

her.”

#### Instruction about Prayer

**11** And it came about that while he was praying in a certain place, after he had finished, one of his disciples said to him, “Adōnai, teach us to pray just as John also taught his disciples.” **2** And he said to them, “When you pray, say: ‘Fāther, hallowed be your name. Your kingdom come. **3** Give us each day our daily bread. **4** And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.’”

**5** And he said to them, “Suppose one of you will have a friend, and will go to him at midnight, and say to him, ‘Friend, lend me three loaves; **6** for a friend of mine has come to me from a journey, and I have nothing to set before him’; **7** and from inside he will answer and say, ‘Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you *anything*.’ **8** I tell you, even though he will not get up and give him *anything* because he is his friend, yet because of his persistence he will get up and give him as much as he needs.

**9** “And I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. **10** For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.

**11** “Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? **12** Or *if* he is asked for an egg, he will not give him a scorpion, will he? **13** If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Fāther give the Holy Spirit to those who ask him?”

#### Pharisees’ Blasphemy

**14** And he was casting out a de-

mon, and it was dumb; and it came about that when the demon had gone out, the dumb man spoke; and the multitudes marveled. **15** But some of them said, “He casts out demons by Beelzebub, the ruler of the demons.” **16** And others, to test *him*, were demanding of him a sign from heaven. **17** But he knew their thoughts, and said to them, “Any kingdom divided against itself is laid waste; and a house *divided* against itself falls. **18** And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebub. **19** And if I by Beelzebub cast out demons, by whom do your sons cast them out? Consequently they will be your judges. **20** But if I cast out demons by the finger of the Almighty, then the kingdom of the Almighty has come upon you.

**21** “When a strong *man*, fully armed, guards his own homestead, his possessions are undisturbed; **22** but when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied, and distributes his plunder. **23** He who is not with me is against me; and he who does not gather with me, scatters.

**24** “When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, ‘I will return to my house from which I came.’ **25** And when it comes, it finds it swept and put in order. **26** Then it goes and takes *along* seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first.”

**27** And it came about while he said these things, one of the women in the crowd raised her voice, and said to him, “Blessed is the womb that bore you, and the breasts at which you nursed.” **28** But he said, “On the contrary, blessed are those who hear the word of the Almighty, and observe

**Luke 11:29**

it.”

**The Sign of Jonah**

**29** And as the crowds were increasing, he began to say, “This generation is a wicked generation; it seeks for a sign, and *yet* no sign will be given to it but the sign of Jonah. **30** For just as Jonah became a sign to the Ninevites, so will the Sōn of Man be to this generation. **31** The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here. **32** The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at the proclaiming of Jonah; and behold, something greater than Jonah is here.

**33** “No one, after lighting a lamp, puts it away in a cellar, nor under a peck-measure, but on the lampstand, in order that those who enter may see the light. **34** The lamp of your body is your eye; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness. **35** Then watch out that the light in you may not be darkness. **36** If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays.”

**Woes upon the Pharisees**

**37** Now when he had spoken, a Pharisee asked him to have lunch with him; and he went in, and reclined *at the table*. **38** And when the Pharisee saw it, he was surprised that he had not first ceremonially washed before the meal. **39** But Adōnai said to him, “Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness. **40** You foolish ones, did not he who made the outside make the

inside also? **41** But give that which is within as charity, and then all things are clean for you.

**42** “But woe to you Pharisees! For you pay tithe of mint and rue and every *kind of* garden herb, and *yet* disregard justice and the love of the Almighty; but these are the things you should have done without neglecting the others.

**43** “Woe to you Pharisees! For you love the front seats in the congregations, and the respectful greetings in the market places.

**44** “Woe to you! For you are like concealed tombs, and the people who walk over *them* are unaware *of it*.”

**45** And one of the lawyers said to him in reply, “Teacher, when you say this, you insult us too.” **46** But he said, “Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers.

**47** “Woe to you! For you build the tombs of the prophets, and *it was* your fathers *who* killed them. **48** Consequently, you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build *their tombs*. **49** For this reason also the wisdom of the Almighty said, ‘I will send to them prophets and emissaries, and *some* of them they will kill and *some* they will persecute, **50** in order that the blood of all the prophets, shed as a result of the fall of the world, may be charged against this generation, **51** from the blood of Abel to the blood of Zechariah, who perished between the altar and the house *of the Almighty*; yes, I tell you, it will be charged against this generation.’

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

**53** And when he left there, the scribes and the Pharisees began to be

very hostile and to question him closely on many subjects, **54** plotting against him, to catch *him* in something he might say.

### **The Almighty Knows and Cares**

**12** Under these circumstances, after so many thousands of the multitude had gathered together that they were stepping on one another, he began saying to his disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy. **2** But there is nothing covered up that will not be revealed, and hidden that will not be known. **3** Accordingly, whatever you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon the housetops.

**4** "And I say to you, my friends, do not be afraid of those who kill the body, and after that have no more that they can do. **5** But I will warn you whom to fear: fear the One who after he has killed has authority to cast into hell; yes, I tell you, fear him! **6** Are not five sparrows sold for two cents? And yet not one of them is forgotten before the Almighty. **7** But, the very hairs of your head are all numbered. Do not fear; you are of more value than many sparrows.

**8** "And I say to you, everyone who confesses me before men, the Son of Man will confess him also before the *angelic* messengers of the Almighty; **9** but he who denies me before men will be denied before the *angelic* messengers of the Almighty. **10** And everyone who will speak a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him.

**11** "And when they bring you before the congregations and the rulers and the authorities, do not become anxious about how or what you should speak in your defense, or what you should say; **12** for the Holy Spirit will teach you in that very hour what you

ought to say."

### **Covetousness Denounced**

**13** And someone in the crowd said to him, "Teacher, tell my brother to divide the *family* inheritance with me."

**14** But he said to him, "Man, who appointed me a judge or arbiter over you?" **15** And he said to them, "Beware, and be on your guard against every form of greed; for not *even* when one has an abundance does his life consist of his possessions." **16** And he told them a parable, saying, "The land of a certain rich man was very productive. **17** And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' **18** And he said, 'This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. **19** 'And I will say to my soul, 'Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry.'" **20** But the Almighty said to him, 'You fool! This *very* night your soul is required of you; and *now* who will own what you have prepared?' **21** So is the man who lays up treasure for himself, and is not rich toward the Almighty."

**22** And he said to his disciples, "For this reason I say to you, do not be anxious for *your* life, *as to* what you will eat; nor for your body, *as to* what you will put on. **23** For life is more than food, and the body than clothing. **24** Consider the ravens, for they neither sow nor reap; and they have no store-room nor barn; and yet the Almighty feeds them; how much more valuable you are than the birds! **25** And which of you by being anxious can add a *single* cubit to his life's span? **26** If then you cannot do even a very little thing, why are you anxious about other matters? **27** Consider the lilies, how they grow; they neither toil nor spin; but I tell you, even Solomon in all his glory did not clothe himself like one

**Luke 12:28**

of these. **28** But if the Almighty so arrays the grass in the field, which is *alive* today and tomorrow is thrown into the furnace, how much more *will he clothe* you, men of little trusting-loyalty!

**29** “And do not seek what you will eat, and what you will drink, and do not keep worrying. **30** For all these things the nations of the world eagerly seek; but your Fäther knows that you need these things. **31** But seek for his kingdom, and these things will be added to you. **32** Do not be afraid, little flock, for your Fäther has chosen gladly to give you the kingdom. **33** Sell your possessions and give to charity; make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys. **34** For where your treasure is, there will your heart be also.

**Be in Readiness**

**35** “Be dressed in readiness, and keep your lamps alight. **36** And be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open *the door* to him when he comes and knocks. **37** Blessed are those slaves whom the master will find on the alert when he comes; amæn I say to you, that he will gird himself *to serve*, and have them recline *at the table*, and will come up and wait on them. **38** Whether he comes in the second watch, or even in the third, and finds *them* so, blessed are those *slaves*.

**39** “And be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. **40** You too, be ready; for the Sõn of Man is coming at an hour that you do not expect.”

**41** And Peter said, “Adõnai, are you addressing this parable to us, or to everyone *else* as well?” **42** And the Master said, “Who then is the faithful

and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? <sup>a</sup> **43** Blessed is that slave whom his master finds so doing when he comes. **44** Truly I say to you, that he will put him in charge of all his possessions. **45** But if that slave says in his heart, ‘My master will be a long time in coming,’ and begins to beat the slaves, *both* men and women, and to eat and drink and get drunk; **46** the master of that slave will come on a day when he does not expect *him*, and at an hour he does not know, and will cut him in pieces, and assign him a place with the disloyal. **47** And that slave who knew his master’s will and did not get ready or act in accord with his will, will receive many lashes, **48** but the one who did not know *it*, and committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much will much be required; and to whom they entrusted much, of him they will ask all the more.

**Messiah Divides Men**

**49** “I have come to cast fire upon the earth; and how I wish it were already kindled! **50** But I have a immersion to undergo, and how distressed I am until it is accomplished! **51** Do you suppose that I came to grant peace on earth? I tell you, no, so much as division; **52** for from now on five *members* in one household will be divided, three against two, and two against three. **53** They will be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.”

**54** And he was also saying to the multitudes, “When you see a cloud rising in the west, immediately you say, ‘A shower is coming,’ and so it

<sup>a</sup> Master: **Ha Adon**.

turns out. **55** And when *you see* a south wind blowing, you say, 'It will be a hot day,' and it turns out *that way*.

**56** You hypocrites! You know how to analyze the appearance of the earth and the sky, but why do you not analyze this present time? **57** And why do you not even on your own initiative judge what is right? **58** For while you are going with your opponent to appear before the magistrate, on *your way there* make an effort to settle with him, in order that he may not drag you before the judge, and the judge turn you over to the constable, and the constable throw you into prison. **59** I say to you, you will not get out of there until you have paid the very last cent."

#### Call to Repent

**13** Now on the same occasion there were some present who reported to him about the Galileans, whose blood Pilate had mingled with their sacrifices. **2** And he answered and said to them, "Do you suppose that these Galileans were *greater* sinners than all *other* Galileans, because they suffered this *fate*? **3** I tell you, no, but unless you repent, you will all likewise perish."

**4** "Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them, were *worse* culprits than all the men who live in Jerusalem? **5** I tell you, no, but unless you repent, you will all likewise perish."

**6** And he was telling this parable: "A certain man had a fig tree which was planted in his vineyard; and he came looking for fruit on it, and did not find any. **7** And he said to the vineyard-keeper, 'behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?' **8** And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put

in fertilizer; **9** and if it bears fruit next year, *fine*; but if not, cut it down.'"

#### Healing on the Sabbath

**10** And he was teaching in one of the congregations on the Sabbath. **11** And behold, there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. **12** And when Yēshua saw her, he called her over and said to her, "Woman, you are freed from your sickness." **13** And he laid his hands upon her; and immediately she was made erect again, and was glorifying the Almighty.

**14** And the congregation official, indignant because Yēshua had healed on the Sabbath, was saying to the multitude in response, "There are six days in which work should be done; therefore come during them and get healed, and not on the Sabbath day." **15** But the Master answered him and said, "You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall, and lead him away to water *him*? <sup>a</sup> **16** And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?" **17** And as he said this, all his opponents were being humiliated; and the entire multitude was rejoicing over all the glorious things being done by him.

#### Parables of Mustard Seed and Leaven

**18** Therefore he was saying, "What is the kingdom of the Almighty like, and to what will I compare it? **19** It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree; and the birds of the air nested in its branches."

**20** And again he said, "To what shall I compare the kingdom of the Almighty? **21** It is like leaven, which a woman took and hid in three pecks

<sup>a</sup> *Master: Ha Adon.*

**Luke 13:22**

of meal, until it was all leavened.”

**Teaching in the Villages**

22 And he was passing through from one city and village to another, teaching, and proceeding on his way to Jerusalem. 23 And someone said to him, “Adōnai, are there *just* a few who are being saved?” And he said to them, 24 “Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able. 25 Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, ‘Adōnai, open up to us!’ then he will answer and say to you, ‘I do not know where you are from.’ 26 Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets’; 27 and he will say, ‘I tell you, I do not know where you are from; depart from me, all you evildoers.’ 28 There will be weeping and gnashing of teeth there when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of the Almighty, but yourselves being cast out. 29 And they will come from east and west, and from north and south, and will recline *at the table* in the kingdom of the Almighty. 30 And behold, *some* are last who will be first and *some* are first who will be last.”

31 Just at that time some Pharisees came up, saying to him, “Go away and depart from here, for Herod wants to kill you.” 32 And he said to them, “Go and tell that fox, ‘behold, I cast out demons and perform cures today and tomorrow, and the third *day* I reach my goal.’ 33 Nevertheless I must journey on today and tomorrow and the next *day*; for it cannot be that a prophet should perish outside of Jerusalem.

34 “Jerusalem, Jerusalem, *the city* that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen *gathers* her brood under her

wings, and you would not *have it!* 35 Behold, your house is left to you *desolate*; and I say to you, you will not see me until *the time* comes when you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF YĀHWEH!’” <sup>a</sup>

**Yeshua Heals on the Sabbath**

14 And it came about when he went into the house of one of the leaders of the Pharisees on *the Sabbath* to eat bread, that they were watching him closely. 2 And there, in front of him was a certain man suffering from dropsy. 3 And Yēshua answered and spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?” 4 But they kept silent. And he took hold of him, and healed him, and sent him away. 5 And he said to them, “Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?” 6 And they could make no reply to this.

**Parable of the Guests**

7 And he was speaking a parable to the invited guests when he noticed how they were picking out the places of honor *at the table*; saying to them, 8 “When you are invited by someone to a wedding feast, do not take the place of honor, lest someone more distinguished than you may have been invited by him, 9 and he who invited you both will come and say to you, ‘Give place to this man,’ and then in disgrace you proceed to occupy the last place. 10 But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, ‘Friend, move up higher’; then you will have honor in the sight of all who are at the table with you. 11 For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

<sup>a</sup> Psa. 118:26.

12 And he also went on to say to the one who had invited him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return, and repayment come to you. 13 But when you give a reception, invite *the poor, the crippled, the lame, the blind,* 14 and you will be blessed, since they do not have *the means* to repay you; for you will be repaid at the resurrection of the righteous."

15 And when one of those who were reclining at *the table* with him heard this, he said to him, "Blessed is everyone who will eat bread in the kingdom of the Almighty!"

#### **Parable of the Dinner**

16 But he said to him, "A certain man was giving a big dinner, and he invited many; 17 and at the dinner hour he sent his slave to say to those who were invited, 'Come; for everything is ready now.' 18 But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.' 19 And another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.' 20 And another one said, 'I have married a wife, and for that reason I cannot come.' 21 And the slave came *back* and reported this to his master.

"Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.' 22 And the slave said, 'Master, what you commanded has been done, and still there is room.' 23 And the master said to the slave, 'Go out into the high-ways and along the hedges, and compel *them* to come in, that my house may be filled. 24 'For I tell you, none of those men who were invited will taste

of my dinner.'"

#### **Discipleship Tested**

25 Now great multitudes were going along with him; and he turned and said to them, 26 "If anyone comes to me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. 27 Whoever does not carry his own cross and come after me cannot be my disciple.

28 "For which one of you, when he wants to build a tower, does not first sit down and calculate the cost, to see if he has enough to complete it? 29 Otherwise, when he has laid a foundation, and is not able to finish, all who observe it begin to ridicule him, 30 saying, 'This man began to build and was not able to finish.'

31 "Or what king, when he sets out to meet another king in battle, will not first sit down and take counsel whether he is strong enough with ten thousand *men* to encounter the one coming against him with twenty thousand? 32 Or else, while the other is still far away, he sends a delegation and asks terms of peace.

33 "So therefore, no one of you can be my disciple who does not give up all his own possessions. 34 Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? 35 It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear."

#### **The Lost Sheep**

15 Now all the tax-collectors and the sinners were coming near him to listen to him. 2 And both the Pharisees and the scribes were grumbling, saying, "This man receives sinners and eats with them." 3 And he told them this parable, saying, 4 "What man among you, if he has a hundred sheep and has lost one of them, does

**Luke 15:5**

not leave the ninety-nine in the open pasture, and go after the one which is lost, until he finds it? **5** And when he has found it, he lays it on his shoulders, rejoicing. **6** And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' **7** I tell you that in the same way, there will be *more* joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance.

**The Lost Coin**

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

**The Prodigal Son**

**11** And he said, "A certain man had two sons; **12** and the younger of them said to his father, 'Father, give me the share of the estate that falls to me.' And he divided his wealth between them. **13** And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living. **14** Now when he had spent everything, a severe famine occurred in that country, and he began to be in need.

**15** "And he went and attached himself to one of the citizens of that country, and he sent him into his fields to feed swine. **16** And he was longing to fill his stomach with the pods that the swine were eating, and no one was giving *anything* to him.

**17** "But coming to himself, he said, 'How many of my father's hired

men have more than enough bread, but I am dying here with hunger! **18** 'I will get up and go to my father, and will say to him, "Father, I have sinned against heaven, and in your sight; **19** I am no longer worthy to be called your son; make me as one of your hired men."' **20** And he got up and came to his father.

"But while he was still a long way off, his father saw him, and felt compassion *for him*, and ran and embraced him, and kissed him. **21** And the son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.' **22** But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; **23** and bring the fattened calf, kill it, and let us eat and be merry; **24** for this son of mine was dead, and has come to life again; he was lost, and has been found.' And they began to be merry.

**25** "Now his older son was in the field, and when he came and approached the house, he heard music and dancing. **26** And he summoned one of the servants and was inquiring what these things might be. **27** And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.' **28** But he became angry, and was not willing to go in.

"And his father came out and was entreating him. **29** But he answered and said to his father, 'Look! For so many years I have been serving you, and I have never neglected a command of yours; and *yet* you have never given me a kid, that I might be merry with my friends; **30** but when this son of yours came, who has devoured your wealth with harlots, you killed the fattened calf for him.' **31** And he said to him, 'My child, you have always been with me, and all that is



mine is yours. **32** ‘But we had to be merry and rejoice, for this brother of yours was dead and *has begun* to live, and *was* lost and has been found.’”

### **The Unrighteous Steward**

**16** Now he was also saying to the disciples, “There was a certain rich man who had a steward, and this *steward* was reported to him as squandering his possessions. **2** “And he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’

**3** “And the steward said to himself, ‘What will I do, since my master is taking the stewardship away from me? I am not strong enough to dig; I am ashamed to beg. **4** I know what I will do, so that when I am removed from the stewardship, they will receive me into their homes.’

**5** “And he summoned each one of his master’s debtors, and he was saying to the first, ‘How much do you owe my master?’ **6** And he said, ‘A hundred measures of oil.’ And he said to him, ‘Take your bill, and sit down quickly and write fifty.’ **7** Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred measures of wheat.’ He said to him, ‘Take your bill, and write eighty.’

**8** “And his master praised the unrighteous steward because he had acted shrewdly; for the sons of this world are more shrewd in relation to their own kind than the sons of light.

**9** “And I say to you, make friends for yourselves by means of the mammon of unrighteousness; that when it fails, they may receive you in the everlasting tents. **10** He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much. **11** If therefore you have not been faithful with unrighteous mammon, who will trust you? **12** And if you have not been faithful in that

which is another’s, who will give you that which is your own? **13** No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to one, and despise the other. You cannot serve the Almighty and mammon.”

**14** Now the Pharisees, who were lovers of silver, were listening to all these things, and they were scoffing at him. **15** And he said to them, “You are those who are justifying yourselves in the sight of men, but the Almighty knows your hearts; for that which is highly esteemed among men is detestable in the sight of the Almighty. **16** The Law and the prophets *prophesied Mēssiah* up through John, and since then the good news of the kingdom of the Almighty is proclaimed, and everyone is forcing his way into it. **17** But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail. **18** Everyone who sends his wife away and *then* marries another commits adultery. And he who marries one who is sent away from a husband commits adultery. <sup>a</sup>

### **The Rich Man and Lazarus**

**19** “Now there was a certain rich man, and he habitually dressed in purple and fine linen, lavishly living in splendor every day. <sup>b</sup> **20** And a certain

<sup>a</sup> See Mat. 5:32; Mark 10:11-12. It was a common practice to send away a spouse without granting a proper ‘certificate of divorce’. According to the Law, without it, the marriage covenant is still legally binding.

<sup>b</sup> *a certain rich man*: see Luke 10:30; 12:16; 14:16; 15:11; 16:1; 18:12 19:12; 20:9; this is one of many parables introduced with the words, ‘a certain man,’ ἄνθρωπος τις, or similar words to indicate a story is coming. Quite frequently Yeshua tells the story but never says it is a ‘parable.’ The stories

**Luke 16:21**

poor man named Lazarus was laid at his gate, covered with sores, **21** and longing to be fed with the *crumbs* which were falling from the rich man's table; but, even the dogs were coming and licking his sores. **22** Now it came about that the poor man died and he was carried away by the *angelic* messengers to Abraham's bosom; and the rich man also died and was buried.

**23** "And in Hades he lifted up his eyes, being in torment, and saw Abraham far away, and Lazarus in his bosom. <sup>a</sup>

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are often, but not always introduced with the words 'And he was speaking a parable to them...' by the good news writers. In a good number of cases, it is left to the original audience or to the nature of the story itself for hearers to figure out that it is a parable. What we call fiction literature today, or even historical fiction is a version of the same sort of story telling. Other literary forms are satire and fables.

<sup>a</sup> Luke wrote for non-Jews. In this story Yeshua is taking poetic license to use the more Greek notion of "Hades" rather than the usual biblical sense of "grave" for this word. We are not told how long the torment lasts, but we may suppose that the condemned are being marched in a line down a road winding through the fires that singe and burn them on their way to the hottest part of the fires into which the angels cast them to be consumed. The conversation can be assumed to be occurring while the rich man is being marched past the fires to his final doom, his bare feet being burned and ash and flame giving him a taste of the final doom along the way. We should not assume that all of the ungodly receive this treatment. For the rich man was particularly wicked in that he showed no compassion. Final justice will be in proportion to the wickedness of the sinner. It should be noted that this parable does not say anything about "eternal torment".

**24** And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue; for I am in agony in this flame.' **25** But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. **26** 'And besides all this, between us and you there is a great chasm fixed, in order that those who wish to come over from here to you may not be able, and *that* none may cross over from there to us.'

**27** "And he said, 'Then I beg you, Father, that you send him to my father's house—**28** for I have five brothers—that he may warn them, lest they also come to this place of torment.' **29** But Abraham said, 'They hold to Moses and the prophets; they must listen to them.' <sup>b</sup> **30** But he said, 'No, Father Abraham, but if someone goes to them from the dead, they will repent!' **31** But he said to him, 'If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead.'"

**Instructions**

**17** And he said to his disciples, "It is inevitable that stumbling blocks should come, but woe to him through whom they come! **2** It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he should cause one of these little ones to stumble. **3** Be on your guard! If your brother

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<sup>b</sup> *listen to them:* the Abraham actor in the story is laying down a condition; he is not saying whether the brothers are yet dead or alive. In reality they would be dead since the lake of fire only comes at the end of the age. Of course the rich man character does not seem to know this, but his lack of knowledge is not the point of the story.

sins, rebuke him; and if he repents, forgive him. **4** And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him." **5** And the emissaries said to the Master, "Increase our steadfastness!" **6** And the Master said, "If you had steadfastness like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you. **7** But which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? **8** But will he not say to him, 'Prepare something for me to eat, and *properly* clothe yourself and serve me until I have eaten and drunk; and afterward you will eat and drink'? **9** He does not thank the slave because he did the things which were commanded, does he? **10** So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done *only* that which we ought to have done.'"

### Ten Lepers Cleansed

**11** And it came about while he was on the way to Jerusalem, that he was passing between Samaria and Galilee. **12** And as he entered a certain village, ten leprous men who stood at a distance met him; **13** and they raised their voices, saying, "Yēshua, Master, have mercy on us!" **14** And when he saw them, he said to them, "Go and show yourselves to the priests." And it came about that as they were going, they were cleansed. **15** Now one of them, when he saw that he was healed, turned back, glorifying the Almighty with a loud voice, **16** and he fell on his face at his feet, giving thanks to him. And he was a Samaritan. **17** And Yēshua answered and said, "Were there not ten cleansed? But the nine—where are they? **18** Was no one found who turned back to give glory to the Al-

mighty, except this foreigner?" **19** And he said to him, "Rise, and go your way; your determined trust has made you well."

**20** Now having been questioned by the Pharisees as to when the kingdom of the Almighty was coming, he answered them and said, "The kingdom of the Almighty is not coming with signs to be observed; **21** nor will they say, 'Look, here *it is!*' or, 'There *it is!*' For behold, the kingdom of the Almighty is in your midst."

### Second Coming Foretold

**22** And he said to the disciples, "The days will come when you will long to see one of the days of the Sōn of Man, and you will not see it. **23** And they will say to you, 'Look there! Look here!' Do not go away, and do not run after *them*. **24** For just as the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Sōn of Man be in his day. **25** But first he must suffer many things and be rejected by this generation.

**26** "And just as it happened in the days of Noah, so it will be also in the days of the Sōn of Man: **27** they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. **28** It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; **29** but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. **30** It will be just the same on the day that the Sōn of Man is revealed. **31** On that day, let not the one who is on the housetop and whose goods are in the house go down to take them away; and likewise let not the one who is in the field turn back. **32** Remember Lot's wife. **33** Whoever seeks

**Luke 17:34**

to keep his life will lose it, and whoever loses *his life* will preserve it. **34** I tell you, on that night there will be two men in one bed; one will be taken, and the other will survive. **35** There will be two women grinding at the same place; one will be taken, and the other will be left. **36** *Two men will be in the field; one will be taken and the other will be left.*"

**37** And answering they said to him, "Where, Adōnai?" And he said to them, "Where the body is, there also will the vultures be gathered."

**Parables on Prayer**

**18** Now he was telling them a parable to show that at all times they ought to pray and not to lose heart, **2** saying, "There was in a certain city a judge who did not fear the Almighty, and did not respect man. **3** And there was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.' **4** And for a while he was unwilling; but afterward he said to himself, 'Even though I do not fear the Almighty nor respect man, **5** yet because this widow bothers me, I will give her legal protection, lest by continually coming she wear me out.'"

**6** And Adōnai said, "Hear what the unrighteous judge said; **7** now shall not the Almighty bring about justice for his elect, who cry to him day and night, and will he delay long over them? **8** I tell you that he will bring about justice for them speedily. However, when the Sōn of Man comes, will he find the faith on the earth?"

**The Pharisee and the Publican**

**9** And he also told this parable to certain ones who trusted in themselves that they were righteous, and viewed others with contempt: **10** "Two men went up into the temple to pray, one a Pharisee, and the other a tax-gatherer. **11** The Pharisee stood and was praying thus to himself, 'Almighty,

I thank you that I am not like other people: swindlers, unjust, adulterers, or even like this tax-gatherer. **12** 'I fast twice a Sabbath; I pay tithes of all that I get.' **13** But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'Almighty, be merciful to me, the sinner!' **14** I tell you, this man went down to his house being justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted." <sup>a</sup>

**15** And they were bringing even their babies to him so that he might touch them, but when the disciples saw it, they were rebuking them. **16** But Yēshua called for them, saying, "Permit the children to come to me, and do not hinder them, for the kingdom of the Almighty belongs to such as these. **17** Amæn I say to you, whoever does not receive the kingdom of the Almighty like a child will not enter it *at all*."

**The Rich Young Ruler**

**18** And a certain ruler questioned him, saying, "Good Teacher, what shall I do to inherit everlasting life?" **19** And Yēshua said to him, "Why do you call me good? No one is good except the Almighty 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.'" <sup>b</sup> **21** And he said, "All these things I have kept from *my* youth." **22** And when Yēshua heard *this*, he said to him, "One thing you still lack; sell all that you possess, and distribute it to the poor, and you will have treasure in heaven; and come, follow me." **23** But when he had heard these things, he became very sad; for he was extremely rich.

<sup>a</sup> justified: **done justice, corrected.**

<sup>b</sup> Ex. 20:12-13(16); Deut. 5:16-17(20).

24 And Yēshua looked at him and said, “How hard it is for those who are wealthy to enter the kingdom of the Almīghty! 25 For it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of the Almīghty.” 26 And they who heard it said, “Then who can be saved?” 27 But he said, “The things impossible with men are possible with the Almīghty.”

28 And Peter said, “Behold, we have left our own *homes*, and followed you.” 29 And he said to them, “Amān I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of the Almīghty, 30 who will not receive many times as much at this time and in the age to come, everlasting life.”

31 And he took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and will be accomplished all things which are written through the prophets concerning the Sōn of Man. 32 For he will be delivered to ... the nations, and he will be mocked and he will be spit upon, 33 and scourging, they will kill him; and the third day he will rise.” 34 And they understood none of these things, and this saying was hidden from them, and they did not comprehend the things that were said.

#### ***Bartimaeus Receives Sight***

35 And it came about that as he was approaching Jericho, a certain blind man was sitting by the road, begging. 36 Now hearing a multitude going by, he was inquiring what this might be. 37 And they told him that Yēshua of Nazareth was passing by. 38 And he called out, saying, “Yēshua, Sōn of David, have mercy on me!” 39 And those who led the way were sternly telling him to be quiet; but he kept crying out all the more, “Sōn of David, have mercy on me!” 40 And Yēshua stopped and commanded that

he be brought to him; and when he had come near, he questioned him, 41 “What do you want me to do for you?” And he said, “Adōnai, *I want to regain my sight!*” 42 And Yēshua said to him, “Receive your sight; your determined trust has made you well.” 43 And immediately he regained his sight, and was following him, glorifying the Almīghty; and when all the people saw it, they gave praise to the Almīghty.

#### ***Zaccheus Converted***

19 And he entered and was passing through Jericho. 2 And behold, there was a man called by the name of Zaccheus; and he was a chief tax-gatherer, and he was rich. 3 And he was trying to see who Yēshua was, and he was unable because of the crowd, for he was small in stature. 4 And he ran on ahead and climbed up into a sycamore tree in order to see him, for he was about to pass through that way. 5 And when Yēshua came to the place, he looked up and said to him, “Zaccheus, hurry and come down, for today I must stay at your house.” 6 And he hurried and came down, and received him gladly. 7 And when they saw it, they all were grumbling, saying, “He has gone to be the guest of a man who is a sinner.” 8 And Zaccheus stopped and said to the Master, “Behold, Adōnai, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much.”<sup>a</sup> 9 And Yēshua said to him, “Today salvation has come to this house, because he, too, is a Sōn of Abraham. 10 For the Sōn of Man has come to seek and to save that which was lost.”

#### ***Parable of Money Usage***

11 And while they were listening to these things, he went on to tell a parable, because he was near Jerusa-

<sup>a</sup> *Māster: Ha Adon.*

**Luke 19:12**

lem, and they supposed that the kingdom of the Almighty was going to appear immediately. **12** He said therefore, "A certain nobleman went to a distant country to receive a kingdom for himself, and *then* return. **13** And he called ten of his slaves, and gave them ten minas, and said to them, 'Do business *with this* until I come *back*.' **14** But his citizens hated him, and sent a delegation after him, saying, 'We do not want this man to reign over us.'

**15** "And it came about that when he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the silver, be called to him in order that he might know what business they had done. **16** And the first appeared, saying, 'Master, your mina has made ten minas more.' **17** And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, be in authority over ten cities.' **18** And the second came, saying, 'Your mina, master, has made five minas.' **19** And he said to him also, 'And you are to be over five cities.'

**20** "And another came, saying, 'Master, behold your mina, which I kept put away in a handkerchief; **21** for I was afraid of you, because you are an exacting man; you take up what you did not lay down, and reap what you did not sow.' **22** He said to him, 'By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down, and reaping what I did not sow? **23** 'Then why did you not put the silver in the bank, and having come, I would have collected it with interest?' **24** And he said to the bystanders, 'Take the mina away from him, and give it to the one who has the ten minas.' **25** And they said to him, 'Master, he has ten minas *already*.' **26** I tell you, that to everyone who has will *more* be given, but from the one who does not have,

even what he does have will be taken away. **27** But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."

**Triumphal Entry**

**28** And after he had said these things, he was going on ahead, ascending to Jerusalem. **29** And it came about that when he approached Bethphage and Bethany, near the mount that is called Olivet, he sent two of the disciples, **30** saying, "Go into the village opposite *you*, in which as you enter you will find a colt tied, on which no one yet has ever sat; untie it, and bring it *here*. **31** And if anyone asks you, 'Why are you untying it?' thus shall you speak, 'Yāhweh has need of it.'" **32** And those who were sent went away and found it just as he had told them. **33** And as they were untying the colt, its owners said to them, "Why are you untying the colt?" **34** And they said, "Yāhweh has need of it." **35** And they brought it to Yēshua, and they threw their garments on the colt, and put Yēshua *on it*. **36** And as he was going, they were spreading their garments in the road. **37** And as he was now approaching, near the descent of the Mount of Olives, the whole multitude of the disciples began to praise the Almighty joyfully with a loud voice for all the miracles which they had seen, **38** saying, "BLESSED IS THE KING WHO COMES IN THE NAME OF YĀHWEH; peace in heaven and glory in the highest!" <sup>a</sup> **39** And some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples." **40** And he answered and said, "I tell you, if these become silent, the stones will cry out!"

**41** And when he approached, he saw the city and wept over it, **42** saying, "If you had known in this day,

<sup>a</sup> Psa. 118:26.

even you, the things which make for peace! But now they have been hidden from your eyes. **43** For the days will come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, **44** and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”

#### **Traders Driven from the Temple**

**45** And he entered the temple and began to cast out those who were selling, **46** saying to them, “It is written, ‘AND MY HOUSE SHALL BE A HOUSE OF PRAYER,’ but you have made it a robbers’ den.”<sup>a</sup>

**47** And he was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy him, **48** and they could not find anything that they might do, for all the people were hanging upon his words.

#### **Yeshua’s Authority Questioned**

**20** And it came about on one of the days while he was teaching the people in the temple and proclaiming the good news, that the chief priests and the scribes with the elders confronted him, **2** and they spoke, saying to him, “Tell us by what authority you are doing these things, or who is the one who gave you this authority?” **3** And he answered and said to them, “I will also ask you a question, and you tell me: **4** Was the immersion of John from heaven or from men?” **5** And they reasoned among themselves, saying, “If we say, ‘from heaven,’ he will say, ‘Why did you not support him?’ **6** But if we say, ‘From men,’ all the people will stone us to death, for they are convinced that John was a prophet.” **7** And they answered that they did not know where it came from. **8** And

<sup>a</sup> Is. 56:7.

Yeshua said to them, “Neither will I tell you by what authority I do these things.”

#### **Parable of the Vine-growers**

**9** And he began to tell the people this parable: “A man planted a vineyard and rented it out to vine-growers, and went on a journey for a long time. **10** And at the harvest time he sent a slave to the vine-growers, in order that they might give him some of the produce of the vineyard; but the vine-growers beat him and sent him away empty-handed. **11** And he proceeded to send another slave; and they beat him also and treated him shamefully, and sent him away empty-handed. **12** And he proceeded to send a third; and this one also they wounded and cast out.

**13** “And the owner of the vineyard said, ‘What will I do? I will send my beloved son; perhaps they will respect him.’ **14** But when the vine-growers saw him, they reasoned with one another, saying, ‘This is the heir; let us kill him that the inheritance may be ours.’ **15** And they threw him out of the vineyard and killed him.

“What, therefore, will the owner of the vineyard do to them? **16** He will come and destroy these vine-growers and will give the vineyard to others.” And when they heard it, they said, “May it never be!” **17** But he looked at them and said, “What then is this that is written, ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER STONE’?”<sup>b</sup> **18** Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.”

#### **Tribute to Caesar**

**19** And the scribes and the chief priests tried to lay hands on him that very hour, and they feared the people; for they understood that he spoke this parable against them.

<sup>b</sup> Psa. 118:22.

**Luke 20:20**

**20** And they watched him, and sent spies who pretended to be righteous, in order that they might catch him in some statement, so as to deliver him up to the rule and the authority of the governor. **21** And they questioned him, saying, "Teacher, we know that you speak and teach correctly, and you are not partial to any, but teach the way of the Almighty in truth. **22** "Is it lawful for us to pay taxes to Caesar, or not?" **23** But he detected their trickery and said to them, **24** "Show me a denarius. Whose likeness and inscription does it have?" And they said, "Caesar's." **25** And he said to them, "Then render to Caesar the things that are Caesar's, and to the Almighty the things that are the Almighty's." **26** And they were unable to catch him in a saying in the presence of the people; and marveling at his answer, they became silent.

**Is There a Resurrection?**

**27** Now there came to him some of the Sadducees (who say that there is no resurrection), **28** and they questioned him, saying, "Teacher, Moses wrote for us that if a man's brother dies, having a wife, and he is childless, his brother should take the wife and raise up offspring to his brother. **29** Now there were seven brothers; and the first took a wife, and died childless; **30** and the second **31** and the third took her; and in the same way all seven died, leaving no children. **32** Finally the woman died also. **33** In the resurrection therefore, which one's wife will she be? For all seven had her as wife."

**34** And Yēshua said to them, "The sons of this age marry and are given in marriage, **35** but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage; **36** for neither can they die anymore, for they are like *angelic* messengers, and are sons of the Almighty, being sons of the resurrection.

**37** "But that the dead are raised, even Moses showed, in the *passage about the burning bush*, where he calls Yāhweh the Almighty OF ABRAHAM, AND THE ALMIGHTY OF ISAAC, AND THE ALMIGHTY OF JACOB. <sup>a</sup> **38** Now he is not the Almighty of the dead if not *also* of the living; for all live by Him."

**39** And some of the scribes answered and said, "Teacher, you have spoken well." **40** For they did not have courage to question him any longer about anything. **41** And he said to them, "How *is it that* they say the Mēssiah is David's son? **42** For David himself says in the scroll of Psalms, Yāhweh SAID TO MY ADŌNAI, 'REMAIN AT MY RIGHT HAND WHILE I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.'<sup>b</sup> **44** David therefore calls him 'Adōnai,' and how is he his son?"

**45** And while all the people were listening, he said to the disciples, **46** "Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the congregations, and places of honor at banquets, **47** who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation."

**The Widow's Gift**

**21** And he looked up and saw the rich putting their gifts into the treasury. **2** And he saw a certain poor widow putting in two small copper coins. **3** And he said, "Truly I say to you, this poor widow put in more than all *of them*; **4** for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on."

**5** And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts,

<sup>a</sup> Ex. 3:6.

<sup>b</sup> Psa. 110:1.



he said, **6** “As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down.” **7** And they questioned him, saying, “Teacher, when therefore will these things be? And what *will be* the sign when these things are about to take place?” **8** And he said, “See to it that you be not misled; for many will come in my name, saying, ‘I am *he*,’ and, ‘The time is at hand’; do not go after them. **9** And when you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end *does not follow* immediately.”

### Things to Come

**10** Then he continued by saying to them, “Nation will rise against nation, and kingdom against kingdom, **11** and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven. **12** But before all these things, they will lay their hands on you and will persecute you, delivering you to the congregations and prisons, bringing you before kings and governors for my name’s sake. **13** It will lead to an opportunity for your testimony. **14** So make up your minds not to prepare beforehand to defend yourselves; **15** for I will give you utterance and wisdom which none of your opponents will be able to resist or refute. **16** But you will be delivered up even by parents and brothers and relatives and friends, and they will put *some* of you to death, **17** and you will be hated by all on account of my name. **18** Yet not a hair of your head will perish. **19** By your endurance you will gain your lives.

**20** “But when you see Jerusalem surrounded by armies, then recognize that her desolation is at hand. **21** Then let those who are in Judea flee to the mountains, and let those who are in the midst of the city depart, and let

not those who are in the country enter the city; **22** because these are days of vengeance, in order that all things which are written may be fulfilled. **23** Woe to those who are with child and to those who nurse babes in those days; for there will be great distress upon the land, and wrath to this people, **24** and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the nations until the times of the nations be fulfilled.

**25** “And there will be signs in sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves, **26** men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. **27** And then they will see THE SON OF MAN COMING IN A CLOUD WITH POWER AND GREAT GLORY. <sup>a</sup> **28** But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.”

**29** And he told them a parable: “Behold the fig tree and all the trees; **30** as soon as they put forth *leaves*, you see it and know for yourselves that summer is now near. **31** Even so you, too, when you see these things happening, recognize that the kingdom of the Almighty is near. **32** Amæn I say to you, this generation will not pass away until all things take place. **33** Heaven and earth will pass away, but my words will not pass away.

**34** “Be on guard, that your hearts may not be weighted down with dissipation and drunkenness and the worries of life, and that day come on you suddenly like a trap; **35** for it will come upon all those who dwell on the face of all the earth. **36** But keep on the alert at all times, praying in order that

<sup>a</sup> Dan. 7:13-14.

**Luke 21:37**

you may have strength to escape all these things that are about to take place, and to stand before the Son of Man.”

**37** Now during the day he was teaching in the temple, but at evening he would go out and spend the night on the mount that is called Olivet. **38** And all the people would get up early in the morning *to come* to him in the temple to listen to him.

**The Approaching Feast**

**22** Now the Feast of Unleavened Bread, which is called the Passover, was approaching. **2** And the chief priests and the scribes were seeking how they might put him to death; for they were afraid of the people.

**3** And Satan entered into Judah who was called Iscariot, belonging to the number of the twelve. **4** And he went away and discussed with the chief priests and officers how he might betray him to them. **5** And they were glad, and agreed to give him silver. **6** And he consented, and was seeking a good opportunity to betray him to them apart from the multitude.

**Nisan 14**

**7** Then came the day of the Passover, on which it was necessary to sacrifice the Passover. <sup>a</sup>

<sup>a</sup> *day of the Passover: ημέρα τοῦ Πάσχα.*

This means the day of the Passover sacrifice, not the feast. The Lamb itself was called ‘the Passover’; See John 13:1. According to the Greek Codex Bezae, Old Latin, and Syriac. The *Western Text* reading refers to Nisan 14 calling it the ‘day of the Passover’ on account of the first Passover offering in the afternoon of the 14th. The feast, and unleavened bread did not start until sunset. See Exodus 12:18.

The day here is reckoned to begin at sunset. The time of the disciples’ question was right at the beginning of Nisan 14 (the end of the 13th day). It was the preparation day for the annual Sabbath (John 19:14, 31).

**8** And he sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat.” <sup>b</sup> **9** And they said to him, “Where do you desire we should prepare?”

**10** And he said to them, “Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters.

**11** And you shall say to the owner of the house, ‘The Teacher says to you, “Where is the guest room in which I may eat the Passover with my disciples?’ <sup>c</sup> **12** And he will show you a large, furnished, upper room; prepare

<sup>b</sup> *prepare the Passover:* The living walking lamb itself was called ‘the Passover’ even before it was sacrificed (John 1:29). Yeshua prepared himself to die for two nights before the Passover (Mat 26:2, 12; John 13:1), as during this time lambs were prepared to die also. After the lamb was prepared for sacrifice, it would be taken to the Temple the next afternoon.

The commandment for Israel in Egypt was to take the Passover on the 10th day of that month and keep it in the house (Ex. 12:3-4). After the Exodus it was permitted to take the Passover as late as the 13th or 14th. Keeping the lamb in the house was to ‘prepare the Passover,’ washing it, feeding it, grooming it, inspecting it, and becoming familiar with it. The innocent lamb was thus prepared for its death. The whole day was called ‘the preparation of the Passover’ (John 19:14), and late on this day, Yeshua and the lambs Israel prepared were slain at the same time.

- *that we may eat:* It does not say ‘will eat’ but ‘may eat.’ Since Yeshua was the lamb, he did not get to eat of it. See vs. 16.

<sup>c</sup> *may eat:* Yeshua is not saying “will eat” then. Certainly some of his disciples became unclean when Yeshua died. It is possible that they ate passover in the second month in that very room, though the Scripture does not record it.

there.”

**13** And they departed and found *everything* just as he had told them; and they prepared the Passover. <sup>a</sup>

#### ***I Will Not Eat It***

**14** And when the hour had come he reclined *at the table*, and the emissaries with him. **15** And he said to them, “I earnestly desire this—to eat the Passover with you before I suffer; <sup>b</sup> **16** for I say to you, I will by no means eat it until it is fulfilled in the king-

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<sup>a</sup> *prepared the Passover*: The large upper room would have been an expensive rental at Passover, costing perhaps the equivalent of several thousand dollars for that week, because Jerusalem was packed with people and space was at a premium. Lamb’s would be kept wherever their buyers were quartered from the time of purchase till the time they took them to the Temple.

The lamb would be inspected for flaws, fed, washed, and groomed. The lamb, so prepared, then waited for its sacrifice the next day. Yeshua, the Lamb, was also prepared for his death in that place. It is possible in those circumstances that only Yeshua was offered and that the lamb was not actually offered, as Isaac was not offered, but a ram was. Thus Yeshua was offered in our place instead of us. The one Lamb of God represents all Israel.

<sup>b</sup> *desire this—to eat*: or this may be translated “to eat this Passover”, in which case “the Passover” (τὸ πάσχα) is referring to the lamb they were keeping with them before its sacrifice the next day. Yeshua could have looked at the very Passover lamb they had prepared, kept in readiness on a tether in a corner of the room.

Yeshua died at the same time as that lamb would have been sacrificed. The lamb was likely spared and Yeshua died in place of it, reversing the typology of the binding of Isaac when the ram was offered.

dom of the Almighty.” <sup>c</sup>

**17** And when he had taken a cup *and* given thanks, he said, “Take this and share it among yourselves; **18** for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of the Almighty comes.” **19** And when he had taken *some* bread *and* given thanks, he broke *it*, and gave *it* to them, saying, “This represents my body which is given for you; do this in remembrance of me.” **20** And in the same way *he* took the cup after they had eaten, saying, “This cup which is poured out for you is the renewed covenant in my blood.

**21** “But behold, the hand of the one betraying me is with me on the table. **22** For indeed, the Sōn of Man is going as it has been determined; but woe to that man by whom he is betrayed!” **23** And they began to discuss among themselves which one of them it might be who was going to do this thing.

#### ***Who Is Greatest***

**24** And there arose also a dispute among them *as to* which one of them was regarded to be greatest. **25** And he said to them, “The kings of the nations lord it over them; and those who have authority over them are called ‘Benefactors.’ **26** But not so with you,

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<sup>c</sup> *by no means*: οὐ μὴ. This says emphatically that he will not eat it. Later scribes changed the words to ‘no longer’ οὐκέτι because they wanted the crucifixion date to be Nisan 15 instead of Nisan 14, or because they wanted to imply that the legal time of Passover was a day earlier. John, writing later, realizes this heresy was spreading in Asia Minor, and carefully says that Yeshua kept the “Jewish Passover” (John 2:13; 6:4; 11:55); and that this supper was ‘before the feast of the Passover’ (John 13:1).

**Luke 22:27**

but let him who is the greatest among you become as the youngest, and the leader as the servant. **27** For who is greater, the one who reclines *at the table*, or the one who serves? Is it not the one who reclines *at the table*? But I am among you as the one who serves.

**28** “And you are those who have stood by me in my trials; **29** and just as my Făther has granted me a kingdom, I grant you **30** that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

**31** “Simon, Simon, behold, Satan has demanded *permission* to sift you like wheat; **32** but I have prayed for you, that your faithfulness may not fail; and you, when once you have turned again, strengthen your brothers.”

**33** And he said to him, “Adōnai, with you I am ready to go both to prison and to death!” **34** And he said, “I say to you, Peter, the cock will not crow today until you have denied three times that you know me.”

**35** And he said to them, “When I sent you out without purse and bag and sandals, you did not lack anything, did you?” And they said, “No, nothing.” **36** And he said to them, “But now, let him who has a purse take it along, likewise also a bag, and let him who has no sword sell his robe and buy one. **37** For I tell you, that this which is written must be fulfilled in me, ‘AND HE WAS CONSIDERED WITH TRANSGRESSORS’; for that which refers to me has *its* fulfillment.”<sup>a</sup> **38** And they said, “Adōnai, look, here are two swords.” And he said to them, “It is enough.”

**The Garden of Gethsemane**

**39** And he came out and proceeded as was his custom to the Mount of Olives; and the disciples also followed him. **40** And when he arrived at the place, he said to them, “Pray that

you may not enter into temptation.”

**41** And he withdrew from them about a stone’s throw, and he knelt down and was praying, **42** saying, “Făther, if you are willing, remove this cup from me; yet not my will, but yours be done.” **43** Now a messenger from heaven appeared to him, strengthening him. **44** And being in agony he was praying very fervently; and his sweat became like drops of blood, falling down upon the ground. **45** And when he rose from prayer, he came to the disciples and found them sleeping from sorrow, **46** and said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.”

**Yeshua Betrayed by Judah**

**47** While he was still speaking, behold, a multitude *came*, and the one called Judah, one of the twelve, was preceding them; and he approached Yēshua to kiss him. **48** But Yēshua said to him, “Judah, are you betraying the Sōn of Man with a kiss?” **49** And when those who were around him saw what was going to happen, they said, “Adōnai, shall we strike with the sword?” **50** And a certain one of them struck the slave of the high priest and cut off his right ear. **51** But Yēshua answered and said, “Stop! No more of this.” And he touched his ear and healed him.

**52** And Yēshua said to the chief priests and officers of the temple and elders who had come against him, “Have you come out with swords and clubs as against a robber? **53** While I was with you daily in the temple, you did not lay hands on me; but this hour and the power of darkness are yours.”

**Yeshua’s Arrest**

**54** And having arrested him, they led him *away*, and brought him to the house of the high priest; but Peter was following at a distance. **55** And after they had kindled a fire in the middle of the courtyard and had sat

<sup>a</sup> Isa. 53:12.

down together, Peter was sitting among them. **56** And a certain servant-girl, seeing him as he sat in the firelight, and looking intently at him, said, "This man was with him too." **57** But he denied it, saying, "Woman, I do not know him." **58** And a little later, another saw him and said, "You are one of them too!" But Peter said, "Man, I am not!" **59** And after about an hour had passed, another man was insisting, saying, "Certainly this man also was with him, for he is a Galilean too." **60** But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, a cock crowed. **61** And Adōnai turned and looked at Peter. And Peter remembered the word of Adōnai, how he had told him, "Before a cock crows today, you will deny me three times." **62** And he went out and wept bitterly.

**63** And the men who were holding Yēshua in custody were mocking him, and beating him, **64** and they blindfolded him and were asking him, saying, "Prophecy, who is the one who hit you?" **65** And they were saying many other things against him, blaspheming.

#### *Yeshua before the Sanhedrin*

**66** And when it was day, the Sanhedrin of elders of the people assembled, both chief priests and scribes, and they led him away to their council chamber, saying, **67** "If you are the Mēssiah, tell us." But he said to them, "If I tell you, you will not support it; **68** and if I ask a question, you will not answer. **69** But from now on THE SŌN OF MAN WILL BE SEATED AT THE RIGHT HAND OF THE POWER of the Almiḡhty."<sup>a</sup> **70** And they all said, "Are you the Almiḡhty Sōn, then?" And he said to them, "Yes, I am." **71** And they said, "What further need do we have of testimony? For we have heard it ourselves from his

own mouth."

#### *Yeshua before Pilate*

**23** Then the whole body of them arose and brought him before Pilate. **2** And they began to accuse him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that he himself is Mēssiah, a King." **3** And Pilate asked him, saying, "Are you the King of the Jews?" And he answered him and said, "It is as you say." **4** And Pilate said to the chief priests and the multitudes, "I find no guilt in this man." **5** But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee, even as far as this place." **6** But when Pilate heard it, he asked whether the man was a Galilean. **7** And when he learned that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem at that time.

#### *Yeshua before Herod*

**8** Now Herod was very glad when he saw Yēshua; for he had wanted to see him for a long time, because he was hearing about him and was hoping to see some sign performed by him. **9** And he questioned him at some length; but he answered him nothing. **10** And the chief priests and the scribes were standing there, accusing him vehemently. **11** And Herod with his soldiers, after treating him with contempt and mocking him, dressed him in a gorgeous robe and sent him back to Pilate. **12** Now Herod and Pilate became friends with one another that very day; for before they were at enmity with each other.

#### *Pilate Seeks Yeshua's Release*

**13** And Pilate summoned the chief priests and the rulers and the people, **14** and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined him before you, I have found no guilt in this man regarding

<sup>a</sup> Psa. 110:1. Dan. 7:13.

**Luke 23:15**

the charges which you make against him. **15** But, nor has Herod, for he sent him back to us; and behold, nothing deserving death has been done by him. **16** I will therefore punish him and release him.” **17** *Now he was obliged to release to them at the feast one prisoner.* **18** But they cried out all together, saying, “Away with this man, and release for us Barabbas!” **19** (He was one who was thrown into prison for a certain insurrection made in the city, and for murder.) **20** And Pilate, wanting to release Yēshua, addressed them again, **21** but they kept on calling out, saying, “Crucify, crucify him!” **22** And he said to them the third time, “Why, what evil has this man done? I have found in him no guilt *demanding* death; I will therefore punish him and release him.” **23** But they were insistent, with loud voices asking that he be crucified. And their voices were prevailing. **24** And Pilate pronounced sentence that their demand should be granted. **25** And he released the man they were asking for who was thrown into prison for insurrection and murder, but he delivered Yēshua to their will.

**Simon Bears the Cross**

**26** And when they led him away, they laid hold of one Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Yēshua. **27** And there were following him a great multitude of the people, and of women who were mourning and lamenting him. **28** But Yēshua turning to them said, “Daughters of Jerusalem, stop weeping for me, but weep for yourselves and for your children. **29** For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ **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 in the green tree, what will

happen in the dry?”

**32** And two others also, who were criminals, were being led away to be put to death with him.

**The Crucifixion**

**33** And when they came to the place called The Skull, there they crucified him and the criminals, one on the right and the other on the left. **34** But Yēshua was saying, “Fāther, forgive them; for they do not know what they are doing.”

And they cast lots, dividing up his garments among themselves.

**35** And the people stood by, looking on. And even the rulers were sneering at him, saying, “He saved others; let him save himself if this is the Mēssiah of the Almīghty, his Chosen One.” **36** And the soldiers also mocked him, coming up to him, offering him sour wine, **37** and saying, “If you are the King of the Jews, save Yourself!” **38** Now there was also an inscription above him, “THIS IS THE KING OF THE JEWS.” **39** And one of the criminals who were crucified *there* was hurling abuse at him, saying, “Are you not the Mēssiah? Save Yourself and us!” **40** But the other answered, and rebuking him said, “Do you not even fear the Almīghty, since you are under the same sentence of condemnation? **41** And we indeed justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong.” **42** And he was saying, “Yēshua, remember me when you come in your kingdom!” **43** And he said to him, “Amāen, I say to you today, with me you will be in Paradise.” <sup>a</sup>

<sup>a</sup> *today*: all that is necessary in Yeshua’s speech here to place ‘today’ with the preceding clause is a pause in his speech (See Deut. 30:18; 32:46. Delitzsch translates: כִּי הַיּוֹם, but I would translate כִּי הַיּוֹם just to show that Delitzsch biased his translation).

44 And it was now about the sixth hour, and darkness fell over the whole land until the ninth hour, 45 the sun being obscured; and the veil of the temple was torn in two. 46 And Yēshua, crying out with a loud voice, said, “Fāther, into your hands I entrust my spirit.” And having said this, he breathed his last.

47 Now when the centurion saw what had happened, he was praising the Almīghty, saying, “Certainly this man was innocent.” 48 And all the multitudes who came together for this spectacle, when they observed what had happened, were returning, beating their breasts. 49 And all his acquaintances and the women who accompanied him from Galilee, were standing at a distance, seeing these things.

#### Yeshua Is Buried

50 And behold, a man named Joseph, who was a member of the Council, a good and righteous man 51 (he had not consented to their plan and action), *a man* from Arimathea, a city of the Jews, who was waiting for the kingdom of the Almīghty; 52 this man went to Pilate and asked for the body of Yēshua. 53 And he took it down and wrapped it in a linen cloth, and laid him in a tomb cut into the rock, where no one had ever lain.

54 And it was the day before a

Sabbath. 55 Now the women who had come with him out of Galilee followed after, and saw the tomb and how his body was laid. 56 and they returned and prepared spices and perfumes.

#### The Resurrection

24 And on the *one* Sabbath they rested [according to the commandment], <sup>a</sup> 1 but on the first of the Sabbaths, at deep dawn they came upon the tomb, bringing the spices which they had prepared. <sup>b</sup> 2 And they found the stone rolled away from the tomb, 3 but when they entered, they did not find the body of Adōnai Yēshua. 4 And it happened that while they were perplexed about this, behold, two men suddenly stood near them in dazzling apparel; 5 and as *the women* were terrified and bowed their faces to the ground, *the men* said to them, “Why do you seek the living One among the dead? 6 He is not here, but he has risen. Remember how he spoke to you while he was still in Galilee, 7 saying that the Sōn of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” 8 And they remembered his words, 9 and returned from the tomb and reported all these things to the eleven and to all the rest. 10 Now they were Miriam Magdalene and Joanna and Miriam the *mother* of Jacob; also the other

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The repentant convict would sleep in the dust of the earth that day until the resurrection (cf. Dan. 12:2; Job 14:12; John 11:11), but if ‘today’ is not punctuated with the preceding clause, then it would be joined with the day of the resurrection from the dying person’s point of view. One’s day of death is to ‘humble’ his soul (Lev. 23:32), a personal Yom Kippur, which then joins up directly with the eschatological Yom Kippur. See Lev. 16:30. For the dead person, the time in between does not exist.

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<sup>a</sup> Luke 23:56b should begin chapter 24. The grammatical structure of the original requires the two sabbaths to be contrasted. They rested on the one Sabbath but came to anoint Yeshua on the other • *Sabbath*: The annual Passover Sabbath from sunset Wednesday to sunset Thursday that year • *rested*: cf. Lev. 23:7 • [ ]: lacking in Codex Bezae.

<sup>b</sup> They arrived at deep dawn, well before sunrise. The original word order and syntax prevents any other conclusion.

**Luke 24:11**

women with them were telling these things to the emissaries.

**11** And these words appeared to them as nonsense, and they would not support them. **12** But Peter arose and ran to the tomb; stooping and looking in, he saw the linen wrappings only; and he went away to his home, marveling at that which had happened.

**The Road to Emmaus**

**13** And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. **14** And they were conversing with each other about all these things which had taken place. **15** And it came about that while they were conversing and discussing, Yēshua himself approached, and was traveling with them. **16** But their eyes were prevented from recognizing him. **17** And he said to them, “What are these words that you are exchanging with one another as you are walking?” And they stood still, looking sad. **18** And one of them, named Cleopas, answered and said to him, “Are you the only one visiting Jerusalem and unaware of the things which have happened here in these days?” **19** And he said to them, “What things?” And they said to him, “The things about Yēshua the Nazarene, who was a prophet mighty in deed and word in the sight of the Almīghty and all the people, **20** and how the chief priests and our rulers delivered him up to the sentence of death, and crucified him. **21** And we were hoping that it was he who was about to redeem Israel. But indeed, even with all this, a third day passed today, from when these things happened.”<sup>a</sup>

<sup>a</sup> *a third day*: the scribes try to add the word ‘this’ to say ‘this third day,’ but Codex Bezae and other manuscripts correctly omit the extra word. The added word is an attempt to say that it was the third day when they were

**22** But also some women among us amazed us. When they were at the tomb early in the morning, **23** and did not find his body, they came, saying that they had also seen a vision of *angelic* messengers, who said that he was alive. **24** And some of those who were with us went to the tomb and found it just exactly as the women also had said; but him they did not see.”

**25** And he said to them, “Foolish men and slow of heart to faithfully trust in all that the prophets have

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speaking, which is a necessary addition to make it agree with the false Friday-Sunday chronology. Cleopas would not have offered the remark as a reason for doubt if the third day had not already passed • *from when*: ἀφ’ οὗ. In English these words might allow either exclusive counting from the crucifixion or inclusive counting. However, the prophecies always count inclusively. See Gen. 40:13, 40:18, 40:19 and Hos. 6:1-2. In all the Messianic types of death and resurrection the counting is inclusive. The verse contradicts the theory that the resurrection was late on the Sabbath, or just after sunset at the end of the Sabbath (from a Wednesday crucifixion). For then, Cleopas would have to be speaking on Sunday, which is the fifth day, counting Scripturally. The resurrection, before dawn on the Sabbath, agrees with the text (from a Wednesday crucifixion) since the third day passed on the day they were speaking • *passed today*: It was the Sabbath that day (see Luke 24:1). The third day ended at daybreak on the Sabbath. The verb ἄγει is a ‘historical present.’ It transports us back to the moment that the third day passes at daybreak for dramatic effect (cf. Wallace *Exegetical Syntax*, pg. 526). The word ‘today’ refers to the Sabbath which began 12 hours before the daybreak. The third day passed at daybreak because the three days are reckoned according to days for sacrifices (see Lev. 6:9-10; 7:15).



spoken! **26** Was it not necessary for the Mēssiah to suffer these things and to enter into his glory?" **27** And beginning with Moses and with all the prophets, he explained to them the things concerning himself in all the Scriptures.

**28** And they approached the village where they were going, and he acted as though he would go farther. **29** And they urged him, saying, "Stay with us, for it is *getting* toward setting, and the day is now declining." And he went in to stay with them. **30** And it came about that when he had reclined *at the table* with them, he took the bread and blessed *it*, and breaking *it*, he was giving *it* to them. **31** And their eyes were opened and they recognized him; and he vanished from their sight. **32** And they said to one another, "Were not our hearts burning within us while he was speaking to us on the road, while he was explaining the Scriptures to us?"

**33** And they arose that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, **34** saying, "Adōnai has really risen, and has appeared to Simon." **35** And they were relating their experiences on the road and how he was recognized by them in the breaking of the bread.

#### Other Appearances

**36** And while they were telling these things, he himself stood in their midst. **37** But they were startled and frightened and thought that they were seeing a spirit. **38** And he said to them, "Why are you troubled, and why do doubts arise in your hearts?"

**39** See my hands and my feet, that it is I Myself; touch me and see, for a spirit does not have flesh and bones as you see that I have." **40** *And when he had said this, he showed them his hands and his feet.* **41** And while they still could not give support *to it* for joy and were marveling, he said to them, "Have you anything here to eat?" **42** And they gave him a piece of a broiled fish; **43** and he took it and ate *it* before them.

**44** Now he said to them, "These are my words which I spoke to you while I was still with you, that all things which are written about me in the Law of Moses and the prophets and the Psalms must be fulfilled." **45** Then he opened their minds to understand the Scriptures, **46** and he said to them, "Thus it is written, that the Mēssiah should suffer and rise again from the dead the third day;<sup>1</sup> **47** and that repentance for forgiveness of sins should be proclaimed in his name to all the nations, beginning from Jerusalem.

**48** You are witnesses of these things. **49** And behold, I am sending forth the promise of my Fāther upon you; but you are to stay in the city until you are clothed with power from on high."

#### The Ascension

**50** And he led them out as far as Bethany, and he lifted up his hands and blessed them. **51** And it came about that while he was blessing them, he parted from them.

**52** And they returned to Jerusalem with great joy, **53** and were continually in the temple, praising the Almīghty.

## End Notes

**1. Luke 24:46.** *the third day:* See also 1Cor. 15:4, according to the 'Scriptures' meaning many texts, not just one. According to the types Messiah suffered on the 'third day' (Gen 22:4; 40:20) and rose on the 'third day' (Gen. 22:4; 40:20). The third day is "after two days" (Hos. 6:1-3; Mat. 26:2; Mark 14:1), and "within three days" (Gen 40:13; 19). This means when counting calendar days from the crucifixion that one must count inclusively. The day of the crucifixion counts as

## End Notes

day one. This is only possible with Matthew 12:40 when the calendar day is from daybreak to daybreak, according to the Scriptural day which begins in the morning.

The types call the crucifixion day the ‘third day’ (Gen. 22:4; 40:20; 1Sam 30:1) as the day when grief is realized, and likewise the ‘third day’ when life is spared (indicating resurrection). 1Samuel 4:7 and 14:21 tells how to count three days backwards, “for it was not like this yesterday or three days ago”: *שֶׁשֶׁלְּמֹתְמָחָר*. Also Gen 31:2,5: ‘as yesterday, or three days ago’ *שֶׁשֶׁלְּשָׁלוֹשׁ יָמִים מִתְּמֹחָר*. And Exodus 4:10, ‘also yesterday, also on the third day’ *שֶׁשֶׁלְּשָׁלוֹשׁ יָמִים מִתְּמֹחָר*. See also Exodus 5:7, 8. Exodus 5:14. ‘as yesterday, third day, also yesterday, also today.’ Also Ex. 21:29.

If there is any doubt here, the LXX gives the meaning, *ὡς ἐχθές και τρίτην ἡμέραν* (Gen. 31:2, 5); *ἐχθές και τρίτην ἡμέραν* (Exo 5:7), ‘as yesterday and the third day.’ There are some 25 verses with this idiom. The key point is that in Hebrew the ‘day before yesterday’ is always identified as the ‘third day’; the counting is inclusive. ‘Today’ is the first day, ‘yesterday’ is the second, and the ‘third day’ is the third. The same works for counting forward, ‘today and tomorrow’ (Exo 19:10) and ‘let them be ready for the third day.’ Uriah’s death sentence is issued on the third day (cf. 2Sam. 11:12-14). Yeshua himself speaks this way, ‘today and tomorrow, and the third day’ (Luke 13:32) *σήμερον και αύριον και τῆ τρίτη*.

All of the aforementioned passages with the word *שֶׁשֶׁלְּשָׁלוֹשׁ* are mistranslated in the English versions. The word is a joining of two Hebrew words, *shelosh* and *yom* to form the contraction *shilshom*. It is always placed as the day before yesterday, thus counting backwards inclusively from ‘today.’

So if one starts on the day of the resurrection: Friday sunrise to Sabbath sunrise is ‘today’ (using the daybreak day). Thursday sunrise to Friday sunrise is ‘yesterday’, and Wednesday sunrise to Thursday sunrise is ‘the third day.’ Or counting forward, the day of the crucifixion (Wed sunrise to Thursday sunrise) is day 1; and Thursday sunrise to Friday sunrise is day 2; and Friday sunrise to Sabbath sunrise is day three.

The three days Wed. daytime, Thur. daytime, Friday daytime. The three nights are Wed night, Thur night, Friday night. This satisfies Matthew 12:40, because the scripture also counts days and nights inclusively. One may have part of the first day and part of the last night. Yeshua counts this as, ‘today and tomorrow and the next day...for it cannot be that a prophet should perish outside of Jerusalem’ (Luke 13:33). For he says, ‘and on the third day I will be finished’ (Luke 13:32). And he said, ‘it is finished’ (John 19:30). So whatever events happen ‘today’ such as Yeshua’s dying, then the third day is counted inclusively from then.

Yeshua died on the 4th day of the week. That day must be included in the counting. There are no exceptions in the typology of the third day. None. Thus, for instance, he could not have died on Wednesday and then be raised at any time after dawn on the Sabbath. For that would exceed three calendar days (daybreak to daybreak), or any other way one wants to reckon a day. Yeshua was raised in the night after the third day, which still belongs to the third calendar day. Sometimes Yeshua would say, ‘after three days’, but what he meant was the night after the third twelve-hour day (Friday, dawn to dusk), which was Friday night. Next to Salvation itself, this teaching is the most important teaching of the entire scriptures. See 1Cor. 15:1-4.

## JOHN

### The Deity of Yeshua Messiah

**1** In the beginning was the Word, and the Word was with the Almighty, and the Word was Almighty. <sup>a</sup> **2** This one was in the beginning with the Almighty. **3** All things came into being through him, and without him nothing came into being which has come into being. **4** In him was life, and the life was the light of men. **5** And the light shines in the darkness, but the darkness does not grasp it. <sup>b</sup>

### The Witness of John

**6** There was a man, who was sent from the Almighty. His name was John. **7** This one came as a witness, that he might testify about the light, that all might become trustingly faithful through him. <sup>c</sup> **8** That one was not the light, but came that he might testify about the light. **9** The true light was He who enlightens every man coming into the world. **10** He was in the world, and the world was made through him, but the world knew him not. **11** He came

<sup>a</sup> *beginning*: See Gen. 1:1, בְּרֵאשִׁית *bə-rəshiyt*. • *Word*: or, **saying, expression**; cf. John 1:18. As the word expresses thought, so the Son expresses the Father • *Almighty*: literal, **and Almighty was the Word**. This is an adverbial/adjective use of ‘almighty.’ It means that the attributes of almightiness are ascribed to the Son. The text differentiates the personalities of the Almighty while preserving the unity of his unique spiritual nature as God alone.

<sup>b</sup> *grasp*: or **take hold of, comprehend, understand, seize, accept**.

<sup>c</sup> *become trustingly faithful*: **give support, make support** = אֲמִינוּ *ə-mi-nu*. The faithful **make** their **support** on Messiah with the connotation of trust, and **give** their **support** to him with the connotations of fidelity and loyalty.

to his own, but those who were his own received him not. **12** Yet to as many as received him, to them he gives the right to become children of the Almighty—to those trustingly faithful to his name, <sup>d</sup> **13** who not from bloodlines, nor from the desires of the flesh, nor of the desires of man, but from the Almighty are fathered. <sup>e</sup>

### The Word Made Flesh

**14** And the Word became flesh, and tabernacled among us, and we beheld his glory, glory as of the only special one from the Father, full of loving-kindness and truth. <sup>f</sup>

**15** John testified about him, and was crying out, saying, “This one was he of whom I said, ‘He who comes after me has a higher rank than I, for he existed before me.’”—**16** For from his fullness we all receive, even loving-kindness upon loving-kindness. **17** For the Law was given through Moses, *and* that loving-kindness and that truth came to be through Yēshua the Mēs-siah. <sup>g</sup>

<sup>d</sup> *Almighty*: **Elohim**, אֱלֹהִים. A Hebrew intensive plural, **most** or **highest mighty one**, specially marked in the Greek text. • *name*: or **power, authority, reputation**.

<sup>e</sup> *fathered*: even though a person may be willing, being born of God requires His intervention and renewal. God’s willingness to be father is necessary first before the person’s willingness is tested. See Deut. 8:2-3.

<sup>f</sup> *tabernacled*: or, **built a booth, made a tent** • *only special*: The original, μονογενεὺς, does not mean “only begotten.” Rather it means “only special”, or “the unique one” יְחִיד. Abraham had two sons, but one was special. See Gen. 22:2 and John 1:18.

<sup>g</sup> John’s point is that the love and the truth taught and illustrated in the Law

**John 1:18**

**18** No man has seen the Almīgh-ty at any time; the only special Almīgh-ty, who is in the bosom of the Fāther, he has expressed him. <sup>a</sup>

**The Testimony of John**

**19** And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, “Who are you?” **20** And he confessed, and did not deny, and he confessed, “I am not the Mēssiah.” **21** And they asked him, “What then? Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” And he answered, “No.” **22** Then they said to him, “Who are you, so that we may give an answer to those who sent us? What do you say about yourself?” **23** He said, “I AM A VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE STRAIGHT THE WAY OF YĀHWEH,’ as Isaiah the prophet said.” <sup>b</sup> **24** Now they were sent from the Pharisees. **25** And they asked him, and said to him, “Why then are you immersing, if you are not the Mēssiah, nor Elijah, nor the Prophet?” **26** John answered them saying, “I immerse in water, but among you is standing one whom you do not know, **27** who comes after me, the thong of whose sandal I am not worthy to untie.” **28** These things took place in Bethany beyond the Jordan, where John was immersing.

**29** The next day he saw Yēshua coming to him, and said, “Behold, the Lamb of the Almīgh-ty who takes

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was put there by Yeshua Himself (See Exo. 24:10-11, 33:11) who then Himself personally lived it to the fullest extent. • *that...that*: the definite article sometimes has the force of a demonstrative pronoun.

<sup>a</sup> As the word expresses the unseen thought, so the Son expresses the Father. • *only special Almighty*: the more ancient manuscripts read ‘Almighty.’ See John 1:1.

<sup>b</sup> Isa. 40:3.

away the sin of the world! **30** This is he on behalf of whom I said, ‘After me comes a Man who has a higher rank than I, for he existed before me.’

**31** And I did not acknowledge him, except in order that he might be manifested to Israel, I came immersing in water.” **32** And John bore witness saying, “I have beheld the Spirit descending as a dove out of heaven, and he remained upon him. **33** And I did not acknowledge him, except he who sent me to immerse in water said to me, ‘He upon whom you see the Spirit descending and remaining upon him, this is the one who immerses in the Holy Spīrit.’ **34** And I have seen, and have borne witness that this is the Almīgh-ty Sōn.” <sup>c</sup>

**Yeshua’s Public Ministry, First Disciples**

**35** Again the next day John was standing with two of his disciples, **36** and he looked upon Yēshua as he walked, and said, “Behold, the Lamb of the Almīgh-ty!” <sup>d</sup> **37** And the two disciples heard him speak, and they followed Yēshua. **38** And Yēshua turned, and observed them following, and said to them, “What do you seek?” And they said to him, “Rabbi (which translated means Teacher), where are you staying?” **39** He said to them, “Come, and you will see.” They came therefore and saw where he was staying; and they stayed with him that day, for it was about the tenth hour. **40** One of the two who heard John, and followed him, was Andrew, Simon Peter’s brother.

**41** He found first his own brother Simon, and said to him, “We have found the Mēssiah” (which translated means Anointed). **42** He

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<sup>c</sup> *Almighty Son*: מִן הַבְּנוֹת הָאֱלֹהִים = ὁ υἱὸς τοῦ θεοῦ = **the Son, the Almighty One**. cf. Rom. 6:6: τὸ σῶμα τῆς ἁμαρτίας = **sinful body**. Genitive of quality.

<sup>d</sup> *the Lamb of the Almighty*: or **the Lamb, the Almighty one**.

brought him to Yēshua. Yēshua looked at him, and said, “You are Simon the son of John; you will be called Cephas” (which is translated Peter).

**43** The next day he purposed to go forth into Galilee, and he found Philip. And Yēshua said to him, “Follow me.” **44** Now Philip was from Bethsaida, of the city of Andrew and Peter. **45** Philip found Nathanael and said to him, “We have found him of whom Moses in the Law and *also* the prophets wrote, Yēshua of Nazareth, the son of Joseph.” **46** And Nathanael said to him, “Can any good thing come out of Nazareth?” Philip said to him, “Come and see.” **47** Yēshua saw Nathanael coming to him, and said of him, “Behold, an Israelite indeed, in whom is no guile!” **48** Nathanael said to him, “How do you know me?” Yēshua answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” **49** Nathanael answered him, “Rabbi, you are the Almighty Sōn; you are the King of Israel.” **50** Yēshua answered and said to him, “because I said to you that I saw you under the fig tree, you declare your support. You will see greater things than these.” <sup>a</sup> **51** And he said to him, “Amæn, amæn, I say to you, you will see the heavens opened, and the messengers of the Almighty ascending and descending on the Sōn of Man.”

### Turning Water Into Wine

**2** And on the third day there was a wedding in Cana of Galilee, and the mother of Yēshua was there; **2** and Yēshua also was invited, and his dis-

<sup>a</sup> declare your support: or **become trustingly faithful** (loyal). The literal Hebrew means to ‘make [one’s] support’ with the connotation of trust and obey. Trust is derived from ‘make support on Yeshua.’ Being faithful is derived from ‘give support to Yeshua.’

ciples, to the wedding. **3** And when the wine gave out, the mother of Yēshua said to him, “They have no wine.” **4** And Yēshua said to her, “What is that to me and to you, woman? My hour has not yet come.” **5** His mother said to the servants, “Whatever he says to you, do it.” **6** Now there were six stone water pots set there for the Jewish custom of purification, containing up to two or three measures each. **7** Yēshua said to them, “Fill the water pots with water.” And they filled them up to the brim. **8** And he said to them, “Draw some out now, and take it to the headwaiter.” And they took it. **9** And when the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom, **10** and said to him, “Every man serves the good wine first, and when they could be drunk, the lesser; you have kept the good wine until now.” **11** This was the beginning of the signs which Yēshua did in Cana of Galilee, and he manifested his glory, and his disciples became trustingly faithful to him. <sup>b</sup> **12** After this he went down to Capernaum, he and his mother, and *his* brothers, and his disciples; and there they stayed not many days.

### First Passover—Cleansing the Temple

**13** And the Passover of the Jews was near, and Yēshua went up to Jerusalem. **14** And he found in the temple those who were selling oxen and sheep and doves, and the moneychangers seated. **15** And he made a whip of cords, and drove them all out of the temple, with the sheep and the oxen; and he poured out the coins of the moneychangers, and overturned their tables; **16** and to those who were selling the doves he said, “Take these things away; stop making my Fāther’s

<sup>b</sup> faithful: or **loyal**.

**John 2:17**

house a house of merchandise.” **17** His disciples remembered that it was written, “ZEAL FOR YOUR HOUSE WILL CONSUME ME.” <sup>a</sup> **18** The Jews therefore responded and said to him, “What sign do you show to us, seeing that you do these things?” **19** Yēshua answered and said to them, “Destroy this temple, and in three days I will raise it up.” **20** The Jews therefore said, “Forty and six years is built this temple, and will you raise it up in three days?” **21** But he was speaking of the temple of his body. **22** When therefore he was raised from the dead, his disciples remembered that he had said this; and they trusted the Scripture, and the word which Yēshua had spoken. <sup>b</sup>

**23** Now when he was in Jerusalem at the Passover, during the feast, many became trustingly faithful to his name, beholding his signs which he was doing. **24** But Yēshua, himself was not entrusting himself to them, because he knew all things, **25** and because he did not need anyone to testify concerning man; for he himself knew what was in man.

**The Interview With Nicodemus**

**3** Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. <sup>c</sup> **2** This man came to him by night, and said to him, “Rabbi, we know that you have come from the Almighty as a teacher; for no one can do these signs that you do unless the Almighty is with him.” **3** Yēshua answered and said to him, “Amæn, amæn, I say to you, unless one is born from above, he cannot see the kingdom of the Almighty.” <sup>d</sup>

<sup>a</sup> Psa. 69:10(9).

<sup>b</sup> *trusted*: or **supported**.

<sup>c</sup> *Nicodemus*: (Nakdimon ben Gurion). A very rich man responsible for water distribution in Jerusalem during feasts. See vs. 5.

<sup>d</sup> *born from above*: or **born again**.

**4** Nicodemus said to him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” **5** Yēshua answered, “Amæn, amæn, I say to you, unless one is born of water and the Spīrit, he cannot enter into the kingdom of the Almighty. **6** That which is born of the flesh is flesh, and that which is born of the Spīrit is spirit. **7** Do not marvel that I said to you, ‘You must be born from above.’ **8** The wind blows where it wishes and you hear the sound of it, yet do not know where it comes from and where it is going; so is everyone who is born of the Spīrit.” <sup>e</sup>

**9** Nicodemus answered and said to him, “How can these things be?” **10** Yēshua answered and said to him, “Are you the teacher of Israel, and do not understand these things? **11** Amæn, amæn, I say to you, we speak that which we know, and bear witness of that which we have seen; and you do not receive our witness. **12** When I tell you earthly things and you cannot give your support how can you give your support when I tell you heavenly things?” <sup>f</sup> **13** And no one has ascended into heaven, except he who descended from heaven: the Sōn of Man. **14** And as Moses lifted up the serpent in the wilderness, even so must the Sōn of Man be lifted up, **15** so that everyone trustingly faithful in him should have everlasting life. <sup>g</sup>

**16** “For the Almighty so loved the world, that he gave his only special

<sup>e</sup> Yeshua is telling Nicodemus that he should not object just because he cannot observe being born from above directly. Like wind, the effect of the Spirit on the faithful can be seen by its indirect effects.

<sup>f</sup> *give your support*: or **become trustingly faithful**.

<sup>g</sup> *trustingly faithful*: בְּיָמֵינוּ: **putting support on** (relying on and being loyal to).

Sōn, that everyone trustingly faithful to him shall not be destroyed, but have everlasting life. **17** For the Almighty did not send the Sōn into the world to judge the world but that the world might be saved through him. **18** The one trustingly faithful to him is not judged; he who is not trustingly faithful has been judged already, because he has not become trustingly faithful to the name of the only special Sōn of the Almighty. <sup>a</sup>

**19** “And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. **20** For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. **21** But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in the Almighty.”

#### **John's Testimony**

**22** After these things Yēshua and his disciples came into the land of Judea, and there he was spending time with them and immersing. **23** And John also was immersing in Aeon near Salim, because there was much water there; and they were coming and were being immersed. **24** For John had not yet been thrown into prison.

**25** There arose therefore a discussion on the part of John's disciples with a Jew about purification. **26** And they came to John and said to him, “Rabbi, he who was with you beyond the Jordan, to whom you have borne witness, behold, he is immersing, and all are coming to him.” **27** John answered and said, “A man can receive nothing, unless it has been given him from heaven. **28** You yourselves bear me witness, that I said, ‘I am not the Mēssiah,’ but, ‘I have been sent be-

fore him.’ **29** He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. And so this joy of mine has been made full. **30** He must increase, but I must decrease.

**31** “He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all. **32** What he has seen and heard, of that he bears witness; and no man takes away his witness. <sup>b</sup> **33** He who has received his witness has set his seal that the Almighty is true. **34** For he whom the Almighty has sent speaks the words of the Almighty; for he gives the Spirit without measure. **35** The Fāther loves the Sōn, and has given all things into his hand. **36** The one trustingly faithful to the Sōn keeps hold on everlasting life; but he who is dissuaded from the Sōn will not see life, but the wrath of the Almighty remains over him.”

#### **Yeshua Goes to Galilee**

**4** When therefore Yēshua knew that the Pharisees had heard that Yēshua was making and immersing more disciples than John **2** (although Yēshua himself was not immersing, but his disciples were), **3** He left Judea, and departed again into Galilee. **4** And he had to pass through Samaria.

**5** So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph; **6** and Jacob's well was there. Yēshua therefore, being wearied from his journey, was sitting thus by the well. It was about the sixth hour.

#### **The Samaritan Woman**

**7** There came a woman of Samaria to draw water. Yēshua said to her, “Give me a drink.” **8** For his disciples had gone away into the city to

<sup>a</sup> *judged already*: see Deu. 18:18-19  
 • *Son of the Almighty*: or **Almighty Son**.

<sup>b</sup> *takes*: The same Hebrew/Greek word means “takes” and “receives.”

**John 4:9**

buy food. **9** The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) **10** Yēshua answered and said to her, "If you knew the gift of the Almighty, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

**11** She said to him, "Sir, you have nothing to draw with and the well is deep; where then do you get that living water?" **12** You are not greater than our father Jacob, are you, who gave us the well, and drank of it himself, and his sons, and his cattle?" **13** Yēshua answered and said to her, "Everyone who drinks of this water will thirst again; **14** but whoever drinks of the water that I will give him will not thirst onward of time immemorial; but the water that I will give him will become in him a well of water springing up to everlasting life."

**15** The woman said to him, "Sir, give me this water, so I will not be thirsty, nor come all the way here to draw." **16** He said to her, "Go, call your husband, and come here." **17** The woman answered and said, "I have no husband." Yēshua said to her, "You have well said, 'I have no husband'; **18** for you have had five husbands, and the one whom you now have is not your husband; this you have said truly."

**19** The woman said to him, "Sir, I perceive that you are a prophet. **20** Our fathers worshiped in this mountain, and you say that in Jerusalem is the place where men ought to worship." **21** Yēshua said to her, "Woman, trust me, an hour is coming when neither in this mountain, nor in Jerusalem, will you worship the Fāther. **22** You worship that which you do not know; we worship that which we know, for salvation is from the Jews. **23** But an hour is coming, and now

is, when the true worshipers will worship the Fāther in spirit and truth; for such people the Fāther seeks to be his worshipers. **24** The Almighty is Spirit, and those who worship him must worship in spirit and truth."

**25** The woman said to him, "I know that Mashiakh is coming (he who is called Mēssiah); when that One comes, he will declare all things to us." **26** Yēshua said to her, "I AM, the one speaking to you."

**27** And at this point his disciples came, and they were amazed that he was speaking with a woman; yet no one said, "What do you seek?" or, "Why do you speak with her?" **28** So the woman left her water pot, and went into the city, and said to the men, **29** "Come, see a man who told me all the things that I have done; this is not the Mēssiah, is it?" **30** They went out of the city, and were coming to him.

**31** In the meanwhile the disciples were requesting him, saying, "Rabbi, eat." **32** But he said to them, "I have food to eat that you do not know about." **33** The disciples therefore were saying to one another, "No one brought him anything to eat, did he?" **34** Yēshua said to them, "My food is to do the will of him who sent me, and to accomplish his work. **35** Do you not say, 'There are yet four months, and then comes the harvest'?" Look, I say to you, lift up your eyes, and look on the fields, that they are white for harvest. **36** Already he who reaps is receiving wages, and is gathering fruit for life everlasting, that he who sows and he who reaps may rejoice together. **37** For in this case the saying is true, 'One sows, and another reaps.' **38** I sent you to reap that for which you have not labored. Others have labored, and you have entered into their labor."

**The Samaritans**

**39** And from that city many of



the Samaritans became trustingly faithful to him because of the word of the woman who testified, "He told me all the things that I have done." **40** So when the Samaritans came to him, they were asking him to stay with them; and he stayed there two days. **41** And many more became trustingly faithful because of his word. **42** And they were saying to the woman, "It is no longer because of what you said that we become trustingly faithful, for we have heard for ourselves and know that this One is indeed the Savior of the world."

**43** And after the two days he went forth from there into Galilee. <sup>a</sup> **44** For Yēshua himself testified that a prophet has no honor in his own country. **45** So when he came to Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast. For they themselves also went to the feast.

#### *Healing a Nobleman's Son*

**46** He came therefore again to Cana of Galilee where he had made the water wine. And there was a certain royal official, whose son was sick at Capernaum. **47** When he heard that Yēshua had come out of Judea into Galilee, he went to him, and was requesting him to come down and heal his son, because he was at the point of death. **48** Yēshua therefore said to him, "Unless you see signs and wonders, you can not become trustingly faithful." **49** The royal official said to him, "Sir, come down before my child dies." **50** Yēshua said to him, "Go your way; your son lives." The man supported the word that Yēshua spoke to him, and he started off. **51** And as he was now going down, his servants met him, saying that his son was living. **52** So he asked of them the hour when he began to get

<sup>a</sup> after two days: equivalent to on the third day. The Son is both honored and dishonored on the third day.

better. They said therefore to him, "Yesterday at the seventh hour the fever left him." **53** So the father knew that it was at that hour in which Yēshua said to him, "Your son lives," and he became trustingly faithful, and his whole household. **54** This is again a second sign that Yēshua performed, when he had come out of Judea into Galilee.

#### *The Healing at Bethesda*

**5** After these things there was a feast of the Jews, and Yēshua went up to Jerusalem. **2** Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porticoes. **3** In these lay a multitude of those who were sick, blind, lame, and withered. <sup>b</sup> **5** And a certain man was there, who was thirty-eight years in his sickness. **6** When Yēshua saw him lying there, and knew that he had already been there a long time, he said to him, "Do you wish to get well?" **7** The sick man answered him, "Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me." **8** Yēshua said to him, "Arise, take up your pallet, and walk." **9** And immediately the man became well, and took up his pallet and was walking. Now it was the Sabbath on that day. **10** Therefore the Jews were saying to him who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet." **11** But he answered them, "He who made me well was the one who said to me, 'Take up your pallet and walk.'" <sup>c</sup> **12** They asked him, "Who is the man who said to you, 'Take it up, and walk'?" **13** But he who was healed did

<sup>b</sup> The most ancient manuscripts lack the end of vs. 3, and all of vs. 4.

<sup>c</sup> *pallet*: or *bed roll*, *mat*. Yeshua knew the Pharisees Sabbath rules were more restrictive than the Scriptural rules; he includes carrying the mat in his orders in order to rebuke them.

**John 5:14**

not know who it was, because Yēshua had slipped away while there was a crowd in that place.

**14** Afterward Yēshua found him in the temple, and said to him, “Look, you have become well. Do not sin anymore, so that nothing worse may befall you.” **15** The man went away, and told the Jews that it was Yēshua who had made him well. **16** And for this reason the Jews were persecuting Yēshua, because he was doing these things on the Sabbath.

**17** But he answered them, “My Fāther is working until now, and I myself am working.” <sup>a</sup>

**Yeshua's equal rank and position with the Father**

**18** For this cause therefore the Jews were seeking all the more to kill him, because he not only was loosing the Sabbath, but also was calling the Almīghty his own Fāther, making himself equal with the Almīghty. **19** Yēshua therefore answered and was saying to them, “Amæn, amæn, I say to you, the Sōn can do nothing of himself, unless it is something he sees the Fāther doing; for whatever he does, these things the Sōn also does in like manner. **20** For the Fāther loves the Sōn, and shows him all things that he himself is doing; and greater works than these will he show him, that you may wonder. **21** For just as the Fāther raises the dead and gives them life, even so the Sōn also gives life to whom he wishes. **22** For neither does the Fāther judge anyone, but he gives all the judgment to the Sōn, **23** in order that all may honor the

<sup>a</sup> The Almīghty rested from creative work on the Sabbath, but not the work of maintaining or rescuing. The law concerning the ox in the ditch shows the principle of rescuing. Yeshua is the judge of when rescuing is necessary from both a spiritual perspective and a physical one.

Sōn, even as they honor the Fāther. He who does not honor the Sōn does not honor the Fāther who sent him.

**24** Amæn, amæn, I say to you, he who is listening to my word, and who is trustingly faithful to him who sent me, keeps hold on everlasting life, and does not go to judgment, but has been changed from the death to life.

**Two Resurrections**

**25** Amæn, amæn, I say to you, an hour is coming and now is, when the dead will hear the voice of the Almīghty Sōn; and those who hear will live. **26** For even as the Fāther has life in himself, so also to the Sōn He gives life, to have in himself; **27** and he gave him authority to execute judgment, because he is *the Sōn* of Man. **28** Do not wonder about this; for an hour is coming, in which all who are in the tombs will hear his voice, **29** and will come forth; those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment. **30** I can do nothing on my own initiative. As I hear, I judge; and my judgment is just, because I do not seek my own will, unless *it also be* the will of him who sent me.

**31** “If I *only* give witness for myself, my testimony is not supported. <sup>b</sup> **32** There is another giving witness for me, and I know that the witness which he gives for me is faithful. <sup>c</sup>

**Witness of John**

**33** You have sent to John, and he has given witness to the truth. **34** Yet I am not taking the witness from man, unless *it be that* I say these things that you may be saved. **35** He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light.

<sup>b</sup> supported: or **confirmed**.  
<sup>c</sup> faithful: or **reliable, true**.

**Witness of Works**

**36** “But the witness which I have is greater than *that of John*; for the works which the Fäther has given me to accomplish, the very works that I do, bear witness of me, that the Fäther has sent me.

**Witness of the Father**

**37** “And the Fäther who sent me, he has borne witness of me. You have neither heard his voice at any time, nor seen his form. **38** And you do not keep his word remaining in you, because that one whom he sent—to this one you are not trusting and faithful.

**Witness of the Scripture**

**39** You search the Scriptures, because you think that in them you have everlasting life; and it is these that bear witness of me; **40** and you are unwilling to come to me, that you may have life.

**41** “I do not take glory from men, **42** if not, *it is because* I know you, because you do not have the love of the Almighty in yourselves. **43** I have come in my Fäther’s name, and you do not receive me; if another will come in his own name, you will receive him. **44** How are you able to be trustingly faithful, when you receive glory from one another, and you do not seek the glory that is from the only Almighty?

**45** “Do not think that I will accuse you before the Fäther; the one who accuses you is Moses, in whom you have set your hope. **46** For if you had become trustingly faithful to Moses’ writings, you would become trustingly faithful to me, because that one wrote about me. **47** But if you are not trustingly faithful to that one’s writings, how will you be trustingly faithful to my words?”

**Five Thousand Fed**

**6** After these things Yēshua went away to the other side of the Sea

of Galilee (Tiberias). **2** And a great multitude was following him, because they were seeing the signs which he was performing on those who were sick. **3** And Yēshua went up on the mountain, and there he sat with his disciples. **4** Now the Passover, the feast of the Jews, was at hand. <sup>a</sup> **5** Yēshua therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, “Where are we to buy bread, that these may eat?” **6** And this he was saying to test him; for he himself knew what he was intending to do. **7** Philip answered him, “Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little.” One of his disciples, Andrew, Simon Peter’s brother, said to him, **9** “There is a lad here who has five barley loaves and two fish, but what are these for so many people?”

**10** Yēshua said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, in number about five thousand. **11** Yēshua therefore took the loaves; and having given thanks, he distributed to those who were seated; likewise also of the fish as much as they wanted. **12** And when they were filled, he said to his disciples, “Gather up the leftover fragments that nothing may be lost.” **13** And so they gathered them up, and filled twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten.

**14** When therefore the people saw the sign which he had performed, they said, “This is of a truth the Prophet who is to come into the world.”

**Yeshua Walks on the Water**

**15** Yēshua therefore perceiving

<sup>a</sup> John specifies the feast of the “Jews” because false teachers were introducing their own times for Passover. The Jews still had the set time correct then.

**John 6:16**

that they were intending to come and take him by force, to make him king, withdrew again to the mountain by himself alone.

**16** Now as it became later, his disciples went down to the sea, **17** and after getting into a boat, they *started* to cross the sea to Capernaum. And it had already become dark, and Yēshua had not yet come to them. **18** And the sea was being stirred up because a strong wind was blowing. **19** When therefore they had rowed about three or four miles, they beheld Yēshua walking on the sea and drawing near to the boat; and they were frightened. **20** But he said to them, "It is I; do not be afraid." **21** They were willing therefore to receive him into the boat; and immediately the boat was at the land to which they were going.

**22** The next day the multitude that stood on the other side of the sea saw that there was no other small boat there, except one, and that Yēshua had not entered with his disciples into the boat, but *that* his disciples had gone away alone. **23** There came other small boats from Tiberias near to the place where they ate the bread after the Master had given thanks. **24** When the multitude therefore saw that Yēshua was not there, nor his disciples, they themselves got into the small boats, and came to Capernaum, seeking Yēshua.

**25** And when they found him on the other side of the sea, they said to him, "Rabbi, when did you get here?"

**Words to the People**

**26** Yēshua answered them and said, "Amæn, amæn, I say to you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. **27** Do not work for the food which perishes, but for the food which endures to everlasting life, which the Søn of Man will give to you, for on him the Fäther, *even* the Almighty, has set his seal."

**28** They said therefore to him, "What shall we do, that we may work the works of the Almighty?" **29** Yēshua answered and said to them, "This is the work of the Almighty, that you should become trustingly faithful to him whom he has sent."

**30** They said therefore to him, "What then do you do for a sign, that we may see, that we may become trustingly faithful to you? What *sign* are you working? **31** Our fathers ate the manna in the wilderness; as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN to eat.'" <sup>a</sup> **32** Yēshua therefore said to them, "Amæn, amæn, I say to you, it is not Moses who has given you the bread out of heaven, but it is my Fäther who gives you the true bread out of heaven. **33** For the bread of the Almighty is that which comes down out of heaven, and gives life to the world."

**34** They said therefore to him, "Adõnai evermore give us this bread."

**35** Yēshua said to them, "I am the bread of life; he who comes to me will not hunger, and the one trusting and being faithful to me will never thirst. **36** But I said to you, that you have seen me, and yet are not trusting and being faithful. **37** All that the Fäther gives me will come to me, and the one who comes to me I will certainly not 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** And this is the will of him who sent me, that of all that he has given me I lose nothing, but raise it up on the last day. **40** For this is the will of my Fäther, that everyone who beholds the Søn and who trusts and is faithful to him, will have everlasting life; and I myself will raise him up on the last day."

**Words to the Jews**

**41** The Jews therefore were grum-

<sup>a</sup> Psa. 78:24; Neh. 9:15.

bling about him, because he said, “I am the bread that came down out of heaven.” **42** And they were saying, “Is not this Yēshua, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down out of heaven?’” **43** Yēshua answered and said to them, “Do not grumble among yourselves. **44** No one can come to me, unless the Fāther who sent me may draw him; and I will raise him up on the last day. <sup>a</sup> **45** It is written in the prophets, ‘AND THEY WILL ALL BE TAUGHT OF THE ALMĪGHTY.’ Everyone who has heard and learned from the Fāther, comes to me. <sup>b</sup> **46** Not that any man has seen the Fāther, except the One who is from the Almĭghty; he has seen the Fāther. **47** Amēn, amēn, I say to you, he who trusts and is faithful to me keeps hold on everlasting life. **48** I am the bread of life. **49** Your fathers ate the manna in the wilderness, and they died. **50** This is the bread which comes down out of heaven, so that one may eat of it and not die. **51** I am the living bread that came down out of heaven; if anyone eats of this bread, he will live onward of time immemorial; and the bread also which I will give for the life of the world is my flesh.”

**52** The Jews therefore were arguing with one another, saying, “How can this man give us *his* flesh to eat?” **53** Yēshua therefore said to them, “Amēn, amēn, I say to you, unless you eat the flesh of the Sōn of Man and drink his blood, you have no life in yourselves. **54** He who eats my flesh and drinks my blood has everlasting life, and I will raise him up on the last day. **55** For my flesh is true food, and my blood is true drink. **56** He who eats my flesh and drinks my blood

<sup>a</sup> The language “draw him” suggests a gentle persuading. That is how He calls, but the call may be refused.

<sup>b</sup> Isa. 54:13.

abides in me, and I in him. **57** As the living Fāther sent me, and I live because of the Fāther, so he who eats me, he also will live because of me. **58** This is the bread which came down out of heaven; not as the fathers ate, and died, he who eats this bread will live onward of time immemorial.”

#### Words to the Disciples

**59** These things he said in the congregation, as he taught in Capernaum.

**60** Many therefore of his disciples, when they heard *this* said, “This is a difficult statement; who can listen to it?” **61** But Yēshua, conscious that his disciples grumbled at this, said to them, “Does this cause you to stumble? **62** *What* then if you should behold the Sōn of Man ascending where he was before? **63** It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you represent spirit and represent life. **64** But there are some from you who are not trusting and faithful.” For Yēshua had come to know from the beginning who they were who were not trusting and faithful, and who it was that would betray him. **65** And he was saying, “For this reason I have said to you, that no one can come to me, unless it has been granted him from the Fāther.”

#### Peter's Confession of Faith

**66** As a result of this many of his disciples withdrew, and were not walking with him anymore. **67** Yēshua said therefore to the twelve, “You do not want to go away also, do you?” **68** Simon Peter answered him, “Adōnai, to whom will we go? You have words of everlasting life. **69** And we have come to become trustingly faithful and have come to know that you are the Holy One of the Almĭghty.” **70** Yēshua answered them, “Did I myself not choose you, the twelve, and yet one of you is an accuser?” **71** Now he meant Judah *the son* of Simon Iscariot,

**John 7:1**

for he, one of the twelve, was going to betray him.

**Yeshua Teaches at the Feast**

**7** And after these things Yēshua was walking in Galilee; for he was unwilling to walk in Judea, because the Jews were seeking to kill him. **2** Now the feast of the Jews, the Feast of Booths, was at hand. **3** His brothers therefore said to him, “Depart from here, and go into Judea, that your disciples also may behold your works which you are doing. **4** For no one does anything in secret, when he himself seeks to be *known* publicly. If you do these things, show Yourself to the world.” **5** For not even his brothers were trusting and faithful to him. <sup>a</sup> **6** Yēshua therefore said to them, “My time is not yet at hand, but your time is always opportune. **7** The world cannot hate you; but it hates me because I testify of it, that its deeds are evil. **8** Go up to the feast yourselves; I do not yet go up to this feast because my time has not yet fully come.” **9** And having said these things to them, he stayed in Galilee.

**10** But when his brothers had gone up to the feast, then he himself also went up, not publicly, but as it were, in secret. **11** The Jews therefore were seeking him at the feast, and were saying, “Where is he?” **12** And there was much grumbling among the multitudes concerning him; some were saying, “He is a good man”; others were saying, “No, on the contrary, he leads the multitude astray.” **13** Yet no one was speaking openly of him for fear of the Jews.

**14** But when it was now the midst of the feast Yēshua went up into the temple, and was teaching. **15** The Jews therefore were marveling, saying, “How has this man become learned, having never been educated?”

<sup>a</sup> *trusting and faithful: putting their support onto him*, בִּטְחוֹן מִיָּשׁוּעַ.

**16** Yēshua therefore answered them, and said, “My teaching is not Mine, but his who sent me. **17** If any man is willing to do his will, he will know of the teaching, whether it is of the Almighty, or *whether* I speak from myself. **18** He who speaks from himself seeks his own glory; but he who is seeking the glory of the One who sent him, he is true, and there is no unrighteousness in him. **19** Did not Moses give you the Law, and *yet* none of you carries out the Law? Why do you seek to kill me?” **20** The multitude answered, “You have a demon! Who seeks to kill you?” **21** Yēshua answered and said to them, “I did one deed, and you all marvel. **22** On this account Moses has given you circumcision (not because it is from Moses, but from the fathers), and on *the* Sabbath you circumcise a man. **23** If a man receives circumcision on *the* Sabbath that the Law of Moses may not be broken, are you angry with me because I made an entire man well on *the* Sabbath? **24** Do not judge according to appearance, but judge with righteous judgment.”

**25** Therefore some of the people of Jerusalem were saying, “Is this not the man whom they are seeking to kill? **26** And look, he is speaking publicly, and they are saying nothing to him. The rulers do not really know that this is the Mēssiah, do they? **27** However, we know where this man is from; but whenever the Mēssiah may come, no one knows where he is from.” **28** Yēshua therefore cried out in the temple, teaching and saying, “You both know me and know where I am from; and I have not come of myself, but he who sent me is true, whom you do not know. **29** I know him; because I am from him, and he sent me.”

**30** They were seeking therefore to seize him; and no man laid his hand on him, because his hour had not yet come. **31** But many from the

multitude became trustingly faithful to him; and they were saying, "When the Mēssiah will come, he will not perform more signs than those which this man has, will he?"

**32** The Pharisees heard the multitude muttering these things about him; and the chief priests and the Pharisees sent officers to seize him. **33** Yēshua therefore said, "For a little while longer I am with you, then I go to him who sent me. **34** You will seek me, and will not find me; and where I am, you cannot come." **35** The Jews therefore said to one another, "Where does this man intend to go that we will not find him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is he? **36** What is this statement that he said, 'You will seek me, and will not find me; and where I am, you cannot come'?"

**37** Now on the last day, the great day of the feast, Yēshua stood and cried out, saying, "If any man is thirsty, let him come to me and drink. **38** He who trusts and is faithful to me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" **39** But this he spoke of the Spirit, whom those who became trustingly faithful to him were to receive; for the Spirit was not yet poured out, because Yēshua was not yet glorified.

#### **Division of People over Yeshua**

**40** Some of the multitude therefore, when they heard these words, were saying, "This certainly is the Prophet." **41** others were saying, "This is the Mēssiah." Still others were saying, "Surely the Mēssiah is not going to come from Galilee, is he? **42** Has not the Scripture said that the Mēssiah comes from the offspring of David, and from Bethlehem, the village where David was?" **43** So there arose a division in the multitude because of him. **44** And some of them wanted to seize him, but no one laid hands on him.

**45** The officers therefore came to the chief priests and Pharisees, and they said to them, "Why did you not bring him?" **46** The officers answered, "Never did a man speak the way this man speaks." **47** The Pharisees therefore answered them, "You have not also been led astray, have you? **48** Not one of the rulers or Pharisees has trusted or become faithful to him, has he? **49** But this multitude which does not know the Law is accursed." **50** Nicodemus said to them (he who came to him before, being one of them), **51** "Our Law does not judge a man, unless it first hears from him and knows what he is doing, does it?"

**52** They answered and said to him, "You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee." **53** And everyone went to his home.

#### **The Adulterous Woman**

**8** But Yēshua went to the Mount of Olives. **2** And early in the morning he came again into the temple, and all the people were coming to him; and he sat down and was teaching them. **3** And the scribes and the Pharisees brought a woman caught in adultery, and having set her in the midst, **4** they said to him, "Teacher, this woman has been caught in adultery, in the very act. **5** Now in the Law Moses commanded us to stone such women; what then do you say?" **6** And they were saying this, testing him, in order that they might have grounds for accusing him. But Yēshua stooped down, and with his finger wrote on the ground. **7** But when they persisted in asking him, he straightened up, and said to them, "He who is without sin among you, let him *be* the first to throw a stone at her." **8** And again he stooped down, and wrote on the ground. **9** And when they heard it, they were going out one by one, beginning with the older ones, and he was left alone, and the woman, where

**John 8:10**

she was, in the midst. **10** And straightening up, Yēshua said to her, “Woman, where are they? Did no one condemn you?” **11** And she said, “No one, Adōnai.” And Yēshua said, “Neither do I condemn you; go your way. From now on sin no more.”<sup>a</sup>

***Yeshua Is the Light of the World***

**12** Again therefore Yēshua spoke to them, saying, “I am the light of the world; he who follows me will not walk in the darkness, but will have the light of life.” **13** The Pharisees therefore said to him, “You are bearing witness of Yourself; your witness is not valid.” **14** Yēshua answered and said to them, “Even if I bear witness of myself, my witness is true; for I know where I came from, and where I am going; but you do not know where I come from, or where I am going. **15** You people judge according to the flesh; I am not judging anyone. **16** But even if I do judge, my judgment is true; for I am not alone *in it*, but I and he who sent me. **17** Even in the teaching applicable for you it has been written, that the testimony of two men is legally valid.” **18** I am he who bears witness of myself, and the Fāther who sent me bears witness of me.”

**19** And so they were saying to him, “Where is your Fāther?” Yēshua answered, “You know neither me, nor my Fāther; if you knew me, you would know my Fāther also.” **20** These

words he spoke in the treasury, as he taught in the temple; and no one seized him, because his hour had not yet come.

**21** He said therefore again to them, “I go away, and you will seek me, and will die in your sin; where I am going, you cannot come.” **22** Therefore the Jews were saying, “Surely he will not kill himself, will he, since he says, ‘Where I am going, you cannot come?’” **23** And he was saying to them, “You are from below, I am from above; you are of this world, I am not of this world. **24** I said therefore to you, that you will die in your sins; for unless you will become trustingly faithful, because I AM, you will die in your sins.”

**25** And so they were saying to him, “Who are you?” Yēshua said to them, “What have I been saying to you *from* the beginning? **26** I have many things to speak and to judge concerning you, but he who sent me is true; and the things which I heard from him, these I speak to the world.” **27** They did not realize that he was speaking to them about the Fāther. **28** Yēshua therefore said, “When you lift up the Sōn of Man, then you will know that I AM, and I do nothing on my own initiative, but I speak these things as the Fāther taught me. **29** And he who sent me is with me; he has not left me alone, for I always do the things that are pleasing to him.”

**30** As he spoke these things, many became trustingly faithful to him.

***The Truth Will Make You Free***

**31** Yēshua therefore was saying to those Jews who had become trustingly faithful to him, “If you remain in my word, you are truly disciples of Mine; **32** and you will know the truth, and the truth will make you free.” **33** They answered him, “We are Abraham’s offspring, and have never yet been enslaved to anyone; how is it that you say, ‘You will become

<sup>a</sup> 7:53-8:11: This passage is lacking in a good number of manuscripts. I think it is genuine, but that possibly it was added to a later copy by John himself after several copies went out • Yeshua’s ruling is completely in accord with the Law. Two or three witnesses were required, but the possible witnesses left, because they did not want to be cross-examined, exposing their own guilt in the matter—such as who was the man involved in the adultery.