabbath (commencing the Feast of Unleavened Bread) from the weekly Sabbath. The sixth day (Friday), to this day, is a half-day of work in the land of Israel, it is a day of preparation for the weekly Sabbath. After the grand festivities that brought more than two million people into the city of Jerusalem for the Passover sacrifice, it is understandable that very few commercial enterprises would have been in operation.
183. The Resurrection of Jesus		
63	441	After spending three days and three nights in the grave, Jesus arose from the grave “on the third day” after his burial. The resurrection transpired on the weekly Sabbath. Whey Mary returned to the grave, “early the first day of the week,” “while it was still dark,” the grave was empty. Jesus had already risen late the previous day.
		Comments:

VII. The Day of the Firstfruits through Shavuot

184. Firstfruits Harvested by Jesus, who is now the Everlasting High Priest		
64	442	<p>Matthew 27:52b-53</p> <p>. . . many bodies of the saints who had fallen asleep were raised. 53 And they came out of the tombs after his resurrection, entered the holy city, and appeared to many.</p>
		<p>Comments:</p> <p>The resurrection of these saints is part of the fulfillment of the prophetic shadow pictures embedded in the Day of Firstfruits. After the Passover lambs were put in the oven, the High Priest and his entourage went over the Kidron Valley bridge to the barley field on the side of the Mount of Olives, opposite the Temple Mount. They bound together ten (10) standing shocks of aviv barley, one omer each, and returned to the Temple. There, the High Priest remained in seclusion until the Firstfruits were harvested, processed, and presented in the Temple the following morning. The harvest of the Firstfruits was done in the failing light after sunset at the end of the weekly Sabbath during the Feast of Unleavened Bread. This is when the saints in the graves arose in the sight of the thousands who were participating in the harvest of the Firstfruits. The barley was parched, ground, and baked during the night to prepare it for the Firstfruits offering in the morning. The High Priest was in seclusion in the Temple Mount until after the Firstfruits were presented. Likewise, Jesus allowed no one to touch him until the Firstfruits of the saints were presented before the throne in Heaven by him personally as the eternal High Priest. It is not until after this fulfillment of the Firstfruits that the 24 elders are seen before the throne in Heaven.</p>

185. Roman Guards are Terrified as an Angel Rolls Back the Stone from the Grave Opening		
64	442	Matthew 28:2-4 2 There was a violent earthquake, because an angel of the Lord descended from heaven and approached the tomb. He rolled back the stone and was sitting on it. 3 His appearance was like lightning, and his clothing was as white as snow. 4 The guards were so shaken by fear of him that they became like dead men.
		Comments: Note: this incident is reported at the time the women come to bring the burial spices. Upon arrival, they met the angel responsible for rolling away the stone, which had been rolled away before anyone arrived at the grave site. By the time the women arrive, the guards had already fled into the city. Matt 28:4 The angel rolled back the stone so others could enter the tomb. Jesus arose the day before and did not need the stone to be moved for him to walk out of the tomb. Note: The Israeli Department of Antiquities authorized the sampling of an ancient iron rod embedded in the rock face of the Garden Tomb in Jerusalem. It was found to be an iron rod that had been driven into molten lead to form a permanent seal. Securing iron rods in molten lead to anchor stones in place is the very method that was used to construct the Coliseum in Rome. This discovery provided evidence that the iron rod still buried in the face of the Garden Tomb was a Roman seal that anchored the stone over the doorway of Jesus’s tomb. This is further evidence that when the angel rolled the stone away, it sheared off the iron seal pin that is still embedded above the top left corner of the tomb to this very day. It was calculated by the researchers that it took approximately 90 tons of force to shear off the iron pin. Note: An ancient iron pin, secured in once molten lead, remains in the wall of the Garden Tomb north of Damascus Gate in Jerusalem. The sheared pin remains as a remembrance of the resurrection of Jesus.
186. Jesus has Risen; Mary Finds the Empty Sepulcher and Ran to Tell Simon Peter and John		
64	442	John 20:1-10 On the first day of the week Mary Magdalene came to the tomb early, while it was still dark. She saw that the stone had been removed from the tomb. 2 So she went running to Simon Peter and to the other disciple, the one Jesus loved, and said to them, “They’ve taken the Lord out of the tomb, and we don’t know where they’ve put him!” 3 At that, Peter and the other disciple went out, heading for the tomb. 4 The two were running together, but the other disciple outran Peter and got to the tomb first. 5 Stooping down, he saw the linen cloths lying there, but he did not go in. 6 Then, following him, Simon Peter also came. He entered the tomb and saw the linen cloths lying there. 7 The wrapping that had been on his head was not lying with the linen cloths but was folded up in a separate place by itself. 8 The other disciple, who had reached the tomb first, then also went in, saw, and believed. 9 For they did not yet understand the Scripture that he must rise from the dead. 10 Then the disciples returned to the place where they were staying.
		Comments: John 20:1-2 On the first day of the week—Sunday—Mary Magdalene went to the tomb early in the morning. Jesus had cast seven demons from her (see Luke 8:2), so she was a devoted follower. The Synoptic Gospels inform us that Mary had gone to the tomb with other women to anoint Jesus’s body (see Mark 16:1; Luke 23:55–24:1). She saw that the large stone sealing the tomb had been removed, and she had also seen an angel (see Mark 16:5). So she ran to tell Simon Peter and John (the disciple . . . Jesus loved) that the Lord’s body had been taken.

		<p>John 20:3-7 Thus, Peter and John ran for the tomb. John was faster and arrived there first, but Peter entered the tomb ahead of him. They saw the linen cloths lying there, which had been used to wrap Jesus’s body. And the wrapping that had been on his head was folded and set aside by itself. One of the many theories that men have concocted to explain away the resurrection is that Jesus was merely resuscitated. This theory proposes that after enduring the intense brutality of being beaten and crucified, Jesus was revived by the cool interior of the tomb. But this doesn’t explain why a half-dead man would remove his head cloth, neatly fold it, and place it separate from his intact linen wrappings! Nor does it explain how he could have had the strength to move the heavy stone blocking the entrance. As with other attempts by unbelievers to deny the resurrection, this one fails to adequately explain the evidence. One thing is clear: When the disciples saw Jesus later, he didn’t look like a man who had been merely resuscitated from a near death experience!</p> <p>John 20:8-10 John believed. Previously he had believed in Jesus’s identity. Now he believed in the resurrection. Though Jesus had predicted his resurrection (see Luke 9:21-22; 18:31-34), and Scripture foretold that the Messiah must rise from the dead (see Acts 2:24-31), the disciples had not understood. They returned to the place where they were staying, no doubt still trying to piece things together and figure out exactly what had happened.</p>
187. Mary Magdalen Sees the Resurrected Jesus		
64	442	<p>Mark 16:9</p> <p>9 Early on the first day of the week, after he had risen, he appeared first to Mary Magdalene, out of whom he had driven seven demons.</p> <p>John 20:11-18</p> <p>11 But Mary stood outside the tomb, crying. As she was crying, she stooped to look into the tomb. 12 She saw two angels in white sitting where Jesus’s body had been lying, one at the head and the other at the feet. 13 They said to her, “Woman, why are you crying?”</p> <p>“Because they’ve taken away my Lord,” she told them, “and I don’t know where they’ve put him.”</p> <p>14 Having said this, she turned around and saw Jesus standing there, but she did not know it was Jesus. 15 “Woman,” Jesus said to her, “why are you crying? Who is it that you’re seeking? ”</p> <p>Supposing he was the gardener, she replied, “Sir, if you’ve carried him away, tell me where you’ve put him, and I will take him away.”</p> <p>16 Jesus said to her, “Mary.”</p> <p>Turning around, she said to him in Aramaic, “‘Rabboni!’”, which means “Teacher.”</p> <p>17 “Don’t cling to me,” Jesus told her, “since I have not yet ascended to the Father. But go to my brothers and tell them that I am ascending to my Father and your Father, to my God and your God.”</p> <p>18 Mary Magdalene went and announced to the disciples, “I have seen the Lord!” And she told them what he had said to her.</p> <p>Comments:</p> <p>John 20:11-13 But Mary was still standing there crying. She couldn’t grasp what had happened. Then inside the tomb she saw two angels . . . sitting where Jesus’s body had been lying, asking her why she was crying. The only thing she could conclude was that someone had taken away Jesus’s body, and it had broken her heart. Resurrection was not an option she had considered.</p> <p>John 20:14-16 Then she saw another person—only this one turned out to be Jesus! He also asked her why she was crying. But she didn’t recognize him and supposed he was the gardener (since the tomb was in a garden. She even wondered if he’d moved the body. The Son of God, the King of creation, had risen from the dead. And he was mistaken for a gardener! But when she heard the man say, Mary, she finally knew this was her Teacher. She hadn’t recognized him. But when he spoke her name, her eyes were opened. “The sheep follow [the shepherd] because they know his voice”.</p>

		<p>John 20:17 The High Priest was to be in seclusion in the priests' chambers on the Temple Mount from the time of the marking of the Firstfruits on the side of the Mount of Olives until he presented the Firstfruits offering in the Temple on the morning of Feast of Firstfruits. Likewise, Jesus was in seclusion for his three days in the grave, and his seclusion was not finished when he forbade Mary from touching him after his resurrection. Later that morning, after Jesus presented the Firstfruits offering before the Father's throne in Heaven, he allowed others to touch him, for his time in seclusion was finished.</p> <p>John 20:17 Jesus, As the High Priest, fulfilled the rehearsal that was prophetically put in place by the prophets, King David, who "foresaw the coming of the Messiah." After Jesus presented the Firstfruits offering before the Father's throne in Heaven, he returned to earth to meet with two disciples who had left Jerusalem for the village of Emmaus.</p> <p>John 20:17-18 Jesus wanted Mary to go tell the good news to his disciples. The risen Lord Jesus gave Mary Magdalene the privilege of going to his disciples on that first resurrection morning and telling them, I have seen the Lord! Don't overlook that the resurrection of Jesus Christ was first announced by a woman. In first-century Judaism, a woman's testimony wasn't considered credible. So if the disciples were going to invent a resurrection story, they wouldn't choose women to be the first to see and declare it. Such testimonies would have been rejected by the Jews. Thus, the fact that the first witnesses were women (see Matt 28:1-10) provides evidence for the historicity of the resurrection. It also affirms the communication gifting of women as long as the gift is exercised under the legitimately authorized spiritual authority and covering of the home and the church (see 1 Cor 11:5, 10).</p>
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Note: Each element of the Spring Feast of God are being fulfilled by Jesus. Only by careful study of the Temple service and the ordinances put in place by the prophet David are we able to see the Divine orchestration of events that were prophetically envisioned by King David, and only then can we see the depth of the Gospel records which depict their fulfillment.

188. The Other Women Discover that Jesus has Risen		
64	442	<p>Matthew 28:1-8</p> <p>After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to view the tomb.</p> <p>2 There was a violent earthquake, because an angel of the Lord descended from heaven and approached the tomb. He rolled back the stone and was sitting on it. 3 His appearance was like lightning, and his clothing was as white as snow. 4 The guards were so shaken by fear of him that they became like dead men.</p> <p>5 The angel told the women, "Don't be afraid, because I know you are looking for Jesus who was crucified. 6 He is not here. For he has risen, just as he said. Come and see the place where he lay. 7 Then go quickly and tell his disciples, 'He has risen from the dead and indeed he is going ahead of you to Galilee; you will see him there.' Listen, I have told you."</p> <p>8 So, departing quickly from the tomb with fear and great joy, they ran to tell his disciples the news.</p> <p>Mark 16:1-11</p> <p>When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they could go and anoint him.</p> <p>2 Very early in the morning, on the first day of the week, they went to the tomb at sunrise. 3 They were saying to one another, "Who will roll away the stone from the entrance to the tomb for us?" 4 Looking up, they noticed that the stone, which was very large, had been rolled away.</p> <p>5 When they entered the tomb, they saw a young man dressed in a white robe sitting on the right side; they were alarmed. 6 "Don't be alarmed," he told them. "You are looking for Jesus of Nazareth, who was crucified. He has risen! He is not here. See the place where they put him. 7 But go, tell his disciples and Peter, 'He is going ahead of you to Galilee; you will see him there just as he told you.' "</p>

		<p>8 They went out and ran from the tomb, because trembling and astonishment overwhelmed them. And they said nothing to anyone, since they were afraid.</p> <p>9 Early on the first day of the week, after he had risen, he appeared first to Mary Magdalene, out of whom he had driven seven demons. 10 She went and reported to those who had been with him, as they were mourning and weeping. 11 Yet, when they heard that he was alive and had been seen by her, they did not believe it.</p> <p>Luke 24:1-8</p> <p>On the first day of the week, very early in the morning, they came to the tomb, bringing the spices they had prepared.</p> <p>2 They found the stone rolled away from the tomb. 3 They went in but did not find the body of the Lord Jesus. 4 While they were perplexed about this, suddenly two men stood by them in dazzling clothes. 5 So the women were terrified and bowed down to the ground.</p> <p>“Why are you looking for the living among the dead?” asked the men. 6 “He is not here, but he has risen! Remember how he spoke to you when he was still in Galilee, 7 saying, ‘It is necessary that the Son of Man be betrayed into the hands of sinful men, be crucified, and rise on the third day?’ ” 8 And they remembered his words.</p> <p>John 20:18</p> <p>18 Mary Magdalene went and announced to the disciples, “I have seen the Lord!” And she told them what he had said to her.</p> <p>Comments:</p> <p>Matt 28:1 This record begins with a summary statement which details the second of two separate visits from the women. Mary Magdalene was the only one who came the first time when Jesus spoke to her. The second visit that morning was to bring the burial spices, and those women present included Mary Magdalene, Mary the mother of Jesus, Joanna, and others.</p> <p>Mary and Mary Magdalene were not allowed to touch Jesus earlier that morning, but after the eternal High Priest presented the Firstfruits of those raised from the grave, all were free to touch him. This act of seclusion was an integral part of the Firstfruits Temple ceremony that was rehearsed each year.</p>
189. Jesus Meets the Women as they Return to Inform the Disciples		
64	442	<p>Matthew 28:9-10</p> <p>9 Just then Jesus met them and said, “Greetings!” They came up, took hold of his feet, and worshiped him. 10 Then Jesus told them, “Do not be afraid. Go and tell my brothers to leave for Galilee, and they will see me there.”</p> <p>Comments:</p> <p>Matt 28:9 The ancient Hebrew texts of Matthew maintained the true greetings of Jesus; he greeted his female disciples in the personal name of his Heavenly Father. The Greek texts, which never include the Holy Name (even when directly quoting from the Torah and the Prophets) simple say “Peace unto you.”</p> <p>Matt 28:10 Mary Magdalen was not allowed to touch Jesus earlier that morning, but after the eternal High Priest presented the Firstfruits of those raised from the grave, all were free to touch him. This act of seclusion was an integral part of the Firstfruits Temple ceremony that was rehearsed each year.</p>

190. The Sepulcher Guards Return into the City		
64	442	Matthew 28:11-15 11 As they were on their way, some of the guards came into the city and reported to the chief priests everything that had happened. 12 After the priests had assembled with the elders and agreed on a plan, they gave the soldiers a large sum of money 13 and told them, “Say this, ‘His disciples came during the night and stole him while we were sleeping.’ 14 If this reaches the governor’s ears, we will deal with him and keep you out of trouble.” 15 They took the money and did as they were instructed, and this story has been spread among Jewish people to this day
		Comments: Matt 28:15 There are eight primary historical events that coincide to mark the very year in which the Sanhedrin engaged in the act of bribery which involved the two Roman guards who watched the tomb of Jesus. Every one of these events pinpoint the year 28CE as both the year of the crucifixion and the year that the Sanhedrin was convicted of conspiring to pay false witnesses in a capital case involving the Roman government. At the end of the first century, the payoff of the Roman guards was still commonly reported as it resulted in the eviction of the Sanhedrin from the Hall of Hewn Stones on the Temple Mount. This conspiracy involved the highest echelons of power in Israel.
191. Women Tell the Disciples but they are not Believed		
64	442	Luke 24:9-11 9 Returning from the tomb, they reported all these things to the Eleven and to all the rest. 10 Mary Magdalene, Joanna, Mary the mother of James, and the other women with them were telling the apostles these things. 11 But these words seemed like nonsense to them, and they did not believe the women.
		Comments: Luke 24:10 Mary Magdalene was at the grave much earlier than the other women who brought burial spices but all of them had their vivid accounts of speaking with the resurrected Messiah.

Note: Chronologically Irreconcilable Information. According to several respected Greek New Testament scholars, verse twelve should be omitted. This entire sentence is not found in the more ancient Greek texts and creates an irreconcilable contradiction with the chronological information recorded by the other Gospel authors. Simon Peter and John had already been to the grave before dawn at the request of Mary Magdalene. They witnessed the empty tomb with the grave clothes lying in place and left. Mary, staying behind, encountered and spoke with Jesus. After this encounter the other women, bringing the burial accouterments, arrived at the empty tomb. Upon leaving they were met by Jesus, and then they reported this incident to all of the disciples. Simon Peter would not have returned to the empty tomb to see the very things that he witnessed earlier in the morning and walk away in bewilderment a second time.

Luke 24:12 12 Peter, however, got up and ran to the tomb. When he stooped to look in, he saw only the linen cloths. So he went away, amazed at what had happened.

192. On the Road to Emmaus		
64	442	<p>Mark 16:12-13</p> <p>12 After this, he appeared in a different form to two of them walking on their way into the country. 13 And they went and reported it to the rest, who did not believe them either.</p>
		<p>Luke 24:13-35</p>

		<p>13 Now that same day two of them were on their way to a village called Emmaus, which was about seven miles from Jerusalem. 14 Together they were discussing everything that had taken place. 15 And while they were discussing and arguing, Jesus himself came near and began to walk along with them. 16 But they were prevented from recognizing him. 17 Then he asked them, “What is this dispute that you’re having with each other as you are walking?” And they stopped walking and looked discouraged.</p> <p>18 The one named Cleopas answered him, “Are you the only visitor in Jerusalem who doesn’t know the things that happened there in these days?”</p> <p>19 “What things?” he asked them.</p> <p>So they said to him, “The things concerning Jesus of Nazareth, who was a prophet powerful in action and speech before God and all the people, 20 and how our chief priests and leaders handed him over to be sentenced to death, and they crucified him. 21 But we were hoping that he was the one who was about to redeem Israel. Besides all this, it’s the third day since these things happened. 22 Moreover, some women from our group astounded us. They arrived early at the tomb, 23 and when they didn’t find his body, they came and reported that they had seen a vision of angels who said he was alive. 24 Some of those who were with us went to the tomb and found it just as the women had said, but they didn’t see him.”</p> <p>25 He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! 26 Wasn’t it necessary for the Messiah to suffer these things and enter into his glory?” 27 Then beginning with Moses and all the Prophets, he interpreted for them the things concerning himself in all the Scriptures.</p> <p>28 They came near the village where they were going, and he gave the impression that he was going farther. 29 But they urged him, “Stay with us, because it’s almost evening, and now the day is almost over.” So he went in to stay with them.</p> <p>30 It was as he reclined at the table with them that he took the bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened, and they recognized him, but he disappeared from their sight. 32 They said to each other, “Weren’t our hearts burning within us while he was talking with us on the road and explaining the Scriptures to us?” 33 That very hour they got up and returned to Jerusalem. They found the Eleven and those with them gathered together, 34 who said, “The Lord has truly been raised and has appeared to Simon!” 35 Then they began to describe what had happened on the road and how he was made known to them in the breaking of the bread.</p> <p>Comments:</p> <p>Luke 24:25-26 Jesus told them they had not believed all that prophets have spoken. Their reading of Scripture had been selective. They needed to be taken back to see all that the prophets had said. It was necessary for the Messiah to suffer these things and enter into his glory.</p> <p>Luke 24:29 In the Middle East, it is impolite to accept the first two offers of hospitality, which must be refused with graciousness. Only a third offer can be accepted.</p>
193. Jesus Appears in the Midst of the Disciples at Jerusalem; Doubting Thomas		
64	443	<p>Matthew 28:16</p> <p>16 The eleven disciples traveled to Galilee, to the mountain where Jesus had directed them.</p> <p>Mark 16:14</p> <p>14 Later he appeared to the Eleven themselves as they were reclining at the table. He rebuked their unbelief and hardness of heart, because they did not believe those who saw him after he had risen.</p> <p>Luke 24:36-44</p>

36 As they were saying these things, he himself stood in their midst. He said to them, “Peace to you!” 37 But they were startled and terrified and thought they were seeing a ghost. 38 “Why are you troubled?” he asked them. “And why do doubts arise in your hearts? 39 Look at my hands and my feet, that it is I myself! Touch me and see, because a ghost does not have flesh and bones as you can see I have.” 40 Having said this, he showed them his hands and feet. 41 But while they still were amazed and in disbelief because of their joy, he asked them, “Do you have anything here to eat?” 42 So they gave him a piece of a broiled fish, 43 and he took it and ate in their presence.

44 He told them, “These are my words that I spoke to you while I was still with you — that everything written about me in the Law of Moses, the Prophets, and the Psalms must be fulfilled.”

John 20:19-25

19 When it was evening on that first day of the week, the disciples were gathered together with the doors locked because they feared the Jews. Jesus came, stood among them, and said to them, “Peace be with you.”

20 Having said this, he showed them his hands and his side. So the disciples rejoiced when they saw the Lord.

21 Jesus said to them again, “Peace be with you. As the Father has sent me, I also send you.” 22 After saying this, he breathed on them and said, “Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” 24 But Thomas (called “Twin”), one of the Twelve, was not with them when Jesus came. 25 So the other disciples were telling him, “We’ve seen the Lord!”

But he said to them, “If I don’t see the mark of the nails in his hands, put my finger into the mark of the nails, and put my hand into his side, I will never believe.”

Comments:

Matt 28:16 The disciples traveled to Galilee to meet with Jesus.

John 20:19 That evening . . . the disciples were gathered together with the doors locked. They were in hiding because they were afraid of what the Jews might do to them. But at that moment, Jesus came and stood among them. Don’t miss what John tells us: the doors were shut and locked. Nevertheless, Jesus joined them. Now, clearly, Jesus had a physical body. Mary touched him; Thomas would touch him; later he would eat with his disciples. He was no mere phantom (see Luke 24:39). He had risen bodily from the grave. But his resurrected body no longer had material limitations. Apparently, he could pass through locked doors if he wanted. And later he would ascend on a cloud into heaven (see Acts 1:9). The apostles tell us that our resurrection bodies will be like his (see 1 Cor 15:45-57; Phil 3:21; 1 John 3:2).

John 20:20 The disciples were surely reeling as Jesus stood before them alive. But Jesus showed them his hands, with nail wounds, and his side, which had been pierced by a Roman spear (see John 19:34). Those scars had not been removed from his resurrection body. One day, then, all believers will see them. They will serve as eternal reminders of the cost of our redemption, and they will forever give us reason to praise him. Jesus will be the only scarred person in eternity, a perpetual reminder of the price paid for our redemption.

John 20:21 He said, Peace be with you. Why? Because they were terrified of the Jews. That’s why they had locked the doors. Yet Jesus gave them his peace. Notice that their situation hadn’t changed. The Jewish leaders would still oppose them in the days ahead (see Acts 4:1-24; 5:17-42). But Jesus can speak peace into trouble. Though your circumstances are unstable, he can provide the internal stability your heart needs. As the Father has sent me, I also send you. The Father had sent the Son on a kingdom mission to atone for the sins of the world so that all who believe would receive eternal life. Now the Son was sending his disciples on a kingdom mission to proclaim that message and make other disciples throughout the world (see Matt 28:16-20).

John 20:22-23 Jesus breathed on his disciples and said, Receive the Holy Spirit. Most interpreters recognize this as an anticipatory act. The Holy Spirit would come to dwell within the apostles on the day of Pentecost (see Acts 2:1-21), enabling them to accomplish the mission on which

		<p>Jesus was sending them. Here, then, Jesus was visibly and physically preparing them for what was spiritually to come. They would be granted kingdom authority, so he told them, If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained. The Holy Spirit would enable them to authoritatively declare that God had indeed forgiven the sins of any who believe in Jesus.</p> <p>John 20:24-25 One of the disciples, Thomas, had not been present on that evening. When they told him about what happened, he refused to believe unless he could put his finger into the mark of the nails and put his hand into Jesus’s side. This is why, in church history, he earned the nickname “Doubting Thomas.” But this isn’t a fair appraisal of his character. Previously, Thomas was prepared to go into hostile territory and die with Jesus. So it’s clear that a believer can be spiritually strong one moment and spiritually deflated the next.</p>
194. After Eight Days Jesus Appears to Thomas and the Disciples		
65	450	<p>Matthew 28:17</p> <p>17 When they saw him, they worshiped, but some doubted.</p> <p>John 20:26-29</p> <p>26 A week later his disciples were indoors again, and Thomas was with them. Even though the doors were locked, Jesus came and stood among them and said, “Peace be with you.”</p> <p>27 Then he said to Thomas, “Put your finger here and look at my hands. Reach out your hand and put it into my side. Don’t be faithless, but believe.”</p> <p>28 Thomas responded to him, “My Lord and my God!”</p> <p>29 Jesus said, “Because you have seen me, you have believed. Blessed are those who have not seen and yet believe.”</p>
		<p>Comments:</p> <p>John 20:26-28 Jesus responded to Thomas’s unbelief with grace. He gave the struggling disciple the opportunity to do exactly what he had wanted: to touch the wounds of his risen Savior. Then Thomas made a profound confession: My Lord and my God! He acknowledged Jesus’s deity. As John says at the beginning of his Gospel, “The Word was God”.</p> <p>John 20:29 Notice that Jesus did not correct Thomas but accepted his worship, saying, Because you have seen me, you have believed. Blessed are those who have not seen and yet believe. God wants you to believe in him before you see him work in your life.</p>
195. Summary of Events During Jesus 40 Days after Resurrection		
63-69	441-481	<p>The Purpose of the Gospel</p> <p>John 20:30-31</p> <p>Jesus Appears to his Disciples at the Sea of Galilee</p> <p>John 21:1-23</p> <p>The Great Commission</p> <p>Matthew 28:16-20, Mark 16:15-18</p> <p>Jesus Foretells the Coming of “the Promise of the Father”</p> <p>Luke 24:45-49</p> <p>Jesus Last instructions before His Ascension</p> <p>Act 1:1-11</p>

		<p>Jesus Ascends on the 40th Day of the Counting the Omer Mark 16:15-19, Luke 24:50-51</p> <p>Comments: <u><i>The Purpose of the Gospel</i></u> John 20:30-31 Jesus performed many other signs . . . that are not written in this book. In other words, John tells his readers that the things he has written down in his Gospel are merely the highlights! Nevertheless, these are written so that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name. Here John gives us the evangelistic purpose for his book. He wrote it “so that” readers might believe that Jesus is the Messiah—the God-Man—who died as a substitutionary atonement for sins and that, by believing, they will receive eternal life—that is, an eternal relationship with God and an ever-expanding experience of his reality in our lives. That’s what salvation is all about.</p> <p><u><i>Jesus Appears to his Disciples at the Sea of Galilee</i></u> John 21:19 Simon Peter is promised that he will live to an old age. John 21:23 In plain language: “Mind your own business, you have your job to do!” The disciples started a rumor that came from not listening carefully to what Jesus said in context. This is a problem of modern churchianity, it is based upon rumors spread by those who did not carefully study what Jesus said in its proper context.</p> <p><u><i>The Great Commission</i></u> Matt 28:18-20 The church’s marching orders. Jesus declared to his disciples that all authority, in heaven and earth had been given to him. Authority over the universe is in the hands of the Son of God, Jesus Christ.</p> <p><u><i>Jesus Foretells the Coming of “the Promise of the Father”</i></u> Luke 24:45-49 Jesus reminds the disciples that everything written about him in the Law of Moses, the Prophets, and the Psalms had to be fulfilled. As eyewitnesses of Jesus and his resurrection, they were to proclaim the good news to all the nations that the Messiah would suffer and rise from the dead the third day and that repentance for forgiveness of sins comes through believing in his name.</p> <p><u><i>Jesus Last Instructions before His Ascension</i></u> Jesus told the disciples that they would receive power when the Holy Spirit came upon them so that they would be his witnesses in Jerusalem, is all Judea and Samaria, and to the ends of the earth.</p> <p><u><i>Jesus Ascends on the 40th Day of the Counting the Omer</i></u> Luke 24:50 Luke indicates that the ascension occurred when Jesus had been “seen of them 40 days.” His first appearance was on the Day of Firstfruits and this makes the day of ascension the fortieth day of the counting of the Omer on the way to the fiftieth day (Pentecost).</p>
196.	The Disciples Wait for the Gift of the Holy Spirit	
69-70	481-491	<p>Acts 1:12-14</p> <p>12 Then they returned to Jerusalem from the Mount of Olives, which is near Jerusalem — a Sabbath day’s journey away. 13 When they arrived, they went to the room upstairs where they were staying: Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. 14 They all were continually united in prayer, along with the women, including Mary the mother of Jesus, and his brothers.</p>

		<p>Comments:</p> <p>Acts 1:12 The men lived together in the upper room of a Jerusalem townhouse, but gathered in Solomon’s Porch on the Temple Mount with the other disciples on a daily basis.</p> <p>Acts 1:13 While Jesus was alive, his brothers were skeptical of him. But after the resurrection, they believed. All of the disciples were continually in prayer. Their unity of prayer was critical for experiencing God’s divine intervention.</p> <p>Acts 1:14 This is the last mention of Mary, the mother of Jesus in the Bible. Mary was present at Jesus birth, crucifixion, and resurrection. Her work for the Lord was finished!</p>
197. A Successor to Judas is Chosen without Authorization or Confirmation		
69-70	481-491	<p>Acts 1:15-26</p> <p>15 In those days Peter stood up among the brothers and sisters — the number of people who were together was about a hundred twenty — and said, 16 “Brothers and sisters, it was necessary that the Scripture be fulfilled that the Holy Spirit through the mouth of David foretold about Judas, who became a guide to those who arrested Jesus. 17 For he was one of our number and shared in this ministry.” 18 Now this man acquired a field with his unrighteous wages. He fell headfirst, his body burst open and his intestines spilled out. 19 This became known to all the residents of Jerusalem, so that in their own language that field is called 'Hakeldama' (that is, “Field of Blood”). 20 “For it is written in the Book of Psalms: Let his dwelling become desolate; let no one live in it; and Let someone else take his position.</p> <p>21 “Therefore, from among the men who have accompanied us during the whole time the Lord Jesus went in and out among us — 22 beginning from the baptism of John until the day he was taken up from us — from among these, it is necessary that one become a witness with us of his resurrection.”</p> <p>23 So they proposed two: Joseph, called Barsabbas, who was also known as Justus, and Matthias. 24 Then they prayed, “You, Lord, know everyone’s hearts; show which of these two you have chosen 25 to take the place in this apostolic ministry that Judas left to go where he belongs.” 26 Then they cast lots for them, and the lot fell to Matthias and he was added to the eleven apostles.</p> <p>Comments:</p> <p>Acts 1:26 The apostles were never told to go to Jerusalem and choose a successor to Judas. They were told to go to Jerusalem and wait for the gift of the Holy Spirit. Simon Peter took it upon himself to choose a successor. They established the parameters of qualification that narrowed it down to two men. They prayed that heaven would reveal which of these two was to be chosen, and they received no answer. Finally, they took a vote and elected an apostle who we never hear of again. Several years later, on the road to Damascus, Jesus meets face to face with Saul, the man he chose to replace Judas and to become the apostle to the gentiles.</p>

198. The Gift of the Holy Spirit is Poured Out During the Feast of Shavuot

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Acts 2:1-13

When the day of Pentecost had arrived, they were all together in one place.

2 Suddenly a sound like that of a violent rushing wind came from heaven, and it filled the whole house where they were staying. 3 They saw tongues like flames of fire that separated and rested on each one of them. 4 Then they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them.

5 Now there were Jews staying in Jerusalem, devout people from every nation under heaven. 6 When this sound occurred, a crowd came together and was confused because each one heard them speaking in his own language. 7 They were astounded and amazed, saying, “Look, aren’t all these who are speaking Galileans? 8 How is it that each of us can hear them in our own native language? 9 Parthians, Medes, Elamites; those who live in Mesopotamia, in Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts), 11 Cretans and Arabs — we hear them declaring the magnificent acts of God in our own tongues.” 12 They were all astounded and perplexed, saying to one another, “What does this mean?” 13 But some sneered and said, “They’re drunk on new wine.”

Comments:

Acts 2:1-4 The day of Pentecost, which occurred fifty days after the Passover, was a Jewish holiday marking the time of the wheat harvest and also commemorating the giving of the law on Mount Sinai. On Pentecost, the apostles were all together when they heard what sounded like a violent rushing wind . . . from heaven that filled the whole house. Those present saw tongues like flames of fire that separated and rested on each one of them. As a result, they were enabled by the Spirit to begin speaking in different tongues.

Acts 2:5-11 The apostles were enabled to speak in various native languages of the visitors to Jerusalem. This was the fulfillment of Jesus’s promise that they would receive power from the Holy Spirit to be his witness to the world.