

The Beginning . . . The End

And all the Red Letters in between

A Non-Denominational, Non-Traditional  
View of the Bible

*Rev. Charles E. Darnell, PhD*



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In memory of my loving editor and wife, Teresa Spurling, 1946-2025, PhD, NBCT. Please forgive all editing errors in this work. I tried to use Teri's editing examples, but I edited this work myself.

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The Publishing Manual presents explicit style requirements but acknowledges that alternatives are sometimes necessary; authors should balance the rules of the Publication Manual with good judgement. Preface: p. xx.

# Preface

Please allow me to explain how I put this book together and what other things I have done in this work. First, this should be considered as a Bible Study with a view of three areas of the Bible: First, the Book of Genesis (The Beginning); Second a full study of the gospels of Matthew, Mark, Luke and John. If mankind would fully understand the teaching statements of Jesus (Yeshua, as His Jewish name) mankind would have a lot less sin and evil actions going on in the world. (The red letters); and finally, The End (Revelation) as God pours out His wrath upon a very sinful wicked earth.

In your reading you will find three colors of print in this work. My words, ideas and opinions will be in black text. All scripture, other than the red letters, will be in **blue text**. Finally, all words spoken by Jesus and God will be in **red letters**.

I have also attempted to take all personal pronouns for God and Jesus and made the first letter a capital letter, i.e., he, him or his as He, etc.; my or me as My; we as We; you or your as You; our as Our; us as Us and we as We. I pray I did not lose anyone on this and do ask that if you find any personal pronoun for God or Jesus that is not capitalized to send me an email or text message to correct the error.

If you are not use to the Jewish names for God (Yahweh) and (Yeshua) for Jesus you may become upset with my use of their real names. I'm sorry, my intent is to clear up 1,700 years of pagan adoption incorporated into the term Christian making Christianity a counterfeit religion under the deceptive practices of Satan as the ruler of this world. You will find more of this in the first section of this work.

I pray that anyone reading this work God will open your mind to illustrate for you how far away from the truth Satan has mislead the people of God. Read this, pray that God will permit you to see His truth and that you take it upon yourself to repent and be obedient to the Will and Grace of both God, the Father, and Jesus, the Son.

Finally, I give all my readers one final statement. If you find this work interesting remember that there are over fifty copyrighted books or booklets on my website and they are all in PDF file format and free for the download. My website address is: [www.vqpi.org](http://www.vqpi.org). Now, on the other side, if you become upset over how I've expressed my opinion you can always file this book in file 13 (the garbage can). You will not upset me over you doing that.



# In The Beginning . . .

That sounds like a simple statement, the remaining of the first verse in Genesis says, **God** (Yahweh) **created the heavens and the earth**. In the very first verses of Genesis God gives order to creation from Day 1 through day 4. There is a very interesting statement that is made in the Interlinear Bible in Hebrew. The fourth word in the Interlinear Bible is Aleph-Tau, which is the same as the Alpha and Omega given in other places in English. It is equivalent to Jesus Christ but it is omitted from our English Bible. The only place that we can even get a hint that this was so is from the Gospel of John, verses 1:1-5. **1 In the beginning was the Word and the Word was with God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him was not anything made that was made. 4 In Him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it.**

I need to insert a statement before I go further. I will be using the English Standard Version (ESV) of the Bible unless noted otherwise. Some verses may read different from the King James Version.

Back to Genesis, God provided to creation the fish of the seas and the birds of the air on day 5. The big day for creation is day 6. God created the animals and humans. There are several extra special statements that we need to look at if we drop down to the verse level. Look at the statement made in Genesis 2:7, **7 Then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life and the man became a living creature.** If we stop for a moment and think about what has been said we should have a better understanding of mankind's original makeup. Notice that man was formed from the dust of the ground. Also, understand that the midst of the Garden of Eden was in the Middle East. What color is the dust in the Middle East? Isn't it basically the color of sand? Adam and Eve were not Black, Brown, Yellow, Red or even White in their skin color. They were the color of the sand they were created from. But, we have to dig a little deeper.

They were not created as a part of the Hebrew race. The term **Hebrew** does not come into the picture until we get to Abraham, and then only after he was obedient to God and traveled to the land that God led him to. We find the first use of the term Hebrew in Genesis 14:13. **13 Then one who had escaped came and told Abram the Hebrew, who was living by the oaks of Mamre the Amorite, brother of Eshcol and of Aner. These were allies of Abram.** Mankind, at that moment, was not Jewish when they were formed. In fact the first use of the term **Jew** does not come into the picture until after the split into the Northern nation of Israel and the Southern nation of Judah. We find that in the following verse. Jew is first used in Esther 2:5. **5 Now there was a Jew in Susa the citadel whose name was Mordecai, the son of Jair, son of Shimei, son of Kish, a Benjaminite.** The word **Jews** first appears in Esther 3:6, **6 But he disdained to lay hands on Mordecai alone. So, as they had made known to him the people of Mordecai, Haman sought to destroy all the Jews, the people of Mordecai, throughout the whole kingdom of Ahasuerus.**

It may sound like a stupid question to every person who says they are a believer of Jesus, but here is my question. If Jesus isn't a Hebrew, nor a Jew, at the time of the creation story, of Genesis Chapter one what race is He? We have three major races in the Middle East: Jewish, Arab and Gentile. If Jesus, in the beginning, was not a Jew, nor an Arab, that only leaves mankind to make one other selection, Jesus was a Gentile. I know it sounds crazy to state that. It's even more difficult to

accept that statement because it is not taught by mainstream church denominations. Maybe, with a little more information from the Bible we can get a clearer picture. Believe me, this is mind blowing if you will truly read and understand what this says. We will begin this with text from Genesis 5:1-3. **1 This is the book of the generations of Adam. When God created man, He made him in the likeness of God. 2 Male and female He created them, and He blessed them and named them Man (Adam) when they were created. 3 When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.** Now, among four people: Adam, Eve, Cain and Seth we must understand that they were living in either Eden or the land of Nod, east of Eden. Genesis 4:16 **16 Then Cain went away from the presence of the Lord and settled in the land of Nod, east of Eden.**

We must start this next step with Abram and his wife (his half sister). From the creation of Adam to the calling of Abraham, as a Hebrew in Genesis 14:13, used above, everyone of descent from Adam were Gentiles. Stop and look at the facts. Adam and Eve were not labeled as any race, therefore Gentiles. In the line of descent there is no change to identify anyone as any race, again termed as Gentiles. When we get to the story of Abram and his family we have to begin in the land of Ur of the Chaldeans, Genesis 11:27, **27 Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot.** Are these three brothers born in different years, or are they triplets? At any rate, the entire family is shown to be Gentiles. The next step is taken in verse 31. **31 Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there.** Once again, all of this group can be called Gentiles.

Turning to Genesis 12:1-7 we find the call of Abram, things are about to change. **1 Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."** (Through Jesus Christ, my emphases) **4 So Abram went, as the Lord had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their possession that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, 6 Abram passed through the land to the place at Scechem, to the oak of Moreh. At that time the Canaanites were in the land. 7 Then the Lord appeared to Abram and said, "To your offspring I will give this land."** So he built there an altar to the Lord, who had appeared to him. I have another serious question. If God (Yahweh) gave the land to the **offspring of Abram** why is there so much hatred and fuss over the land? The Jews, the followers of Mohammad, and the Christians are all decedents of Abraham through his sons Ishmael and Isaac. Not only that but most of the Middle Eastern peoples are cousins to each other. The Bible is so true when it says the entire world is ruled over by Satan, as the prince of the air. Revelation 12:9, **9 And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world** — he was thrown down to the earth, and his angels were thrown down with him. Ephesians 6:12 tells us even more. **12 For we do not wrestle against flesh and blood, but against the rulers, the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.**

By the time we get to the birth of Yeshua (Jesus) we know that God has taken the Hebrews

as His own people and after the split between the northern and southern kingdoms that those in the southern kingdom were called Jews, therefore Yeshua was born in human form as a Jew. Even so, there is one other tidbit of information I'd like for you to know. Notice at the birth of Christ that the angels spoke to the shepherds around Bethlehem first. They did not go to Nazareth, or even the Galilee region. The angels themselves knew where Jesus was born and they brought this good news to the shepherds that were watching over the sheep on that night. We must also understand that these shepherds were not ordinary, every day, shepherds. There were Levites who were watching over the sheep raised for sacrifice at the temple. We must also understand that Joseph, Mary and the Christ child stayed in the Bethlehem area for at least two years. We know this from the three wise men. They did not show up in Bethlehem on the night that Jesus was born. Look at Matthew 2:11 to see that the wise men went to their house, not to a stable. Matthew 2:11, [11 And going into the house they saw the Child with Mary His mother, and they fell down and worshiped Him.](#) Warned by an angel Joseph took Mary and the Child and fled to Egypt. Matthew 2:14, [14 And he rose and took the Child and His mother by night and departed to Egypt.](#) Now Herod was very upset and verse 16 tells us what he did. Matthew 2:16, [16 Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in that region who were two years old or under, according to the time that he had ascertained from the wise men.](#) After the death of Herod we learn that an angel tells Joseph to return to Israel and he does by going to Nazareth in the Galilee region.

We have created a brief version of God's (Yahweh's) creation to the birth of Jesus (Yeshua). However, we must return to Genesis, Chapter one, to step down a little deeper in the text to see what is actually the concept of the discussion pertaining to the two trees that are in the middle of the Garden. I asked my son what he thought the concept and meaning concerning the trees were and he sent me an email. I enjoyed his short statement and I'm placing what he wrote here.

“The mind set of man changed in the garden of Eden. What are the two trees and what do they do? Man shifted from seeking pleasure by pleasing the Lord and abiding in His will. We were in a relationship and a daily walk with the Lord.

TREE OF LIFE — Given eternal life that stays and abiding in a relationship with God that should be in the manner of love of a husband to his wife. The shift came when we learned to pleasure ourselves. Our focus came off pleasing God and we sought after our own pleasures, now making us the god over ourselves. We no longer focus on pleasing God, but on our own day to day lives and how we can put a smile on our own face and make us feel good.

TREE OF KNOWLEDGE OF GOOD AND EVIL — The entrance to sin and its wages of Death. We could never know this tree without knowing sin and evil. How do you know the difference if you have never seen anything but good? This is that point where Satan deceives the female. Satan thinks he has won because we all seek his pleasures and why his army is a legion, this is our world and the place where Satan has his throne.

The narrow gate, spoken of by Jesus, in the New Testament will have few who diligently seek the Lord and deny their flesh. God's army of intense believers will be much smaller in numbers. But because they are strong over comers they will prevail. Shear numbers will not mean anything.”

My son went on in his email concerning his personal purpose. Our younger generations should view the following without anxiety, or the need for mental counseling! “I questioned God about my gift or purpose in life. I felt slighted that all I seem to be is a servant and I had no special gift from

God for my life. In searching myself and questioning God, He revealed my true gifts.

As a servant to Him and His people I have a slew of gifts. It's not just one, but many! As a servant I need to be placed where there is a need, but by doing this you need many talents and that is what God showed to me. I am blessed beyond belief and have an abundance of talents that range from writing, to painting, to cooking, an even to welding. The greatest gift is that I can be placed in a situation that I've had no formal training, but by doing a little research I can pick up what must be done as if I've been doing it for years.

Don't worry if you feel like you're a servant. Got has this under control and has blessed you immensely."

I thought my son had presented wonderful knowledge to the meaning of the two trees in the middle of the garden. But, it seems to me that God actually has a much deeper meaning hidden within the words of Chapters 2-5 of Genesis. Let's review a slightly different view from the Holy Word of God for some of the text in these Chapters. There isn't much to note and think about in Chapter 2. First, look at verses 19-20(a). Verse 19 [Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name.](#) 20 (a) [The man gave names to all livestock and to the birds of the heavens and to every beast of the field. . . .](#) What, or which group, was left out of these two verses? Where are the fish? Aren't fish living creatures? Didn't God create fish on the fifth day? [Genesis 1:21, So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, . . .](#) Now, let's return to Chapter 2 verse 20 and pick up the (b) portion of the verse,. [20\(b\) But for Adam there was not found a helper fit for him.](#) Verse 21 continues the text. [21 So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh.](#) Isn't this the extraction of DNA? Verse 23 indicates that the male had been waiting for the creation of a woman.

There is one more verse in Chapter 2 that we really, really need to look at. Look at verse 24. This is one of the important verses that God wants mankind to fully understand, however through that understanding you will find my son's statement that the relationship between God and man flipped when man decided to follow his own pleasure and make himself equal to God. Here is verse 24, [Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.](#) When husband and wife become one flesh is when they are enjoying the pleasure of each other in marital bliss. But, they are husband and wife, one man and one woman. They have not violated God's instruction for man and woman.

Now to Chapter 3, commonly called 'the fall'. In a plain and simply statement that the woman was deceived and tricked into disobeying God. The male was there with her, but he was bewildered that the woman had disobeyed God's instruction. He quickly understood that she had sinned and he had a dilemma on his hands. There was his wife and she had just sinned and turned from God's instruction and the love relationship between God and mankind. Quickly, look at the last part of verse 3 in Chapter 3, . . . [neither shall you touch it, lest you die.](#) Now, look at the wording in verse 6(a), . . . [And that the tree was to be desired to make one wise, she took of its fruit and ate, . . .](#) Here is the male's dilemma, does he go against God or against his wife? If he goes against his wife he doesn't know if he will be able to share life with her. There is now two different relationships and opinions in the garden. If, on the other hand, he goes against God he has also violated God's instruction and disobeyed. There is an answer in verse 6. The male makes the decision to disobey God and be in sin

with his wife. Here rests the power a woman can hold over a man. Doesn't verse 6(b) also say that . . . **she took of its fruit and ate** (partook), **and she also gave some to her husband who was with her, and he ate** (partook). In other words she gave some to her husband and he got some. I'm not trying to be crude or crass, but every man knows that when his wife gives him some and that he got some we all know what the some was. Here is the result of the flip, caused by the deception of the woman by Satan. This would also go along with the New Testament teachings that Satan is the god of this world and the adversary against God and all of God's creation. But we are not finished with Chapter 3. I know that what I have written goes against everything you have been taught in our traditional denominational rhetoric. Do you also recall the teaching of Paul that he calls Satan's angels false teachers along with Satan masquerading as an angel of light? So if the influence of Satan is strong enough to deceive the woman can't it also influence the church leadership to teach false doctrine and deceive many? You don't really believe what I'm attempting to teach you, do you?

Let's return to Chapter 3 of Genesis. Once the male and his wife faced God we get down to verse 11 where God asked the male if he had eaten of the tree that He had commanded they not eat from. In verse 12 we see the male's answer and the pass the buck blame that is shown. Verse 12 reads, **The man said, The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.**" Verse 13 reads, **Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."** For the moment let's see what the KJV says for this verse. Verse 13 (KJV) **And the Lord God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.** I now turn to Strong's Concordance to see what this word beguiled means. Strong's number 5377: *nasha* (naw-shaw); a prim. root; to lead astray (mentally) or (morally) to seduce: —beguile, deceive, X greatly, X utterly. So which was it? Did Satan mislead or did he seduce the woman? In verse 14 God begins to give out His punishment to these three individuals. He first addresses Satan. Read what verse 15 says. Verse 15, **"I will put enmity between you and the woman, and between your offspring (seed) and her offspring; he shall bruise your head, and you shall bruise His heel."** Verse 16 is addressed to the woman. Verse 16, **To the woman He said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."** Verses 17-19 are told to the male. Verse 17, **And (sic, not proper grammar for today.) to Adam He said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; 18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. 19 By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to it you shall return."** I feel that it is necessary to add verses 20 and 21 for other reasons. Up to this point the woman's name was also Adam, they were the combined total creation of God toward the human race. Verse 20 reads, **The man called his wife's name Eve, because she was the mother of all living.** Verse 21 reads, **And the Lord God made for Adam and for his wife garments of skins and clothed them.** We will see the results of this action in our study of Chapter 4.

For now, I really do not understand the teaching of my denomination during my early years of listening to the story that Adam and Eve ate an apple to cause the fall of mankind into sin. My thought on all of this is that Satan morally seduced the woman. The reason for my statement is based on the use of seed or offspring, that indicates a child, followed by a statement by God to the woman concerning pain in childbirth. Again, related to the birth of a child. The sin committed in the garden

was not the eating of an apple, it was simply the act of sex. Look at the data presented. All of which goes back to the change of heart that personal pleasures, conceived by mankind, have overridden the relationship between God and man and will not change until the return of Yeshua. Mankind is marching toward hell at their own pace.

Time to move on to Chapter 4, the story of Cain and Abel. In verse 1 we have the statement that actually is the result of what was written pertaining to the partaking of the forbidden fruit. Here is verse 1, [Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the Lord."](#) Verse 2, [And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground.](#) These two are twins, a result of verse 15 in Chapter 3; [where there would be enmity between your \(Satan's\) offspring and her offspring](#) . Cain is Satan's seed and Abel is her seed. We will find Adam's seed in Chapter five.

There is another continuation story, and the reason for such from Chapter 3 to Chapter 4. In Chapter 4, verses 3-7 provide for us another view of something stated in Chapter 3, in verse 21, [21 And the Lord God made for Adam and for his wife garments of skins and clothed them.](#) Let's take the longer part of this story from Chapter 4, verses 3-7. Verse 3, [3 In the course of time Cain brought to the Lord an offering of the fruit of the ground,](#) 4 and Able also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, 5 but for Cain and his offering he had no regard. So Cain was very angry and his face fell. 6 The Lord said to Cain, "Why are you angry, and why has your face fallen? 7 If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it." In Chapter 3 God took skins and made clothes for Adam and his wife. How do you get skins? Doesn't the animal that you are getting the skin from have to give up its life in order to shed its skin? Isn't that the killing of that animal and the shedding of innocent blood? Doesn't that call for a sacrifice of blood to redeem the action? In the grand view of things isn't that what Yeshua did to redeem mankind from sin by dying on the cross? Here is the basic example to show this. Abel's offering had a sacrifice of blood from his sheep by the taking of the fat and the sacrifice of the firstborn. How do you get the fat of an animal, isn't it by the killing of the animal? So the blood sacrifice was acceptable to the Lord for the shedding of blood. Cain may have taken his offering to the Lord first, but there was no indication of praise or redemption or sacrifice in his offering. However, as the Lord stated to Cain if he did well, had a pure heart, wouldn't he and his offering be accepted? A simple answer is that sin took control of Cain as stated in verse 8 of Chapter 4. [8 Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him.](#) Verse 10, [10 And the Lord said, "What have you done? The voice of your brother's blood is crying to Me from the ground"](#). The result was, the Lord was not pleased with Cain and put a curse on Cain and Cain went away from the presence of the Lord.

In verse 25 there is one more item from Chapter 4, [25 And Adam knew his wife again. And she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him."](#) This verse is supported by Chapter 5, verses 1-3. [1 This is the book of the generations of Adam. When God created man He made him in the likeness of God. 2 Male and female He created them, and He blessed them and named them Man when they were created. 3 When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.](#)

I have asked this question before, and answered it, but I will ask it again. How did Moses learn

about creation and the information for the first book (Genesis) of the Bible? We know Moses wrote the first five books of the Bible and he led the Hebrews out of Egypt, but how did he learn about the events in Genesis? This may seem like a silly response but it was through the family story tellers. Our ancestors passed the information, concerning the family, down through the family story tellers. With that said would you believe me that only seven people, were necessary to pass the information from Adam to Moses? The first man (Adam) lived to be 930 years old. At the age of 687 he passed the stories to Methuselah. Methuselah, lived to be 969 years old. But at the age of 628 He passed the stories to Shem (Noah's son and the person who carried the stories across the flood). Shem lived to be 600, and at the age of 452 he passed the stories to Isaac. Isaac at the age of 77 passed the stories to Levi. Levi at the age of 70 passed the stories to Amram and at the age of 61 Amram passed the stories to Moses. I suggest that Moses questioned God, the Great I AM, at the burning bush to confirm the stories of creation and the stories of mankind that are found in the book of Genesis.

We jumped over a lot of material from Genesis Chapter 6 to Exodus Chapter 3. The supporting information concerning the creation story and many other stories remain between those two points of text. Let's go back and pickup the stories from where we were.

We were reviewing Chapters 5 and 6 to understand how the stories of the first five books of the Bible were passed from Adam to Moses. Chapter six gives us the information of how God elected to erase mankind and all of creation from the Earth. Here are the words of the Bible for Chapter 6. **1** When man began to multiply on the face of the land and daughters were born to them, **2** the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. **3** Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." **4** The Nephilim [Giants, as on Easter Island and Sardinia — a tribal group of people who were about 9 feet tall] were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown. **5** The LORD saw that the wickedness of man was great in the earth, and that **every intention of the thoughts of his heart was only evil continually.** **6** And the LORD regretted that He had made man on the earth, and it grieved Him to His heart. **7** So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them." **8** But Noah found favor in the eyes of the LORD. There is one other little tidbit we need to look at. How many of each animal was Noah to take into the ark? Haven't we always been told it was two by two (male and female)? We find this in verse 19, **19** And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. However, we find a different statement in Chapter 7 verses 2-3. **2** Take with you seven pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate, and seven pairs of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. The reason for the difference is two fold. First, of the clean animals they are part of the food for Noah and his family. Second, they are also for the sacrifice after the waters goes away. Do you understand why God told Noah that in seven days He would bring the flood upon the earth? This is stated in verses 4 and 10 of Chapter 7. The reason is to remember the life of Methuselah. As long as Methuselah lived the flood was held back.

Between Chapters 7-9 we learn about the Great Flood and about Noah and his sons. Have you ever thought about the faith that these eight people had to have toward their God? Think, for a

moment! The ark did not have oars, nor a motor, nor a sail (or sails). In fact the ark didn't even have a rudder. Noah and his family were completely at the mercy of God. Now that was a great demonstration of their faith in their God.

In Chapter 9 we learn more about the covenant between Noah (mankind) and God. Actually, I need to place verse 21 from Chapter 8 here prior to what is recorded in Chapter 9. Chapter 8, verse 21, And when the LORD smelled the pleasing aroma, the LORD said in His heart, "I will never again curse the ground because of man, for **the intention of man's heart is evil from his youth**. Neither will I ever again strike down every living creature as I have done.

Now for Chapter 9. My son made a statement concerning mankind's changing the condition of their heart from a relationship with God to a sinful relationship. Mankind has made themselves as their god and they do as they please toward themselves and those they have relations with. Those who practice their ungodly relationship(s) have stolen the sign God gave to Noah as a covenant between Himself and mankind. That covenant is given in full between verses 8 and 17. Here are the words of God for all of mankind to understand. 8 Then God said to Noah and to his sons with him, 9 "Behold, I establish My covenant with you and your offspring after you, 10 and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. 11 I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth." 12 And God said, "**This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations:** 13 I have set my bow in the cloud, and it shall be a sign of the covenant between Me and the earth. 14 When I bring clouds over the earth and the bow is seen in the clouds, 15 I will remember My covenant that is between Me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. 16 When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." 17 God said to Noah, "This is the sign of the covenant that I have established between Me and all flesh that is on the earth."

I'm placing one verse from Chapter 11 here and will explain why. Chapter 11:31, Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there. So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. Terah was in charge of this family as long as he was alive. Therefore, Terah made the decision to stay in Haran and Abram could not go further toward Canaan until Terah died. Upon Terah's death Abram became the leader of this family group.

In Chapter 12 we find Abram taking charge of this group and God giving him instructions in verses 1-3. 1 Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and **in you all the families of the earth shall be blessed.**" This blessing that God tells to Abram will be Jesus (Yeshua), a descendant of Abram, Isaac and Jacob.

Chapter 13 tells us that the wealth of Abram and Lot was enough to cause the two to separate so their flocks could have enough to survive. Lot chose all of the Jordan Valley. Verse 11, So Lot chose for himself all the Jordan Valley, and Lot journeyed east. Thus they separated from each other.

In Chapter 14 we learn of a battle between four kings on one side and five kings on the other. The winner of this battle [took all the possessions of Sodom and Gomorrah, and all their provisions, and went their way. They also took Lot, the son of Abram's brother, . . . and his possessions.](#) (Chapter 14, verses 11-12).

In verses 13-16, of Chapter 14, we read the following. [13 Then one who had escaped came and told Abram the Hebrew, who was living by the oaks of Mamre the Amorite, brother of Eshcol and of Aner. These were allies of Abram. When Abram heard that his kinsman had been taken captive, he led forth his trained men, born in his house, 318 of them, and went in pursuit as far as Dan. And he divided his forces against them by night, he and his servants, and defeated them and pursued them to Hobah, north of Damascus. Then he brought back all the possessions, and also brought back his kinsman Lot with his possessions, and the women and the people. Jump over to verses 18-20. 20 And Melchizedek king of Salem brought out bread and wine. \(He was priest of God Most High.\) And he blessed him and said, "Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him a tenth of everything.](#)(Only of the spoils from this battle!)

In Chapter 15 we find two items of interest. First, in verses 4(b) and 5 we read, [4\(b\) "your very own son shall be your heir."](#) [5 And He brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them."](#) Then He said to him, ["So shall your offspring be."](#) The other verse is verse 18. [On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates.](#) It appears to me that there are many, many people who have gone against God's word and what God has declared! In this day and age there are those who are going against Israel and most certainly have not read this portion of scripture.

In reading these two verses there is another question. Have you ever thought about the test that God said to Abram in Genesis Chapter 22? The question is this, do you think Abraham (God had changed his name from Abram to Abraham by the time we get to Chapter 22) was concerned in any manner when God told him to sacrifice his son? Consider what we know from the recorded text. God made a promise to both Abraham and Sarah (Chapter 17:15-19) that she would have a son and his name would be Isaac. When God told Abraham to go to the land of Moriah and offer Isaac as a burnt offering do you think Abraham was deeply concerned? In verse 4 of Chapter 22 we see that these four people walked for three days. Can you imagine the anxiety people of today would have if they were given the same type of test? In verse 6 we find Abraham placing the wood for the burnt offering in (on) Isaac's arms. We also find Abraham taking the fire and the knife in this verse. Think about this, they (all four people) had walked for three days to get to this place that God had directed them to go. Where did Abraham keep the fire for three days? Remember, he didn't have any matches, he didn't have a lighter, he wasn't carrying a torch so where was the fire? Verses 7 and 8 will provide for us the answer to this test that God assigned to Abraham. In verse 7 [Isaac asked his father Abraham, "where is the lamb for the burnt offering?" Abraham answered Isaac by saying, "'God will provide for Himself the lamb for the burnt offering, my son."](#)

Consider the following: Abraham and Sarah had been promised a son to be born through Sarah. If God had made this promise Abraham had the faith that God would do as He said. Abraham reasoned that if God had made that promise He was not going to go against that promise and there was no reason to worry or to question God. Abraham believed in his heart that God was not going to

give him a son just so He (God) could take him away. There was really no reason for either Abraham or Sarah to question God. If there really was a test in all this it surely had to be the time these four people had to walk to complete the test. They walked for three days to get to where God told them to go. That also meant they had to walk three days to get back home. The entire test was to see if Abraham would obey God and to follow God's will in pure faith. How many people do you know that could (would) fulfill a similar test today? People of today would have to ask if they could drive instead of walking. The second thing they would want to know is if they would have Internet service for their smart phone. In other words, people of today would fail the test completely. To make a pure simply statement, that is the purpose for this book. To challenge you and to attempt to get you back to having faith and obeying God to do all He has instructed (namely the Ten Commandments, especially the Fourth Commandment). (We will see more of this later in this book).

Chapter 24 gives us the story of how Abraham instructed his oldest servant to go back to where Abram and Sarai had come from (Haran, in modern day Turkey) to find a wife for Isaac. We find in verse 20 of Chapter 25 that Isaac was 40 years old when he married Rebekah. Turning to Chapter 25, verse 26 we see that Isaac was 60 when Rebekah birthed Esau and Jacob. People today wouldn't wait 20 years for to many things, no matter what those things might be.

There is one more short story found in Chapter 25. This would be the story of how Jacob got the birthright from his brother. This is the second time the birthright is transferred outside of what could be viewed as line of descent. From the birth of Cain and Abel we can follow the birthright. First, we have to go back to Chapter 3 verse 15 and observe something in the wording recorded in this verse. Notice that God only identified the offspring of two out of the three people involved. The enmity is between Satan's offspring and her offspring. In such case Cain should be the birthright holder because he was born first, however, that is not the case. The descent of Cain only goes for a few generations, as recorded, but still exist now in this time. Turn over to Chapter 5 and read verse 3, When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. Here is the honest (real) line of descent for mankind. We could call this the first exchange of birthright if we looked at it from the woman's viewpoint. Actually, this is the real line of descent and the listing of first born goes down to Esau and Jacob, twins. The birthright belongs to Esau, but he puts no value on the birthright and sells it to his brother for a bowl of stew. This is the second change of birthright if you view the woman's decedents, however, only the first exchange if you look at the male's downline (verses 33-34). The lineage of Adam is listed in Chapter 5 as the first born from generation to generation. The second part of passing the birthright is the blessing the father places on the son. In this case we find the blessing being placed upon Jacob because of the deceit of the mother (Chapter 27, verses 20-30).

Moving on in our study of the beginning as we view the book of Genesis we come to the story of Jacob being sent to Laban, Rebekah's brother (Jacob's uncle). We are now at Chapter 28 and really need to place verses 10-22 into our reading. [10 Jacob left Beersheba and went toward Haran. 11 And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. 12 And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. 13 And behold, the angels of God were ascending and descending on it! And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. 14 Your offspring shall be like the dust of the earth, and you](#)

shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed. 15 Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you.” 16 Then Jacob awoke from his sleep and said, “Surely the LORD is in this place, and I did not know it.” 17 And he was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.”

18 So early in the morning Jacob took the stone that he had put under his head and **set it up for a pillar and poured oil on the top of it.** 19 He called the name of that place Bethel, but the name of the city was Luz at the first. 20 Then Jacob made a vow, saying, “If God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear, 21 so that I come again to my father’s house in peace, then the LORD shall be my God, 22 **and this stone, which I have set up for a pillar, shall be God’s house.** And of all that you give me I will give a full tenth to You.” (This is only of the gain (increase) that a tenth is given, not everything a person has as a possession.) Do you understand the significance of this stone? It was a pillow for Jacob’s head when he laid down. However, in the morning he stood it upright as a pillar and anointed it with oil. The anointing with oil is the same as placing the Holy Spirit upon the object that is anointed. Jacob was so impressed that he named the place Bethel, meaning house of God. (We will see more about this stone later in this work.)

Chapters 29-31 tell us of the 20 years that Jacob spent with his uncle Laban. In the first few years Jacob married his cousins Rachel and Leah, and each of these daughters of Laban had a servant. Between these four women Jacob produced 13 children. We also learn that Jacob took care of Laban’s flock for those years. God was with Jacob and if there was an agreement that his wages were to be spotted offspring that was what God produced as lambs and kids. If it was to be striped offspring that would be the outcome. God took care of Jacob and the sons of Laban thought Jacob was stealing their inheritance. Finally, the day came when the angel of the Lord told Jacob to leave Laban and return to Canaan. Jacob listened, but was afraid of meeting Esau. Jacob sent gifts to Esau and he divided up the entire encampment so if they were attacked some could flee. The camp was divided into different groups and Jacob stayed by himself that evening. In verses 24–28 of Chapter 32 we find Jacob wrestled with an angel that night and prevailed. (vs 28). It is also in this verse that Jacob’s name is changed to Israel. 28 Then he said, **“Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed.”**

We next have the actual meeting between Esau and Jacob and it looks like God had His hand in that meeting. We read in Chapter 33, verses 4-11) 4 **But Esau ran to meet him and embraced him and fell on his neck and kissed him, and they wept.** 5 **And when Esau lifted up his eyes and saw the women and children, he said, “Who are these with you?” Jacob said, “The children whom God has graciously given your servant.”** 6 **Then the servants drew near, they and their children, and bowed down.** 7 **Leah likewise and her children drew near and bowed down. And last Joseph and Rachel drew near, and they bowed down.** 8 **Esau said, “What do you mean by all this company that I met?” Jacob answered, “To find favor in the sight of my lord.”** 9 **But Esau said, “I have enough, my brother; keep what you have for yourself.”**10 **Jacob said, “No, please, if I have found favor in your sight, then accept my present from my hand. For I have seen your face, which is like seeing the face of God, and you have accepted me.**11 **Please accept my blessing that is brought to you, because God has dealt graciously with me, and because I have enough.”** Thus he urged him, and he took it.

There are those places within the Bible that God states particular things twice. The name

change for Jacob is one of those statements. We find in Chapter 32, verse 28 that Jacob's name is changed to Israel. Now, we see the doubling of that statement in Chapter 35, verses 9-12. **9 God appeared to Jacob again, when he came from Paddan-aram, and blessed him. 10 And God said to him, "Your name is Jacob; no longer shall your name be called Jacob, but Israel shall be your name."** So he called his name Israel. **11 And God said to him, "I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. 12 The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you."** We continue with the illustration that some verses are repeated in the Bible. Here, in verses 14-15 we find another repeated statement. First, here are these two verses. **14 And Jacob set up a pillar in the place where he had spoken with him, a pillar of stone. He poured out a drink offering on it and poured oil on it. 15 So Jacob called the name of the place where God had spoken with him Bethel.** Now, go back to Chapter 28, verses 18-19. **18 So early in the morning Jacob took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. 19 He called the name of that place Bethel,** but the name of the city was Luz at the first. But, there is yet another doubling of a statement within these verses that we are reviewing. Look very carefully at verse 11. **11 And God said to him, "I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body.** This time jump forward to the blessings that Israel places on Joseph's two sons in Chapter 48:16, 19-20. **16 the angel who has redeemed me from all evil, bless the boys; and in them let my name be carried on,** and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." . . . **19 But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations."** **20 So he blessed them that day, saying, "By you Israel will pronounce blessings, saying, 'God make you as Ephraim and as Manasseh.'** " Thus he put Ephraim before Manasseh.

We've jumped here and there to show how God repeats His important messages or laws and commandments. We really were in Chapter 35 when we began showing you some of these duplicate verse statements. However, we are going to move along and jump over Chapters 36 - 47, except the following from Chapter 46.

Most of us have heard the story of Joseph and how Israel loved him, that he had a coat of many colors, and his brothers disliked him and sold him into slavery. The brothers kept his coat of many colors, put sheep's bleed on it and told their father that a wild animal had devoured Joseph. Their father (Israel) was devastated. The truth of the matter was that God was setting up protection of Israel, and his family, before the beginning of the great seven year famine in Egypt and the surrounding area. Once set up, this became the reason Israel sent his sons to buy grain in Egypt. These sons did not know that the governor of Egypt was their brother. It was at the end of the second trip that Joseph revealed himself as their brother. He then made arrangements to have Israel, and the rest of the family (70 people total) to move to Egypt. We find the supporting two verses in Chapter 46:26-27. **26 All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were sixty-six persons in all. 27 And the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy.**

Chapter 48 has several items we need to understand as being very important to the entire study of the Bible. From previous Chapters we should all understand that Jacob (Israel) had twelve male

children and one daughter. Chapter 36 identifies for us the children of Esau (Jacob's twin brother) as 12 princes and one daughter. God knew there would be conflict between these two brothers and He started their descendants equally. Both Esau and Jacob had 12 sons and 1 daughter. Now we find a new statement that may sound like the full count of sons is shifting on Israel's side. Look at the statement made in Chapter 48, verses 3-5. **3 And Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me, 4 and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a company of peoples and will give this land to your offspring after you for an everlasting possession.'** **5 And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are.** This may look like a power shift in the makeup of the two houses between Esau and Jacob, however, it isn't. There are not 14 tribes in the house of Israel. There are only twelve and here is how that works out to be correct. The tribe of Levi became the priestly tribe for all the other tribes and did not compose part of the fighting force of all Israel, therefore they were removed from the total count of the tribes. That took the count back to 13. Now to remove one more tribe we basically did it here in the verse from Chapter 48:5. Joseph is replaced by his two sons. So we once again have a total of twelve tribes. Now, I must admit that there is a different count and makeup of the tribes in Revelation 7:4-8. I will attempt to address that situation in the portion of this book pertaining to "The End".

There is one more statement made in this set of verses. Look once more to verse 4, **4 and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a company of peoples and will give this land to your offspring after you for an everlasting possession.'** Do you understand the full impact of that statement? What that declares is that the little nation of Israel will be there forever and ever. God has so declared this to be and it doesn't matter how many nations on the face of this planet want to create two separate states, one for Israel and one for Palestine, it will never happen, OR we can say it this way. If it does happen it will only be temporary until the second coming of Yeshua! God made this statement! Not the UN, not the group that meet in Switzerland once a year and not at the whim of the rich and powerful who desire to rule the world. At the return coming of Yeshua, He will be the King of kings and Ruler of earth for one thousand years. That day is quickly approaching and all of the people who have been deceived by Satan need to repent, study their Bible and return to the dominion of the LORD or join it for their first time. Mankind is in the season of the return of Christ and all of mankind needs to understand what is about to happen. I will address what the Revelation teaches as the next portion of this book.

For now we need to repeat what Chapter 48, verses 16; 18-19 says. **16 the angel who has redeemed me from all evil, bless the boys; and in them let my name be carried on,** and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." . . . **19 But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations."** **20** So he blessed them that day, saying, "By you Israel will pronounce blessings, saying, 'God make you as Ephraim and as Manasseh.'" Thus he put Ephraim before Manasseh.

Here is my serious question: In all of your schooling and studies of history how many empires or kingdoms have you seen identified in this manner? I truthfully can only name one moment in world history that we see a group of people to be identified as it is stated here. I studied Dutch, Spanish and

French history. Nope, they didn't have a match to what is stated here. I went back further in history and viewed the Greek and Roman periods in history. They couldn't make a match either. I can only find one group of people that cause this statement to be true. The multitude of nations (Ephraim) is the British Empire and the one great nation is the United States (Manasseh). Look outside the box for a moment. What do the countries of the Middle East call the United States in comparison to the nation of Israel? Don't they call Israel "the little Satan" and the United States "the great Satan? Why do they do this? I've heard, read and listened to modern day ministers of God's Holy Word claim that this isn't true and they do not believe any of this as prophecy. Answer this question: Why was there the statement that claimed "the sun never set on the British Empire"? If you started around the entire earth chasing the setting sun wouldn't you pass over islands in the Caribbean that were under the British Empire, wouldn't you pass over Canada and the islands in the south Atlantic? Going further wouldn't you pass over islands in the Pacific that belonged to the British Empire, even before you reached Australia and New Zealand? Even Hong Kong in southern China was a part of the British Empire. One more major country under the British Empire before we get back to the beginning would be India and even Palestine before Israel became a nation in 1948 would be a part of this empire. I must admit, once again, that my mind was confused. How was it that the oldest son became the lesser son under Ephraim? Then God asked me this question: "Who birthed whom"? Wasn't the British Empire the basic parent for the United States? Don't many of our ancestors come from stock that had to get away from the authority of the British king to form the colonies of the United States and to stand with our forefathers to form that 'more perfect union'? You have to decide whom you will believe. Do you accept the presentation of other denominations or do you accept my simple presentation that is presented here?

Here is another question: I led you through a discussion of the twelve tribes of Israel and the difference in the statements in Genesis compared to the statements of Revelation. There was this difference that Ephraim was not listed in the 144,000 stated in Revelation. Why? Is it because of the current ideas of the British people and the Church of England? There have been recent news articles from England that there is a very heavy influence of Pakistani grooming among the female children of England. These children are set up as the sex slaves of the Pakistani immigrants and the British police force cannot go after the immigrant offender because that might upset the immigrant community. Where is the basic fact of law? If the nation you are living in is not willing to abide by your own laws what has your nation become? Come on folks. We were raised by our forefathers who believed that we needed to form our government under the direction of our God. To go outside of that goal only brings destruction to our nation!

That concludes this entry portion of this work. The next page will begin the portion of "The Red Letters of Yeshua", as taken from the New Testament..

# The Spoken Words of Yeshua

Have you ever thought about the Mainstream Christian denominations of today and how much they refuse to follow Yeshua's instructions. They would much rather follow the traditions that they have developed and put in the place of the instructions of Yeshua. Oh yes they have! For now over 1,700 years mainstream denominations have been accepting the fabrications of men and not the instructions of Yeshua. As a Christian we are suppose to be mimicking what Yeshua said and did.

In Chapter 3 of Matthew, we find John the Baptist baptizing Yeshua and immediately the heavens were opened and we meet the Spirit of Yahweh descending like a dove and coming to rest on Yeshua. The voice from heaven said, **"This is My beloved Son, with whom I am well pleased."** Yeshua was then lead by the Spirit into the wilderness to be tempted by Satan. Having passed that test we see in Chapter 4 of Matthew, verse 17 that Yeshua began to preach, saying, **"Repent, for the kingdom of heaven is at hand."** We learn many things from Yeshua as He teaches His disciples 'The Beatitudes' in Chapters 5 through 7 of Matthew. Interesting to see what verses 24-29 tell us about 'The Beatitudes'. **24 "Everyone then who hears these words of Mine and does them will be like a wise man who built his house on the rock. 25 And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. 26 And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. 27 And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it." 28 And when Jesus finished these sayings, the crowds were astonished at His teaching, 29 for He was teaching them as one who had authority, and not as their scribes.**

In Chapter 9, verses 18-26 we learn about the woman who had a discharge of blood for 12 years and also about a ruler's daughter who had died. In verse 22 Yeshua tells the woman, **22 Jesus turned, and seeing her He said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well** Verses 23-26 gives us the other miracle performed by Yeshua in this Chapter, **23 And when Jesus came to the ruler's house and saw the flute players and the crowd making a commotion, 24 He said, "Go away, for the girl is not dead but sleeping." And they laughed at Him. 25 But when the crowd had been put outside, He went in and took her by the hand, and the girl arose. 26 And the report of this went through all that district.**

In Chapter 12 we find a very important statement made by Yeshua. Read the verses from 1-8. **1 At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. 2 But when the Pharisees saw it, they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath." 3 He said to them, "Have you not read what David did when he was hungry, and those who were with him: 4 how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? 5 Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? 6 I tell you, something greater than the temple is here. 7 And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. 8 For the Son of Man is lord of the Sabbath."**

Did you notice something? He didn't call this day the Jewish Sabbath? He didn't call this day the Gentile Sabbath. In fact, He didn't call this day His Sabbath or even God's Sabbath, even if He did

imply that it was God's Sabbath by the statement that He, Yeshua, was Lord of the Sabbath. We will get into the Ten Commandments a little later on. For the moment we are just going through some of the red letter statements spoken by Yeshua. There are a couple of other verses in Chapter 12 that we should look at.

Read verses 33-37, where a tree is known by its fruit. 33 **"Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit.** 34 **You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks.** 35 **The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil.** 36 **I tell you, on the day of judgment people will give account for every careless word they speak,** 37 **for by your words you will be justified, and by your words you will be condemned."**

The next set of verses are some of the most important verses ever spoken by Yeshua. We know that He is the Son of God and we know He cannot lie. Therefore the following statement from Chapter 12 is a true statement that mankind needs to figure out if they are truly followers of Yeshua. Verses 38-42. 38 **Then some of the scribes and Pharisees answered him, saying, "Teacher, we wish to see a sign from you."** 39 **But he answered them, "An evil and adulterous generation seeks for a sign, but **no sign will be given to it except the sign of the prophet Jonah.**** 40 **For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.** 41 **The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.** 42 **The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.** To confirm what Yeshua said pertaining to Jonah we find in Jonah 1:17. 17 **And the Lord appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.** There is no point or place that says any part of a day is rendered as a full day, therefore, there is no such thing as Good Friday or Easter Sunday. Yeshua spent a full three days and a full three nights in the grave, just as it says that Jonah spent in the great fish. Furthermore, you will not find the following four periods of time or particular happenings to occur on a certain day: Ash Wednesday; Lent; Good Friday; or Easter Sunday. Why is it that mankind has taken pagan celebrations and incorporated them into mainstream Christian practices and call it holy, or Christian? For 1,700 years Christians have been celebrating pagan holidays and call them a part of their practice of mainstream Christianity? It was Emperor Constantine, with the push from the Bishop of Rome that declared these traditions to be stated as the law of the land in 325. If you desire to prove this to yourself sit down and figure out when Yeshua was crucified. Yes! You will have to use Nisan 14 (Passover) as one point to have the truth revealed. The easiest point to begin this is with Mary Magdalene visiting the grave on the morning of the first day of the week. John 20:1-10, 1 **Now on the first day of the week** Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. 2 **So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."** 3 **So Peter went out with the other disciple, and they were going toward the tomb.** 4 **Both of them were running together, but the other disciple outran Peter and reached the tomb first.** 5 **And stooping to look in, he saw the linen cloths lying there, but he did not go in.** 6 **Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying**

there, 7 and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself. 8 Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; 9 for as yet they did not understand the Scripture, that He must rise from the dead. 10 Then the disciples went back to their homes. It is interesting to me to read this about the face cloth in verse 7.

I have been told that in proper etiquette if you are in a fashionable restaurant and you must step away from your table that you fold up your napkin to indicate to the waiter that you will be back, do not remove my plate, etc. In similar manner, Yeshua is indicating with the folded face cloth, 'I will return'.

We must remember that we are reading about the first day of the week (**Sunday**) and Yeshua isn't in the grave. We must also remember from an earlier verse that Yeshua is the Lord of the Sabbath. If it is the first day of the week and Yeshua is already gone from the grave when do you believe He arose? Turn with me to Luke 23 and read the lead up to this is verses 50-56. 50 Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, 51 who had not consented to their decision and action; and he was looking for the kingdom of God. 52 This man went to Pilate and asked for the body of Jesus. 53 Then he took it down and wrapped it in a linen shroud and laid Him in a tomb cut in stone, where no one had ever yet been laid. 54 It was the day of Preparation, and the Sabbath was beginning. 55 The women who had come with Him from Galilee followed and saw the tomb and how His body was laid. 56 Then they returned and prepared spices and ointments. On the Sabbath (**Saturday**) they rested according to the commandment. That particular **Friday** was the only time period that the women could buy spices and work to complete the preparation of the body of Yeshua. It is also the only time that the priests could go to Pilate and ask for a guard be placed at the grave. Matthew 27:62-66. 62 The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate 63 and said, "Sir, we remember how that impostor said, while he was still alive, 'After three days I will rise.' 64 Therefore order the tomb to be made secure until the third day, lest His disciples go and steal Him away and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." 65 Pilate said to them, "You have a guard of soldiers. Go, make it as secure as you can." 66 So they went and made the tomb secure by sealing the stone and setting a guard.

There is still another day that we need to insert the Scripture for, we find this in John 19:31-37. 31 Since it was the day of Preparation (**Wednesday**), and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day (**Thursday**)), the Jews asked Pilate that their legs might be broken and that they might be taken away. 32 So the soldiers came and broke the legs of the first, and of the other who had been crucified with Him. 33 But when they came to Jesus and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and at once there came out blood and water. 35 He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. 36 For these things took place that the Scripture might be fulfilled: "Not one of His bones will be broken." 37 And again another Scripture says, "They will look on Him whom they have pierced."

These are the Scriptures that lay out the sequence of events that make up the three days and three nights that Yeshua was in the grave as Jonah was in the great fish. To do this in a manner that would more closely follow the Jewish Feast Days I have to begin this with Passover (Nisan 14). We must also remember that God's days begin at evening and then followed by morning. So, Yeshua

celebrated the Passover meal in the evening. Passover Day is the day Yeshua was crucified at about 3 in the afternoon when He died (Thursday night - first full night). High Holy Day of Feast of Unleavened Bread. (Thursday day - a Sabbath - no work - first full day). Friday night - second night. Friday day - second full day. Saturday night - third night. Sabbath day - no work - arose at 3 in the afternoon as Lord of the Sabbath - third full day. Spent three days and three nights in the grave as Jonah spent in the great fish. There is one more feast day of God in the spring and that is the feast of First Fruits. Consider that after His resurrection Yeshua is the First Fruit presented to God the Father.

My question is this. Why is it that mankind cannot follow this sequence of events which are laid out in Scripture? Why has mankind decided to falsify God's Holy Word and make up their own traditions as the Scribes and Pharisees did to so many things at the time of Yeshua?

There are a couple of other items of the Universal Church that I question why have they changed the instructions as taught by Yeshua and turned them into traditions? Here is my second major question: Have you ever really looked at the Universal Church's primary symbol and wondered WHY? Why is it that the Universal Church uses a cross with a dead man hanging on it as their principal symbol? Look very carefully at that symbol. Isn't the figure that is on the cross illustrated as dead? Where is the honor and respect that this is suppose to be Yeshua? Yeshua died on the cross, was taken down by Joseph of Arimathea and buried (Mt 27:57-60). To continue with this turn to Mt 28:1-7. I will place verse 1 here for information pertaining to the resurrection. [1 Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb.](#) The Universal Church has established this day as Easter Sunday with its theme of a pagan fertility feast with colored eggs, baby chicks and baby rabbits. Where is the honor of the resurrection? Now, for over 1,700 years the mainstream denominations have adopted this pagan rite as a part of their traditions to suppose to honor and declare Yeshua's resurrection. Sorry!! That doesn't work! The mainstream denominations desire to play games with the information that is given in the Holy Bible. Let's insert one more statement from Scripture, turn to John 20:17 [17 Jesus \(Yeshua\) said to her, "Do not cling to me, for I have not yet ascended to the Father \(Yahweh\); but said to her, go to my brothers and say to them, I am ascending to my Father and your Father, to my God and your God."](#) This was being done to finalize the sin sacrifice. Yeshua, as the Lamb of God, representing all of mankind's sin offerings, had to sprinkle the last drops of His blood on the alter before the Father in Heaven. After that was completed Yeshua could use His glorified body to go through walls, doors or even eat while with the disciples

On page 17, above, I entered the date as Nisan 14<sup>th</sup>, the evening of Passover.(Wednesday). That would mean that the High Holy Day Sabbath is Thursday Nisan 15<sup>th</sup>. Friday, Nisan 16<sup>th</sup>, is the only day that work could be done during this week. Nisan 17<sup>th</sup> is the weekly Sabbath and no work may be conducted. It is at 3:00 in the afternoon on the weekly Sabbath that Yeshua arose as Lord of the Sabbath and First Fruits. On Nisan 18<sup>th</sup>, the first day of the week is when Mary Magdalene went to the tomb to find Yeshua already risen.

I have now written over 50 books and booklets and on more than one occasion I wrote out the entire procedure on how the Bishop of Rome and the Emperor set up the date for Easter. God established His feast days in the book of Leviticus. He did not call these days Jewish feast, nor Hebrew feast, nor Christian feast, nor Gentile feast. God set these dates as His feast days and Yeshua followed them absolutely and with obedience. Why is it that mankind does not follow what God established? Yeshua, time and time again, told those who followed Him to be obedient and repent of their sins.

But, the scribes and Pharisees established new rules, new times and new traditions. Here's the 'Folly of Easter' printed one more time for your understanding.

### **The Folly of Easter — March 21st to as late as April 22**

Because of the misunderstanding between the term sabbath and Sabbath, Satan found an opening to change what God said and what Jesus did. When we find sabbath spelled with a lower case s it indicates the weekly sabbath of Saturday. When we find Sabbath spelled with an upper case S or termed a sacred assembly or a holy convocation this is a high holy day. We must also remove this foolishness of Jewish reckoning. Jesus said He had to spend three days and three nights in the tomb as Jonah spent in the great fish. Matthew 12:40 (NIV), **“For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.”** To not accept this as truth, and with full understanding, means we are calling Jesus a liar who did not mean what He said! I'm sorry but I prefer to accept Jesus' own words and not those of men on the number of days and nights He would be in the grave. Besides, there is no possible way Friday to Sunday completes three days and three nights. At best there is about forty hours, or not even a two day period. Along with this fact there is another to aid in our understanding. The chief priest and the Pharisees went to Pilate to ask that a guard detail be stationed at the tomb for three days. Matthew 27:62-66 (NIV), **62 The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate. 63 “Sir,” they said, “we remember that while He was still alive that deceiver said, ‘After three days I will rise again.’ 64 So give the order for the tomb to be made secure until the third day. Otherwise, His disciples may come and steal the body and tell the people that He has been raised from the dead. This last deception will be worse than the first.” 65 “Take a guard,” Pilate answered. “Go, make the tomb as secure as you know how.” 66 So they went and made the tomb secure by putting a seal on the stone and posting the guard.**

Recall the order of the feasts. Passover is the 14th, the high holy day of the 1st day of Unleavened Bread is the 15th and First Fruits is the first sabbath after Passover. There is to be no work on the high holy day of the 15th. If Jesus is crucified on Passover the 14th as a Friday then the high holy day of the 15th is Saturday. The priest could not go to Pilate and perform work at the time to have the tomb sealed because they would violate their own rule of law. Text tells us that the tomb was opened by early the morning of the first day of the week, Sunday. Look and read! The priest and the Pharisees understood what Jesus said about spending three days in the grave. Why don't we understand this today?

Allow me to explain how we get this false date called Easter. The church had divided into several different viewpoints with different dates for feast and festival by the time of Emperor Constantine. There was the Catholic viewpoint along with the Greek, Syrian and Russian Orthodox. Constantine charged the bishops at Alexandria to determine a fixed date for Easter at the Council of Nicea in 325. This date was a movable date based upon a lunar cycle by Constantine's decree. Therefore, Easter is the first Sunday after the full moon after the Spring Equinox. Even this has some variance for the date. The Spring Equinox may be on the 19th, 20th or 21st of March, so there is another rule given. What I desire for you to understand is that mankind has set a date for a feast to be equivalent to Passover outside of the Ordained feast given in the Bible. If we use the structure given here we should all see that if the Spring Equinox was on the 20th of March, a full moon was that night

and the next day was Sunday the parameters are met. We can see that the earliest Easter could be is the 21st of March. On the other end of this equation, we should see that if the full moon was the night before the Spring Equinox we must add 28 days for the lunar cycle to get to the next full moon. If at that point we find the full moon occurring on a Sunday, we must also add another week to get the first Sunday after the full moon. Therefore the latter date for Easter could be as late as April 22nd. Here is my question. Do you find any of this foolishness in the instructions ordained by God? Plainly and absolutely, I do not! My God said Passover was the 14th of Nisan and that it is to be such in all of mankind's generations. Why have we allowed ourselves to listen to men and not to God?

There is one more item I'd like to discuss that reflects back to the Council of Nicea in 325. However, I must jump around a little and not stay with all the 'red letters' spoken by Yeshua to do this. After Yeshua's resurrection we find the following in verses 3-11 of Acts 1. **3 He presented himself alive to them after His suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.** **4 And while staying with them He ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, "you heard from me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."** **6 So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?"** **7 He said to them, "It is not for you to know times or seasons that the Father has fixed by His own authority. 8 But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."** **9 And when He had said these things, as they were looking on, He was lifted up, and a cloud took Him out of their sight. 10 And while they were gazing into heaven as He went, behold, two men stood by them in white robes, 11 and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven."**

Now turn over to Chapter 8, verses 4-25. **4 Now those who were scattered went about preaching the word. 5 Philip went down to the city of Samaria and proclaimed to them the Christ. 6 And the crowds with one accord paid attention to what was being said by Philip, when they heard him and saw the signs that he did. 7 For unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed. 8 So there was much joy in that city. 9 But there was a man named Simon, who had previously practiced magic in the city and amazed the people of Samaria, saying that he himself was somebody great. 10 They all paid attention to him, from the least to the greatest, saying, "This man is the power of God that is called Great." 11 And they paid attention to him because for a long time he had amazed them with his magic. 12 But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. 13 Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed. 14 Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, 15 who came down and prayed for them that they might receive the Holy Spirit, 16 for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. 17 Then they laid their hands on them and they received the Holy Spirit. 18 Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, 19 saying, "Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit." 20 But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift**

of God with money! 21 You have neither part nor lot in this matter, for your heart is not right before God. 22 Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. 23 For I see that you are in the gall of bitterness and in the bond of iniquity.” 24 And Simon answered, “Pray for me to the Lord, that nothing of what you have said may come upon me.” 25 Now when they had testified and spoken the word of the Lord, they returned to Jerusalem, preaching the gospel to many villages of the Samaritans.

This passage of Scripture is the only place in the Bible that you will read about Simon Magus, but it is not the only place you will hear about him or even from him directly. Through other sources we find that this is not the only time that Peter and Simon clash. Both men end up in Rome and other writers, such as Irenaeus, Justin Martyr, Hippolytus and Epiphanius write about Simon. For the sake of providing more information about Simon I went to Wikipedia and there is a 14 page article with 56 citations attached at the end of the article. I will only make a few statements so as not to violate the copyright that Wikipedia has on the entire article. The article is very interesting and most people should be able to see the Satanic influence that is around and with Simon. My personal thought is that Simon identified himself as Jesus to the Jews, as God in Samaria and as the Holy Spirit among other nations. Through the woman named Helen there is a carry over of Mysterious Babylon’s pagan practices to be pushed by the Bishop of Rome, and to please the Emperor, to bring forward the new tradition of Good Friday and Easter Sunday and any part of the gathered Bishops at the Council of Nicea who did not agree with the edict were either removed from the church or killed. That is how mainstream Christian denominations picked up the practice of Good Friday and Easter Sunday. They adopted the lie and placed those practices into the new rules of the Emperor and Bishop of Rome. Now, 1,700 years later we are still disobedient to God’s Holy Word and continue to worship false doctrine. Is there any wonder why Yeshua declares time and again for Christians to **repent and obey the Commandments?**

Hippolytus writes that the free love doctrine was practiced by them in its purest form, and speaks in language similar to that of Irenaeus about the variety of magic arts practiced by the Simonians.

If the Universal church would only go back to the Ten Commandments you would quickly see that they are already denying two of the Commandments. The first one is Commandment number two, Exodus 20:4-6. 4 “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 5 You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, 6 but showing steadfast love to thousands of those who love me and keep my commandments. The Universal church has done this in several ways. First, they refuse to take the dead man illustrated on their principal symbol from off the cross. Second, they worship images of Mary, Joseph and various saints within their traditions.

Let’s face it the greatest impact the Universal church has ever made is the changing of God’s Sabbath to the first day of the week. Exodus 20:8-11, 8 “Remember the Sabbath day, to keep it holy. 9 Six days you shall labor, and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. 11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day.

Therefore the LORD blessed the Sabbath day and made it holy.

To me the strongest verse in the entire Bible is recorded 11 Chapters later in Exodus 31:12-17. 12 And the LORD said to Moses, 13 **“You are to speak to the people of Israel and say, ‘Above all you shall keep My Sabbaths, for this is a sign between Me and you throughout your generations, that you may know that I, the LORD, sanctify you.’** 14 You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. Whoever does any work on it, that soul shall be cut off from among his people. 15 Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the LORD. Whoever does any work on the Sabbath day shall be put to death. 16 **Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. 17 It is a sign forever between Me and the people of Israel that in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.’ ”**

If these five verses are written specifically to the people of Israel we have to know who these people are. I know your mind tells you that these verses are written to the small country located at the Eastern end of the Mediterranean Sea. Let’s go back in history and see what we have already covered in the first part of this book. That portion was termed ‘The Beginning’ and we went through the three major patriarchs of Israel; being. Abraham, Isaac and Jacob, whose name was changed by God from Jacob to Israel. Genesis 35:10-12, 10 And God said to him, “Your name is Jacob; no longer shall your name be called Jacob, but Israel shall be your name.” So He called his name Israel. 11 And God said to him, “I am God Almighty: be fruitful and multiply. **A nation and a company of nations shall come from you, and kings shall come from your own body.** 12 The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you.”

Here is the name that we have to go back to and observe what the facts are pertaining to this individual. We went through the passage of the birthright and how it was moved from a particular person to another person. For example: Ishmael was the first born son of Abraham, but the birthright went to Isaac. Isaac and Rebekah had twins with Esau being the oldest, however, he sold his birthright to his brother (Jacob/Israel) for a bowl of stew. So, Israel has the birthright and his firstborn son is Reuben, the son of Leah. Israel learns that Reuben violated his father’s bed and Israel takes the birthright and gives it to the first born son of Rachel, who was Joseph. We learned in the stories of Genesis that Joseph became the governor of all Egypt and he brought his father and his brother’s families to Egypt, a total of seventy people. Before Israel died he did two things. First, he adopted Joseph’s two sons as his own sons. This is where some of this gets tricky and we have to be careful of whom we are speaking. For example. There are twelve tribes of Israel, led by Jacob’s twelve sons. However, we have to figure out how to bring in the two sons of Joseph as adopted sons of Jacob and still maintain twelve sons. There is an answer in Genesis if we will only accept what it says. Did you notice what the bold and underlined text reads? Doesn’t it state that **A nation and a company of nations shall come from you?** Now, please turn over to Genesis 48:16; 19. 16 the angel who has redeemed me from all evil, **bless the boys; and in them let my name be carried on,** and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.” . . . 19 But his father refused and said, “I know, my son, I know. **He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations.**” I am well aware that most people do not accept my view on who Israel also includes. Ephraim is Great Britain and Manassah is the United States. One more

thought, if you really stop and think about it the northern ten tribes made up the kingdom of Israel and only the southern tribes of Judah, Benjamin and Levi make up the kingdom of Judah (Jews). All the tribes are Israelites but only the southern three tribes are Jews. We also know that Assyria took the northern ten tribes and scattered them throughout what we now call Europe. So, that gives us who Israel is in our present world view.

Time to return to our search of red letters as spoken by Yeshua during His three and a half year ministry.

Within the Beatitudes there are many statements that Yeshua made that are, to me, instructional. For example in Chapter 5, verses 7-9 reflect the continuing instruction to seek love and understanding for our fellow man. Look at these three verses, 7 **“Blessed are the merciful, for they shall receive mercy.** Isn’t that a reflection of God’s love? 8 **“Blessed are the pure in heart, for they shall see God.** Isn’t that the result of obedience to God’s commandments? 9 **“Blessed are the peacemakers, for they shall be called sons of God.** Once again, isn’t this a result of God’s love and obedience to His commandments?

The next three verses, 10-12, reflect on persecution. In being followers of Yeshua we should all accept that Satan will do all he can to persecute us just as Satan attempted to tempt and cause persecution of Yeshua. 10 **“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.** 11 **“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on My account.** 12 **Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.**

The following four verses, 13- 16, are titled ‘Salt and Light’. 13 **“You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet.** Salt adds flavor to what we eat. Take away the salt and the food is bland and not very tasty. In similar manner take away our faith in God, and His Son Yeshua, and we have lost our relationship to the Father. 14 **“You are the light of the world. A city set on a hill cannot be hidden.** A city on a hill can be seen by many from a great distance. At night the lights of the city direct people to the city. As Christians we direct others to Christ and His ways. 15 **Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house.** 16 **In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.** Verses 15-16 continue with the instruction of being a great light to guide others to Yeshua and His Holy Father Yahweh.

Yeshua informs us in verses 17-20 that part of His mission was to fulfill the law and not to abolish the law. 17 **“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.** 18 **For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.** 19 **Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.** 20 **For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.**

Verses 21-26 provide to us instructions on controlling our anger. Verses 27-30 shows us what lustful actions in our heart (soul) cause. Verses 31-32 define the proper manner of divorce, but only for sexual immorality. Verses 33-37 instruct mankind in making an oath. Verses 33-42 teach us things

about retaliation. Finally, in Chapter 5 we have verses 43-48 which tell us to love our enemies.

We begin Chapter 6 with instructions on giving to the needy, verses 1-4. Yeshua teaches us to not be seen as doing something that you want to be noticed for when you give to the needy. Verses 3-4 reads, **3 But when you give to the needy, do not let your left hand know what your right hand is doing, 4 so that your giving may be in secret. And your Father who sees in secret will reward.** Verses 5-15 is the model, or Lord's Prayer. Verses 16-18 concerns fasting and reflects about the same instruction as verses 3-4 on giving to the needy. Verses 19-24 instruct us to lay up treasures in Heaven. Verses 21 and 24 give us the reasons for doing this. Verse 21, **21 For where your treasure is, there your heart will be also.** Verse 24, **24 "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.** In today's world it seems that everyone is very anxious about something. Satan has one heck of a foothold on the mind of just about everyone. Either we are anxious about life in general or anxious about some specific area of our life. We're depressed, we disagree between the viewpoints of those on what is called the right and the left. Neither side seems to have an upper hand and we need counseling to even consider the viewpoint of the other side. This runs through our schools and colleges, it runs through neighborhoods and states. It runs through the halls of our government offices. It seems to accumulate on our street corners with riots between our police and those who disagree with what they are doing to protect us and perform the meaning and intent of our laws. Why do we establish laws if we are not going to obey the intent of the law? Yeshua concludes Chapter 6 with instructions to not be anxious about anything. Verses 25-34 provide Yeshua's instructions about being anxious, notice that this passage does not provide any instruction teaching us to run to a counselor when we have a problem in our life. Verses 25-34, **25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? 27 And which of you by being anxious can add a single hour to his span of life? 28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not arrayed like one of these. 30 But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? 31 Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. 33 But seek first the kingdom of God and His righteousness, and all these things will be added to you.**

**34 "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.**

Moving to Chapter 7 Yeshua continues His teachings with a statement to not Judge others. Verses 1-6 cover this topic. My desire is to show you verses 1-2, **1 "Judge not, that you be not judged. 2 For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you.** The next passage is most interesting. In my Bible it is entitled, 'Ask, and it will be given' and recorded in verses 7-11. I believe the entire passage needs to be illustrated. Verses 7-11, **7 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. 9 Or which one of you, if his son asks him for bread, will give him a stone? 10 Or if he asks for a fish,**

will give him a serpent? 11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! Chapter 7 is full of good instructions. Look at the next passage, 'The Golden Rule', verse 12, 12 "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets." Verses 13-14 define the way to destruction and the narrow gate, 13 "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. 14 For the gate is narrow and the way is hard that leads to life, and those who find it are few. Verses 15-20 give mankind a 'WARNING' in verse 15 (beware), 15 "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. The other 4 verses (16-20) explain how we should be able to recognize these false teachers by virtue of their fruit (words or teachings). 16 You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? 17 So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. 18 A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus you will recognize them by their fruits. There are two more topics in Chapter 7. The next topic follows along with the teaching of the fruit of the tree that we just looked at. The final statement of Yeshua is in verse 23, 23 And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.' To conclude Chapter 7 of the Beatitudes we find what Yeshua taught about building a house on a rock compared to building a house on sand. Verse 24 shows the benefit of building on a rock, 24 "Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock." Verse 26 provides the illustration of a house being built on sand, 26 "And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand."

Our task becomes more difficult after leaving the Beatitudes in Chapters 5-7. We now must review each and every statement of Yeshua, as given in text, to see if there is a meaningful lesson in the text. In Chapter 9 there is an interesting statement made in verses 9-13. This is the point where Yeshua calls Matthew, a tax collector, to be one of His disciples. The Pharisees saw Yeshua eating with Matthew and they asked in verse 11, "Why does your teacher eat with tax collectors and sinners?" Yeshua answered them in verses 12-13, 12 But when He heard it, He said, "Those who are well have no need of a physician, but those who are sick. 13 Go and learn what this means: 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."

In Chapter 10 there are great teachings to be found. Verses 16-42 give much guidance to the Apostles. Let's look at what is said. Verses 5-15 is where Yeshua sends out the twelve. 5 These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel. 7 And proclaim as you go, saying, 'The kingdom of heaven is at hand.' 8 Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay. 9 Acquire no gold or silver or copper for your belts, 10 no bag for your journey, or two tunics or sandals or a staff, for the laborer deserves his food. 11 And whatever town or village you enter, find out who is worthy in it and stay there until you depart. 12 As you enter the house, greet it. 13 And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. 14 And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. 15 Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town. In verses 16-25 Yeshua tells them they will be persecuted because of His name, 16 "Behold, I am sending you out

as sheep in the midst of wolves, so be wise as serpents and innocent as doves. 17 Beware of men, for they will deliver you over to courts and flog you in their synagogues, 18 and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. 19 When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. 20 For it is not you who speak, but the Spirit of your Father speaking through you. 21 Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, Doesn't this sound like the situation in many homes around the world today? 22 and you will be hated by all for My name's sake. But the one who endures to the end will be saved. 23 When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes. 24 "A disciple is not above his teacher, nor a servant above his master. 25 It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign those of his household. In verses 26-33 Yeshua instructs the Apostles to not fear as they travel, refer back to verses 6-7 (underlined above). 26 "So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. 27 What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. 28 And do not fear those who kill the body but cannot kill the soul. Rather **fear Him who can destroy both soul and body in hell.** 29 Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. 30 But even the hairs of your head are all numbered. 31 Fear not, therefore; you are of more value than many sparrows. 32 So everyone who acknowledges Me before men, I also will acknowledge before my Father who is in heaven, 33 but **whoever denies Me before men, I also will deny before My Father who is in heaven.** Verses 34-40 indicate that faith in Yeshua separates His followers from those who continue to follow the ungodly ways of the world. 34 "Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. 35 For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. 36 And a person's enemies will be those of his own household. 37 Whoever loves father or mother more than Me is not worthy of Me, and whoever loves son or daughter more than Me is not worthy of Me. 38 And whoever does not take his cross and follow Me is not worthy of Me. 39 Whoever finds his life will lose it, and whoever loses his life for My sake will find it. 40 "Whoever receives you receives Me, and whoever receives Me receives Him who sent Me."

In Chapter 11 we find one important statement made by Yeshua in verses 25-30, 25 At that time Jesus declared, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and understanding and revealed them to little children; 26 yes, Father, for such was Your gracious will. 27 All things have been handed over to Me by My Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal Him. 28 Come to Me, all who labor and are heavy laden, and I will give you rest. 29 Take My yoke upon you, and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 For My yoke is easy, and My burden is light."

Chapter 12, verses 6-8 makes the statement in verse 8 that Yeshua is Lord of the Sabbath. 6 I tell you, something greater than the temple is here. 7 And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. 8 For the Son of Man is Lord of the Sabbath." In verses 25-32 Yeshua teaches the people not to blaspheme against the Holy Spirit. 25 **Knowing their thoughts, He said to them,** "Every kingdom divided against itself is laid waste, and no

city or house divided against itself will stand. 26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? 27 And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. 28 But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. 29 Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. 30 Whoever is not with Me is against Me, and whoever does not gather with Me scatters. 31 Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. 32 And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

We have seen some of Yeshua's teaching pertaining to the fruit of a tree in Chapter 7, verses 15-20, therefore, I'll not use verses 33-37 here. In similar manner we have already used the sign of Jonah as our basis for questioning the false statements made pertaining to the three days and three nights that Yeshua had to be in the grave as Jonah was in the great fish for three days and three nights. Mankind, as a whole, have become like Pharisees. They create traditions to satisfy their own ambitions and bend God's rules to fit more closely with Satan's misguided inspirations. If you have doubts go and reread the discussion concerning Good Friday and Easter Sunday around page 21.

We move to another Chapter, 13, and begin with the parable of the sower, verses 1-9, 1 That same day Jesus went out of the house and sat beside the sea. 2 And great crowds gathered about Him, so that He got into a boat and sat down. And the whole crowd stood on the beach. 3 And He told them many things in parables, saying: "A sower went out to sow. 4 And as he sowed, some seeds fell along the path, and the birds came and devoured them. 5 Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, 6 but when the sun rose they were scorched. And since they had no root, they withered away. 7 Other seeds fell among thorns, and the thorns grew up and choked them. 8 Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. 9 He who has ears, let him hear."

The Apostles came and questioned Yeshua on why He spoke to the crowd in parables and Yeshua answered them in verses 10-17, 10 Then the disciples came and said to Him, "Why do you speak to them in parables?" 11 And He answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. 12 For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. 13 This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. 14 Indeed, in their case the prophecy of Isaiah is fulfilled that says: " ' "You will indeed hear but never understand, and you will indeed see but never perceive." 15 For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.' 16 But blessed are your eyes, for they see, and your ears, for they hear. 17 For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

Yeshua continues His teachings via parables in verses 18-52, 18 "Hear then the parable of the sower: 19 When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. 20 As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with

joy, 21 yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. 22 As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. 23 As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.” 24 He put another parable before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field, 25 but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. 26 So when the plants came up and bore grain, then the weeds appeared also. 27 And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’ 28 He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’ 29 But he said, ‘No, lest in gathering the weeds you root up the wheat along with them. 30 Let both grow together until the harvest, and at harvest time I will tell the reapers, “Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.” ’ ” 31 He put another parable before them, saying, “The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. 32 It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.” 33 He told them another parable. “The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.” . . . Verses 36-52, 36 Then He left the crowds and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the weeds of the field.” 37 He answered, “The one who sows the good seed is the Son of Man. 38 The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, 39 and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. 40 Just as the weeds are gathered and burned with fire, so will it be at the end of the age. 41 The Son of Man will send His angels, and they will gather out of His kingdom all causes of sin and all law-breakers, 42 and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. 43 Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear. 44 “The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field. 45 “Again, the kingdom of heaven is like a merchant in search of fine pearls, 46 who, on finding one pearl of great value, went and sold all that he had and bought it. 47 “Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. 48 When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. 49 So it will be at the end of the age. The angels will come out and separate the evil from the righteous 50 and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. 51 “Have you understood all these things?” They said to him, “Yes.” 52 And He said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.”

In Chapter 14 we have the death of John the Baptist, the feeding of the five thousand [*notice what is written in verses 20-21, 20 And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. 21 And those who ate were about five thousand men, besides women and children. If we counted the women and children how many were actually fed?], and Yeshua walking on the water.*

In Chapter 15 Yeshua speaks to the Pharisees and scribes concerning traditions and commandments. Look at verses 7-20 to begin with. **7 You hypocrites! Well did Isaiah prophesy of you, when he said:** 8 “ ‘This people honors Me with their lips, but their heart is far from Me; **9 in vain do they worship Me, teaching as doctrines the commandments of men.’ ”** 10 And He called the people to Him and said to them, “Hear and understand: 11 it is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person.” 12 Then the disciples came and said to Him, “Do you know that the Pharisees were offended when they heard this saying?” 13 He answered, “Every plant that my heavenly Father has not planted will be rooted up. 14 Let them alone; they are blind guides. And if the blind lead the blind, both will fall into a pit.” 15 But Peter said to him, “Explain the parable to us.” 16 And He said, “Are you also still without understanding? 17 Do you not see that whatever goes into the mouth passes into the stomach and is expelled? 18 But what comes out of the mouth proceeds from the heart, and this defiles a person. **19 For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. 20 These are what defile a person.** But to eat with unwashed hands does not defile anyone.”

The next paragraph identifies for us the faith of a Canaanite woman. We find this story in verses 22-28, **22 And behold, a Canaanite woman from that region came out and was crying, “Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon.”** 23 But He did not answer her a word. And His disciples came and begged Him, saying, “Send her away, for she is crying out after us.” 24 He answered, “**I was sent only to the lost sheep of the house of Israel.**” 25 But she came and knelt before Him, saying, “Lord, help me.” 26 And He answered, “**It is not right to take the children’s bread and throw it to the dogs.**” 27 She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” 28 Then Jesus answered her, “**O woman, great is your faith! Let it be done for you as you desire.**” And her daughter was healed instantly.

In verses 32-39 we find another miracle feeding of a large group of people. This time Yeshua feeds 4,000 and again, only counting the men. 32 Then Jesus called His disciples to Him and said, “**I have compassion on the crowd because they have been with Me now three days and have nothing to eat. And I am unwilling to send them away hungry, lest they faint on the way.**” 33 And the disciples said to Him, “Where are we to get enough bread in such a desolate place to feed so great a crowd?” 34 And Jesus said to them, “**How many loaves do you have?**” They said, “Seven, and a few small fish.” 35 And directing the crowd to sit down on the ground, 36 He took the seven loaves and the fish, and having given thanks He broke them and gave them to the disciples, and the disciples gave them to the crowds. 37 And they all ate and were satisfied. And they took up seven baskets full of the broken pieces left over. 38 Those who ate were four thousand men, besides women and children. 39 And after sending away the crowds, He got into the boat and went to the region of Magadan.

In Chapter 16 we find the Pharisees and Sadducees demanding a sign from Yeshua. We have discussed this demand and Yeshua telling them the only sign would be the sign of Jonah. In verses 5-12 Yeshua tells the disciples about the leaven of the Pharisees and Sadducees and He did not mean anything concerning bread. **5 When the disciples reached the other side, they had forgotten to bring any bread.** 6 Jesus said to them, “**Watch and beware of the leaven of the Pharisees and Sadducees.**” 7 And they began discussing it among themselves, saying, “We brought no bread.” 8 But Jesus, aware of this, said, “**O you of little faith, why are you discussing among yourselves the fact that you have no bread?** 9 Do you not yet perceive? Do you not remember the five loaves for the five thousand, and how

many baskets you gathered? 10 Or the seven loaves for the four thousand, and how many baskets you gathered? 11 How is it that you fail to understand that I did not speak about bread? Beware of the leaven of the Pharisees and Sadducees.” 12 Then they understood that He did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

In verses 13-20 we find a very interesting discussion where Yeshua asked the disciples who is it that people say He was. 13 Now when Jesus came into the district of Caesarea Philippi, he asked His disciples, “Who do people say that the Son of Man is?” 14 And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” 15 He said to them, “But who do you say that I am?” 16 Simon Peter replied, “You are the Christ, the Son of the living God.” 17 And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but My Father who is in heaven. 18 And I tell you, you are Peter, and on this rock I will build My church, and the gates of hell shall not prevail against it. 19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” 20 Then He strictly charged the disciples to tell no one that He was the Christ.

In the verses between 21-28 we find two very important statements. For the first time Yeshua tells the disciples about His death and resurrection. In the verses between 24-28 Yeshua challenges the disciples, and anyone who follows Christ, to deny themselves and take up their cross and follow (mimic) Yeshua’s ways and teachings. 21 From that time Jesus began to show His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. 22 And Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord! This shall never happen to You.” 23 But He turned and said to Peter, “Get behind Me, Satan! You are a hindrance to Me. For you are not setting your mind on the things of God, but on the things of man.” 24 Then Jesus told His disciples, “If anyone would come after Me, let him deny himself and take up his cross and follow Me. 25 For whoever would save his life will lose it, but whoever loses his life for My sake will find it. 26 For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? 27 For the Son of Man is going to come with His angels in the glory of His Father, and then He will repay each person according to what he has done. 28 Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in His kingdom.” (This last statement pertains to John and Yeshua’s discussion at the beginning of Revelation.)

Chapter 17 opens with the most amazing statement in the New Testament. Let’s look at verses 1-13, 1 And after six days Jesus took with Him Peter and James, and John his brother, and led them up a high mountain by themselves. 2 And He was transfigured before them, and His face shone like the sun, and His clothes became white as light. 3 And behold, there appeared to them Moses and Elijah, talking with Him. 4 And Peter said to Jesus, “Lord, it is good that we are here. If You wish, I will make three tents (my NIV Bible calls these ‘shelters’ and my KJV calls them ‘tabernacles’) here, one for You and one for Moses and one for Elijah.” 5 He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, **“This is My beloved Son, with whom I am well pleased; listen to Him.”** 6 When the disciples heard this, they fell on their faces and were terrified. 7 But Jesus came and touched them, saying, **“Rise, and have no fear.”** 8 And when they lifted up their eyes, they saw no one but Jesus only. 9 And as they were coming down the mountain, Jesus commanded them, **“Tell no one the vision, until the Son of Man is raised from the dead.”** 10 And

the disciples asked Him, “Then why do the scribes say that first Elijah must come?” 11 He answered, “Elijah does come, and he will restore all things. 12 But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands.” 13 Then the disciples understood that He was speaking to them of John the Baptist.

Verses 14-21 provides another teaching concerning our faith. Well, that is a surprise, there is no verse 21. Both my ESV and NIV are missing a verse 21. They both go from verse 20 to verse 22. I reached for my NKJV and there is a verse 21, which reads, 21 **However, this kind does not go out except by prayer and fasting.**” There is also a note with this verse. The note reads, NU-Text omits this verse. 14 **And when they came to the crowd, a man came up to Him and, kneeling before Him, 15 said, “Lord, have mercy on my son, for he has seizures and he suffers terribly. For often he falls into the fire, and often into the water. 16 And I brought him to your disciples, and they could not heal him.” 17 And Jesus answered, “O faithless and twisted generation, how long am I to be with you? How long am I to bear with you? Bring him here to Me.” 18 And Jesus rebuked the demon, and it came out of him, and the boy was healed instantly. 19 Then the disciples came to Jesus privately and said, “Why could we not cast it out?” 20 He said to them, “Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you.”**

In verses 22-23 Yeshua tells the disciples the second time that He must die. 22 **As they were gathering in Galilee, Jesus said to them, “The Son of Man is about to be delivered into the hands of men, 23 and they will kill Him, and He will be raised on the third day.” And they were greatly distressed.**

The last section in Chapter 17 is a paragraph concerning the temple tax. We find this in verses 24-27, 24 **When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, “Does your teacher not pay the tax?” 25 He said, “Yes.” And when he came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?” 26 And when he said, “From others,” Jesus said to him, “Then the sons are free. 27 However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for Me and for yourself.”**

Chapter 18 begins with what may appear as a simply question, “Who is the greatest in the kingdom of heaven?” Let’s look at Chapter 18 in it’s entirety, verses 1-35, 1 **At that time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?” 2 And calling to Him a child, He put him in the midst of them 3 and said, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. 4 Whoever humbles himself like this child is the greatest in the kingdom of heaven. 5 “Whoever receives one such child in My name receives Me, 6 but whoever causes one of these little ones who believe in Me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea. 7 “Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes! 8 And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire. 9 And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire. 10 “See that you do not**

despise one of these little ones. For I tell you that in heaven their angels always see the face of My Father who is in heaven. 12 What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? 13 And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. 14 So it is not the will of my Father who is in heaven that one of these little ones should perish. 15 “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. 16 But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. 17 If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. 18 Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. 19 Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by My Father in heaven. 20 For where two or three are gathered in My name, there am I among them.” 21 Then Peter came up and said to him, “Lord, how often will my brother sin against me, and I forgive him? As many as seven times?” 22 Jesus said to him, “I do not say to you seven times, but seventy-seven times. 23 “Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. 24 When he began to settle, one was brought to him who owed him ten thousand talents. 25 And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. 26 So the servant fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.’ 27 And out of pity for him, the master of that servant released him and forgave him the debt. 28 But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, ‘Pay what you owe.’ 29 So his fellow servant fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ 30 He refused and went and put him in prison until he should pay the debt. 31 When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. 32 Then his master summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you pleaded with me. 33 And should not you have had mercy on your fellow servant, as I had mercy on you?’ 34 And in anger his master delivered him to the jailers, until he should pay all his debt. 35 So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

Chapter 19 should be an interesting Chapter for every person on Earth for the simple reason that we have so many divorces. People in America have a divorce rate of about 50 percent, or in other words of every marriage made half will end in divorce. Shouldn't we see what Yeshua teaches us on this subject. I must admit I need this understanding as much, if not more because I've gone through two divorces already. Here is what we find in verses 1-12, 1 Now when Jesus had finished these sayings,

He went away from Galilee and entered the region of Judea beyond the Jordan. 2 And large crowds followed Him, and He healed them there. 3 And Pharisees came up to Him and tested Him by asking, “Is it lawful to divorce one's wife for any cause?” 4 He answered, “Have you not read that He who created them from the beginning made them male and female, 5 and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh’? 6 So they are no longer two but one flesh. What therefore God has joined together, let not man separate.” 7 They said to Him, “Why then did Moses command one to give a certificate of divorce and to send her

away?” 8 He said to them, “Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. 9 And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.” 10 The disciples said to him, “If such is the case of a man with his wife, it is better not to marry.” 11 But He said to them, “Not everyone can receive this saying, but only those to whom it is given. 12 For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it.”

Verses 13-15 teaches us the manner that Yeshua excepted little children, 13 Then children were brought to Him that He might lay His hands on them and pray. The disciples rebuked the people, 14 but Jesus said, “Let the little children come to Me and do not hinder them, for to such belongs the kingdom of heaven.” 15 And He laid His hands on them and went away.

In verses 16-30 we have the story of a rich young man asking Yeshua how he might have eternal life, 16 And behold, a man came up to Him, saying, “Teacher, what good deed must I do to have eternal life?” 17 And He said to him, “Why do you ask Me about what is good? There is only One who is good. If you would enter life, **keep the commandments.**” 18 He said to Him, “Which ones?” And Jesus said, “You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, 19 Honor your father and mother, and, You shall love your neighbor as yourself.” 20 The young man said to Him, “All these I have kept. What do I still lack?” 21 Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow Me.” 22 When the young man heard this he went away sorrowful, for he had great possessions. 23 And Jesus said to his disciples, “Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. 24 Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” 25 When the disciples heard this, they were greatly astonished, saying, “Who then can be saved?” 26 But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.” 27 Then Peter said in reply, “See, we have left everything and followed You. What then will we have?” 28 Jesus said to them, “Truly, I say to you, in the new world, when the Son of Man will sit on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. 29 And everyone who has left houses or brothers or sisters or father or mother or children or lands, for My name’s sake, will receive a hundredfold and will inherit eternal life. 30 But many who are first will be last, and the last first.

Chapter 20 verses 1-16 records another teaching about the last being first and the first last. 1 “For the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard. 2 After agreeing with the laborers for a denarius a day, he sent them into his vineyard. 3 And going out about the third hour he saw others standing idle in the marketplace, 4 and to them he said, ‘You go into the vineyard too, and whatever is right I will give you.’ 5 So they went. Going out again about the sixth hour and the ninth hour, he did the same. 6 And about the eleventh hour he went out and found others standing. And he said to them, ‘Why do you stand here idle all day?’ 7 They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard too.’ 8 And when evening came, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last, up to the first.’ 9 And when those hired about the eleventh hour came, each of them received a denarius. 10 Now when those hired first came, they

thought they would receive more, but each of them also received a denarius. 11 And on receiving it they grumbled at the master of the house, 12 saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' 13 But he replied to one of them, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? 14 Take what belongs to you and go. I choose to give to this last worker as I give to you. 15 Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' 16 So the last will be first, and the first last."

Verses 17-19 has Yeshua telling the disciples the third time that He is going to die. 17 And as Jesus was going up to Jerusalem, He took the twelve disciples aside, and on the way He said to them, 18 "See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn Him to death 19 and deliver Him over to the Gentiles to be mocked and flogged and crucified, and He will be raised on the third day."

Verses 29-34 bring Chapter 20 to a close with the healing of two blind men. 29 And as they went out of Jericho, a great crowd followed him. 30 And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, "Lord, have mercy on us, Son of David!" 31 The crowd rebuked them, telling them to be silent, but they cried out all the more, "Lord, have mercy on us, Son of David!" 32 And stopping, Jesus called them and said, "What do you want Me to do for you?" 33 They said to him, "Lord, let our eyes be opened." 34 And Jesus in pity touched their eyes, and immediately they recovered their sight and followed Him.

Chapter 21 has Yeshua entering Jerusalem. Verses 1-11 tells of the triumphal entry. 1 Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, 2 saying to them, "Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to Me. 3 If anyone says anything to you, you shall say, 'The Lord needs them,' and he will send them at once." 4 This took place to fulfill what was spoken by the prophet, saying, 5 "Say to the daughter of Zion, 'Behold, your King is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.' " 6 The disciples went and did as Jesus had directed them. 7 They brought the donkey and the colt and put on them their cloaks, and He sat on them. 8 Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. 9 And the crowds that went before Him and that followed Him were shouting, "Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!" 10 And when He entered Jerusalem, the whole city was stirred up, saying, "Who is this?" 11 And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."

The next passage of scripture, verses 12-17, provide to us the cleansing of the Temple by Yeshua. 12 And Jesus entered the temple and drove out all who sold and bought in the temple, and He overturned the tables of the money-changers and the seats of those who sold pigeons. 13 He said to them, "It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers." 14 And the blind and the lame came to Him in the temple, and He healed them. 15 But when the chief priests and the scribes saw the wonderful things that He did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant, 16 and they said to Him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read, " 'Out of the mouth of infants and nursing babies you have prepared praise'?" 17 And leaving them, He went out of the city to Bethany and lodged there.

After the night's lodging at Bethany Yeshua and the disciples begin their journey back to Jerusalem, verses 18-22. 18 In the morning, as He was returning to the city, He became hungry. 19 And seeing a fig tree by the wayside, He went to it and found nothing on it but only leaves. And He said to it, "May no fruit ever come from you again!" And the fig tree withered at once. 20 When the disciples saw it, they marveled, saying, "How did the fig tree wither at once?" 21 And Jesus answered them, "Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and thrown into the sea,' it will happen. 22 And whatever you ask in prayer, you will receive, if you have faith."

Verses 23-27 we find the chief priests and the elders challenging Yeshua and demanding to know by what authority He is doing the things that He is doing. 23 And when He entered the temple, the chief priests and the elders of the people came up to Him as He was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" 24 Jesus answered them, "I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things. 25 The baptism of John, from where did it come? From heaven or from man?" And they discussed it among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe Him?' 26 But if we say, 'From man,' we are afraid of the crowd, for they all hold that John was a prophet." 27 So they answered Jesus, "We do not know." And He said to them, "Neither will I tell you by what authority I do these things."

We are getting to the end of the Gospel of Matthew, however, we have some more parables to address before we close Matthew. This first parable we find is in verses 28-32, 28 "What do you think? A man had two sons. And he went to the first and said, 'Son, go and work in the vineyard today.' 29 And he answered, 'I will not,' but afterward he changed his mind and went. 30 And he went to the other son and said the same. And he answered, 'I will, sir,' but did not go. 31 Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you. 32 For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterward change your minds and believe him."

The final parable in Chapter 21 is found in verses 33-46, 33 "Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country. 34 When the season for fruit drew near, he sent his servants to the tenants to get his fruit. 35 And the tenants took his servants and beat one, killed another, and stoned another. 36 Again he sent other servants, more than the first. And they did the same to them. 37 Finally he sent his son to them, saying, 'They will respect my son.' 38 But when the tenants saw the son, they said to themselves, 'This is the heir. Come, let us kill him and have his inheritance.' 39 And they took him and threw him out of the vineyard and killed him. 40 When therefore the owner of the vineyard comes, what will he do to those tenants?" 41 They said to him, "He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons." 42 Jesus said to them, "Have you never read in the Scriptures: "'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'?" 43 Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. 44 And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him." 45 When the chief priests and the Pharisees heard his parables, they perceived that He was speaking about them. 46 And although they were seeking to arrest Him, they feared the crowds, because they held Him to be a prophet."

We open Chapter 22 with the parable of the wedding feast in verses 1-14, 1 And again Jesus spoke to them in parables, saying, 2 “The kingdom of heaven may be compared to a king who gave a wedding feast for his son, 3 and sent his servants to call those who were invited to the wedding feast, but they would not come. 4 Again he sent other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.” ’ 5 But they paid no attention and went off, one to his farm, another to his business, 6 while the rest seized his servants, treated them shamefully, and killed them. 7 The king was angry, and he sent his troops and destroyed those murderers and burned their city. 8 Then he said to his servants, ‘The wedding feast is ready, but those invited were not worthy. 9 Go therefore to the main roads and invite to the wedding feast as many as you find.’ 10 And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests. 11 “But when the king came in to look at the guests, he saw there a man who had no wedding garment. 12 And he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. 13 Then the king said to the attendants, ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’ 14 For many are called, but few are chosen.”

I enjoy the statement Yeshua made to the Pharisees as they tried to trap Him with the test in verses 15-22, 15 Then the Pharisees went and plotted how to entangle Him in His words. 16 And they sent their disciples to Him, along with the Herodians, saying, “Teacher, we know that You are true and teach the way of God truthfully, and You do not care about anyone’s opinion, for You are not swayed by appearances. 17 Tell us, then, what You think. Is it lawful to pay taxes to Caesar, or not?” 18 But Jesus, aware of their malice, said, “Why put me to the test, you hypocrites? 19 Show me the coin for the tax.” And they brought him a denarius. 20 And Jesus said to them, “Whose likeness and inscription is this?” 21 They said, “Caesar’s.” Then He said to them, “Therefore render to Caesar the things that are Caesar’s, and to God the things that are God’s.” 22 When they heard it, they marveled. And they left Him and went away.

The Pharisees didn’t succeed so now the Sadducees come to Yeshua with their own test in verses 23-33, 23 The same day Sadducees came to Him, who say that there is no resurrection, and they asked Him a question, 24 saying, “Teacher, Moses said, ‘If a man dies having no children, his brother must marry the widow and raise up offspring for his brother.’ 25 Now there were seven brothers among us. The first married and died, and having no offspring left his wife to his brother. 26 So too the second and third, down to the seventh. 27 After them all, the woman died. 28 In the resurrection, therefore, of the seven, whose wife will she be? For they all had her.” 29 But Jesus answered them, “You are wrong, because you know neither the Scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. 31 And as for the resurrection of the dead, have you not read what was said to you by God: 32 ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living.” 33 And when the crowd heard it, they were astonished at his teaching.

So, we now bounce back to the Pharisees for another question in verses 34-40, 34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together. 35 And one of them, a lawyer, asked him a question to test him. 36 “Teacher, which is the great commandment in the Law?” 37 And He said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. 38 This is the great and first commandment. 39 And a second is like it: You

shall love your neighbor as yourself. 40 On these two commandments depend all the Law and the Prophets.”

One more short parable remains in Chapter 22. Verses 41-46 asks the question, ‘Whose Son is the Christ?’ 41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, “What do you think about the Christ? Whose son is He?” They said to Him, “The son of David.” 43 He said to them, “How is it then that David, in the Spirit, calls Him Lord, saying, 44 “ ‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet” ’? 45 If then David calls him Lord, how is He his son?” 46 And no one was able to answer Him a word, nor from that day did anyone dare to ask Him any more questions.

Chapter 23 has a lengthy parable as verses 1-36. Verse 14 is another one of the verses omitted in one version or another of the Bible.. The English Standard Version (ESV) omits verse 14. 1 Then Jesus said to the crowds and to his disciples, 2 “The scribes and the Pharisees sit on Moses’ seat, 3 so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. 4 They tie up heavy burdens, hard to bear, and lay them on people’s shoulders, but they themselves are not willing to move them with their finger. 5 They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, 6 and they love the place of honor at feasts and the best seats in the synagogues 7 and greetings in the marketplaces and being called rabbi by others. 8 But you are not to be called rabbi, for you have one teacher, and you are all brothers. 9 And call no man your father on earth, for you have one Father, who is in heaven. 10 Neither be called instructors, for you have one instructor, the Christ. 11 The greatest among you shall be your servant. 12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. 13 “But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people’s faces. For you neither enter yourselves nor allow those who would enter to go in. 15 Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves. 16 “Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ 17 You blind fools! For which is greater, the gold or the temple that has made the gold sacred? 18 And you say, ‘If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.’ 19 You blind men! For which is greater, the gift or the altar that makes the gift sacred? 20 So whoever swears by the altar swears by it and by everything on it. 21 And whoever swears by the temple swears by it and by him who dwells in it. 22 And whoever swears by heaven swears by the throne of God and by him who sits upon it. 23 “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. 24 You blind guides, straining out a gnat and swallowing a camel! 25 “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. 26 You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean. 27 “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. 28 So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness. 29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, 30 saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood

of the prophets.’ 31 Thus you witness against yourselves that you are sons of those who murdered the prophets. 32 Fill up, then, the measure of your fathers. 33 You serpents, you brood of vipers, how are you to escape being sentenced to hell? 34 Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, 35 so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. 36 Truly, I say to you, all these things will come upon this generation.

Verses 37-39 of Chapter 23 is Yeshua’s lament over Jerusalem. 37 “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! 38 See, your house is left to you desolate. 39 For I tell you, you will not see Me again, until you say, ‘Blessed is He who comes in the name of the Lord.’ ”

Chapter 24 begins with Yeshua telling the disciples about the destruction of the Temple, verses 1 and 2, 1 Jesus left the temple and was going away, when His disciples came to point out to Him the buildings of the temple. 2 But He answered them, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down.”

The disciples become concerned over Yeshua’s statement pertaining to the Temple and ask when will this happen. Actually, Yeshua’s response is the verses from Chapter 24:3 to Chapter 25:46. This lengthy passage is normally entitled the Olivet Discourse. We will take these verses in the break points the ESV uses. Verses 3-14, 3 As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of Your coming and of the end of the age?” 4 And Jesus answered them, “See that no one leads you astray. 5 For many will come in My name, saying, ‘I am the Christ,’ and they will lead many astray. 6 And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. 8 All these are but the beginning of the birth pains. 9 “Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for My name’s sake. 10 And then many will fall away and betray one another and hate one another. 11 And many false prophets will arise and lead many astray. 12 And because lawlessness will be increased, the love of many will grow cold. 13 But the one who endures to the end will be saved. 14 And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

The Abomination of Desolation, verses 15-28, 15 “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), 16 then let those who are in Judea flee to the mountains. 17 Let the one who is on the housetop not go down to take what is in his house, 18 and let the one who is in the field not turn back to take his cloak. 19 And alas for women who are pregnant and for those who are nursing infants in those days! 20 Pray that your flight may not be in winter or on a Sabbath. 21 For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. 22 And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short. 23 Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There He is!’ do not believe it. 24 For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. 25 See, I have told you beforehand 26 So, if they say to you, ‘Look,

He is in the wilderness,' do not go out. If they say, 'Look, He is in the inner rooms,' do not believe it. 27 For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. 28 Wherever the corpse is, there the vultures will gather.

**The Coming of the Son of Man, verses 29-31,** 29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. 30 Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. 31 And He will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of heaven to the other.

**The Lesson of the Fig Tree, verses 32-35,** 32 "From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. 33 So also, when you see all these things, you know that He is near, at the very gates. 34 Truly, I say to you, this generation will not pass away until all these things take place. 35 Heaven and earth will pass away, but My words will not pass away.

**No One Knows That Day and Hour, verses 36-51,** 36 "But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. 37 For as were the days of Noah, so will be the coming of the Son of Man. 38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, 39 and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. 40 Then two men will be in the field; one will be taken and one left. 41 Two women will be grinding at the mill; one will be taken and one left. 42 Therefore, stay awake, for you do not know on what day your Lord is coming. 43 But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. 44 Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect. 45 "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? 46 Blessed is that servant whom his master will find so doing when he comes. 47 Truly, I say to you, he will set him over all his possessions. 48 But if that wicked servant says to himself, 'My master is delayed,' 49 and begins to beat his fellow servants and eats and drinks with drunkards, 50 the master of that servant will come on a day when he does not expect him and at an hour he does not know 51 and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

**The Parable of the Ten Virgins, Chapter 25, verses 1-13,** 1 "Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. 2 Five of them were foolish, and five were wise. 3 For when the foolish took their lamps, they took no oil with them, 4 but the wise took flasks of oil with their lamps. 5 As the bridegroom was delayed, they all became drowsy and slept. 6 But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.' 7 Then all those virgins rose and trimmed their lamps. 8 And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 9 But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.' 10 And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. 11 Afterward the other virgins came also, saying, 'Lord, lord, open to us.' 12 But he answered, 'Truly, I say to you, I do not know you.' 13 Watch therefore, for you know neither the day nor the hour.

The Parable of the Talents, verses 14-30, 14 “For it will be like a man going on a journey, who called his servants and entrusted to them his property. 15 To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. 16 He who had received the five talents went at once and traded with them, and he made five talents more. 17 So also he who had the two talents made two talents more. 18 But he who had received the one talent went and dug in the ground and hid his master’s money. 19 Now after a long time the master of those servants came and settled accounts with them. 20 And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here, I have made five talents more.’ 21 His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ 22 And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here, I have made two talents more.’ 23 His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ 24 He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, 25 so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.’ 26 But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? 27 Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. 28 So take the talent from him and give it to him who has the ten talents. 29 For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. 30 And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.’ 14 “For it will be like a man going on a journey, who called his servants and entrusted to them his property. 15 To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. 16 He who had received the five talents went at once and traded with them, and he made five talents more. 17 So also he who had the two talents made two talents more. 18 But he who had received the one talent went and dug in the ground and hid his master’s money. 19 Now after a long time the master of those servants came and settled accounts with them. 20 And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here, I have made five talents more.’ 21 His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ 22 And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here, I have made two talents more.’ 23 His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ 24 He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, 25 so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.’ 26 But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? 27 Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. 28 So take the talent from him and give it to him who has the ten talents. 29 For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. 30 And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.’

The Final Judgement, verses 31-46, 31 “When the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 Before Him will be gathered all the nations, and He will separate people one from another as a shepherd separates the sheep from the goats. 33 And He will place the sheep on His right, but the goats on the left. 34 Then the King will say to those on His right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed Me, 36 I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’ 37 Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? 38 And when did we see You a stranger and welcome You, or naked and clothe You? 39 And when did we see You sick or in prison and visit You?’ 40 And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these My brothers, you did it to Me.’ 41 “Then He will say to those on His left, ‘Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels. 42 For I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, 43 I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ 44 Then they also will answer, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’ 45 Then He will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to Me.’ 46 And these will go away into eternal punishment, but the righteous into eternal life.”

We are over to Chapter 26 and the beginning of the end. Yeshua had told the disciples on no less than four occasions that He would be turned over to the priests and be crucified. In other words this is the last supper or Passover meal that Yeshua will be with the disciples prior to His death. We find the plot to kill Yeshua in verses 1-5, 1 **When Jesus had finished all these sayings, He said to His disciples, 2 “You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.” 3 Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas, 4 and plotted together in order to arrest Jesus by stealth and kill Him. 5 But they said, “Not during the feast, lest there be an uproar among the people.”**

In the next passage of scripture we find Yeshua being anointed at Bethany, verses 6-13, 6 **Now when Jesus was at Bethany in the house of Simon the leper, 7 a woman came up to Him with an alabaster flask of very expensive ointment, and she poured it on His head as He reclined at table. 8 And when the disciples saw it, they were indignant, saying, “Why this waste? 9 For this could have been sold for a large sum and given to the poor.” 10 But Jesus, aware of this, said to them, “Why do you trouble the woman? For she has done a beautiful thing to Me. 11 For you always have the poor with you, but you will not always have Me. 12 In pouring this ointment on My body, she has done it to prepare Me for burial. 13 Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”**

To set up the plot to kill Yeshua we have to have someone willing to turn Yeshua over to the Priests and elders, we find the betrayer in verses 14-16, 14 **Then one of the twelve, whose name was Judas Iscariot, went to the chief priests 15 and said, “What will you give me if I deliver Him over to you?” And they paid him thirty pieces of silver. 16 And from that moment he sought an opportunity to betray Him.**

Ah, the last supper. The Passover meal. The point and time that Judas enacts the agreement made with the chief priest, verses 17-25, 17 **Now on the first day of Unleavened Bread the disciples**

came to Jesus, saying, “Where will you have us prepare for You to eat the Passover?” There are not many places in the Bible that I happen to believe that the writers have made a mistake in putting text together to make up for you the Holy Bible. This is one of those places. Turn to Leviticus 23:4–7, 4 “These are the appointed feasts of the LORD, the holy convocations, which you shall proclaim at the time appointed for them. **5 In the first month, on the fourteenth day of the month at twilight, is the LORD’s Passover. 6 And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. 7 On the first day you shall have a holy convocation; you shall not do any ordinary work.** How did you get the 14<sup>th</sup> and the 15<sup>th</sup> mixed up. The first feast of the Lord is on the 14<sup>th</sup> and the second feast begins on the 15<sup>th</sup>. Where does it indicate that the Passover is a part of the Feast of Unleavened Bread? Now back to our text. 18 He said, “Go into the city to a certain man and say to him, ‘The Teacher says, My time is at hand. I will keep the Passover at your house with My disciples.’” 19 And the disciples did as Jesus had directed them, and they prepared the Passover. 20 When it was evening, He reclined at table with the twelve. 21 And as they were eating, He said, “Truly, I say to you, one of you will betray Me.” 22 And they were very sorrowful and began to say to Him one after another, “Is it I, Lord?” 23 He answered, “He who has dipped his hand in the dish with me will betray me. 24 The Son of Man goes as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.” 25 Judas, who would betray Him, answered, “Is it I, Rabbi?” He said to him, “You have said so.”

We are now at Chapter 26, verses 26-29. My interpretation of this passage is what I call the ‘Christian Lord’s Supper’. Notice that the Passover meal has not started. This is the ‘Jewish’ portion of Passover that is given in Leviticus. We now bring in the ‘Christian Portion’ of this last meal of Yeshua. I must jump ahead to incorporate the full meaning of the actions of Yeshua. Turn over to John 13:1-20, 1 Now before the Feast of the Passover, when Jesus knew that His hour had come to depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. 2 During supper, when the devil had already put it into the heart of Judas Iscariot, Simon’s son, to betray Him, 3 Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going back to God, 4 rose from supper. He laid aside His outer garments, and taking a towel, tied it around His waist. 5 Then He poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was wrapped around Him. 6 He came to Simon Peter, who said to Him, “Lord, do you wash my feet?” 7 Jesus answered him, “What I am doing you do not understand now, but afterward you will understand.” 8 Peter said to Him, “You shall never wash my feet.” Jesus answered him, “If I do not wash you, you have no share with Me.” 9 Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” 10 Jesus said to him, “The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you.” 11 For He knew who was to betray Him; that was why He said, “Not all of you are clean.” 12 When He had washed their feet and put on His outer garments and resumed His place, He said to them, “Do you understand what I have done to you? 13 You call me Teacher and Lord, and you are right, for so I am. 14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. 15 For I have given you an example, that you also should do just as I have done to you. 16 Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. 17 If you know these things, blessed are you if you do them. 18 I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, ‘He who

ate My bread has lifted his heel against Me.’ 19 I am telling you this now, before it takes place, that when it does take place you may believe that I am He. 20 Truly, truly, I say to you, whoever receives the one I send receives Me, and whoever receives Me receives the One who sent Me.” Now, back to Matthew 26:26-29, 26 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” 27 And He took a cup, and when He had given thanks He gave it to them, saying, “Drink of it, all of you, 28 for this is My blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

Yeshua foretells Peter’s Denial, verses 30-35, 30 And when they had sung a hymn, they went out to the Mount of Olives. 31 Then Jesus said to them, “You will all fall away because of Me this night. For it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ 32 But after I am raised up, I will go before you to Galilee.” 33 Peter answered Him, “Though they all fall away because of You, I will never fall away.” 34 Jesus said to him, “Truly, I tell you, this very night, before the rooster crows, you will deny Me three times.” 35 Peter said to Him, “Even if I must die with You, I will not deny You!” And all the disciples said the same.

We found above, in verse 30, that they had left Jerusalem and were at the Mount of Olives, Yeshua went to pray and the disciples were in one spot and Yeshua, Peter and the two sons of Zebedee went to another spot. Verses 36-46 tells us what happened. 36 Then Jesus went with them to a place called Gethsemane, and He said to His disciples, “Sit here, while I go over there and pray.” 37 And taking with Him Peter and the two sons of Zebedee, He began to be sorrowful and troubled. 38 Then He said to them, “My soul is very sorrowful, even to death; remain here, and watch with Me.” 39 And going a little farther He fell on His face and prayed, saying, “My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as You will.” 40 And He came to the disciples and found them sleeping. And He said to Peter, “So, could you not watch with Me one hour? 41 Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” 42 Again, for the second time, He went away and prayed, “My Father, if this cannot pass unless I drink it, Your will be done.” 43 And again He came and found them sleeping, for their eyes were heavy. 44 So, leaving them again, He went away and prayed for the third time, saying the same words again. 45 Then He came to the disciples and said to them, “Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. 46 Rise, let us be going; see, My betrayer is at hand.”

Verses 47-56 provide for us the betrayal and arrest of Yeshua. 47 While He was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. 48 Now the betrayer had given them a sign, saying, “The one I will kiss is the man; seize him.” 49 And he came up to Jesus at once and said, “Greetings, Rabbi!” And he kissed Him. 50 Jesus said to him, “Friend, do what you came to do.” Then they came up and laid hands on Jesus and seized Him. 51 And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. 52 Then Jesus said to him, “Put your sword back into its place. For all who take the sword will perish by the sword. 53 Do you think that I cannot appeal to my Father, and He will at once send Me more than twelve legions of angels? 54 But how then should the Scriptures be fulfilled, that it must be so?” 55 At that hour Jesus said to the crowds, “Have you come out as against a robber, with swords and clubs to capture Me? Day after day I sat in the temple teaching, and you did not seize Me. 56 But all this has taken place that the

Scriptures of the prophets might be fulfilled.” Then all the disciples left Him and fled.

Yeshua is taken to Caiaphas and the council in verses 57-68, 57 Then those who had seized Jesus led Him to Caiaphas the high priest, where the scribes and the elders had gathered. 58 And Peter was following Him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. 59 Now the chief priests and the whole council were seeking false testimony against Jesus that they might put Him to death, 60 but they found none, though many false witnesses came forward. At last two came forward 61 and said, “This man said, ‘I am able to destroy the temple of God, and to rebuild it in three days.’ ” 62 And the high priest stood up and said, “Have you no answer to make? What is it that these men testify against You?” 63 But Jesus remained silent. And the high priest said to Him, “I adjure You by the living God, tell us if You are the Christ, the Son of God.” 64 Jesus said to him, “You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.” 65 Then the high priest tore his robes and said, “He has uttered blasphemy. What further witnesses do we need? You have now heard His blasphemy. 66 What is your judgment?” They answered, “He deserves death.” 67 Then they spit in His face and struck Him. And some slapped Him, 68 saying, “Prophecy to us, you Christ! Who is it that struck You?”

We close out Chapter 26 with Peter denying Yeshua in verses 69-75, 69 Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, “You also were with Jesus the Galilean.” 70 But he denied it before them all, saying, “I do not know what you mean.” 71 And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” 72 And again he denied it with an oath: “I do not know the man.” I must insert two statements concerning Peter making an oath. First, Yeshua taught against making an oath in Mt 5:33-37. Secondly, we will see later how Peter’s oath and curse are removed. 73 After a little while the bystanders came up and said to Peter, “Certainly you too are one of them, for your accent betrays you.” 74 Then he began to invoke a curse on himself and to swear, “I do not know the man.” And immediately the rooster crowed. 75 And Peter remembered the saying of Jesus, “Before the rooster crows, you will deny me three times.” And he went out and wept bitterly.

We start a new Chapter. In Chapter 27 Yeshua is taken to Pilate, verses 1-2, 1 When morning came, all the chief priests and the elders of the people took counsel against Jesus to put Him to death. 2 And they bound Him and led Him away and delivered Him over to Pilate the governor.

Judas understands that Yeshua has been condemned and takes the 30 pieces of silver back to the chief priest in verses 3-10, 3 Then when Judas, His betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, 4 saying, “I have sinned by betraying innocent blood.” They said, “What is that to us? See to it yourself.” 5 And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself. 6 But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since it is blood money.” 7 So they took counsel and bought with them the potter’s field as a burial place for strangers. 8 Therefore that field has been called the Field of Blood to this day. 9 Then was fulfilled what had been spoken by the prophet Jeremiah, saying, “And they took the thirty pieces of silver, the price of Him on whom a price had been set by some of the sons of Israel, 10 and they gave them for the potter’s field, as the Lord directed me.”

Yeshua stands before Pilate and is questioned in verses 11-14, 11 Now Jesus stood before the governor, and the governor asked Him, “Are You the King of the Jews?” Jesus said, “You have said

so.” 12 But when He was accused by the chief priests and elders, He gave no answer. 13 Then Pilate said to Him, “Do You not hear how many things they testify against You?” 14 But He gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Pilate fulfills the custom of releasing one prisoner at the feast in verses 15-23, 15 Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. 16 And they had then a notorious prisoner called Barabbas. 17 So when they had gathered, Pilate said to them, “Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?” 18 For he knew that it was out of envy that they had delivered Him up. 19 Besides, while he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that righteous Man, for I have suffered much because of Him today in a dream.” 20 Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. 21 The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” 22 Pilate said to them, “Then what shall I do with Jesus who is called Christ?” They all said, “Let Him be crucified!” 23 And he said, “Why? What evil has He done?” But they shouted all the more, “Let Him be crucified!”

Pilate delivers Yeshua to be crucified in verses 24-26, 24 So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, “I am innocent of this Man’s blood; see to it yourselves.” 25 And all the people answered, “His blood be on us and on our children!” 26 Then he released for them Barabbas, and having scourged Jesus, delivered Him to be crucified.

The Roman soldiers take Yeshua to mock Him and to prepare Him for crucifixion in verses 27-31, 27 Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole battalion before Him. 28 And they stripped Him and put a scarlet robe on Him, 29 and twisting together a crown of thorns, they put it on His head and put a reed in His right hand. And kneeling before Him, they mocked Him, saying, “Hail, King of the Jews!” 30 And they spit on Him and took the reed and struck Him on the head. 31 And when they had mocked Him, they stripped Him of the robe and put His own clothes on Him and led Him away to crucify Him.

Yeshua’s crucifixion is recorded in verses 32-44, 32 As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry His cross. 33 And when they came to a place called Golgotha (which means Place of a Skull), 34 they offered Him wine to drink, mixed with gall, but when He tasted it, He would not drink it. 35 And when they had crucified Him, they divided His garments among them by casting lots. 36 Then they sat down and kept watch over Him there. 37 And over His head they put the charge against Him, which read, “This is Jesus, the King of the Jews.” 38 Then two robbers were crucified with Him, one on the right and one on the left. 39 And those who passed by derided Him, wagging their heads 40 and saying, “You who would destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross.” 41 So also the chief priests, with the scribes and elders, mocked Him, saying, 42 “He saved others; He cannot save Himself. He is the King of Israel; let Him come down now from the cross, and we will believe in Him. 43 He trusts in God; let God deliver Him now, if He desires Him. For He said, ‘I am the Son of God.’ ” 44 And the robbers who were crucified with Him also reviled Him in the same way.

In verse 36 above we find the soldiers watching Yeshua on the cross. In the next segment of scripture we find the record of His actual death in verses 45-56, 45 Now from the sixth hour there was darkness over all the land until the ninth hour. 46 And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, My God, why have You forsaken Me?”

47 And some of the bystanders, hearing it, said, "This Man is calling Elijah." 48 And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to Him to drink. 49 But the others said, "Wait, let us see whether Elijah will come to save Him." 50 And Jesus cried out again with a loud voice and yielded up His spirit.

51 And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. 52 The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, 53 and coming out of the tombs after His resurrection they went into the holy city and appeared to many. 54 When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, "Truly this was the Son of God!"

55 There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to Him, 56 among whom were Mary Magdalene and Mary the mother of James and Joseph (I take this Mary to be Yeshua's mother) and the mother of the sons of Zebedee. (This should be James and John's mother. See Mt 20:20.)

After the death of Yeshua Joseph of Arimathea went to Pilate and asked for the body of Yeshua and he buried the body before the high Sabbath began. I have gone through a detailed time line earlier in this book to show the three days and the three nights that Yeshua spent in the grave. The burial is shown in verses 57-61, 57 When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. 58 He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. 59 And Joseph took the body and wrapped it in a clean linen shroud 60 and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. 61 Mary Magdalene and the other Mary were there, sitting opposite the tomb.

Because of the high holy day as the first day of the Feast of Unleavened Bread and the weekly sabbath the only time that the women can buy spices and the chief Priest can go to Pilate and ask for a guard be placed at the tomb is a Friday. Here are the verses in Matthew that we have the request made to Pilate for a guard to be placed at the tomb, verses 62-66, 62 The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate 63 and said, "Sir, we remember how that impostor said, while He was still alive, 'After three days I will rise.' 64 Therefore order the tomb to be made secure until the third day, lest His disciples go and steal Him away and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." 65 Pilate said to them, "You have a guard of soldiers. Go, make it as secure as you can." 66 So they went and made the tomb secure by sealing the stone and setting a guard.

As we go through Matthew, Mark and Luke, known as the Synoptic Gospels, I will try to cross reference the parallel verses back and fourth between the three gospels. For the moment we are at the beginning of Matthew Chapter 28 with verses 1-10 being the resurrection. 1 Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. 2 And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. 3 His appearance was like lightning, and his clothing white as snow. 4 And for fear of him the guards trembled and became like dead men. 5 But the angel said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. 6 He is not here, for He has risen, as He said. Come, see the place where He lay. 7 Then go quickly and tell His disciples that He has risen from the dead, and behold, He is going before you to Galilee; there you will

see Him. See, I have told you.” 8 So they departed quickly from the tomb with fear and great joy, and ran to tell His disciples. 9 And behold, Jesus met them and said, “Greetings!” And they came up and took hold of His feet and worshiped Him. 10 Then Jesus said to them, “Do not be afraid; go and tell My brothers to go to Galilee, and there they will see Me.”

While the women are going to tell the disciples what happened, the guards are going to the chief priests to tell them and the elders what happen, verses 11-15, 11 While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. 12 And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers 13 and said, “Tell people, ‘His disciples came by night and stole Him away while we were asleep.’ 14 And if this comes to the governor’s ears, we will satisfy him and keep you out of trouble.” 15 So they took the money and did as they were directed. And this story has been spread among the Jews to this day.

The disciples went to Galilee and met Yeshua. After worshiping Him He gave them the assignment of the Great Commission, verses 16-20, 16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 And when they saw Him they worshiped Him, but some doubted. 18 And Jesus came and said to them, “All authority in heaven and on earth has been given to Me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

That Completes the Gospel of Matthew. We now turn to the Gospel of Mark.

The first process that Mark covers is the baptizings by John in the Jordan River for repentance, verses 1-8. This is the Mark parallel of Matthew 3:1-12. 1 The beginning of the gospel of Jesus Christ, the Son of God. 2 As it is written in Isaiah the prophet, “Behold, I send My messenger before your face, who will prepare your way, 3 the voice of one crying in the wilderness: ‘Prepare the way of the Lord, make His paths straight,’ ” 4 John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. 5 And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. 6 Now John was clothed with camel’s hair and wore a leather belt around his waist and ate locusts and wild honey. 7 And he preached, saying, “After me comes He who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. 8 I have baptized you with water, but He will baptize you with the Holy Spirit.”

The baptism of Yeshua, verses 1:9-11 in Mark. Parallel to Mt 3:13-17. 9 In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. 10 And when He came up out of the water, immediately He saw the heavens being torn open and the Spirit descending on Him like a dove. 11 And a voice came from heaven, “You are My beloved Son; with You I am well pleased.”

The Temptation of Yeshua, Mark 1:12-13. This is the parallel of Mt 4:1-11. 12 The Spirit immediately drove Him out into the wilderness. 13 And He was in the wilderness forty days, being tempted by Satan. And He was with the wild animals, and the angels were ministering to Him.

Yeshua begins His Ministry, Mark 1:14-15. This is the parallel to Mt 4:12-17. 14 Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, 15 and saying, “The time is fulfilled, and the kingdom of God is at hand; **repent and believe in the gospel.**”

Yeshua calls His first disciples, verses Mark 1:16-20. This is the parallel to Mt 4:18-22. 16 Passing alongside the Sea of Galilee, He saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. 17 And Jesus said to them, “Follow Me, and I will make you become fishers of men.” 18 And immediately they left their nets and followed Him. 19 And going on a little farther, He saw James the son of Zebedee and John his brother, who were in their boat mending the nets. 20 And immediately He called them, and they left their father Zebedee in the boat with the hired servants and followed Him.

We’ve reached our first point of difference between Matthew and Mark. In Matthew we have verses 4:22-25 on Yeshua healing the sick. In Mark we have a large portion of Chapters 1, 2, and 3 dealing with Yeshua healing. We also have the difference on the Beatitudes. The Beatitudes take up the major portion of Chapters 5, 6, and 7 of Matthew and are not taught in Mark at all. Another difference that we have, but can chase down, is the healing of Peter’s mother-in-law. In Matthew this passage is found in Mt 8:1-4 and in Mark in 1:29-34.

In Mark 1:40-45 we find Yeshua healing a man with leprosy. The parallel verses are Mt 8:1-4. With this healing of the man with leprosy we finish with Chapter 1 in Mark. We begin Chapter 2 with the healing of a paralytic Mark 2:1-12, 1 And when he returned to Capernaum after some days, it was reported that He was at home. 2 And many were gathered together, so that there was no more room, not even at the door. And He was preaching the word to them. 3 And they came, bringing to Him a paralytic carried by four men. 4 And when they could not get near Him because of the crowd, they removed the roof above Him, and when they had made an opening, they let down the bed on which the paralytic lay. 5 And when Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven.” 6 Now some of the scribes were sitting there, questioning in their hearts, 7 “Why does this Man speak like that? He is blaspheming! Who can forgive sins but God alone?” 8 And immediately Jesus, perceiving in His spirit that they thus questioned within themselves, said to them, “Why do you question these things in your hearts? 9 Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk’? 10 But that you may know that the Son of Man has authority on earth to forgive sins”—He said to the paralytic— 11 “I say to you, rise, pick up your bed, and go home.” 12 And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, “We never saw anything like this!” The parallel for this healing is in Matthew 9:1-8. We haven’t looked at any verses in Luke but this healing is also in Luke 5:17-26.

Our next passage of scripture can be a little problematic to some people. Look at Mark 2:13-17. Who is Levi? There is no disciple named Levi, of the original twelve. But, recall that Peter wasn’t called Peter, he was named Simon, Mark 1:16, 16 Passing alongside the Sea of Galilee, He saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. However, the truth was told in the parallel passage in Matthew 4:18, 18 While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. We now find a disciple named Levi, which should read Matthew in order to be the parallel passage in the Gospel of Matthew. Compare Matthew 9:9-13 with Mark 2:13-17.

The next subject area pertains to fasting, we find the Mark account in Mark 2:18-22. The Matthew account is located in verses 9:14-17.

On to the next subject in Mark Chapter 2. This is the subject of the Sabbath and the statement Yeshua made that He was Lord of the Sabbath. We find the Matthew passage in Matthew 12:1-8 and

the Mark parallel in Mark 2:23-27. In order to illustrate some of the minor changes that are made in the parallel passages I will use verses from these two passages. In Matthew 12:6-8 we find the following as the last statement made: **6 I tell you, something greater than the temple is here. 7 And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. 8 For the Son of Man is lord of the Sabbath.**” In Mark 2:27-28 we find this as the last statement made: **27 And He said to them, “The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is lord even of the Sabbath.”**

While we have parallel passages in Matthew, Mark and Luke we also have slightly different wording. Take for example the following two passages. First, Matthew’s version in Mt 12:9-14, **9 He went on from there and entered their synagogue. 10 And a man was there with a withered hand. And they asked Him, “Is it lawful to heal on the Sabbath?”—so that they might accuse Him. 11 He said to them, “Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? 12 Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath.” 13 Then He said to the man, “Stretch out your hand.” And the man stretched it out, and it was restored, healthy like the other. 14 But the Pharisees went out and conspired against Him, how to destroy Him.** Here is the Mark version, Mark 3:1-6, **1 Again He entered the synagogue, and a man was there with a withered hand. 2 And they watched Jesus, to see whether He would heal him on the Sabbath, so that they might accuse Him. 3 And He said to the man with the withered hand, “Come here.” 4 And He said to them, “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” But they were silent. 5 And He looked around at them with anger, grieved at their hardness of heart, and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. 6 The Pharisees went out and immediately held counsel with the Herodians against Him, how to destroy Him.** There is also a parallel passage in Luke 6:6-11.

There is also certain passages that are run together between Matthew and Mark. For example consider the passage pertaining to a house divided. In Matthew we find this in Chapter 12:25-28. In Mark we find this in Chapter 3:23-26. Once again, some of the concepts that Yeshua was teaching appear to run together. The next idea concerns the robbing of the strong man’s house. In Matthew this is in Chapter 12, verse 29, **29 Or how can someone enter a strong man’s house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house.** The parallel is given in Mark 3:27, **27 But no one can enter a strong man’s house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house.** The third part of these passages concerns the blasphemy against the Holy Spirit. The verses in Matthew are 12:30-32, **30 Whoever is not with Me is against Me, and whoever does not gather with Me scatters. 31 Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. 32 And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.** In Mark we find the parallel verses in 3:28-29, **28 “Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, 29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”**

We can find similar sets of verse pertaining to the visit of Yeshua’s mother and brothers. In Matthew this is found in verses 12:46-50, **46 While He was still speaking to the people, behold, His mother and His brothers stood outside, asking to speak to Him.** Verse 47 is another one of those omitted verses. **48 But He replied to the man who told Him, “Who is My mother, and who are My**

brothers?” 49 And stretching out His hand toward His disciples, He said, “Here are my mother and my brothers! 50 For whoever does the will of my Father in heaven is My brother and sister and mother.” The Mark statement is given in Mark 3:31-35, 31 And His mother and His brothers came, and standing outside they sent to Him and called Him. 32 And a crowd was sitting around Him, and they said to Him, “Your mother and Your brothers are outside, seeking You.” 33 And He answered them, “Who are My mother and My brothers?” 34 And looking about at those who sat around Him, He said, “Here are My mother and My brothers! 35 For whoever does the will of God, he is My brother and sister and mother.”

Mark actually records very few of Yeshua’s parables. The parable of the sower happens to be one of the parables that Mark did record. We find this parable in Mark 4:1-9, 1 Again He began to teach beside the sea. And a very large crowd gathered about Him, so that He got into a boat and sat in it on the sea, and the whole crowd was beside the sea on the land. 2 And He was teaching them many things in parables, and in His teaching He said to them: 3 “Listen! Behold, a sower went out to sow. 4 And as he sowed, some seed fell along the path, and the birds came and devoured it. 5 Other seed fell on rocky ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil. 6 And when the sun rose, it was scorched, and since it had no root, it withered away. 7 Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. 8 And other seeds fell into good soil and produced grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold.” 9 And He said, “He who has ears to hear, let him hear.” The parallel verses from Matthew are shown in Matthew 13:1-9.

The disciples, and those around Yeshua, asked why He taught the crowds in parables? He replied in Mark 4:10-20, 10 And when He was alone, those around Him with the twelve asked Him about the parables. 11 And He said to them, “To you has been given the secret of the kingdom of God, but for those outside everything is in parables, 12 so that “ ‘they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven.’ ” 13 And he said to them, “Do you not understand this parable? How then will you understand all the parables? 14 The sower sows the word. 15 And these are the ones along the path, where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them. 16 And these are the ones sown on rocky ground: the ones who, when they hear the word, immediately receive it with joy. 17 And they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away. 18 And others are the ones sown among thorns. They are those who hear the word, 19 but the cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful. 20 But those that were sown on the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold.” The parallel verses pertaining to the reason for Yeshua teaching in parables is located in Mt 13:10-23.

Mark may not contain all of the parables that are recorded in Matthew but there are some short (in length) parables. Take for example ‘A Lamp Under a Basket’ in Mark 4:21-25, 21 And He said to them, “Is a lamp brought in to be put under a basket, or under a bed, and not on a stand? 22 For nothing is hidden except to be made manifest; nor is anything secret except to come to light. 23 If anyone has ears to hear, let him hear.” 24 And He said to them, “Pay attention to what you hear: with the measure you use, it will be measured to you, and still more will be added to you. 25 For to the one who has, more will be given, and from the one who has not, even what he has will be taken away.”

I did not find a parallel for this parable in Matthew.

Another short parable in Mark is found in Mark 4:26-29, 26 **And He said, “The kingdom of God is as if a man should scatter seed on the ground. 27 He sleeps and rises night and day, and the seed sprouts and grows; he knows not how. 28 The earth produces by itself, first the blade, then the ear, then the full grain in the ear. 29 But when the grain is ripe, at once he puts in the sickle, because the harvest has come.”** Once again, I did not find parallel scripture in Matthew.

The next short parable in Mark 4:30-34, 30 **And He said, “With what can we compare the kingdom of God, or what parable shall we use for it? 31 It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, 32 yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade.” 33 With many such parables He spoke the word to them, as they were able to hear it. 34 He did not speak to them without a parable, but privately to His own disciples He explained everything.** Ah, we have a parallel, Mt 13:31-32.

Our next parable does have a parallel, however it seems out of order. At the moment we are seeing the parallels between Chapter 4 in Mark and Chapter 12 or 13 in Matthew. In the ‘Calming of the Storm’, we find this in Chapter 8:23-27 in Matthew and in Mark 4:35-41, 35 **On that day, when evening had come, He said to them, “Let us go across to the other side.” 36 And leaving the crowd, they took Him with them in the boat, just as He was. And other boats were with Him. 37 And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. 38 But He was in the stern, asleep on the cushion. And they woke Him and said to Him, “Teacher, do you not care that we are perishing?” 39 And He awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm. 40 He said to them, “Why are you so afraid? Have you still no faith?” 41 And they were filled with great fear and said to one another, “Who then is this, that even the wind and the sea obey Him?”** We will also find this recorded in Luke 8:22-25.

We have another parable, but at the same time we have a difference. We are reviewing the passage of the story of the evil demon(s) named Legion and the herd of pigs. In Matthew we find this in Chapter 8:28-34. Notice what is said in verse 28, 28 **And when He came to the other side, to the country of the Gadarenes, two demon-possessed men met Him, coming out of the tombs, so fierce that no one could pass that way.** Did you notice that in the Matthew account there are two demon possessed men? Now, the Mark account in Mark 5:1-20, 1 **They came to the other side of the sea, to the country of the Gerasenes. 2 And when Jesus had stepped out of the boat, immediately there met Him out of the tombs a man with an unclean spirit. 3 He lived among the tombs. And no one could bind him anymore, not even with a chain, 4 for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him. 5 Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones. 6 And when he saw Jesus from afar, he ran and fell down before Him. 7 And crying out with a loud voice, he said, “What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me.” 8 For He was saying to him, “Come out of the man, you unclean spirit!” 9 And Jesus asked him, “What is your name?” He replied, “My name is Legion, for we are many.” 10 And he begged him earnestly not to send them out of the country. 11 Now a great herd of pigs was feeding there on the hillside, 12 and they begged Him, saying, “Send us to the pigs; let us enter them.” 13 So He gave them permission. And the unclean spirits came out and entered the pigs;**

and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned in the sea.

14 The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened. 15 And they came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind, and they were afraid. 16 And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. 17 And they began to beg Jesus to depart from their region. 18 As He was getting into the boat, the man who had been possessed with demons begged Him that he might be with Him. 19 And He did not permit him but said to him, **“Go home to your friends and tell them how much the Lord has done for you, and how He has had mercy on you.”** 20 And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled. Notice that the name of the region was spelled Gadarenes in the Mark and Luke account and Gergesenes in the Matthew account. It appears that the region may be called Gadara/Gerasa/Gergesa, but all meaning the same place. There is one other difference that I noted. In the Mark account it says that the herd of pigs numbered two-thousand. In the Matthew account in verse 8:30 it only says, 30 Some distance from them a large herd of pigs was feeding.

The next segment in Mark has two different stories that were told. The first story is divided. The beginning is from verses 5:21-24, 21 And when Jesus had crossed again in the boat to the other side, a great crowd gathered about Him, and He was beside the sea. 22 Then came one of the rulers of the synagogue, Jairus by name, and seeing Him, he fell at His feet 23 and implored Him earnestly, saying, **“My little daughter is at the point of death. Come and lay Your hands on her, so that she may be made well and live.”** 24 And He went with him. And a great crowd followed Him and thronged about Him. This story continues in verses 35-43, 35 While He was still speaking, there came from the ruler’s house some who said, **“Your daughter is dead. Why trouble the Teacher any further?”** 36 But overhearing what they said, Jesus said to the ruler of the synagogue, **“Do not fear, only believe.”** 37 And He allowed no one to follow Him except Peter and James and John the brother of James. 38 They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. 39 And when He had entered, He said to them, **“Why are you making a commotion and weeping? The child is not dead but sleeping.”** 40 And they laughed at Him. But He put them all outside and took the child’s father and mother and those who were with Him and went in where the child was. 41 Taking her by the hand He said to her, **“Talitha cumi,”** which means, **“Little girl, I say to you, arise.”** 42 And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. 43 And He strictly charged them that no one should know this, and told them to give her something to eat. The companion verses from Matthew are 9:18-19 and verses 23-26. The second story is about a woman who had had a discharge of blood for twelve years. The Matthew account is given in verses 9:20-22. The Mark verses are provided to us in verses, 25 And there was a woman who had had a discharge of blood for twelve years, 26 and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. 27 She had heard the reports about Jesus and came up behind Him in the crowd and touched His garment. 28 For she said, **“If I touch even His garments, I will be made well.”** 29 And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. 30 And Jesus, perceiving in Himself that power had gone out from Him, immediately turned about in the crowd and said, **“Who touched My garments?”** 31 And His disciples said to Him, **“You**

see the crowd pressing around you, and yet You say, ‘Who touched Me?’ ” 32 And He looked around to see who had done it. 33 But the woman, knowing what had happened to her, came in fear and trembling and fell down before Him and told Him the whole truth. 34 And He said to her, **“Daughter, your faith has made you well; go in peace, and be healed of your disease.”**

The next story told in the Gospel of Mark is the rejection of Yeshua in His hometown of Nazareth, Mark 6:1-6, 1 He went away from there and came to His hometown, and His disciples followed Him. 2 **And on the Sabbath He began to teach in the synagogue**, and many who heard Him were astonished, saying, “Where did this Man get these things? What is the wisdom given to Him? How are such mighty works done by His hands? 3 Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not His sisters here with us?” And they took offense at Him. 4 And Jesus said to them, **“A prophet is not without honor, except in His hometown and among His relatives and in His own household.”** 5 And He could do no mighty work there, except that He laid His hands on a few sick people and healed them. 6 And He marveled because of their unbelief. And He went about among the villages teaching. The parallel passage in Matthew is in 13:53-58.

Chapter 6, verses 7-13 records Yeshua’s sending out the twelve disciples with the authority to heal the sick and ability to cast out demons. 7 And He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. 8 He charged them to take nothing for their journey except a staff—no bread, no bag, no money in their belts— 9 but to wear sandals and not put on two tunics. 10 And He said to them, **“Whenever you enter a house, stay there until you depart from there. 11 And if any place will not receive you and they will not listen to you, when you leave, shake off the dust that is on your feet as a testimony against them.”** 12 So they went out and proclaimed that people should repent. 13 And they cast out many demons and anointed with oil many who were sick and healed them. I did not find a parallel passage in Matthew for this instruction to the disciples.

The Death of John the Baptist is the next segment in Mark 6:14-29, 14 King Herod heard of it, for Jesus’ name had become known. Some said, “John the Baptist has been raised from the dead. That is why these miraculous powers are at work in him.” 15 But others said, “He is Elijah.” And others said, “He is a prophet, like one of the prophets of old.” 16 But when Herod heard of it, he said, “John, whom I beheaded, has been raised.” 17 For it was Herod who had sent and seized John and bound him in prison for the sake of Herodias, his brother Philip’s wife, because he had married her. 18 For John had been saying to Herod, “It is not lawful for you to have your brother’s wife.” 19 And Herodias had a grudge against him and wanted to put him to death. But she could not, 20 for Herod feared John, knowing that he was a righteous and holy man, and he kept him safe. When he heard him, he was greatly perplexed, and yet he heard him gladly. 21 But an opportunity came when Herod on his birthday gave a banquet for his nobles and military commanders and the leading men of Galilee. 22 For when Herodias’s daughter came in and danced, she pleased Herod and his guests. And the king said to the girl, “Ask me for whatever you wish, and I will give it to you.” 23 And he vowed to her, “Whatever you ask me, I will give you, up to half of my kingdom.” 24 And she went out and said to her mother, “For what should I ask?” And she said, “The head of John the Baptist.” 25 And she came in immediately with haste to the king and asked, saying, “I want you to give me at once the head of John the Baptist on a platter.” 26 And the king was exceedingly sorry, but because of his oaths and his guests he did not want to break his word to her. 27 And immediately the king sent an executioner with

orders to bring John's head. He went and beheaded him in the prison 28 and brought his head on a platter and gave it to the girl, and the girl gave it to her mother. 29 When his disciples heard of it, they came and took his body and laid it in a tomb. The parallel passage in Matthew is 14:1-12

We have arrived at the passage of scripture concerning the feeding of the five thousand. In the Mark account we find this in Mark 6:30-44, 30 The apostles returned to Jesus and told Him all that they had done and taught. 31 And He said to them, "Come away by yourselves to a desolate place and rest a while." For many were coming and going, and they had no leisure even to eat. 32 And they went away in the boat to a desolate place by themselves. 33 Now many saw them going and recognized them, and they ran there on foot from all the towns and got there ahead of them. 34 When He went ashore He saw a great crowd, and He had compassion on them, because they were like sheep without a shepherd. And He began to teach them many things. 35 And when it grew late, His disciples came to Him and said, "This is a desolate place, and the hour is now late. 36 Send them away to go into the surrounding countryside and villages and buy themselves something to eat." 37 But He answered them, "You give them something to eat." And they said to Him, "Shall we go and buy two hundred denarii worth of bread and give it to them to eat?" 38 And He said to them, "How many loaves do you have? Go and see." And when they had found out, they said, "Five, and two fish." 39 Then He commanded them all to sit down in groups on the green grass. 40 So they sat down in groups, by hundreds and by fifties. 41 And taking the five loaves and the two fish, He looked up to heaven and said a blessing and broke the loaves and gave them to the disciples to set before the people. And He divided the two fish among them all. 42 And they all ate and were satisfied. 43 And they took up twelve baskets full of broken pieces and of the fish. 44 And those who ate the loaves were five thousand men. The companion text in Matthew is 14:13-21.

The next passage of text in both Matthew and Mark is the telling of 'Yeshua Walking on the Water'. In Matthew this is found in 14:22-33. In Mark this is in 6:45-52, 45 Immediately He made His disciples get into the boat and go before Him to the other side, to Bethsaida, while He dismissed the crowd. 46 And after He had taken leave of them, He went up on the mountain to pray. 47 And when evening came, the boat was out on the sea, and He was alone on the land. 48 And He saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night He came to them, walking on the sea. He meant to pass by them, 49 but when they saw Him walking on the sea they thought it was a ghost, and cried out, 50 for they all saw Him and were terrified. But immediately He spoke to them and said, "Take heart; it is I. Do not be afraid." 51 And He got into the boat with them, and the wind ceased. And they were utterly astounded, 52 for they did not understand about the loaves, but their hearts were hardened. The amazing thing in the text is that there is no reference to this passage in Luke, but there is in John, 6:16-21.

The next passage is one of those that is by itself in one Gospel and together with another fact in another Gospel. For example is this text. In Matthew this is coupled with Yeshua walking on the water, Mt 14:34-36. In Mark this is by itself in 6:53-56, 53 When they had crossed over, they came to land at Gennesaret and moored to the shore. 54 And when they got out of the boat, the people immediately recognized Him 55 and ran about the whole region and began to bring the sick people on their beds to wherever they heard He was. 56 And wherever He came, in villages, cities, or countryside, they laid the sick in the marketplaces and implored Him that they might touch even the fringe of His garment. And as many as touched it were made well.

We change Chapters in Mark and are now at Chapter 7. Chapter 7 begins with one of the

primary teachings of Yeshua, that of the traditions of men. These traditions have been inserted into life and the worship of Father Yahweh. Here is Mark 7:1-13, **1** Now when the Pharisees gathered to Him, with some of the scribes who had come from Jerusalem, **2** they saw that some of His disciples ate with hands that were defiled, that is, unwashed. **3** (For the Pharisees and all the Jews do not eat unless they wash their hands properly, holding to the tradition of the elders, **4** and when they come from the marketplace, they do not eat unless they wash. And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches.) **5** And the Pharisees and the scribes asked Him, “Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?” **6** And He said to them, “**Well did Isaiah prophesy of you hypocrites, as it is written, “ ‘This people honors Me with their lips, but their heart is far from Me; 7 in vain do they worship Me, teaching as doctrines the commandments of men.’ 8 You leave the commandment of God and hold to the tradition of men.”**

**9** And He said to them, “You have a fine way of rejecting the commandment of God in order to establish your tradition! **10** For Moses said, ‘Honor your father and your mother’; and, ‘Whoever reviles father or mother must surely die.’ **11** But you say, ‘If a man tells his father or his mother, “Whatever you would have gained from me is Corban” ’ (that is, given to God)— **12** then you no longer permit him to do anything for his father or mother, **13** thus making void the word of God by your tradition that you have handed down. And many such things you do.”

Mankind has not changes over the last 2,000 years. We, those who call themselves Christians, have allowed others to insert traditions into our faith and practices. Oh! You think not! Please explain to me how we got Easter out of Passover? How did Sunday become the day of worship of our God and His Son when the fourth Commandment instructs us to worship on, and honor, the Sabbath, Exodus 20:8-11? There is nothing in that passage from Exodus that declares this Commandment was something strictly for the Jews. This Commandment is universal and meant for everyone in all of mankind’s generations to abide by it. God even went so far as to put a special emphasis concerning this instruction in Exodus 31:13, **13** “**You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you.** There will be many who disagree with what I have just stated. Many will claim that they are not connected to Israel. I differ with you on two counts. First, where do you think and believe your religious ideas and doctrine came from? Wasn’t it from the Bible? The Old Testament may well be written for the Jews, however, Yeshua opened all of the book (remember what John declared concerning Yeshua in John 1:1-5, **1** In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God. **3** All things were made through Him, and without Him was not any thing made that was made. **4** In Him was life, and the life was the light of men. **5** The light shines in the darkness, and the darkness has not overcome it.) Secondly, go back and review Genesis Chapters 35:11-12; 48:16 and 48:19-20;. **35:11** And God said to him, “**I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. **12** The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you.” **48:16**, **16** the angel who has redeemed me from all evil, bless the boys; and in them let my name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.” **48:19**, **19** But his father refused and said, “I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a**

multitude of nations.” 20 So he blessed them that day, saying, “By you Israel will pronounce blessings, saying, ‘God make you as Ephraim and as Manasseh.’” Thus he put Ephraim before Manasseh. Only a few reading this book will agree with me that the British Empire is Ephraim and the United States is Manasseh, with both being a part of Israel. Yeshua and Paul both warned us, do not be deceived!

I now return to Chapter 7 of Mark, verses 14-23, 14 And He called the people to Him again and said to them, “Hear me, all of you, and understand: 15 There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him.” 16 Omitted 17 And when He had entered the house and left the people, His disciples asked Him about the parable. 18 And He said to them, “Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, 19 since it enters not his heart but his stomach, and is expelled?” (Thus he declared all foods clean.) 20 And He said, “What comes out of a person is what defiles him. 21 For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, 22 coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. 23 All these evil things come from within, and they defile a person.” The parallel verses are Matthew 15:16-20.

Our next story in Mark is the story of a Gentile woman from the region of Tyre and Sidon, verses 7:24-30, 24 And from there He arose and went away to the region of Tyre and Sidon. And He entered a house and did not want anyone to know, yet He could not be hidden. 25 But immediately a woman whose little daughter had an unclean spirit heard of Him and came and fell down at His feet. 26 Now the woman was a Gentile, a Syrophenician by birth. And she begged Him to cast the demon out of her daughter. 27 And He said to her, “Let the children be fed first, for it is not right to take the children’s bread and throw it to the dogs.” 28 But she answered Him, “Yes, Lord; yet even the dogs under the table eat the children’s crumbs.” 29 And He said to her, “For this statement you may go your way; the demon has left your daughter.” 30 And she went home and found the child lying in bed and the demon gone. The parallel verses in Matthew are 15:21-28.

In Mark there is a story pertaining to the healing of a deaf man in Chapter 7:31-37, however, I could not find a parallel verse in Matthew.

We are at the second feeding of a massive group of people, this time 4,000 in verses Mark 8:1-10, 1 In those days, when again a great crowd had gathered, and they had nothing to eat, He called His disciples to Him and said to them, 2 “I have compassion on the crowd, because they have been with Me now three days and have nothing to eat. 3 And if I send them away hungry to their homes, they will faint on the way. And some of them have come from far away.” 4 And His disciples answered Him, “How can one feed these people with bread here in this desolate place?” 5 And He asked them, “How many loaves do you have?” They said, “Seven.” 6 And He directed the crowd to sit down on the ground. And He took the seven loaves, and having given thanks, He broke them and gave them to His disciples to set before the people; and they set them before the crowd. 7 And they had a few small fish. And having blessed them, He said that these also should be set before them. 8 And they ate and were satisfied. And they took up the broken pieces left over, seven baskets full. 9 And there were about four thousand people. And He sent them away. 10 And immediately He got into the boat with His disciples and went to the district of Dalmanutha. The companion verses in Matthew are in 15:29-39.

In Mark 8:11-13 we find the Pharisees demanding Yeshua to give them a sign. 11 The Pharisees came and began to argue with Him, seeking from Him a sign from heaven to test Him. 12 And He sighed deeply in His spirit and said, “Why does this generation seek a sign? Truly, I say to

you, no sign will be given to this generation.” 13 And He left them, got into the boat again, and went to the other side. The parallel passage is Matthew 16:1-4.

We get to another of Yeshua’s primary teachings, the leaven (teachings) of the Pharisees, Mark 8:14-21, 14 Now they had forgotten to bring bread, and they had only one loaf with them in the boat. 15 And He cautioned them, saying, “Watch out; beware of the leaven of the Pharisees and the leaven of Herod.” 16 And they began discussing with one another the fact that they had no bread. 17 And Jesus, aware of this, said to them, “Why are you discussing the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? 18 Having eyes do you not see, and having ears do you not hear? And do you not remember? 19 When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?” They said to Him, “Twelve.” 20 “And the seven for the four thousand, how many baskets full of broken pieces did you take up?” And they said to Him, “Seven.” 21 And He said to them, “Do you not yet understand?” Our companion verses in Matthew are in 16:5-12

Mark 8:22-26 gives the healing of a blind man at Bethsaida. I did not find a parallel verse in Matthew. 22 And they came to Bethsaida. And some people brought to Him a blind man and begged Him to touch him. 23 And He took the blind man by the hand and led him out of the village, and when He had spit on his eyes and laid His hands on him, He asked him, “Do you see anything?” 24 And he looked up and said, “I see people, but they look like trees, walking.” 25 Then Jesus laid His hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly. 26 And He sent him to his home, saying, “Do not even enter the village.” You will have to forgive me, but I do not understand why Yeshua would tell the man to never enter the village.

In Mark 8:27-30 Yeshua asks the disciples ‘who do people say I am’? Peter’s answer in Mark is short and sweet. He simply says, “You are the Christ”. It’s more fun to go back and reread what is recorded in Matthew’s Gospel, Matthew 16:13-20. Here is the Mark account. 27 And Jesus went on with His disciples to the villages of Caesarea Philippi. And on the way He asked His disciples, “Who do people say that I am?” 28 And they told Him, “John the Baptist; and others say, Elijah; and others, one of the prophets.” 29 And He asked them, “But who do you say that I am?” Peter answered Him, “You are the Christ.” 30 And He strictly charged them to tell no one about Him.

Mark 8:31-38 - 9:1, we find Yeshua telling His disciples that He must suffer and die at the hands of the Priests and Scribes and after three days rise again. 31 And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. 32 And He said this plainly. And Peter took Him aside and began to rebuke Him. 33 But turning and seeing His disciples, He rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.”

34 And calling the crowd to Him with His disciples, He said to them, “If anyone would come after Me, let him deny himself and take up his cross and follow Me. 35 For whoever would save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. 36 For what does it profit a man to gain the whole world and forfeit his soul? 37 For what can a man give in return for his soul? 38 For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when He comes in the glory of His Father with the holy angels.” Mark 9:1 And He said to them, “Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power.” The parallel verses

in Matthew are 16:21-28.

Both Matthew and Mark record the Transfiguration. We are going through the Gospel of Mark to see what is recorded. Here is the Mark account, Mark 9:2-13, 2 And after six days Jesus took with Him Peter and James and John, and led them up a high mountain by themselves. And He was transfigured before them, 3 and His clothes became radiant, intensely white, as no one on earth could bleach them. 4 And there appeared to them Elijah with Moses, and they were talking with Jesus. 5 And Peter said to Jesus, “Rabbi, it is good that we are here. Let us make three tents, one for You and one for Moses and one for Elijah.” 6 For he did not know what to say, for they were terrified. 7 And a cloud overshadowed them, and a voice came out of the cloud, “This is My beloved Son; listen to Him.” 8 And suddenly, looking around, they no longer saw anyone with them but Jesus only.

9 And as they were coming down the mountain, He charged them to tell no one what they had seen, until the Son of Man had risen from the dead. 10 So they kept the matter to themselves, questioning what this rising from the dead might mean. 11 And they asked Him, “Why do the scribes say that first Elijah must come?” 12 And He said to them, “Elijah does come first to restore all things. And how is it written of the Son of Man that He should suffer many things and be treated with contempt? 13 But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him.” The Matthew account of the transfiguration is in Chapter 17:1-13.

Mark’s Gospel has the story of a boy with an unclean spirit as the next entry, Mark 9:14-29, 14 And when they came to the disciples, they saw a great crowd around them, and scribes arguing with them. 15 And immediately all the crowd, when they saw Him, were greatly amazed and ran up to Him and greeted Him. 16 And He asked them, “What are you arguing about with them?” 17 And someone from the crowd answered Him, “Teacher, I brought my son to you, for he has a spirit that makes him mute. 18 And whenever it seizes him, it throws him down, and he foams and grinds his teeth and becomes rigid. So I asked Your disciples to cast it out, and they were not able.” 19 And He answered them, “O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me.” 20 And they brought the boy to Him. And when the spirit saw Him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. 21 And Jesus asked his father, “How long has this been happening to him?” And he said, “From childhood. 22 And it has often cast him into fire and into water, to destroy him. But if you can do anything, have compassion on us and help us.” 23 And Jesus said to him, “If you can! All things are possible for one who believes.” 24 Immediately the father of the child cried out and said, “I believe; help my unbelief!” 25 And when Jesus saw that a crowd came running together, He rebuked the unclean spirit, saying to it, “You mute and deaf spirit, I command you, come out of him and never enter him again.” 26 And after crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, “He is dead.” 27 But Jesus took him by the hand and lifted him up, and he arose. 28 And when He had entered the house, His disciples asked Him privately, “Why could we not cast it out?” 29 And He said to them, “This kind cannot be driven out by anything but prayer.” The Matthew parallel verses are in Matthew 17:14-21.

The second foretelling of Yeshua’s death is given in Mark 9:30-32, 30 They went on from there and passed through Galilee. And He did not want anyone to know, 31 for He was teaching His disciples, saying to them, “The Son of Man is going to be delivered into the hands of men, and they will kill Him. And when He is killed, after three days He will rise.” 32 But they did not understand the saying, and were afraid to ask Him. This is a parallel passage to Matthew 17:22-23.

The next subject we encounter in Mark is the discussion of ‘who is the greatest’ in Mark 9:33-37, 33 And they came to Capernaum. And when He was in the house He asked them, “What were you discussing on the way?” 34 But they kept silent, for on the way they had argued with one another about who was the greatest. 35 And He sat down and called the twelve. And He said to them, “If anyone would be first, he must be last of all and servant of all.” 36 And He took a child and put him in the midst of them, and taking him in His arms, He said to them, 37 “Whoever receives one such child in My name receives Me, and whoever receives Me, receives not Me but Him who sent Me.” The parallel verses in Matthew are in 18:1-6.

Next in Mark is a statement, ‘Anyone Not Against Us is for Us’ Mark 9:38-41, 38 John said to Him, “Teacher, we saw someone casting out demons in Your name, and we tried to stop him, because he was not following us.” 39 But Jesus said, “Do not stop him, for no one who does a mighty work in My name will be able soon afterward to speak evil of Me. 40 For the one who is not against us is for us. 41 For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward. I could not find a direct relationship to a verse in Matthew.

The next subject in Mark is connected to two different passages in Matthew. The Mark passage is Mark 9:42-50, 42 “Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea. 43 And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire. 44 Omitted 45 And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell. 46 Omitted 47 And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, 48 ‘where their worm does not die and the fire is not quenched.’ 49 For everyone will be salted with fire. 50 Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another.” In the Matthew account verse 18:6 matches with Mark 9:42. In the Matthew version verses 18:8-9 parallels with Mark 9:43-48.

Teaching about Divorce, Mark 10:1-11, 1 And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to Him again. And again, as was His custom, He taught them. 2 And Pharisees came up and in order to test Him asked, “Is it lawful for a man to divorce his wife?” 3 He answered them, “What did Moses command you?” 4 They said, “Moses allowed a man to write a certificate of divorce and to send her away.” 5 And Jesus said to them, “Because of your hardness of heart he wrote you this commandment. 6 But from the beginning of creation, ‘God made them male and female.’ 7 ‘Therefore a man shall leave his father and mother and hold fast to his wife, 8 and the two shall become one flesh.’ So they are no longer two but one flesh. 9 What therefore God has joined together, let not man separate.” 10 And in the house the disciples asked him again about this matter. 11 And He said to them, “Whoever divorces his wife and marries another commits adultery against her, 12 and if she divorces her husband and marries another, she commits adultery.” The companion set of verses in Matthew are Matthew 19:1-12.

The next subject in Mark is ‘Let the Children Come to Me’, Mark 10:13-16, 13 And they were bringing children to Him that He might touch them, and the disciples rebuked them. 14 But when Jesus saw it, He was indignant and said to them, “Let the children come to Me; do not hinder them, for to such belongs the kingdom of God. 15 Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.” 16 And He took them in His arms and blessed them, laying His

hands on them. The parallel verses are in Matthew 19:13-15.

Our next story in Mark is that of the rich young man, Mark 10:17-31, 17 And as He was setting out on His journey, a man ran up and knelt before Him and asked Him, “Good Teacher, what must I do to inherit eternal life?” 18 And Jesus said to him, “Why do you call Me good? No one is good except God alone. 19 You know the commandments: ‘Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.’ ” 20 And he said to Him, “Teacher, all these I have kept from my youth.” 21 And Jesus, looking at him, loved him, and said to him, “You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow Me.” 22 Disheartened by the saying, he went away sorrowful, for he had great possessions.

23 And Jesus looked around and said to His disciples, “How difficult it will be for those who have wealth to enter the kingdom of God!” 24 And the disciples were amazed at His words. But Jesus said to them again, “Children, how difficult it is to enter the kingdom of God! 25 It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” 26 And they were exceedingly astonished, and said to Him, “Then who can be saved?” 27 Jesus looked at them and said, “With man it is impossible, but not with God. For all things are possible with God.” 28 Peter began to say to Him, “See, we have left everything and followed you.” 29 Jesus said, “Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for My sake and for the gospel, 30 who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. 31 But many who are first will be last, and the last first.” The companion set of verses in Matthew are, 19:16-30.

Yeshua once again foretells the disciples about His death, Mark 10:32-34, 32 And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who followed were afraid. And taking the twelve again, He began to tell them what was to happen to Him, 33 saying, “See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn Him to death and deliver Him over to the Gentiles. 34 And they will mock Him and spit on Him, and flog Him and kill Him. And after three days He will rise.” The parallel verses in Matthew are, 20:17-19.

The next item to review concerns James and John. In Matthew it is the mother of these two who makes this request, Matthew 20:20-28. In Mark James and John make the request directly in verses 10:35-45, 35 And James and John, the sons of Zebedee, came up to Him and said to Him, “Teacher, we want you to do for us whatever we ask of you.” 36 And He said to them, “What do you want Me to do for you?” 37 And they said to Him, “Grant us to sit, one at Your right hand and one at Your left, in Your glory.” 38 Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” 39 And they said to Him, “We are able.” And Jesus said to them, “The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, 40 but to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared.” 41 And when the ten heard it, they began to be indignant at James and John. 42 And Jesus called them to Him and said to them, “You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 43 But it shall not be so among you. But whoever would be great among you must be your servant, 44 and whoever would be first among you must be slave of all. 45 For even

the Son of Man came not to be served but to serve, and to give His life as a ransom for many.”

Our next story is about Yeshua healing blind Bartimaeus in Mark 10:46-52, 46 And they came to Jericho. And as He was leaving Jericho with His disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. 47 And when he heard that it was Jesus of Nazareth, he began to cry out and say, “Jesus, Son of David, have mercy on me!” 48 And many rebuked him, telling him to be silent. But he cried out all the more, “Son of David, have mercy on me!” 49 And Jesus stopped and said, “Call him.” And they called the blind man, saying to him, “Take heart. Get up; He is calling you.” 50 And throwing off his cloak, he sprang up and came to Jesus. 51 And Jesus said to him, “What do you want Me to do for you?” And the blind man said to Him, “Rabbi, let me recover my sight.” 52 And Jesus said to him, “Go your way; your faith has made you well.” And immediately he recovered his sight and followed Him on the way. In the similar account in Matthew we have not one, but two blind men, who desire to have their sight restored, Matthew 20:29-34.

The Triumphal Entry at Jerusalem is the next item in our journey through Mark 11:1-11, 1 Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of His disciples 2 and said to them, “Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. 3 If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.’ ” 4 And they went away and found a colt tied at a door outside in the street, and they untied it. 5 And some of those standing there said to them, “What are you doing, untying the colt?” 6 And they told them what Jesus had said, and they let them go. 7 And they brought the colt to Jesus and threw their cloaks on it, and He sat on it. 8 And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. 9 And those who went before and those who followed were shouting, “Hosanna! Blessed is He who comes in the name of the Lord! 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!” 11 And He entered Jerusalem and went into the temple. And when He had looked around at everything, as it was already late, He went out to Bethany with the twelve. The parallel verses are recorded in Matthew 21:1-11.

The next morning, as Yeshua, and the twelve, returned to the temple, Yeshua sees a fig tree and He went to pick a few figs, but found none. This is found in Mark 11:12-14, 12 On the following day, when they came from Bethany, He was hungry. 13 And seeing in the distance a fig tree in leaf, He went to see if He could find anything on it. When He came to it, He found nothing but leaves, for it was not the season for figs. 14 And He said to it, “May no one ever eat fruit from you again.” And His disciples heard it. The parallel set of verses is located in Matthew 21:18-21.

Jesus reaches the Temple and enters. Shall we say that He was a slight bit upset and began turning over the tables of the sellers in the temple, Mark 11:15-19, 15 And they came to Jerusalem. And He entered the temple and began to drive out those who sold and those who bought in the temple, and He overturned the tables of the money-changers and the seats of those who sold pigeons. 16 And He would not allow anyone to carry anything through the temple. 17 And He was teaching them and saying to them, “Is it not written, ‘My house shall be called a house of prayer for all the nations’? But you have made it a den of robbers.” 18 And the chief priests and the scribes heard it and were seeking a way to destroy Him, for they feared Him, because all the crowd was astonished at His teaching. 19 And when evening came they went out of the city. We find the Matthew account of these actions of Yeshua in Matthew 21:12-17.

The following morning they were on their way back to the Temple when Peter notices the fig

tree that they passed the previous day, Mark 11:20-26, 20 As they passed by in the morning, they saw the fig tree withered away to its roots. 21 And Peter remembered and said to Him, “Rabbi, look! The fig tree that you cursed has withered.” 22 And Jesus answered them, “Have faith in God. 23 Truly, I say to you, whoever says to this mountain, ‘Be taken up and thrown into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. 24 Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. 25 And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses.”

26 Omitted. The Matthew account is given in Matthew 21:18-22.

The chief priests and the scribes came to Yeshua, in the temple, and demanded to know by what authority He was doing the things He was doing, Mark 11:27-33, 27 And they came again to Jerusalem. And as He was walking in the temple, the chief priests and the scribes and the elders came to Him, 28 and they said to Him, “By what authority are You doing these things, or who gave You this authority to do them?” 29 Jesus said to them, “I will ask you one question; answer Me, and I will tell you by what authority I do these things. 30 Was the baptism of John from heaven or from man? Answer Me.” 31 And they discussed it with one another, saying, “If we say, ‘From heaven,’ He will say, ‘Why then did you not believe Him?’ 32 But shall we say, ‘From man’?”—they were afraid of the people, for they all held that John really was a prophet. 33 So they answered Jesus, “We do not know.” And Jesus said to them, “Neither will I tell you by what authority I do these things.” Matthew 21:23-27 is where we find the parallel set of verses.

We are over to Chapter 12 in Mark and begin our study with the parable of the tenants, Mark 12:1-12, 1 And He began to speak to them in parables. “A man planted a vineyard and put a fence around it and dug a pit for the winepress and built a tower, and leased it to tenants and went into another country. 2 When the season came, he sent a servant to the tenants to get from them some of the fruit of the vineyard. 3 And they took him and beat him and sent him away empty-handed. 4 Again he sent to them another servant, and they struck him on the head and treated him shamefully. 5 And he sent another, and him they killed. And so with many others: some they beat, and some they killed. 6 He had still one other, a beloved son. Finally he sent him to them, saying, ‘They will respect my son.’ 7 But those tenants said to one another, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’ 8 And they took him and killed him and threw him out of the vineyard. 9 What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. 10 Have you not read this Scripture: “ ‘The stone that the builders rejected has become the cornerstone; 11 this was the Lord’s doing, and it is marvelous in our eyes’?” 12 And they were seeking to arrest Him but feared the people, for they perceived that He had told the parable against them. So they left Him and went away. The parable of the tenants is given in Matthew 21:23-46.

The next question the Pharisees asked to attempt to trap Yeshua concerned the use of money to pay taxes. We find this in Mark 12:13-17, 13 And they sent to Him some of the Pharisees and some of the Herodians, to trap Him in his talk. 14 And they came and said to Him, “Teacher, we know that You are true and do not care about anyone’s opinion. For You are not swayed by appearances, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Should we pay them, or should we not?” 15 But, knowing their hypocrisy, He said to them, “Why put Me to the test? Bring Me a denarius and let Me look at it.” 16 And they brought one. And He said to them, “Whose likeness and inscription is this?” They said to Him, “Caesar’s.” 17 Jesus said to them, “Render to Caesar the things that are

Caesar's, and to God the things that are God's." And they marveled at Him. We find the companion verses in Matthew 22:18-22.

The chief priests, scribes, elders, Herodians, and Pharisees were all desiring to have Yeshua arrested and turned over to Pilate to have Him killed. It is now the Sadducees turn to try and trap Him in some type of concocted trick question. We find this passage of scripture in Mark 12:18-27, 18 And Sadducees came to Him, who say that there is no resurrection. And they asked Him a question, saying, 19 "Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man must take the widow and raise up offspring for his brother. 20 There were seven brothers; the first took a wife, and when he died left no offspring. 21 And the second took her, and died, leaving no offspring. And the third likewise. 22 And the seven left no offspring. Last of all the woman also died. 23 In the resurrection, when they rise again, whose wife will she be? For the seven had her as wife." 24 Jesus said to them, "Is this not the reason you are wrong, because you know neither the Scriptures nor the power of God? 25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. 26 And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to Him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? 27 He is not God of the dead, but of the living. You are quite wrong." The account of this transaction is in Matthew 22:23-33.

Our next subject in the Gospel of Mark pertains to the greatest commandment. We find this in Mark 12:28-34. 28 And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?" 29 Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one. 30 And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' 31 The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these." 32 And the scribe said to Him, "You are right, Teacher. You have truly said that He is One, and there is no other besides Him. 33 And to love Him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices." 34 And when Jesus saw that he answered wisely, He said to him, "You are not far from the kingdom of God." And after that no one dared to ask Him any more questions. This account in Matthew is located at Matthew 21:34-40.

It may sound like a strange question, but the next topic is 'Whose Son is the Christ', Mark 12:35-37, 35 And as Jesus taught in the temple, He said, "How can the scribes say that the Christ is the son of David? 36 David himself, in the Holy Spirit, declared, " 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet." ' 37 David himself calls Him Lord. So how is He his son?" And the great throng heard Him gladly. The companion verses are in Matthew 22:41-46.

In Yeshua's teaching He called out the scribes as hypocrites and snakes, Mark 12:38-40, 38 And in His teaching He said, "Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces 39 and have the best seats in the synagogues and the places of honor at feasts, 40 who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation." The Matthew passage gives a much longer discussion as seven woes taking the entire Chapter 23 to explain. The closest passage to being a direct wording is Matthew 23:5-7.

We find in the Gospel of Mark the story of the widow who gave her last two coins to the temple treasury, Mark 12:41-44, 41 And He sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. 42 And a poor widow came

and put in two small copper coins, which make a penny. 43 And He called His disciples to Him and said to them, “Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. 44 For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on.” I could not find a similar passage in Matthew but noted that there is a companion passage in Luke. I will add that passage in the accounting of Luke.

We begin Chapter 13 of Mark with Yeshua foretelling the destruction of the Temple, Mark 13:1-2. 1 And as He came out of the temple, one of His disciples said to Him, “Look, Teacher, what wonderful stones and what wonderful buildings!” 2 And Jesus said to him, “Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.” The parallel passage is Matthew 24:1-2.

Some of the disciples came to Yeshua and asked what would be the signs of the closing of this age, Mark 13:3-13, 3 And as He sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked Him privately, 4 “Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?” 5 And Jesus began to say to them, “See that no one leads you astray. 6 Many will come in my name, saying, ‘I am he!’ and they will lead many astray. 7 And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet. 8 For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the birth pains. 9 “But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for My sake, to bear witness before them. 10 **And the gospel must first be proclaimed to all nations.** 11 And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. 12 And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. 13 And you will be hated by all for My name’s sake. But the one who endures to the end will be saved. Actually this passage continues through the full presentation of Chapter 13 of Mark, however, I will divide this Chapter as it is presented in the ESV Bible. The companion verses for Mark Chapter 13 is Matthew Chapter 24.

The Abomination of Desolation, Mark 13:14-23, 14 “But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains. 15 Let the one who is on the housetop not go down, nor enter his house, to take anything out, 16 and let the one who is in the field not turn back to take his cloak. 17 And alas for women who are pregnant and for those who are nursing infants in those days! 18 Pray that it may not happen in winter. 19 For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be. 20 And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom He chose, He shortened the days. 21 And then if anyone says to you, ‘Look, here is the Christ!’ or ‘Look, there He is!’ do not believe it. 22 For **false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect.** 23 But be on guard; I have told you all things beforehand.

The Coming of the Son of Man, Mark 13:24-27, 24 “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, 25 and the stars will be falling from heaven, and the powers in the heavens will be shaken. 26 And then they will see the Son of Man

coming in clouds with great power and glory. 27 And then He will send out the angels and gather His elect from the four winds, from the ends of the earth to the ends of heaven.

The Lesson of the Fig Tree, Mark 13:28-31, 28 “From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. 29 **So also, when you see these things taking place, you know that He is near, at the very gates.** 30 Truly, I say to you, this generation will not pass away until all these things take place. 31 Heaven and earth will pass away, but My words will not pass away.

No One Knows That Day or Hour, Mark 13:28-37, 32 “But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. 33 Be on guard, keep awake. For you do not know when the time will come. 34 It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. 35 Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning— 36 lest he come suddenly and find you asleep. 37 And what I say to you I say to all: Stay awake.” That is the full text from Mark Chapter 13. As I previously indicated the parallel passage is contained in Matthew Chapter 24.

Mark now brings the plot to kill Yeshua to our attention, we find this segment of scripture in Mark 14:1-2, 1 It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest Him by stealth and kill Him, 2 for they said, “Not during the feast, lest there be an uproar from the people.” The passage for this in Matthew is Chapter 26:1-5.

Yeshua anointed at Bethany is our next item to review. We find this in Mark 14:3-9, 3 And while He was at Bethany in the house of Simon the leper, as He was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over His head. 4 There were some who said to themselves indignantly, “Why was the ointment wasted like that? 5 For this ointment could have been sold for more than three hundred denarii and given to the poor.” And they scolded her. 6 But Jesus said, “Leave her alone. Why do you trouble her? She has done a beautiful thing to Me. 7 For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have Me. 8 She has done what she could; she has anointed My body beforehand for burial. 9 And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her.” The parallel verses is located in Matthew 26:6-13.

In Mark 14 we observe that Judas goes to the chief priest and agrees to betray Yeshua. We find this in Mark 14:10-11, 10 Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray Him to them. 11 And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray Him. The companion passage in Matthew is 26:14-16.

The Passover with the Disciples is the next text reference in Mark 14:12-21, 12 And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, His disciples said to Him, “Where will You have us go and prepare for You to eat the Passover?” 13 And He sent two of His disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you. Follow him, 14 and wherever he enters, say to the master of the house, ‘The Teacher says, Where is my guest room, where I may eat the Passover with My disciples?’ 15 And he will show you a large upper room furnished and ready; there prepare for us.” 16 And the disciples set out and went to the city and found

it just as He had told them, and they prepared the Passover.

17 And when it was evening, He came with the twelve. 18 And as they were reclining at table and eating, Jesus said, “Truly, I say to you, one of you will betray Me, one who is eating with Me.” 19 They began to be sorrowful and to say to Him one after another, “Is it I?” 20 He said to them, “It is one of the twelve, one who is dipping bread into the dish with Me. 21 For the Son of Man goes as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.” Matthew 26:17-24 is the parallel passage.

The Institution of the Lord’s Supper is next and recorded in Mark 14:22-25, 22 And as they were eating, He took bread, and after blessing it broke it and gave it to them, and said, “Take; this is My body.” 23 And He took a cup, and when He had given thanks He gave it to them, and they all drank of it. 24 And He said to them, “This is my blood of the covenant, which is poured out for many. 25 Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.” Matthew 26:26-29 is the scripture from the Gospel of Matthew.

Yeshua and the disciples depart from Jerusalem and walk to the Mount of Olives. Yeshua foretells the twelve that they will all fall away from Him, but Peter says he wouldn’t fall away. Mark 14:26-31. 26 And when they had sung a hymn, they went out to the Mount of Olives. 27 And Jesus said to them, “You will all fall away, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ 28 But after I am raised up, I will go before you to Galilee.” 29 Peter said to Him, “Even though they all fall away, I will not.” 30 And Jesus said to him, “Truly, I tell you, this very night, before the rooster crows twice, you will deny Me three times.” 31 But he said emphatically, “If I must die with You, I will not deny You.” And they all said the same. Similar wording is in Matthew 26:31-35.

Arriving at Gethsemane Yeshua instructs the disciples to sit while He goes further to pray. Taking Peter, James and John He goes further and instructs these three to ‘watch’ and He went even further. We find the full passage in Mark 14:32-42, 32 And they went to a place called Gethsemane. And He said to His disciples, “Sit here while I pray.” 33 And He took with Him Peter and James and John, and began to be greatly distressed and troubled. 34 And He said to them, “My soul is very sorrowful, even to death. Remain here and watch.” 35 And going a little farther, He fell on the ground and prayed that, if it were possible, the hour might pass from Him. 36 And He said, “Abba, Father, all things are possible for You. Remove this cup from Me. Yet not what I will, but what You will.” 37 And He came and found them sleeping, and He said to Peter, “Simon, are you asleep? Could you not watch one hour? 38 Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” 39 And again He went away and prayed, saying the same words. 40 And again He came and found them sleeping, for their eyes were very heavy, and they did not know what to answer Him. 41 And He came the third time and said to them, “Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners. 42 Rise, let us be going; see, My betrayer is at hand.” The story of Gethsemane can be found in Matthew 26:36-46.

The Betrayal and Arrest of Yeshua story is found in Mark 14:43-50, 43 And immediately, while He was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. 44 Now the betrayer had given them a sign, saying, “The one I will kiss is the man. Seize Him and lead Him away under guard.” 45 And when he came, he went up to Him at once and said, “Rabbi!” And he kissed Him. 46 And they laid hands on

Him and seized Him. 47 But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear. 48 And Jesus said to them, “Have you come out as against a robber, with swords and clubs to capture Me? 49 Day after day I was with you in the temple teaching, and you did not seize Me. But let the Scriptures be fulfilled.” 50 And they all left Him and fled. The parallel account in Matthew is 26:47-56.

Our next portion of this story is Yeshua before the Jewish council, Mark 14:53-65, 53 And they led Jesus to the high priest. And all the chief priests and the elders and the scribes came together. 54 And Peter had followed Him at a distance, right into the courtyard of the high priest. And he was sitting with the guards and warming himself at the fire. 55 Now the chief priests and the whole council were seeking testimony against Jesus to put Him to death, but they found none. 56 For many bore false witness against Him, but their testimony did not agree. 57 And some stood up and bore false witness against Him, saying, 58 “We heard Him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’ ” 59 Yet even about this their testimony did not agree. 60 And the high priest stood up in the midst and asked Jesus, “Have you no answer to make? What is it that these men testify against you?” 61 But He remained silent and made no answer. Again the high priest asked Him, “Are you the Christ, the Son of the Blessed?” 62 And Jesus said, “I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.” 63 And the high priest tore his garments and said, “What further witnesses do we need? 64 You have heard His blasphemy. What is your decision?” And they all condemned Him as deserving death. 65 And some began to spit on Him and to cover His face and to strike Him, saying to Him, “Prophesy!” And the guards received Him with blows.

The account in Matthew is given in Matthew 26:57-68.

Actually, I find it rather amazing. Today is April 3, 2026, the day most denominations call ‘Good Friday’, the day they claim that Yeshua was crucified. I sit here attempting to declare the truth toward mankind’s traditions concerning the period of time that Yeshua was going through the kangaroo court of the Jewish High Priest. I understand several things: first, most people have never read the entire Bible!; second, they accept what their denominational leadership tells them without too many questions; third, I challenge any and all to show me any passage of **text contained in the Bible** that identifies that the day of worship was **changed by God** from His ordained Sabbath to the first day of the week (Sunday). Secondly, please show me any text in the Bible that identifies the day of Yeshua’s (Jesus’) crucifixion took place on a Friday. You have to get through those three days and three nights to fulfill that sign of Jonah that Yeshua gave to the Pharisees.

I’ll give you my reply now! First, it was Emperor Constantine who changed the day of worship from the Sabbath (God’s fourth Commandment) to Sunday in 321 CE. Yeshua was crucified on a Wednesday and not on a Friday. He also arose from the grave on a Sabbath (remember, Yeshua is Lord of the Sabbath, not Lord of Sunday) and not on a Sunday morning. Read the first part of this book! Once again, it was a man, and not God, who changed these things. In this case it was Emperor Constantine and the Bishop of Rome who changed things in 325 CE and created Easter as a manmade tradition. Easter, by itself, is a pagan holiday for a fertility feast, that’s why you have decorated eggs, little chicks and baby rabbits. Not ordained by God, but ordained by men!

One of Yeshua’s main teachings was for mankind to repent and follow the Ten Commandments! If we call ourselves Christians we should be mimicking what Yeshua said and did,

and not doing as we want. There are only two genders, male and female! A marriage is between one man and one woman! We are instructed to not be anxious for anything and also to not be deceived! Turn on your television and it is one statement after another about depression and anxiety and you need this pill or that pill, so call your doctor and ask to be put on a prescription for that particular pill. When did we throw 'faith' out the window and listen to all of this nonsense? It surely makes a lot of money for 'Big Pharma'. So you understand what I am trying to get you to have knowledge of, here is what the Internet calls 'Big Pharma'. "Big Pharma" refers to the dominant, highly profitable global pharmaceutical industry, known for immense political influence, massive research budgets, and controversial marketing practices. **Critics accuse the industry of prioritizing profits over patient safety, limiting access to affordable drugs via patent monopolies, and manipulating healthcare through lobbying.** Medical insurance is not far behind in all of their marketing practices.

I'm working on this book for one reason, God put this book on my heart just as He has put all the other work that I've done over the last forty years. If you are not excessively upset and desire to kill me, as they did to Charlie Kirk, go to my website for truthful information. My website is [www.vqpi.org](http://www.vqpi.org). In faith, I'm at about the mid point for this book. I still have two Gospels to complete and the Revelation of Jesus Christ. One more question prior to my return to complete the Gospel of Mark. How many denominations do you think will exist in the Kingdom of Heaven? **ONE!** The church of the Firstborn, Hebrews 12:22-24 (NKJV), [22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, 23 to the general assembly and church of the firstborn who are registered in heaven](#), to God the Judge of all, to the spirits of just men made perfect, [24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.](#)

I now return to my work in the Gospel of Mark. Our subject at the moment is the denial of Yeshua by Peter. [Mark 14:66-72](#), [66 And as Peter was below in the courtyard, one of the servant girls of the high priest came, 67 and seeing Peter warming himself, she looked at him and said, "You also were with the Nazarene, Jesus." 68 But he denied it, saying, "I neither know nor understand what you mean." And he went out into the gateway and the rooster crowed. 69 And the servant girl saw him and began again to say to the bystanders, "This man is one of them." 70 But again he denied it. And after a little while the bystanders again said to Peter, "Certainly you are one of them, for you are a Galilean." 71 But he began to invoke a curse on himself and to swear, "I do not know this man of whom you speak." 72 And immediately the rooster crowed a second time. And Peter remembered how Jesus had said to him, "\*\*Before the rooster crows twice, you will deny Me three times.\*\*" And he broke down and wept. The companion in Matthew for this passage is Matthew 26:69-75.](#)

Mark Chapter 15 begins with Yeshua being taken to Pilate, [Mark 15:1-5](#), [1 And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. And they bound Jesus and led Him away and delivered Him over to Pilate. 2 And Pilate asked Him, "Are you the King of the Jews?" And He answered him, "\*\*You have said so.\*\*" 3 And the chief priests accused Him of many things. 4 And Pilate again asked Him, "Have you no answer to make? See how many charges they bring against you." 5 But Jesus made no further answer, so that Pilate was amazed. Matthew's account is found in verses 27:11-14.](#)

Pilate delivered Yeshua over to the soldiers to be crucified in [Mark 15:6-15](#), [6 Now at the feast he used to release for them one prisoner for whom they asked. 7 And among the rebels in prison, who](#)

had committed murder in the insurrection, there was a man called Barabbas. 8 And the crowd came up and began to ask Pilate to do as he usually did for them. 9 And he answered them, saying, “Do you want me to release for you the King of the Jews?” 10 For he perceived that it was out of envy that the chief priests had delivered Him up. 11 But the chief priests stirred up the crowd to have him release for them Barabbas instead. 12 And Pilate again said to them, “Then what shall I do with the man you call the King of the Jews?” 13 And they cried out again, “Crucify Him.” 14 And Pilate said to them, “Why? What evil has He done?” But they shouted all the more, “Crucify Him.” 15 So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered Him to be crucified. The passage of scripture that contains this act of Pilate is Matthew 27:15-26.

Once Pilate released Yeshua to the soldiers they mocked Him as part of their preparation to crucify Him. We find this in Mark 15:16-20, 16 And the soldiers led Him away inside the palace (that is, the governor’s headquarters), and they called together the whole battalion. 17 And they clothed Him in a purple cloak, and twisting together a crown of thorns, they put it on Him. 18 And they began to salute Him, “Hail, King of the Jews!” 19 And they were striking His head with a reed and spitting on Him and kneeling down in homage to Him. 20 And when they had mocked Him, they stripped Him of the purple cloak and put His own clothes on Him. And they led Him out to crucify Him. Matthew records this in Matthew 27:27-31.

Yeshua is led out to be crucified in Mark 15:21-32, 21 And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry His cross. 22 And they brought Him to the place called Golgotha (which means Place of a Skull). 23 And they offered Him wine mixed with myrrh, but He did not take it. 24 And they crucified Him and divided His garments among them, casting lots for them, to decide what each should take. 25 And it was the third hour when they crucified Him. 26 And the inscription of the charge against Him read, “The King of the Jews.” 27 And with Him they crucified two robbers, one on His right and one on His left. 28 Omitted 29 And those who passed by derided Him, wagging their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, 30 save yourself, and come down from the cross!” 31 So also the chief priests with the scribes mocked Him to one another, saying, “He saved others; He cannot save Himself. 32 Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with Him also reviled him. Our parallel passage from Matthew is 27:32-44.

The death of Yeshua is given in Mark 15:33-41, 33 And when the sixth hour had come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, My God, why have You forsaken Me?” 35 And some of the bystanders hearing it said, “Behold, He is calling Elijah.” 36 And someone ran and filled a sponge with sour wine, put it on a reed and gave it to Him to drink, saying, “Wait, let us see whether Elijah will come to take Him down.” 37 And Jesus uttered a loud cry and breathed His last. 38 And the curtain of the temple was torn in two, from top to bottom. 39 And when the centurion, who stood facing Him, saw that in this way He breathed His last, he said, “Truly this man was the Son of God!” 40 There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. 41 When He was in Galilee, they followed Him and ministered to Him, and there were also many other women who came up with Him to Jerusalem. We find the companion scripture in Matthew 27:45-56.

Mark 15:42-47 presents to us the burial of Yeshua. 42 And when evening had come, since it

was the day of Preparation, that is, the day before the Sabbath, 43 Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. 44 Pilate was surprised to hear that He should have already died. And summoning the centurion, he asked him whether He was already dead. 45 And when he learned from the centurion that He was dead, he granted the corpse to Joseph. 46 And Joseph bought a linen shroud, and taking Him down, wrapped Him in the linen shroud and laid Him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. 47 Mary Magdalene and Mary the mother of Joses saw where He was laid. Matthew records this in Matthew 27:57-61. I must make one other statement. Mark does not record the Chief Priest going to Pilate and requesting a guard being placed at the tomb, Matthew 27:62-66.

Because of the manner of presentation of the resurrection passage I can understand why there are people who truly believe that Yeshua's resurrection from the grave took place very early on the first day of the week. In both Matthew and Mark the scripture begins with words that appear to tie the Sabbath with the first day of the week.

Matthew begins Chapter 28 with "After the Sabbath, at dawn on the first day of the week." . . . On the other side of this Mark begins Chapter 16 with "When the Sabbath was past," there is certainly the idea that Yeshua arose early on the first day of the week. However, we must understand that the Bible is written as a very large puzzle of words and concepts.

We, Christians, must search to see how, and where, the pieces of the puzzle fit together. If a person takes the statement that Yeshua gave to the Pharisees when they asked for a sign a person should come away with the idea they must search scripture to find how the reply from Yeshua has an answer. The key is to find the three days and the three nights. Understand that Friday at 3:00 PM to Sunday at 6:00 AM only makes 39 hours,. That's not even two days. NO! You can't use Jewish reckoning as an answer. Friday is a day, Saturday is a day, and Sunday is a day, therefore three days. Why do you want to make yourself a liar? I know that you are not Jewish simply because you haven't taken into consideration God's feast days and how they are structured. When you consider that there are **two Sabbath days** in this period of time and knowing that no work is to be performed on either of these two days how can you fit three days in all of this when this shows that no work could be done of two of the three days. It just will not work no matter how hard you try to put it together. There has to be more to this to find the correct answer.

As a portion of the beginning of this book I took the time to chase down the actions of work, performed by different people, to come to the conclusion that Yeshua was crucified on a Wednesday and arose on the weekly Sabbath of Saturday. Please go and see how the pieces fit together in the beginning of this book.

Now, to return to our presentation of going through the red letters of the Gospels. Mark 16:1-8. 1 When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint Him. 2 And very early on the first day of the week, when the sun had risen, they went to the tomb. 3 And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" 4 And looking up, they saw that the stone had been rolled back—it was very large. 5 And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. 6 And he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; He is not here. See the place where they laid Him. 7 But

go, tell His disciples and Peter that He is going before you to Galilee. There you will see Him, just as He told you.” 8 And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

[Some of the earliest manuscripts do not include 16:9-20]

9 [[Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, from whom He had cast out seven demons. 10 She went and told those who had been with Him, as they mourned and wept. 11 But when they heard that He was alive and had been seen by her, they would not believe it. 12 After these things He appeared in another form to two of them, as they were walking into the country. 13 And they went back and told the rest, but they did not believe them. 14 Afterward He appeared to the eleven themselves as they were reclining at table, and He rebuked them for their unbelief and hardness of heart, because they had not believed those who saw Him after He had risen. 15 And He said to them, “Go into all the world and proclaim the gospel to the whole creation. 16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. 17 And these signs will accompany those who believe: in My name they will cast out demons; they will speak in new tongues; 18 they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.” 19 So then the Lord Jesus, after He had spoken to them, was taken up into heaven and sat down at the right hand of God. 20 And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.]]

That Completes the Gospel of Mark. We now turn to the Gospel of Luke.

We begin the Gospel of Luke with a simple statement that Luke makes to Theophilus, Luke 1:1-4, 1 Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, 2 just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, 3 it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, 4 that you may have certainty concerning the things you have been taught. There are no parallels to this introduction in Matthew or Mark.

Luke begins telling his story with the birth of John the Baptist being foretold, Luke 1:5-25, 5 In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah. And he had a wife from the daughters of Aaron, and her name was Elizabeth. 6 And they were both righteous before God, walking blamelessly in all the commandments and statutes of the Lord. 7 But they had no child, because Elizabeth was barren, and both were advanced in years.

8 Now while he was serving as priest before God when his division was on duty, 9 according to the custom of the priesthood, he was chosen by lot to enter the temple of the Lord and burn incense. 10 And the whole multitude of the people were praying outside at the hour of incense. 11 And there appeared to him an angel of the Lord standing on the right side of the altar of incense. 12 And Zechariah was troubled when he saw him, and fear fell upon him. 13 But the angel said to him, “Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. 14 And you will have joy and gladness, and many will rejoice at his birth, 15 for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother’s womb. 16 And he will turn many of the children

of Israel to the Lord their God, 17 and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.”

18 And Zechariah said to the angel, “How shall I know this? For I am an old man, and my wife is advanced in years.” 19 And the angel answered him, “I am Gabriel. I stand in the presence of God, and I was sent to speak to you and to bring you this good news. 20 And behold, you will be silent and unable to speak until the day that these things take place, because you did not believe my words, which will be fulfilled in their time.” 21 And the people were waiting for Zechariah, and they were wondering at his delay in the temple. 22 And when he came out, he was unable to speak to them, and they realized that he had seen a vision in the temple. And he kept making signs to them and remained mute. 23 And when his time of service was ended, he went to his home.

24 After these days his wife Elizabeth conceived, and for five months she kept herself hidden, saying, 25 “Thus the Lord has done for me in the days when He looked on me, to take away my reproach among people.” There are no parallels for these verses.

The foretelling of the birth of Yeshua is the next item in Luke’s Gospel, Luke 1:26-38. Actually, it is strange how this passage begins. The first four words of this passage are ‘In the sixth month.’ This cannot be something pertaining to Mary. This has to be the sixth month of Elizabeth’s pregnancy carrying John. To confirm this, verse 36 indicates that the angel Gabriel told Mary that her relative Elizabeth was in her sixth month. 26 In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin’s name was Mary. 28 And he came to her and said, “Greetings, O favored one, the Lord is with you!” 29 But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. 30 And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. 31 And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus (Yeshua). 32 He will be great and will be called the Son of the Most High. And the Lord God will give to Him the throne of His father David, 33 and He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

34 And Mary said to the angel, “How will this be, since I am a virgin?”

35 And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God. 36 And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. 37 For nothing will be impossible with God.” 38 And Mary said, “Behold, I am the servant of the Lord; let it be to me according to your word.” And the angel departed from her. As above, there are no parallels for these verses.

We next see Mary going to visit her relative Elizabeth, Luke 1:39-45, 39 In those days Mary arose and went with haste into the hill country, to a town in Judah, 40 and she entered the house of Zechariah and greeted Elizabeth. 41 And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit, 42 and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb! 43 And why is this granted to me that the mother of my Lord should come to me? 44 For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. 45 And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.” It appears that there are no statements made by Yeshua (red letter) until the 4<sup>th</sup> Chapter of the Gospel of Luke.

Mary's Song of Praise. Luke 1:46-56, 46 And Mary said, "My soul magnifies the Lord, 47 and my spirit rejoices in God my Savior, 48 for He has looked on the humble estate of His servant. For behold, from now on all generations will call me blessed; 49 for He who is mighty has done great things for me, and holy is His name [*Yahweh*]. 50 And His mercy is for those who fear Him from generation to generation. 51 He has shown strength with His arm; He has scattered the proud in the thoughts of their hearts; 52 He has brought down the mighty from their thrones and exalted those of humble estate; 53 He has filled the hungry with good things, and the rich He has sent away empty. 54 He has helped His servant Israel, in remembrance of His mercy, 55 as He spoke to our fathers, to Abraham and to His offspring forever." 56 And Mary remained with her about three months [*until about the time of John's birth*] and returned to her home. Again, no parallel verses.

The Birth of John the Baptist, Luke 1:57-66, 57 Now the time came for Elizabeth to give birth, and she bore a son. 58 And her neighbors and relatives heard that the Lord had shown great mercy to her, and they rejoiced with her. 59 And on the eighth day they came to circumcise the child. And they would have called him Zechariah after his father, 60 but his mother answered, "No; he shall be called John." 61 And they said to her, "None of your relatives is called by this name." 62 And they made signs to his father, inquiring what he wanted him to be called. 63 And he asked for a writing tablet and wrote, "His name is John." And they all wondered. 64 And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God. 65 And fear came on all their neighbors. And all these things were talked about through all the hill country of Judea, 66 and all who heard them laid them up in their hearts, saying, "What then will this child be?" For the hand of the Lord was with him. We move one step closer to the completion of Chapter one.

The next passage is from Zechariah, John's father, after he received his ability to speak again, Luke 1:67-80, 67 And his father Zechariah was filled with the Holy Spirit and prophesied, saying, 68 "Blessed be the Lord God of Israel, for He has visited and redeemed His people 69 and has raised up a horn of salvation for us in the house of His servant David, 70 as He spoke by the mouth of His holy prophets from of old, 71 that we should be saved from our enemies and from the hand of all who hate us; 72 to show the mercy promised to our fathers and to remember His holy covenant, 73 the oath that He swore to our father Abraham, to grant us 74 that we, being delivered from the hand of our enemies, might serve Him without fear, 75 in holiness and righteousness before Him all our days. 76 And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare His ways, 77 to give knowledge of salvation to His people in the forgiveness of their sins, 78 because of the tender mercy of our God, whereby the sunrise shall visit us from on high 79 to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace." 80 And the child grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel. [*It would seem that there are portions of history that would indicate this prophecy is being fulfilled, and again, there are days that this prophecy is not being fulfilled. Look around at the situation the world, especially the nation of Israel, is in at the present time! With this passage we close Chapter one of the Gospel of Luke.*]

We open Chapter two with the birth of Jesus [*Yeshua*], Luke 2:1-7, 1 In those days a decree went out from Caesar Augustus that all the world should be registered. 2 This was the first registration when Quirinius was governor of Syria. 3 And all went to be registered, each to his own town. 4 And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, 5 to be registered with Mary, his

betrothed, who was with child. 6 And while they were there, the time came for her to give birth. 7 And she gave birth to her firstborn son and wrapped Him in swaddling cloths and laid Him in a manger, because there was no place for them in the inn. Our story, as presented by Luke, goes from Nazareth to Bethlehem.

We now observe the announcement to the shepherds by angels concerning the birth of the Christ Child, Luke 2:8-21, 8 And in the same region there were shepherds out in the field, keeping watch over their flock by night. 9 And an angel [*indicating only one angel*] of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. 10 And the angel said to them, “Fear not, for behold, I bring you good news of great joy that will be for all the people. 11 For unto you is born this day in the city of David a Savior, who is Christ the Lord. 12 And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger.” 13 And suddenly there was with the angel a multitude of the heavenly host [*indicating many, many angels*] praising God and saying, 14 “Glory to God in the highest, and on earth peace among those with whom He is pleased!” 15 When the angels went away from them into heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.” 16 And they went with haste and found Mary and Joseph, and the baby [*This confirms that there were only three people there, besides the shepherds.*] lying in a manger. 17 And when they saw it, they made known the saying that had been told them concerning this child. 18 And all who heard it [*Another confusing statement. Who are the all? There should be a total of two adults and the babe, three people, besides the shepherds who had come to see this event.*] wondered at what the shepherds told them. [*Is this a conversation between the shepherds on what they had been told?*] 19 But Mary treasured up all these things, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. 21 And at the end of eight days, when He was circumcised, He was called Jesus, the name given by the angel before He was conceived in the womb. We go on with no red letters, as of yet.

Yeshua Presented at the Temple, Luke 2:22-38, 22 And when the time came for their purification according to the Law of Moses, they brought Him up to Jerusalem to present Him to the Lord 23 (as it is written in the Law of the Lord, “Every male who first opens the womb shall be called holy to the Lord”) 24 and to offer a sacrifice according to what is said in the Law of the Lord, “a pair of turtledoves, or two young pigeons.” 25 Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. 27 And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law, 28 he took Him up in his arms and blessed God and said, 29 “Lord, now you are letting your servant depart in peace, according to your word; 30 for my eyes have seen Your salvation 31 that you have prepared in the presence of all peoples, 32 a light for revelation to the Gentiles, [*All who say that Gentiles are not tied to Jewish customs, feasts and laws, need to read this and understand. Remember, Yeshua warned that all who follow Him are to be on their guard to not be deceived.*] and for glory to your people Israel.” 33 And his father and his mother marveled at what was said about Him. 34 And Simeon blessed them and said to Mary His mother, “Behold, this Child is appointed for the fall and rising of many in Israel, and for a sign that is opposed 35 (and a sword will pierce through your own soul also) [*pertaining to the crucifixion*], so that thoughts from many hearts may be revealed.” 36 And there was a prophetess,

Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with her husband seven years from when she was a virgin, 37 and then as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. 38 And coming up at that very hour she began to give thanks to God and to speak of Him to all who were waiting for the redemption of Jerusalem. We still do not have parallel passages in Matthew and Mark.

Joseph, Mary and the Christ Child now return to Nazareth, Luke 2:39-40, 39 And when they had performed everything according to the Law of the Lord, they returned into Galilee, to their own town of Nazareth. 40 And the Child grew and became strong, filled with wisdom. And the favor of God was upon Him. Just another section of scripture completed without any red letters.

This next section provides to us the manner of Yeshua's wisdom when He was the age of twelve. It also shows us that the family observed Passover every year in Jerusalem, Luke 2:41-52, 41 Now his parents went to Jerusalem every year at the Feast of the Passover. 42 And when He was twelve years old, they went up according to custom. 43 And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, 44 but supposing Him to be in the group they went a day's journey, but then they began to search for Him among their relatives and acquaintances, 45 and when they did not find Him, they returned to Jerusalem, searching for Him. 46 After three days they found Him in the temple, sitting among the teachers, listening to them and asking them questions. 47 And all who heard Him were amazed at His understanding and His answers. 48 And when His parents saw Him, they were astonished. And His mother said to Him, "Son, why have you treated us so? Behold, your father and I have been searching for You in great distress." 49 And He said to them, "**Why were you looking for Me? Did you not know that I must be in my Father's house?**" 50 And they did not understand the saying that He spoke to them. 51 And He went down with them and came to Nazareth and was submissive to them. And His mother treasured up all these things in her heart. [*Compare Mary's feelings with Luke 1:66 and 2:19*]. 52 And Jesus increased in wisdom and in stature and in favor with God and man. It appears I didn't search very well. We have the first red letters in the Gospel of Luke but there isn't a companion verse to match this.

John the Baptist is the next item in the account of Luke, Luke 3:1-22, 1 In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, 2 during the high priesthood of Annas and Caiaphas, [*If Caiaphas was in the priesthood at this time a person should ask, why he didn't recognize Yeshua later in life when he wanted to crucify Him.*] the word of God came to John the son of Zechariah in the wilderness. 3 And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins. 4 As it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness: 'Prepare the way of the Lord, make His paths straight. 5 Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways, 6 and all flesh shall see the salvation of God.' "

7 He said therefore to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? 8 Bear fruits in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you, God is able from these stones to raise up children for Abraham. 9 Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire."

10 And the crowds asked him, "What then shall we do?" 11 And he answered them, "Whoever

has two tunics is to share with him who has none, and whoever has food is to do likewise.” 12 Tax collectors also came to be baptized and said to him, “Teacher, what shall we do?” 13 And he said to them, “Collect no more than you are authorized to do.” 14 Soldiers also asked him, “And we, what shall we do?” And he said to them, “Do not extort money from anyone by threats or by false accusation, and be content with your wages.”

15 As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ, 16 John answered them all, saying, “I baptize you with water, but He who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. 17 His winnowing fork is in His hand, to clear His threshing floor and to gather the wheat into His barn, but the chaff He will burn with unquenchable fire.”

18 So with many other exhortations he preached good news to the people. 19 But Herod the tetrarch, who had been reproved by him for Herodias, his brother’s wife, and for all the evil things that Herod had done, 20 added this to them all, that he locked up John in prison.

21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened, 22 and the Holy Spirit descended on Him in bodily form, like a dove; and a voice came from heaven, “You are My beloved Son; with You I am well pleased.” Matthew Chapter 3 and Mark Chapter 1 contain parallel verses.

Luke provides the genealogy of Yeshua as his next entry, Luke 3:23-38, 23 Jesus, when He began His ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, 29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, 31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, 33 the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38 the son of Enos, the son of Seth, the son of Adam, the Son of God. Matthew is the other writer who presents the genealogy of Yeshua in Matthew 1:1-17.

Chapter 4 begins with the temptation of Yeshua after He is baptized by John, Luke 4:1-13, 1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness 2 for forty days, being tempted by the devil. And He ate nothing during those days. And when they were ended, He was hungry. 3 The devil said to Him, “If you are the Son of God, command this stone to become bread.” 4 And Jesus answered him, “It is written, ‘Man shall not live by bread alone.’ ” 5 And the devil took Him up and showed Him all the kingdoms of the world in a moment of time, 6 and said to Him, “To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will. 7 If You, then, will worship me, it will all be Yours.” 8 And Jesus answered him, “It is written, “ ‘You shall worship the Lord your God, and Him only shall you serve.’ ” 9 And

he took Him to Jerusalem and set Him on the pinnacle of the temple and said to Him, “If You are the Son of God, throw Yourself down from here, 10 for it is written, “ ‘He will command His angels concerning You, to guard You,’ 11 and “ ‘On their hands they will bear You up, lest You strike Your foot against a stone.’ ” 12 And Jesus answered him, “It is said, ‘You shall not put the Lord your God to the test.’ ” 13 And when the devil had ended every temptation, he departed from Him until an opportune time. In today’s world, it is a shame to me that we, you and I, as Christians cannot quote the Bible as Yeshua did to Satan. In fact Satan knows more about the Bible than Christians do. Yet, we claim to be followers of Christ and follow His teachings and mimic His ways. We are so far from actually do those things. When I read poll answers that when asked to name the Gospels many cannot even come up with an answer naming four men, Matthew, Mark, Luke and John. The parallels for these verses, that we have here, in Luke are as follows. In Matthew Chapter 4 verses 1-11. Mark only mentions a small note in Chapter 1 verses 12–13.

We now find Yeshua beginning His earthly ministry in Luke 4:14-30, 14 And Jesus returned in the power of the Spirit to Galilee, and a report about Him went out through all the surrounding country. 15 And He taught in their synagogues, being glorified by all. 16 And He came to Nazareth, where He had been brought up. And as was His custom, He went to the synagogue on the Sabbath day, and He stood up to read. 17 And the scroll of the prophet Isaiah was given to Him. He unrolled the scroll and found the place where it was written [*He began to speak what was written.*] 18 “The Spirit of the Lord is upon Me, because He has anointed Me to proclaim good news to the poor. He has sent Me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, 19 to proclaim the year of the Lord’s favor.” 20 And He rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on Him. 21 And He began to say to them, “Today this Scripture has been fulfilled in your hearing.” 22 And all spoke well of Him and marveled at the gracious words that were coming from His mouth. And they said, “Is not this Joseph’s son?” 23 And He said to them, “Doubtless you will quote to Me this proverb, ‘Physician, heal yourself.’ ” 24 And He said, “Truly, I say to you, no prophet is acceptable in His hometown. 25 But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, 26 and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. 27 And there were many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian.” 28 When they heard these things, all in the synagogue were filled with wrath. 29 And they rose up and drove Him out of the town and brought Him to the brow of the hill on which their town was built, so that they could throw Him down the cliff. 30 But passing through their midst, He went away. I looked at Matthew and Mark and there really isn’t a similar set of verses in either of those two Gospels.

Luke presents a story of a man with an unclean demon in the verses between Luke 4:31-37, 31 And He went down to Capernaum, a city of Galilee. And He was teaching them on the Sabbath, 32 and they were astonished at His teaching, for His word possessed authority. 33 And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, 34 “Ha! What have You to do with us, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God.” 35 But Jesus rebuked him, saying, “Be silent and come out of him!” And when the demon had thrown him down in their midst, he came out of him, having done him no harm.

36 And they were all amazed and said to one another, “What is this word? For with authority and power He commands the unclean spirits, and they come out!” 37 And reports about Him went out into every place in the surrounding region. There is no companion set of verses in Matthew, however, there is a set in Mark 1:21-28.

The next entry in Luke is very confusing to me. The ESV gives the title as ‘Jesus Heals Many’. However, in Luke verses 38-39 there is the story of Yeshua taking the fever away from Simon’s mother-in-law. Here is my problem, The story of Yeshua calling His first disciples isn’t until Chapter 5, verses 1-11. If Yeshua hadn’t called Simon to be a disciple yet how did Yeshua enter his house and heal his mother-in-law? These verses, 38-39, in Luke parallel Mark 2:29-31, however, in Mark the calling of the first disciples is completed in Mark 1:14-20. In Matthew the calling of the first disciples is completed in Matthew Chapter 4:18-22. The healing of Simon’s (Peter in the Matthew account) mother-in-law is in Matthew 8:14-15. Here is Luke 4:38-39, 38 And He arose and left the synagogue and entered Simon’s house. Now Simon’s mother-in-law was ill with a high fever, and they appealed to Him on her behalf. 39 And He stood over her and rebuked the fever, and it left her, and immediately she rose and began to serve them.

The remaining portion of the segment in the Gospel of Luke entitled, ‘Jesus Heals Many’ is verses Luke 4:40-41, 40 Now when the sun was setting, all those who had any who were sick with various diseases brought them to Him, and He laid his hands on every one of them and healed them. 41 And demons also came out of many, crying, “You are the Son of God!” But He rebuked them and would not allow them to speak, because they knew that He was the Christ. This passage is paralleled in Mark 1:32-34 and Matthew 8:16-17.

Our next subject is ‘Jesus Preaches in Synagogues’, Luke 4:42-44, 42 And when it was day, He departed and went into a desolate place. And the people sought Him and came to Him, and would have kept Him from leaving them, 43 but He said to them, “I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.” 44 And He was preaching in the synagogues of Judea. We find parallel verses in Mark 1:35-39.

Luke now identifies the first disciples in Luke 5:1-11. 1 On one occasion, while the crowd was pressing in on Him to hear the word of God, He was standing by the lake of Gennesaret, 2 and He saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. 3 Getting into one of the boats, which was Simon’s, He asked Him to put out a little from the land. And He sat down and taught the people from the boat. 4 And when He had finished speaking, He said to Simon, “Put out into the deep and let down your nets for a catch.” 5 And Simon answered, “Master, we toiled all night and took nothing! But at Your word I will let down the nets.” 6 And when they had done this, they enclosed a large number of fish, and their nets were breaking. 7 They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. 8 But when Simon Peter saw it, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord.” 9 For he and all who were with him were astonished at the catch of fish that they had taken, 10 and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; from now on you will be catching men.” 11 And when they had brought their boats to land, they left everything and followed Him. The calling of the first disciples is found in Matthew 4:18-22 and in Mark 1:14-20 as stated above for both references.

Luke 5:12-16 informs us of Yeshua healing a leper. 12 While He was in one of the cities, there came a man full of leprosy. And when he saw Jesus, he fell on his face and begged Him, “Lord, if you

will, you can make me clean.” 13 And Jesus stretched out His hand and touched him, saying, “I will; be clean.” And immediately the leprosy left him. 14 And He charged him to tell no one, but “go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to them.” 15 But now even more the report about Him went abroad, and great crowds gathered to hear Him and to be healed of their infirmities. 16 But He would withdraw to desolate places and pray. The parallel verses in Mark are found in Mark 1:40-45 and in Matthew 8:1-4.

We continue, in Luke Chapter 5, with the story of a paralytic being brought to Yeshua. However, the men carrying this man could not get in to where Yeshua was so they went to the roof, removed some of the tiles, and lowered the man in front of Yeshua. In Luke 5:17-26 we have the full story, 17 On one of those days, as He was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem. And the power of the Lord was with Him to heal. 18 And behold, some men were bringing on a bed a man who was paralyzed, and they were seeking to bring him in and lay him before Jesus, 19 but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus. 20 And when He saw their faith, He said, “Man, your sins are forgiven you.” 21 And the scribes and the Pharisees began to question, saying, “Who is this who speaks blasphemies? Who can forgive sins but God alone?” 22 When Jesus perceived their thoughts, He answered them, “Why do you question in your hearts? 23 Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise and walk’? 24 But that you may know that the Son of Man has authority on earth to forgive sins”—He said to the man who was paralyzed—“I say to you, rise, pick up your bed and go home.” 25 And immediately he rose up before them and picked up what he had been lying on and went home, glorifying God. 26 And amazement seized them all, and they glorified God and were filled with awe, saying, “We have seen extraordinary things today.” There is a parallel set of verses in Mark 2:1-12 and also in Matthew 9:1-8.

In the Gospel of Luke we see the calling of Levi. We also saw this in the Gospel of Mark as the calling of Levi, The only problem with both is that Yeshua did not have a disciple named Levi that mankind has been taught. However, Yeshua did have a disciple named Matthew, who was a tax collector. We find the Luke account in Luke 5:27-32, 27 After this He went out and saw a tax collector named Levi, sitting at the tax booth. And He said to him, “Follow me.” 28 And leaving everything, he rose and followed Him. 29 And Levi made Him a great feast in his house, and there was a large company of tax collectors and others reclining at table with them. 30 And the Pharisees and their scribes grumbled at His disciples, saying, “Why do you eat and drink with tax collectors and sinners?” 31 And Jesus answered them, “Those who are well have no need of a physician, but those who are sick. 32 I have not come to call the righteous but sinners to repentance.” Matthew 9:9-13 give one account of companion verses. Mark’s account is found in Mark 2:13-17.

Luke’s Gospel asks the question about fasting, Luke 5:33-39, 33 And they said to Him, “The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but Yours eat and drink.” 34 And Jesus said to them, “Can you make wedding guests fast while the bridegroom is with them? 35 The days will come when the bridegroom is taken away from them, and then they will fast in those days.” 36 He also told them a parable: “No one tears a piece from a new garment and puts it on an old garment. If he does, he will tear the new, and the piece from the new will not match the old. 37 And no one puts new wine into old wineskins. If he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. 38 But new wine must be put into fresh wineskins.

39 And no one after drinking old wine desires new, for he says, 'The old is good.' ” The corresponding verses in Mark are 2:18-22 and in Matthew 9:14-17.

Our next topic is that Yeshua is 'Lord of the Sabbath'. We find this in Luke 6:1-5, 1 On a Sabbath, while He was going through the grainfields, His disciples plucked and ate some heads of grain, rubbing them in their hands. 2 But some of the Pharisees said, "Why are you doing what is not lawful to do on the Sabbath?" 3 And Jesus answered them, "Have you not read what David did when he was hungry, he and those who were with him: 4 how he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those with him?" 5 And He said to them, "The Son of Man is Lord of the Sabbath." The parallel verses for this passage in Matthew is Matthew 12:3-8. In Mark the verses are Mark 2:23-28.

On another occasion Yeshua was in the Synagogue on a Sabbath and there was a man with a withered hand and the scribes and Pharisees waited to see if Yeshua would heal on the Sabbath, Luke 6:6-11, 6 On another Sabbath, He entered the synagogue and was teaching, and a man was there whose right hand was withered. 7 And the scribes and the Pharisees watched Him, to see whether He would heal on the Sabbath, so that they might find a reason to accuse Him. 8 But He knew their thoughts, and He said to the man with the withered hand, "Come and stand here." And he rose and stood there. 9 And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?" 10 And after looking around at them all He said to him, "Stretch out your hand." And he did so, and his hand was restored. 11 But they were filled with fury and discussed with one another what they might do to Jesus. Mark 3:1-6 tells us this story. In Matthew similar verses are indicated in Matthew 10:1-4.

The next item we find in Luke is Yeshua ministering to a great multitude on a plain. Could this be a parallel to the sermon on the mount of the Beatitudes, which happens to be the next topic in the Gospel of Luke? Here is the passage in Luke 6:17-19, 17 And He came down with them and stood on a level place, with a great crowd of His disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, 18 who came to hear Him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. 19 And all the crowd sought to touch Him, for power came out from Him and healed them all. If we consider the great crowd we could use Matthew 5:1 as a parallel verse. As for power going out from Him see Mark 5:30.

We now turn to the Beatitudes. Matthew's account covered most of Chapters 5-7 of Matthew, The Luke account is four verses, Luke 6:20-23, 20 And He lifted up His eyes on His disciples, and said: "Blessed are you who are poor, for yours is the kingdom of God. 21 "Blessed are you who are hungry now, for you shall be satisfied. "Blessed are you who weep now, for you shall laugh. 22 "Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! 23 Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets. Refer to my statement at the beginning of this topic.

The next topic in Luke is the pronouncing woes. Luke has a short list of only three verses, Luke 6:24-26, 24 "But woe to you who are rich, for you have received your consolation. 25 "Woe to you who are full now, for you shall be hungry. "Woe to you who laugh now, for you shall mourn and weep. 26 "Woe to you, when all people speak well of you, for so their fathers did to the false prophets. The list of woes in Matthew is the entire 23<sup>rd</sup> Chapter of the Gospel of Matthew.

Luke then brings up Yeshua's concept of loving your enemies, Luke 6:27-36, 27 "But I say to

you who hear, Love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who abuse you. 29 To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either. 30 Give to everyone who begs from you, and from one who takes away your goods do not demand them back. 31 And as you wish that others would do to you, do so to them.

32 “If you love those who love you, what benefit is that to you? For even sinners love those who love them. 33 And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. 34 And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. 35 But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for He is kind to the ungrateful and the evil. 36 Be merciful, even as your Father is merciful. There is a parallel passage in Matthew 5:43-48.

Luke’s next topic is ‘Judging Others.’ We find this passage in Luke 6:37-42, 37 “Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; 38 give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.”

39 He also told them a parable: “Can a blind man lead a blind man? Will they not both fall into a pit? 40 A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. 41 Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? 42 How can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother’s eye. 37 “Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; 38 give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.” We can find a similar passage in Matthew 7:1-6.

Luke provides to his readers ‘A Tree and its Fruit’ as his next subject, Luke 6:43-45, 43 “For no good tree bears bad fruit, nor again does a bad tree bear good fruit, 44 for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush. 45 The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks. 43 “For no good tree bears bad fruit, nor again does a bad tree bear good fruit, 44 for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush. 45 The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks. Matthew gives this passage as a parable in Matthew 7:15-23.

Luke continues this thought with the parable of building you house on a rock, Luke 6:46-49, 46 “Why do you call me ‘Lord, Lord,’ and not do what I tell you? 47 Everyone who comes to me and hears my words and does them, I will show you what he is like: 48 he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. 49 But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great.” Matthew has a companion

passage in Matthew 7:24-27.

Luke next tells about Yeshua healing a Centurion's servant from a distance because of the Centurion's faith. We find this in [Luke 7:1-10](#), 1 After He had finished all His sayings in the hearing of the people, He entered Capernaum. 2 Now a Centurion had a servant who was sick and at the point of death, who was highly valued by him. 3 When the centurion heard about Jesus, he sent to Him elders of the Jews, asking Him to come and heal his servant. 4 And when they came to Jesus, they pleaded with Him earnestly, saying, "He is worthy to have You do this for him, 5 for he loves our nation, and he is the one who built us our synagogue." 6 And Jesus went with them. When He was not far from the house, the Centurion sent friends, saying to Him, "Lord, do not trouble yourself, for I am not worthy to have You come under my roof. 7 Therefore I did not presume to come to You. But say the word, and let my servant be healed. 8 For I too am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." 9 When Jesus heard these things, He marveled at him, and turning to the crowd that followed Him, said, "I tell you, not even in Israel have I found such faith." 10 And when those who had been sent returned to the house, they found the servant well. The parallel passage is in Matthew 8:5-13.

Luke addresses Yeshua's compassion for a widow at Nain in [Luke 7:11-17](#), 11 Soon afterward He went to a town called Nain, and His disciples and a great crowd went with Him. 12 As He drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her. 13 And when the Lord saw her, He had compassion on her and said to her, "Do not weep." 14 Then He came up and touched the bier, and the bearers stood still. And He said, "Young man, I say to you, arise." 15 And the dead man sat up and began to speak, and Jesus gave him to his mother. 16 Fear seized them all, and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited His people!" 17 And this report about Him spread through the whole of Judea and all the surrounding country. I searched both Matthew and Mark and could not find a companion verse.

Moving on, we find disciples of John the Baptist coming to Yeshua with a question from John, are you the one who is to come? [Luke 7:18-35](#), 18 The disciples of John reported all these things to him. And John, 19 calling two of his disciples to him, sent them to the Lord, saying, "Are You the one who is to come, or shall we look for another?" 20 And when the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the one who is to come, or shall we look for another?' " 21 In that hour He healed many people of diseases and plagues and evil spirits, and on many who were blind He bestowed sight. 22 And He answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. 23 And blessed is the one who is not offended by Me."

24 When John's messengers had gone, Jesus began to speak to the crowds concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? 25 What then did you go out to see? A man dressed in soft clothing? Behold, those who are dressed in splendid clothing and live in luxury are in kings' courts. 26 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27 This is he of whom it is written, " 'Behold, I send my messenger before your face, who will prepare Your way before You.' 28 I tell you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he." 29 (When all

the people heard this, and the tax collectors too, they declared God just, having been baptized with the baptism of John, 30 but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)

31 “To what then shall I compare the people of this generation, and what are they like? 32 They are like children sitting in the marketplace and calling to one another, “ ‘We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.’ 33 For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon.’ 34 The Son of Man has come eating and drinking, and you say, ‘Look at Him! A glutton and a drunkard, a friend of tax collectors and sinners!’ 35 Yet wisdom is justified by all her children.” We can find a parallel set of verses to these in Luke in Matthew 11:1-20.

Luke’s next topic is ‘A Sinful Woman is Forgiven’, Luke 7:36-50, 36 One of the Pharisees asked him to eat with him, and He went into the Pharisee’s house and reclined at table. 37 And behold, a woman of the city, who was a sinner, when she learned that He was reclining at table in the Pharisee’s house, brought an alabaster flask of ointment, 38 and standing behind Him at his feet, weeping, she began to wet His feet with her tears and wiped them with the hair of her head and kissed His feet and anointed them with the ointment. 39 Now when the Pharisee who had invited Him saw this, he said to himself, “If this man were a prophet, He would have known who and what sort of woman this is who is touching Him, for she is a sinner.” 40 And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “Say it, Teacher.”

41 “A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. 42 When they could not pay, he cancelled the debt of both. Now which of them will love him more?” 43 Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And He said to him, “You have judged rightly.” 44 Then turning toward the woman He said to Simon, “Do you see this woman? I entered your house; you gave Me no water for my feet, but she has wet My feet with her tears and wiped them with her hair. 45 You gave me no kiss, but from the time I came in she has not ceased to kiss My feet. 46 You did not anoint My head with oil, but she has anointed My feet with ointment. 47 Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.” 48 And He said to her, “Your sins are forgiven.” 49 Then those who were at table with Him began to say among themselves, “Who is this, who even forgives sins?” 50 And He said to the woman, “Your faith has saved you; go in peace.” In a manner we could say that Mark 14:3-9 is a parallel to this passage. I say this because of verse 40, here in Luke, the Pharisees name was Simon.

Luke begins Chapter 8 with the title of ‘Women Accompanying Yeshua’, Luke 8:1-3, 1 Soon afterward He went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with Him, 2 and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, 3 and Joanna, the wife of Chuza, Herod’s household manager, and Susanna, and many others, who provided for them out of their means. My search indicated to me that there isn’t any companion verses for this passage in Luke.

The parable of the sower, Luke 8:4-8, 4 And when a great crowd was gathering and people from town after town came to Him, He said in a parable, 5 “A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it. 6 And some fell on the rock, and as it grew up, it withered away, because it had no moisture. 7 And

some fell among thorns, and the thorns grew up with it and choked it. 8 And some fell into good soil and grew and yielded a hundredfold.” As He said these things, He called out, “He who has ears to hear, let him hear.” We have two companion segments to this passage in Luke. In Matthew we find a parallel in verses 13:1-9. In Mark we find the parallel in verses 4:1-9.

Luke continues by telling us the reason that parables are used by Yeshua. We find this in Luke 8:9-15, 9 And when His disciples asked Him what this parable meant, 10 He said, “To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that ‘seeing they may not see, and hearing they may not understand.’ 11 Now the parable is this: The seed is the word of God. 12 The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. 13 And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away. 14 And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. 15 As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience. In Matthew 13:10-23 Yeshua explains this parable to His disciples. In Mark we find the parable of the sower explained in verses 4:10-20.

Luke continues with another parable, this time Yeshua tells the disciples about a lamp on a stand, Luke 8:16-18, 16 “No one after lighting a lamp covers it with a jar or puts it under a bed, but puts it on a stand, so that those who enter may see the light. 17 For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light. 18 Take care then how you hear, for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away.” Let us use Matthew 5:14-16 as our companion verses.

Luke presents a consideration of who is Yeshua’s true family. Actually, it is those who follow His ways and mimic His actions, we see this in Luke 8:19-21, 19 Then His mother and His brothers came to Him, but they could not reach Him because of the crowd. 20 And He was told, “Your mother and Your brothers are standing outside, desiring to see You.” 21 But He answered them, “My mother and My brothers are those who hear the word of God and do it.” There is a parallel passage in Matthew 12:46-50. The parallel in Mark is found in Mark 3:31-34.

Luke presents the story of Yeshua calming a storm as they traveled across the lake, Luke 8:22-25, 22 One day He got into a boat with His disciples, and He said to them, “Let us go across to the other side of the lake.” So they set out, 23 and as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger. 24 And they went and woke Him, saying, “Master, Master, we are perishing!” And He awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm. 25 He said to them, “Where is your faith?” And they were afraid, and they marveled, saying to one another, “Who then is this, that He commands even winds and water, and they obey Him?” The parallel passage in Matthew is found in 8:23-27 and in Mark in 4:35-41.

Arriving on the other side of the lake, Yeshua is met by a man who was possessed by many demons, Luke 8:26-39, 26 Then they sailed to the country of the Gerasenes, which is opposite Galilee. 27 When Jesus had stepped out on land, there met Him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. 28 When he saw Jesus, he cried out and fell down before him and said with a loud voice, “What have You to do with me, Jesus, Son of the Most High God? I beg you, do not torment me.” 29 For He had commanded

the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.) 30 Jesus then asked him, **“What is your name?”** And he said, **“Legion,”** for many demons had entered him. 31 And they begged Him not to command them to depart into the abyss. 32 Now a large herd of pigs was feeding there on the hillside, and they begged Him to let them enter these. So He gave them permission. 33 Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned.

34 When the herdsmen saw what had happened, they fled and told it in the city and in the country. 35 Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. 36 And those who had seen it told them how the demon-possessed man had been healed. 37 Then all the people of the surrounding country of the Gerasenes asked Him to depart from them, for they were seized with great fear. So He got into the boat and returned. 38 The man from whom the demons had gone begged that he might be with Him, but Jesus sent him away, saying, **39 “Return to your home, and declare how much God has done for you.”** And he went away, proclaiming throughout the whole city how much Jesus had done for him. There is a companion passage in Matthew, but, there is a slight difference. In Matthew 8:28-34 it says there were two men and not one. Also, in Mark we find this passage in Mark 5:1-20, again with only one man possessed..

The Luke presentation that is next is entitled ‘Yeshua Heals a Woman and Jairus’ Daughter’, Luke 8:40-56, 40 Now when Jesus returned, the crowd welcomed Him, for they were all waiting for Him. 41 And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus’ feet, he implored Him to come to his house, 42 for he had an only daughter, about twelve years of age, and she was dying.

As Jesus went, the people pressed around Him. 43 And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone. 44 She came up behind Him and touched the fringe of His garment, and immediately her discharge of blood ceased. 45 And Jesus said, **“Who was it that touched Me?”** When all denied it, Peter said, “Master, the crowds surround you and are pressing in on you!” 46 But Jesus said, **“Someone touched Me, for I perceive that power has gone out from Me.”** 47 And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. 48 And He said to her, **“Daughter, your faith has made you well; go in peace.”**

49 While He was still speaking, someone from the ruler’s house came and said, “Your daughter is dead; do not trouble the Teacher any more.” 50 But Jesus on hearing this answered him, **“Do not fear; only believe, and she will be well.”** 51 And when He came to the house, He allowed no one to enter with Him, except Peter and John and James, and the father and mother of the child. 52 And all were weeping and mourning for her, but He said, **“Do not weep, for she is not dead but sleeping.”** 53 And they laughed at Him, knowing that she was dead. 54 But taking her by the hand He called, saying, **“Child, arise.”** 55 And her spirit returned, and she got up at once. And He directed that something should be given her to eat. 56 And her parents were amazed, but He charged them to tell no one what had happened. This is one particular miracle that is recorded by all three of the synoptic gospel writers. Matthew records this in verses 9:18-26 and Mark records this in verses 5:21-43.

In Luke 9:1-6 there is the account of Yeshua sending out the twelve Apostles. **1 And He called**

the twelve together and gave them power and authority over all demons and to cure diseases, 2 and He sent them out to proclaim the kingdom of God and to heal. 3 And He said to them, “Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. 4 And whatever house you enter, stay there, and from there depart. 5 And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them.” 6 And they departed and went through the villages, preaching the gospel and healing everywhere. Both Matthew and Mark record this passage. Matthew 10:1-14 and Mark 6:6-13.

Herod, the tetrarch, was perplexed by Yeshua is the next segment in Luke 9:7-9, 7 Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had been raised from the dead, 8 by some that Elijah had appeared, and by others that one of the prophets of old had risen. 9 Herod said, “John I beheaded, but who is this about whom I hear such things?” And he sought to see Him. I could not find a companion verse in either Matthew or Mark.

The feeding of the five thousand is our next subject in Luke 9:10-17, 10 On their return the apostles told Him all that they had done. And He took them and withdrew apart to a town called Bethsaida. 11 When the crowds learned it, they followed Him, and He welcomed them and spoke to them of the kingdom of God and cured those who had need of healing. 12 Now the day began to wear away, and the twelve came and said to Him, “Send the crowd away to go into the surrounding villages and countryside to find lodging and get provisions, for we are here in a desolate place.” 13 But He said to them, “You give them something to eat.” They said, “We have no more than five loaves and two fish—unless we are to go and buy food for all these people.” 14 For there were about five thousand men. And He said to His disciples, “Have them sit down in groups of about fifty each.” 15 And they did so, and had them all sit down. 16 And taking the five loaves and the two fish, He looked up to heaven and said a blessing over them. Then He broke the loaves and gave them to the disciples to set before the crowd. 17 And they all ate and were satisfied. And what was left over was picked up, twelve baskets of broken pieces. In many ways this is a different passage of scripture. For the first time all four gospel writers record this event. Matthew 14:13-21, Mark 6:6:30-44 and now John appears and this is recorded in John 6:1-14.

Yeshua asks this question to the disciples. Who do the people say that I am? Luke 9:18-20, 18 Now it happened that as He was praying alone, the disciples were with Him. And He asked them, “Who do the crowds say that I am?” 19 And they answered, “John the Baptist. But others say, Elijah, and others, that one of the prophets of old has risen.” 20 Then He said to them, “But who do you say that I am?” And Peter answered, “The Christ of God.” We have parallel verses that we can read, in Matthew the verses are in 16:13-20 and in Mark we find this in verses 8:27-30.

The next passage of scripture in Luke is Yeshua foretelling for the first time that He must suffer and die, Luke 9:21-22, 21 And He strictly charged and commanded them to tell this to no one, 22 saying, “The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised.” There are parallel verses for this segment of text. Matthew 16:21-23 and Mark 8:31-33.

The next entry in Luke has this as a title, ‘Take Up Your Cross and Follow Me’, the entry in Luke is Luke 9:23-27, 23 And He said to all, “If anyone would come after Me, let him deny himself and take up his cross daily and follow Me. 24 For whoever would save his life will lose it, but whoever loses his life for My sake will save it. 25 For what does it profit a man if he gains the whole world and loses or forfeits himself? 26 For whoever is ashamed of Me and of My words, of him will the Son of

Man be ashamed when He comes in His glory and the glory of the Father and of the holy angels. 27 But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God.” [I believe that this is a reference to John, 60 years later, on the island of Patmos.] The parallel verses in Matthew are 16:24-28. In Mark the passage is slightly longer, Mark 8:34-9:1.

Ah! We have arrived at one of the most interesting verses in the New Testament, that being the transfiguration of Yeshua, Luke 9:28-36, 28 Now about eight days after these sayings He took with Him Peter and John and James and went up on the mountain to pray. 29 And as He was praying, the appearance of His face was altered, and His clothing became dazzling white. 30 And behold, two men were talking with Him, Moses and Elijah, 31 who appeared in glory and spoke of His departure, which He was about to accomplish at Jerusalem. 32 Now Peter and those who were with him were heavy with sleep, but when they became fully awake they saw His glory and the two men who stood with Him. 33 And as the men were parting from Him, Peter said to Jesus, “Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah”—not knowing what he said. 34 As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. 35 And a voice came out of the cloud, saying, “This is My Son, My Chosen One; listen to Him!” 36 And when the voice had spoken, Jesus was found alone. And they kept silent and told no one in those days anything of what they had seen. I found no companion passages for this topic.

After the transfiguration and Yeshua, and those disciples with Him, had come down off the mountain a man asked Yeshua to heal his son, that the disciples could not heal him, Luke 9:37-43. 37 On the next day, when they had come down from the mountain, a great crowd met Him. 38 And behold, a man from the crowd cried out, “Teacher, I beg you to look at my son, for he is my only child. 39 And behold, a spirit seizes him, and he suddenly cries out. It convulses him so that he foams at the mouth, and shatters him, and will hardly leave him. 40 And I begged your disciples to cast it out, but they could not.” 41 Jesus answered, “O faithless and twisted generation, how long am I to be with you and bear with you? Bring your son here.” 42 While he was coming, the demon threw him to the ground and convulsed him. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father. 43 And all were astonished at the majesty of God. There are parallel verses for this passage of scripture. In Matthew we find verses 17:14-21 and in Mark we find verses 9:14-29.

There is a slightly strange beginning for this next topic. The elders who assigned verse numbers to the text divided a verse, Luke 9:43. The first time I can recall running across that fact. So we are looking at Luke 9:43b-45, 43 But while they were all marveling at everything He was doing, Jesus said to His disciples, 44 “Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men.” 45 But they did not understand this saying, and it was concealed from them, so that they might not perceive it. And they were afraid to ask Him about this saying. These are short passages to confirm what is recorded in Luke. The companion passage in Matthew is 17:22-23 and in Mark 9:30-32.

I love it, even the disciples had arguments among themselves. We find that they are arguing on who among the disciples is the greatest. We see this in Luke 9:46-48, 46 An argument arose among them as to which of them was the greatest. 47 But Jesus, knowing the reasoning of their hearts, took a child and put him by His side 48 and said to them, “Whoever receives this child in My name receives Me, and whoever receives Me receives Him who sent Me. For he who is least among you all is the one who is great.” There are companion verses to review. In Matthew we find Matthew 18:1-5. In Mark

we find Mark 9:33-37.

Luke 9:49-50 is under the title of ‘Anyone Not Against Us is for Us.’ 49 John answered, “Master, we saw someone casting out demons in Your name, and we tried to stop him, because he does not follow with us.” 50 But Jesus said to him, “Do not stop him, for the one who is not against you is for you.” Compare with Mark 9:38-41.

Our next segment of scripture, in the gospel of Luke, is found in Luke 9:51-56 and is entitled ‘A Samaritan Village Rejects Yeshua’. 51 When the days drew near for Him to be taken up, He set His face to go to Jerusalem. 52 And He sent messengers ahead of Him, who went and entered a village of the Samaritans, to make preparations for Him. 53 But the people did not receive Him, because His face was set toward Jerusalem. 54 And when His disciples James and John saw it, they said, “Lord, do you want us to tell fire to come down from heaven and consume them?” 55 But He turned and rebuked them. 56 And they went on to another village. Luke is the only gospel writer to tell this part of the journey to Jerusalem.

The last topic in Luke Chapter 9 reveals the cost of following Yeshua, Luke 9:57-62, 57 As they were going along the road, someone said to Him, “I will follow You wherever You go.” 58 And Jesus said to him, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay His head.” 59 To another He said, “Follow me.” But he said, “Lord, let me first go and bury my father.” 60 And Jesus said to him, “Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God.” 61 Yet another said, “I will follow You, Lord, but let me first say farewell to those at my home.” 62 Jesus said to him, “No one who puts his hand to the plow and looks back is fit for the kingdom of God.” Another version of this passage is found in Matthew 8:18-22.

Yeshua changes some things in Chapter 10. He is traveling toward Jerusalem and appointed seventy-two to go ahead, two by two, to the villages He was going to pass through. We find this in Luke 10:1-12, 1 After this the Lord appointed seventy-two others and sent them on ahead of Him, two by two, into every town and place where He Himself was about to go. 2 And He said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into His harvest. 3 Go your way; behold, I am sending you out as lambs in the midst of wolves. 4 Carry no moneybag, no knapsack, no sandals, and greet no one on the road. 5 Whatever house you enter, first say, ‘Peace be to this house!’ 6 And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. 7 And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. 8 Whenever you enter a town and they receive you, eat what is set before you. 9 Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ 10 But whenever you enter a town and they do not receive you, go into its streets and say, 11 ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’ 12 I tell you, it will be more bearable on that day for Sodom than for that town. In some ways we have a parallel set of verses toward this passage in Matthew. However, we have to take part from one reference and add to that passage more verses from another reference. Here is what I mean, Matthew 9:37-38, added to 10:7-16.

We also find more toward this passage in the next segment of Luke 10:13-16 where Yeshua rebukes unrepentant cities. 13 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 But it will be more bearable in the judgment for Tyre and Sidon than for you. 15 And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. 16 “The one

who hears you hears Me, and the one who rejects you rejects Me, and **the one who rejects Me rejects Him who sent Me.**” Boy! That says a mouthful in few words. To think that an entire city has not only rejected Yeshua they have also rejected Yahweh. I don’t even want to think about the wrath to come toward those cities.

In Luke verses 10:17-20 we find the return of the seventy-two and they reported to Yeshua what happened on their journeys. 17 The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in Your name!” 18 And He said to them, “I saw Satan fall like lightning from heaven. 19 Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. 20 Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.” I found no parallel verses in Matthew or Mark.

Yeshua rejoices in the Father’s Will in Luke 10:21-24, 21 In that same hour He rejoiced in the Holy Spirit and said, “I thank you, Father, Lord of heaven and earth, that You have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. 22 All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal Him.”

23 Then turning to the disciples He said privately, “Blessed are the eyes that see what you see! 24 For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.” We once again run into a passage of scripture where we have to do a little adding of this and that. In Matthew we find, as the first part of our companion verses, Matthew 11:25-27 and the second part in Matthew 13:16-17.

Our next passage has a lawyer putting a test before Yeshua, Luke 10:25-37, 25 And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” 26 He said to Him, “What is written in the Law? How do you read it?” 27 And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” 28 And He said to him, **“You have answered correctly; do this, and you will live.”**

29 But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” 30 Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. 31 Now by chance a priest was going down that road, and when he saw him he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. 34 He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. 35 And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’ 36 Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” 37 He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.” It is important to understand this teaching by Yeshua and we can find similar scripture in Matthew and Mark. Matthew 22:35-40 and in Mark 12:28-31.

Luke introduces Mary and Martha in Luke 10:38-42, 38 Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed Him into her house. 39 And she had a sister

called Mary, who sat at the Lord's feet and listened to His teaching. 40 But Martha was distracted with much serving. And she went up to Him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." 41 But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things, 42 but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her." We have a much longer story of the friendship between Yeshua and Martha, Mary and Lazarus in John 11:1-44.

That was a short trip into the gospel of John, now back to Luke and the question about the Lord's Prayer, Luke 11:1-13, 1 Now Jesus was praying in a certain place, and when He finished, one of His disciples said to Him, "Lord, teach us to pray, as John taught his disciples." 2 And He said to them, "When you pray, say: "Father, hallowed be Your name. Your kingdom come. 3 Give us each day our daily bread, 4 and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."

5 And he said to them, "Which of you who has a friend will go to him at midnight and say to him, 'Friend, lend me three loaves, 6 for a friend of mine has arrived on a journey, and I have nothing to set before him'; 7 and he will answer from within, 'Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything'? 8 I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs. 9 And I tell 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 the one who seeks finds, and to the one who knocks it will be opened. 11 What father among you, if his son asks for a fish, will instead of a fish give him a serpent; 12 or if he asks for an egg, will give him a scorpion? 13 If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him!" I understand this is not the normal way we pray the Lord's Prayer. You can find the way most of us were taught to say the Lord's Prayer in Matthew 6:9-15.

Luke informs us of the thoughts of some of the people saying that Yeshua cast out demons by Beelzebul, Luke 11:14-23, 14 Now He was casting out a demon that was mute. When the demon had gone out, the mute man spoke, and the people marveled. 15 But some of them said, "He casts out demons by Beelzebul, the prince of demons," 16 while others, to test Him, kept seeking from Him a sign from heaven. 17 But He, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and a divided household falls. 18 And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. 19 And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. 20 But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you. 21 When a strong man, fully armed, guards his own palace, his goods are safe; 22 but when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil. 23 Whoever is not with Me is against Me, and whoever does not gather with Me scatters. The parallel passage in Matthew is, Matthew 12:22-30 and in Mark 3:22-27.

Yeshua gives us a teaching that we all should understand. When an evil spirit is cast out of a person there is a void created and a person needs to fill that void with the Holy Spirit. To do nothing invites the evil spirit to return to the person it was cast out of. Here is Yeshua's teaching in Luke 11:24-26, 24 "When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, 'I will return to my house from which I came.' 25 And when it

comes, it finds the house swept and put in order. 26 Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person is worse than the first.” Our one parallel passage is found in Matthew 12:43-45.

Luke gives us another short passage of scripture in Luke 11:27-28 entitled ‘True Blessedness’. 27 As He said these things, a woman 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, “Blessed rather are those who hear the word of God and keep it!” I did not find a companion verse in either Matthew or Mark.

Ah, another passage of scripture that every Christian should understand and know how to determine what it actually means, and what it says! This passage explains how Christians should deal with the three days and three nights that Yeshua spent in the tomb. The truthful answer was given in full detail in the first portion of this book. No! It was not the incorrect answer of ‘Good Friday to Easter Sunday’ that is a tradition of men adopted from a pagan fertility festival! What Luke has placed in Chapter 11 is the statement that Yeshua’s generation demanded a sign from Yeshua that He is the Son of God, Luke 11:29-32, 29 When the crowds were increasing, He began to say, “This generation is an evil generation. It seeks for a sign, but **no sign will be given to it except the sign of Jonah**. 30 For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation. 31 The queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here. 32 The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. There is a companion passage of this scripture in Matthew 12:38-42.

The continuation of Yeshua’s illustration is given in Luke 11:33-36, 33 “No one after lighting a lamp puts it in a cellar or under a basket, but on a stand, so that those who enter may see the light. 34 Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is bad, your body is full of darkness. 35 Therefore be careful lest the light in you be darkness. 36 If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light.” There are similar passages in the following, Matthew 5:15, 6:22-23 and also in Mark 4:21.

To complete Chapter 11 Yeshua had some harsh words for the Pharisees and lawyers in the woes that are given in Luke 11:37-54, 37 While Jesus was speaking, a Pharisee asked him to dine with him, so he went in and reclined at table. 38 The Pharisee was astonished to see that he did not first wash before dinner. 39 And the Lord said to him, “Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of greed and wickedness. 40 You fools! Did not he who made the outside make the inside also? 41 But give as alms those things that are within, and behold, everything is clean for you.

42 “But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others. 43 Woe to you Pharisees! For you love the best seat in the synagogues and greetings in the marketplaces. 44 Woe to you! For you are like unmarked graves, and people walk over them without knowing it.”

45 One of the lawyers answered Him, “Teacher, in saying these things you insult us also.” 46 And He said, “Woe to you lawyers also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. 47 Woe to you! For you build the tombs of the prophets whom your fathers killed. 48 So you are witnesses and you consent to the deeds of your

fathers, for they killed them, and you build their tombs. 49 Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,' 50 so that the blood of all the prophets, shed from the foundation 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 sanctuary. Yes, I tell you, it will be required of this generation. 52 Woe to you lawyers! For you have taken away the key of knowledge. You did not enter yourselves, and you hindered those who were entering."

53 As He went away from there, the scribes and the Pharisees began to press Him hard and to provoke Him to speak about many things, 54 lying in wait for Him, to catch Him in something He might say. There are companion passages given in three different locations. First, Matthew 15:1-9, secondly Matthew 23:1-36, and finally Mark 7:1-8.

Luke begins Chapter 12 with a statement made by Yeshua, we find this in Luke 12:1-3, 1 In the meantime, when so many thousands of the people had gathered together that they were trampling one another, He began to say to His disciples first, "Beware of the leaven of the Pharisees, which is hypocrisy. 2 Nothing is covered up that will not be revealed, or hidden that will not be known. 3 Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops. I did not find a companion passage.

Luke continues with the discussion Yeshua is having with His disciples, Luke 12:4-7, 4 "I tell you, My friends, do not fear those who kill the body, and after that have nothing more that they can do. 5 But I will warn you whom to fear: fear Him 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 pennies? And not one of them is forgotten before God. 7 Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows. I did not find any scripture that could be a companion passage within the gospels. However, I will ask a question. Is this short passage a preliminary to what is to follow in Luke 12:22-34?

Continuing with Luke Chapter 12. The heading for the next passage is 'Acknowledge Christ Before Men' and we find this passage in Luke 12:8-12, 8 "And I tell you, everyone who acknowledges Me before men, the Son of Man also will acknowledge before the angels of God, 9 but the one who denies Me before men will be denied before the angels of God. 10 And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven. 11 And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say, 12 for the Holy Spirit will teach you in that very hour what you ought to say." I found no companion scripture for this passage either.

We are still reviewing articles in Chapter 12 and it appears that these various topics link together, therefore here is Luke 12:13-21, 13 Someone in the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me." 14 But He said to him, "Man, who made Me a judge or arbitrator over you?" 15 And He said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions." 16 And He told them a parable, saying, "The land of a rich man produced plentifully, 17 and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' 18 And he said, 'I will do this: 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 ample goods laid up for many years; relax, eat, drink, be merry." ' 20

But God said to Him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they be?’ 21 So is the one who lays up treasure for himself and is not rich toward God.” It seems that most of Chapter 12 of the gospel of Luke is in red letters and connected together. So we continue with Luke 12:22-34, 22 And He said to his disciples, “Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. 23 For life is more than food, and the body more than clothing. 24 Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds? 25 And which of you by being anxious can add a single hour to his span of life? 26 If then you are not able to do as small a thing as that, why are you anxious about the rest? 27 Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. 28 But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will He clothe you, O you of little faith! 29 And do not seek what you are to eat and what you are to drink, nor be worried. 30 For all the nations of the world seek after these things, and your Father knows that you need them. 31 Instead, seek His kingdom, and these things will be added to you.

32 “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom. 33 Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. 34 For where your treasure is, there will your heart be also. Continuing, Luke 12:35-48, 35 “Stay dressed for action and keep your lamps burning, 36 and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. 37 Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them. 38 If he comes in the second watch, or in the third, and finds them awake, blessed are those servants! 39 But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into. 40 You also must be ready, for **the Son of Man is coming at an hour you do not expect.**”

41 Peter said, “Lord, are you telling this parable for us or for all?” 42 And the Lord said, “Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time? 43 Blessed is that servant whom his master will find so doing when he comes. 44 Truly, I say to you, he will set him over all his possessions. 45 But if that servant says to himself, ‘My master is delayed in coming,’ and begins to beat the male and female servants, and to eat and drink and get drunk, 46 the master of that servant 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 put him with the unfaithful. 47 And that servant who knew his master’s will but did not get ready or act according to his will, will receive a severe beating. 48 But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more. Only three more little passages to complete Luke Chapter 12. Now for Luke 12:49-53, 49 “I came to cast fire on the earth, and would that it were already kindled! 50 I have a baptism to be baptized with, and how great is my distress until it is accomplished! 51 Do you think that I have come to give peace on earth? No, I tell you, but rather division. 52 For from now on in one house there will be five 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 her daughter-in-law and daughter-in-law against mother-in-law.” Only two more little segments to go to complete Chapter 12. Here is Luke 12:54-56, 54 He also said to the crowds, “When you see a cloud rising in the west, you say at once, ‘A shower is coming.’ And so it happens. 55 And when you see the south wind blowing, you say, ‘There will be scorching heat,’ and it happens. 56 You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time? The last little portion of Chapter 12. Luke 12:57-59, 57 “And why do you not judge for yourselves what is right? 58 As you go with your accuser before the magistrate, make an effort to settle with him on the way, lest he drag you to the judge, and the judge hand you over to the officer, and the officer put you in prison. 59 I tell you, you will never get out until you have paid the very last penny.” I’m sure that there are duplicate parts and pieces of all the verses in Chapter 12 of Luke. I would care to believe that Yeshua was attempting to have the multitude and also His disciple to be aware of His one main theme, for all to repent and be prepared for the Kingdom of Heaven. We now move to Chapter 13 of the gospel of Luke.

The fact seems to be correct, Chapter 13 begins with a topic entitled ‘Repent or Perish’, Luke 13:1-5, 1 There were some present at that very time who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. 2 And He answered them, “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? 3 No, **I tell you; but unless you repent, you will all likewise perish.** 4 Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? 5 No, **I tell you; but unless you repent, you will all likewise perish.**”

It seems that we are getting into many parables that are recorded in Luke, the next topic has the title ‘The Parable of the Barren Fig Tree’, Luke 13:6-9, 6 And He told this parable: “A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 And he said to the vinedresser, ‘Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?’ 8 And he answered him, ‘Sir, let it alone this year also, until I dig around it and put on manure. 9 Then if it should bear fruit next year, well and good; but if not, you can cut it down.’ ” While I could find a few words here and there in the gospels these little parables in Luke seem to only be told in the gospel of Luke.

The next parable is titled ‘A Woman with a Disabling Spirit. This story occurred on a Sabbath and the ruler of the synagogue was highly upset. Here is the next parable, Luke 13:10-17, 10 Now He was teaching in one of the synagogues on the Sabbath. 11 And behold, there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself. 12 When Jesus saw her, He called her over and said to her, “Woman, you are freed from your disability.” 13 And He laid His hands on her, and immediately she was made straight, and she glorified God. 14 But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, “There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day.” 15 Then the Lord answered him, “You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it? 16 And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?” 17 As He said these things, all His adversaries were put to shame, and all the people rejoiced at all the glorious things that were done by Him.

Luke 13:18-21, is entitled, ‘The Mustard Seed and the Leaven’. 18 He said therefore, “What is the kingdom of God like? And to what shall I compare it? 19 It is like a grain of mustard seed that

a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches.” 20 And again He said, “To what shall I compare the kingdom of God? 21 It is like leaven that a woman took and hid in three measures of flour, until it was all leavened.” Both Matthew and Mark have a parallel set of verses for these here. In Matthew the verses are Matthew 13:31-32. In Mark the verses are Mark 4:30-32.

We continue with these short little parables and stories from the gospel of Luke. The next one, in order, from Chapter 13 is ‘The Narrow Door’ in Luke 13:22-30, 22 He went on His way through towns and villages, teaching and journeying toward Jerusalem. 23 And someone said to Him, “Lord, will those who are saved be few?” And He said to them, 24 “Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. 25 When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, ‘Lord, open to us,’ then he will answer you, ‘I do not know where you come from.’ 26 Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ 27 But he will say, ‘I tell you, I do not know where you come from. Depart from me, all you workers of evil!’ 28 In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out. 29 And people will come from east and west, and from north and south, and recline at table in the kingdom of God. 30 And behold, some are last who will be first, and some are first who will be last.” This passage appears to be one of those that takes parts and pieces of scripture to make the companion verse(s). For example, this passage we have here. There is the story of the ten virgins in Matthew 25:10-12 five have to go and get oil and when they return they would not open the door for them. Matthew 7:23 says ‘I do not know you’. Matthew 8:12 tells about the weeping and gnashing of teeth. An interesting passage is Matthew 8:11 which says many will come from East and West. Finally, Matthew 19:30 indicates that some who are first will be last, and some who are last will be first. The key remains. We, all of humanity, who want to be in the kingdom of God must repent of our sins and be obedient to the Commandments.

Yeshua offers a ‘Lament over Jerusalem’ in Luke 13:31-35, 31 At that very hour some Pharisees came and said to Him, “Get away 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 finish My course. 33 Nevertheless, I must go on My way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.’ 34 O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! 35 Behold, your house is forsaken. And I tell you, you will not see Me until you say, ‘Blessed is He who comes in the name of the Lord!’ ” There is not a direct quote for this passage in Matthew or Mark.

We begin Chapter 14 of Luke with the ‘Healing of a Man on the Sabbath’, Luke 14:1-6, 1 One Sabbath, when He went to dine at the house of a ruler of the Pharisees, they were watching Him carefully. 2 And behold, there was a man before Him who had dropsy. 3 And Jesus responded to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?” 4 But they remained silent. Then He took him and healed him and sent him away. 5 And He said to them, “Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?” 6 And they could not reply to these things. This passage is unique to the gospel of Luke.

It appears that the next few chapters in Luke contain many little parables. This one, that we are viewing at the moment, is ‘The Parable of the Wedding Feast’, Luke 14:7-11, 7 Now He told a parable

to those who were invited, when He noticed how they chose the places of honor, saying to them, 8 “When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, 9 and he who invited you both will come and say to you, ‘Give your place to this person,’ and then you will begin with shame to take the lowest place. 10 But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who sit at table with you. 11 For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” These next three parables are Yeshua’s ways for the Pharisees to understand humility. The next parable is ‘The Parable of the Great Banquet’, Luke 14:12-24, 12 He said also to the man who had invited Him, “When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. 13 But when you give a feast, invite the poor, the crippled, the lame, the blind, 14 and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just.” 15 When one of those who reclined at table with Him heard these things, he said to Him, “Blessed is everyone who will eat bread in the kingdom of God!” 16 But He said to him, “A man once gave a great banquet and invited many. 17 And at the time for the banquet he sent his servant to say to those who had been invited, ‘Come, for everything is now ready.’ 18 But they all alike began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it. Please have me excused.’ 19 And another said, ‘I have bought five yoke of oxen, and I go to examine them. Please have me excused.’ 20 And another said, ‘I have married a wife, and therefore I cannot come.’ 21 So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, ‘Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.’ 22 And the servant said, ‘Sir, what you commanded has been done, and still there is room.’ 23 And the master said to the servant, ‘Go out to the highways and hedges and compel people to come in, that my house may be filled. 24 For I tell you, none of those men who were invited shall taste My banquet.’ ” This passage is a continuation of the previous parable.

This is the third parable that was grouped together to teach humility. This parable is entitled ‘The Cost of Discipleship’, Luke 14:25-33, 25 Now great crowds accompanied 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 bear his own cross and come after Me cannot be My disciple. 28 For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? 29 Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, 30 saying, ‘This man began to build and was not able to finish.’ 31 Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? 32 And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. 33 So therefore, any one of you who does not renounce all that he has cannot be My disciple. We continue with the final parable in Chapter 14.

This short parable is titled ‘Salt Without Taste Is Worthless’, Luke 14:34-35. 34 “Salt is good, but if salt has lost its taste, how shall its saltiness be restored? 35 It is of no use either for the soil or for the manure pile. It is thrown away. He who has ears to hear, let him hear.” With this short two verse parable we complete Chapter 14.

We may be finished with Chapter 14, but we are not finished with parables, here is the first one in Chapter 15, entitled 'The Parable of the Lost Sheep', [Luke 15:1-7](#), [1 Now the tax collectors and sinners were all drawing near to hear Him. 2 And the Pharisees and the scribes grumbled, saying, "This man receives sinners and eats with them."](#)

[3 So He told them this parable: 4 "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that 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 that was lost.' 7 Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.](#) We continue with the parables that Yeshua is telling to the scribes and Pharisees. This is the first in a three parable group concerning things that are lost. This first parable concerns a lost sheep.

'The Parable of the Lost Coin' is the second parable, [Luke 15:8-10](#), [8 "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently 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 that I had lost.' 10 Just so, I tell you, there is joy before the angels of God over one sinner who repents."](#) That's the completion of the second parable in this group.

The third parable in this group is the familiar story of the Prodigal Son, [Luke 15:11-32](#), [11 And He said,](#) "There was a man who had two sons. [12 And the younger of them said to his father, 'Father, give me the share of property that is coming to me.'](#) And he divided his property between them. [13 Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. 14 And when he had spent everything, a severe famine arose in that country, and he began to be in need. 15 So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. 16 And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.](#)

[17 "But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger! 18 I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you. 19 I am no longer worthy to be called your son. Treat me as one of your hired servants." ' 20 And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. 21 And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.' 22 But the father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. 23 And bring the fattened calf and kill it, and let us eat and celebrate. 24 For this my son was dead, and is alive again; he was lost, and is found.'](#) And they began to celebrate.

[25 "Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. 26 And he called one of the servants and asked what these things meant. 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 was angry and refused to go in. His father came out and entreated him, 29 but he answered his father, 'Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends. 30 But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!' 31 And he said to him, 'Son, you are always with me, and all that is mine is](#)

yours. 32 It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.’ ” Is this an illustration of Christian life in this day and age? We, Christians, sin and desire to do our own thing. Look around at what we do. We sin against our God by breaking His Ten Commandments, especially Commandment number four, and His seven ordained feast days, especially the three feasts which occur in the spring: Passover; Feast of Unleavened Bread; and First Fruits. We have been practicing **pagan holidays** for over 1,700 years and I don’t believe it or desire to follow the traditions of man! All Yeshua really asked us to do is repent of our sins and keep the Commandments. Somehow when I see poll numbers that indicate that there are many who claim to be Christian and cannot even identify the names of the Gospel writers. That is hard to take and a pain in my very soul. Come on people! If you claim to be a Christian learn to mimic what Yeshua said and did.

We begin Chapter 16 with the ‘Parable of the Dishonest Manager’, Luke 16:1-13, **1 He also said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions. 2 And he called him and said to him, ‘What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.’ 3 And the manager said to himself, ‘What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg. 4 I have decided what to do, so that when I am removed from management, people may receive me into their houses.’ 5 So, summoning his master’s debtors one by one, he said to the first, ‘How much do you owe my master?’ 6 He said, ‘A hundred measures of oil.’ 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?’ He said, ‘A hundred measures of wheat.’ He said to him, ‘Take your bill, and write eighty.’ 8 The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light. 9 And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings.**

**10 “One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. 11 If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? 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 he will be devoted to the one and despise the other. You cannot serve God and money.”** Yeshua has changed from speaking to the scribes and Pharisees to now addressing His disciples in order to teach them the use of resources. The scribes and Pharisees are still listening, but do not seem to agree with Yeshua, while the disciples are being told to be honest with what God gives to them.

The next parable is found in Luke 16:14-17, **14 The Pharisees, who were lovers of money, heard all these things, and they ridiculed Him. 15 And He said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.**

**16 “The Law and the Prophets were until John (the Baptist); since then the good news of the kingdom of God is preached, and everyone forces his way into it. 17 But it is easier for heaven and earth to pass away than for one dot of the Law to become void. Compare with Matthew 5:18.**

The next verse from Chapter 16 is concerning divorce, Luke 16:18, **18 “Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery. We have seen this before in Matthew 19:1-12.**

The last story Yeshua tells in Chapter 16 is the story of the rich man and Lazarus, Luke 16:19-31. This Lazarus is the beggar and not the brother of Mary and Martha in the gospel of John. 19 “There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. 20 And at his gate was laid a poor man named Lazarus, covered with sores, 21 who desired to be fed with what fell from the rich man’s table. Moreover, even the dogs came and licked his sores. 22 The poor man died and was carried by the angels to Abraham’s side. The rich man also died and was buried, 23 and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. 24 And he called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.’ 25 But Abraham said, ‘Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. 26 And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ 27 And he said, ‘Then I beg you, father, to send him to my father’s house— 28 for I have five brothers—so that he may warn them, lest they also come into this place of torment.’ 29 But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ 30 And he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent.’ 31 He said to him, ‘If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.’ ” This is the only named character in all of Yeshua’s parables.

Chapter 17 begins with a statement pertaining to the temptation to sin. We find this in Luke 17: 1-4. 1 And He said to His disciples, “Temptations to sin are sure to come, but woe to the one through whom they come! 2 It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin. 3 Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, 4 and if he sins against you seven times in the day, and turns to you seven times, saying, ‘I repent,’ you must forgive him.” We have seen the portion of these verses pertaining to the little children in Matthew 18:6 and verse 22.

The next subject is the disciples asking Yeshua to increase their faith, Luke 17:5-6, 5 The apostles said to the Lord, “Increase our faith!” 6 And the Lord said, “If you had faith like a grain of mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you. Our parallel verse for this is Matthew 17:20.

Yeshua continues His answer with a segment of scripture titled, ‘Unworthy Servants’, Luke 17:7-10, 7 “Will any one of you who has a servant plowing or keeping sheep say to him when he has come in from the field, ‘Come at once and recline at table’? 8 Will he not rather say to him, ‘Prepare supper for me, and dress properly, and serve me while I eat and drink, and afterward you will eat and drink’? 9 Does he thank the servant because he did what was commanded? 10 So you also, when you have done all that you were commanded, say, ‘We are unworthy servants; we have only done what was our duty.’ ” This statement of Yeshua is unique to the gospel of Luke.

We continue with a segment titled ‘Jesus (Yeshua) Cleanses Ten Lepers’, Luke 17:11-19, 11 On the way to Jerusalem He was passing along between Samaria and Galilee. 12 And as He entered a village, He was met by ten lepers, who stood at a distance 13 and lifted up their voices, saying, “Jesus, Master, have mercy on us.” 14 When He saw them He said to them, “Go and show yourselves to the priests.” And as they went they were cleansed. 15 Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; 16 and he fell on his face at Jesus’ feet, giving Him thanks. Now he was a Samaritan. 17 Then Jesus answered, “Were not ten cleansed? Where are

the nine? 18 Was no one found to return and give praise to God except this foreigner?" 19 And He said to him, "Rise and go your way; your faith has made you well." Well, we can say one thing, Yeshua was a little disappointed at the response. Only the Samaritan foreigner came back and praised Yeshua. The Gentile returned to thank Yeshua, but the nine Jews did not.

The remaining portion of Chapter 17 is unique to Luke's gospel. We find this portion entitled, 'The Coming of the Kingdom', Luke 17:20-37, 20 Being asked by the Pharisees when the kingdom of God would come, He answered them, "The kingdom of God is not coming in ways that can be observed, 21 nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."

22 And He said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, and you will not see it. 23 And they will say to you, 'Look, there!' or 'Look, here!' Do not go out or follow them. 24 For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. 25 But first He must suffer many things and be rejected by this generation. 26 Just as it was in the days of Noah, so will it be in the days of the Son of Man. 27 They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. 28 Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building, 29 but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all— 30 so will it be on the day when the Son of Man is revealed. 31 On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back. 32 Remember Lot's wife. 33 Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it. 34 I tell you, in that night there will be two in one bed. One will be taken and the other left. 35 There will be two women grinding together. One will be taken and the other left." 36 Omitted 37 And they said to Him, "Where, Lord?" He said to them, "Where the corpse is, there the vultures will gather." We can find a companion verse in Matthew 12:28. For a partial parallel verse we could use Mark 1:15.

Chapter 18 begins with another parable. This one entitled 'The Parable of the Persistent Woman'. This parable is found in Luke 18:1-8, 1 And He told them a parable to the effect that they ought always to pray and not lose heart. 2 He said, "In a certain city there was a judge who neither feared God nor respected man. 3 And there was a widow in that city who kept coming to him and saying, 'Give me justice against my adversary.' 4 For a while he refused, but afterward he said to himself, 'Though I neither fear God nor respect man, 5 yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.' " 6 And the Lord said, "Hear what the unrighteous judge says. 7 And will not God give justice to His elect, who cry to Him day and night? Will He delay long over them? 8 I tell you, He will give justice to them speedily. Nevertheless, when the Son of Man comes, will He find faith on earth?" This parable is unique to Luke.

The next parable is titled, 'The Pharisee and the Tax Collector'. We are Still continuing through Luke with this being Luke 18:9-14, 9 He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: 10 "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. 12 I fast twice a week; I give tithes of all that I get.' 13 But the tax collector,

standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ 14 I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.” This parable is also unique to Luke’s account.

I believe we have seen the next subject before, being ‘Let the Children Come to Me’, Luke 18:15-17, 15 Now they were bringing even infants to Him that He might touch them. And when the disciples saw it, they rebuked them. 16 But Jesus called them to Him, saying, “Let the children come to Me, and do not hinder them, for to such belongs the kingdom of God. 17 Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.” We have a parallel verse in Matthew 19:13-15.

In the next passage we also have a repeat of the story of the rich young ruler. This is the Luke version in Luke 18:18-30, 18 And a ruler asked Him, “Good Teacher, what must I do to inherit eternal life?” 19 And Jesus said to him, “Why do you call Me good? No one is good except God alone. 20 You know the commandments: ‘Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.’ ” 21 And he said, “All these I have kept from my youth.” 22 When Jesus heard this, He said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me.” 23 But when he heard these things, he became very sad, for he was extremely rich. 24 Jesus, seeing that he had become sad, said, “How difficult it is for those who have wealth to enter the kingdom of God! 25 For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” 26 Those who heard it said, “Then who can be saved?” 27 But He said, “What is impossible with man is possible with God.” 28 And Peter said, “See, we have left our homes and followed you.” 29 And He said to them, “Truly, I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, 30 who will not receive many times more in this time, and in the age to come eternal life.” We can find parallel verses in both Matthew and Mark. The Matthew account is in Matthew 19:16-30 and it is also in Mark 10:17-31.

Our next subject matter is Yeshua foretelling His death for the third time to the disciples, Luke 18:31-34, 31 And taking the twelve, He said to them, “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. 32 For He will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. 33 And after flogging Him, they will kill Him, and on the third day He will rise.” 34 But they understood none of these things. This saying was hidden from them, and they did not grasp what was said. We also have companion verses for this short statement in both Matthew and Mark. Please turn to Matthew 20:17-19 for the Matthew account and then to Mark 10:32-34 for the parallel in Mark.

The final story in Luke Chapter 18 is another healing by Yeshua for a blind man. This story is in Luke 18:35-43, 35 As He drew near to Jericho, a blind man was sitting by the roadside begging. 36 And hearing a crowd going by, he inquired what this meant. 37 They told him, “Jesus of Nazareth is passing by.” 38 And he cried out, “Jesus, Son of David, have mercy on me!” 39 And those who were in front rebuked him, telling him to be silent. But he cried out all the more, “Son of David, have mercy on me!” 40 And Jesus stopped and commanded him to be brought to Him. And when he came near, He asked him, 41 “What do you want Me to do for you?” He said, “Lord, let me recover my sight.” 42 And Jesus said to him, “Recover your sight; your faith has made you well.” 43 And immediately he recovered his sight and followed Him, glorifying God. And all the people, when they saw it, gave

praise to God. There are parallel stories of this event . Matthew 20:29-34 and Mark 10:46-52.

There is a story that many Bible school children, and also adults when they were younger, should remember. That is the story of Yeshua meeting Zacchaeus and telling him to get out of the sycamore tree because He was going to stay at his house that day. Luke 19:1-10, 1 He entered Jericho and was passing through. 2 And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich. 3 And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature. 4 So he ran on ahead and climbed up into a sycamore tree to see him, for He was about to pass that way. 5 And when Jesus came to the place, He looked up and said to him, “Zacchaeus, hurry and come down, for I must stay at your house today.” 6 So he hurried and came down and received Him joyfully. 7 And when they saw it, they all grumbled, “He has gone in to be the guest of a man who is a sinner.” 8 And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.” 9 And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham. 10 For the Son of Man came to seek and to save the lost.” This story is unique to Luke.

The Parable of the Ten Minas is next in Luke 19, Luke 19:11-27, 11 As they heard these things, He proceeded to tell a parable, because He was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately. 12 He said therefore, “A nobleman went into a far country to receive for himself a kingdom and then return. 13 Calling ten of his servants, he gave them ten minas, and said to them, ‘Engage in business until I come.’ 14 But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’ 15 When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business. 16 The first came before him, saying, ‘Lord, your mina has made ten minas more.’ 17 And he said to him, ‘Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.’ 18 And the second came, saying, ‘Lord, your mina has made five minas.’ 19 And he said to him, ‘And you are to be over five cities.’ 20 Then another came, saying, ‘Lord, here is your mina, which I kept laid away in a handkerchief; 21 for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.’ 22 He said to him, ‘I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow? 23 Why then did you not put my money in the bank, and at my coming I might have collected it with interest?’ 24 And he said to those who stood by, ‘Take the mina from him, and give it to the one who has the ten minas.’ 25 And they said to him, ‘Lord, he has ten minas!’ 26 ‘I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. 27 But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.’ ” This story is unique to Luke.

Luke’s record of the Triumphal Entry into Jerusalem is next in Luke 19:28-40, 28 And when He had said these things, He went on ahead, going up to Jerusalem. 29 When He drew near to Bethphage and Bethany, at the mount that is called Olivet, He sent two of the disciples, 30 saying, “Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. 31 If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’ ” 32 So 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, “The Lord has need of it.” 35 And they brought it to Jesus, and throwing their cloaks on the colt, they

set Jesus on it. 36 And as He rode along, they spread their cloaks on the road. 37 As He was drawing near—already on the way down the Mount of Olives—the whole multitude of His disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, 38 saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” 39 And some of the Pharisees in the crowd said to Him, “Teacher, rebuke your disciples.” 40 He answered, “I tell you, if these were silent, the very stones would cry out.” Well, we have an unusual situation. All four gospel writers have the entry into Jerusalem recorded: Matthew 21:1-9; Mark 11:1-10; Luke (what we are currently reviewing); and John 12:12-18.

Luke records again, Yeshua weeping over Jerusalem. We will review the other two passages at the end of this entry. Luke 19:41-44, 41 And when He drew near and saw the city, He wept over it, 42 saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. 43 For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side 44 and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.” The other two references to Yeshua weeping over Jerusalem in the gospel of Luke are found in: Luke 13:33-34; and Luke 23:27-31.

Our last entry in Chapter 19 of Luke is ‘Jesus (Yeshua) Cleanses the Temple, Luke 19:45-48, 45 And He entered the temple and began to drive out those who sold, 46 saying to them, “It is written, ‘My house shall be a house of prayer,’ but you have made it a den of robbers.” 47 And He was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy Him, 48 but they did not find anything they could do, for all the people were hanging on His words. The parallel verses are as follows: Matthew 21:12-13; Mark 11:15-17; and John 2:13-17.

The first entry in Chapter 20 of Luke is ‘The Authority of Jesus Challenged’, Luke 20:1-8, 1 One day, as Jesus was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up 2 and said to him, “Tell us by what authority you do these things, or who it is that gave you this authority.” 3 He answered them, “I also will ask you a question. Now tell me, 4 was the baptism of John from heaven or from man?” 5 And they discussed it with one another, saying, “If we say, ‘From heaven,’ He will say, ‘Why did you not believe Him?’ 6 But if we say, ‘From man,’ all the people will stone us to death, for they are convinced that John (the Baptist) was a prophet.” 7 So they answered that they did not know where it came from. 8 And Jesus said to them, “Neither will I tell you by what authority I do these things.” There are parallel verses for this passage. Matthew 21:23 and Mark 11:27-33.

‘The Parable of the Wicked Tenants’ is the next entry in Luke, Luke 20:9-18, 9 And He began to tell the people this parable: “A man planted a vineyard and let it out to tenants and went into another country for a long while. 10 When the time came, he sent a servant to the tenants, so that they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. 11 And he sent another servant. But they also beat and treated him shamefully, and sent him away empty-handed. 12 And he sent yet a third. This one also they wounded and cast out. 13 Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’ 14 But when the tenants saw him, they said to themselves, ‘This is the heir. Let us kill him, so that the inheritance may be ours.’ 15 And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? 16 He will come and destroy those tenants and give the vineyard

to others.” When they heard this, they said, “Surely not!” 17 But He looked directly at them and said, “What then is this that is written: “

‘The stone that the builders rejected has become the cornerstone’?

18 Everyone who falls on that stone will be broken to pieces, and when it falls on anyone, it will crush him.” The companion text in the gospel of Matthew and Mark follow. Matthew 21:33-46 and Mark 12:1-12.

The next subject in Luke Chapter 20 is ‘Paying Taxes to Caesar’, Luke 20:19-26, 19 The scribes and the chief priests sought to lay hands on Him at that very hour, for they perceived that He had told this parable against them, but they feared the people. 20 So they watched Him and sent spies, who pretended to be sincere, that they might catch Him in something He said, so as to deliver Him up to the authority and jurisdiction of the governor. 21 So they asked Him, “Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God. 22 Is it lawful for us to give tribute to Caesar, or not?” 23 But He perceived their craftiness, and said to them, 24 “Show me a denarius. Whose likeness and inscription does it have?” They said, “Caesar’s.” 25 He said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.” 26 And they were not able in the presence of the people to catch Him in what He said, but marveling at His answer they became silent. The parallel text in Matthew is Matthew 22:15-22 and the parallel text in Mark is Mark 12:13-17.

It seems that the scribes and Pharisees could not succeed in trying to trap Yeshua in what He was teaching, so now it’s the Sadducees turn to try by asking Christ about the resurrection and marriage among brothers, Luke 20:27-40, 27 There came to Him some Sadducees, those who deny that there is a resurrection, 28 and they asked Him a question, saying, “Teacher, Moses wrote for us that if a man’s brother dies, having a wife but no children, the man must take the widow and raise up offspring for his brother. 29 Now there were seven brothers. The first took a wife, and died without children. 30 And the second 31 and the third took her, and likewise all seven left no children and died. 32 Afterward the woman also died. 33 In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife.”

34 And Jesus 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 to the resurrection from the dead neither marry nor are given in marriage, 36 for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. 38 Now He is not God of the dead, but of the living, for all live to Him.” 39 Then some of the scribes answered, “Teacher, you have spoken well.” 40 For they no longer dared to ask Him any question. There are companion scriptures that match with this passage found in Luke. In Matthew we find Matthew 22:23-33 and in Mark we have Mark 12:18-27.

There is a short question poised in the next entry, ‘Whose Son is the Christ’, Luke 20:41-44, 41 But He said to them, “How can they say that the Christ is David’s son? 42 For David himself says in the Book of Psalms, “ ‘The Lord said to my Lord, “Sit at my right hand, 43 until I make your enemies your footstool.” ’ 44 David thus calls Him Lord, so how is He his son?” The parallel passages are these, Matthew 22:41-46 and Mark 12:35-37.

Yeshua gives a warning in this last scripture passage in Chapter 20, ‘Beware of the Scribes’, Luke 20:45-47, 45 And in the hearing of all the people He said to His disciples, 46 “Beware of the

scribes, who like to walk around in long robes, and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feasts, 47 who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation." There is a lengthy parallel passage in Matthew 23:1-36 and also a short parallel passage in Mark 12:38-40.

Chapter 21 begins with the humble action of a widow making a donation to the temple, Luke 21:1-4, 1 Jesus looked up and saw the rich putting their gifts into the offering box, 2 and He saw a poor widow put in two small copper coins. 3 And He said, "Truly, I tell you, this poor widow has put in more than all of them. 4 For they all contributed out of their abundance, but she out of her poverty put in all she had to live on." The only companion verse I could find is Mark 12:41-44.

We follow up from that statement to Yeshua telling of the destruction of the temple and the preliminary things that will happen prior to the return of Yeshua at His Second Coming. I have placed these topics together instead of four separate little statements. Here is the account, Luke 21:5-28,

5 And while some were speaking of the temple, how it was adorned with noble stones and offerings, He said, 6 "As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down." 7 And they asked Him, "Teacher, when will these things be, and what will be the sign when these things are about to take place?" 8 And He said, "**See that you are not led astray. 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 tumults, do not be terrified, for these things must first take place, but the end will not be at once."

10 Then He said to them, "Nation will rise against nation, and kingdom against kingdom. 11 There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven. 12 But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for My name's sake. 13 This will be your opportunity to bear witness. 14 Settle it therefore in your minds not to meditate beforehand how to answer, 15 for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. 16 You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. 17 You will be hated by all for My name's sake. 18 But 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 know that its desolation has come near. 21 Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, 22 for these are days of vengeance, to fulfill all that is written. 23 Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people. 24 They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.

25 And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, 26 people fainting with fear and with foreboding of what is coming on 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. 28 Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near." The parallel passage in Matthew is Matthew 24:1-31 and in Mark, Mark 13:1-27.

Yeshua tells them a parable, 'The Lesson of the Fig Tree, Luke 21:29-33, 29 And He told them

a parable: “Look at the fig tree, and all the trees. 30 As soon as they come out in leaf, you see for yourselves and know that the summer is already near. 31 So also, when you see these things taking place, you know that the kingdom of God is near. 32 Truly, I say to you, this generation will not pass away until all has taken place. 33 Heaven and earth will pass away, but My words will not pass away. The parallel verses for this passage are: Matthew 24:32-35; and Mark 13:28-29.

The final statement, made by Yeshua, that is in Chapter 21 is Luke 21:34-38, 34 “But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap. 35 For it will come upon all who dwell on the face of the whole earth. 36 But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man.”

37 And every day He was teaching in the temple, but at night He went out and lodged on the mount called Olivet. 38 And early in the morning all the people came to Him in the temple to hear Him. The companion verses for Matthew are Matthew 24:43-51. For Mark it is Mark 13:33-37.

Chapter 22 begins with the ‘Plot to Kill Jesus (Yeshua)’ in Luke 22:1-2, 1 Now the Feast of Unleavened Bread drew near, which is called the Passover. 2 And the chief priests and the scribes were seeking how to put Him to death, for they feared the people. We have three companion verses for this passage. Matthew 26:2-5, Mark 14:1-2 and John 11:47-53.

The next topic is ‘Judas to Betray Jesus (Yeshua)’, We find this passage in Luke 22:3-6, 3 Then Satan entered into Judas called Iscariot, who was of the number of the twelve. 4 He went away and conferred with the chief priests and officers how he might betray Him to them. 5 And they were glad, and agreed to give him money. 6 So he consented and sought an opportunity to betray Him to them in the absence of a crowd. The closest parallel verse I found is John 13:27.

‘The Passover meal with the Disciples is the next topic, Luke 22:7-13, 7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. 8 So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.” 9 They said to Him, “Where will you have us prepare it?” 10 He said to them, “Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters 11 and tell the master of the house, ‘The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?’ 12 And he will show you a large upper room furnished; prepare it there.” 13 And they went and found it just as He had told them, and they prepared the Passover. Parallel verses can be found in all three of the other gospels. In Matthew 26:17-29; in Mark 14:12-25; and in John 13:21-30.

A continuation of the Passover meal story is actually told in the next topic ‘Institution of the Lord’s Supper’, Luke 22:14-23, 14 And when the hour came, He reclined at table, and the apostles with Him. 15 And He said to them, “I have earnestly desired to eat this Passover with you before I suffer. 16 For I tell you I will not eat it until it is fulfilled in the kingdom of God.” 17 And He took a cup, and when He had given thanks He said, “Take this, and divide it among yourselves. 18 For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” 19 And He took bread, and when He had given thanks, He broke it and gave it to them, saying, “This is my body, which is given for you. **Do this in remembrance of Me.**” [NOTICE ! This says to do this in remembrance of ME. It does not say to do this in remembrance of My Resurrection, as the Universal church has you believing as a tradition of Easter.] 20 And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood. 21 But behold, the hand of him who betrays Me is with Me on the table. 22 For the Son of Man goes as it has been determined,

but woe to that man by whom He is betrayed!” 23 And they began to question one another, which of them it could be who was going to do this. As with the above topic there is a companion verse in each of the other three gospels. In Matthew 26:17-29; in Mark 14:12-25; and in John 13:21-30.

The following topic is almost comical. The title is ‘Who is the Greatest’, Luke 22:24-30, 24 A dispute also arose among them, as to which of them was to be regarded as the greatest. 25 And He said to them, “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. 26 But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. 27 For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.

28 “You are those who have stayed with Me in My trials, 29 and I assign to you, as My Father assigned to Me, a kingdom, 30 that you may eat and drink at My table in My kingdom and sit on thrones judging the twelve tribes of Israel. We have parallel passages in Matthew and Mark, in Matthew 20:24-28 and in Mark 10:41-45.

Jesus (Yeshua) Foretells Peter’s Denial is the next topic, Luke 22:31-34, 31 “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, 32 but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.” 33 Peter said to Him, “Lord, I am ready to go with You both to prison and to death.” 34 Jesus said, “I tell you, Peter, the rooster will not crow this day, until you deny three times that you know Me.” We have companion scripture for this passage in Luke, of course. In Matthew 26:31-35, in Mark 14:27-31, and in John 13:36-38.

The next subject in the telling of the night at Passover we find, ‘Scripture Must be Fulfilled in Jesus (Yeshua)’, Luke 22:35-38, 35 And He said to them, “When I sent you out with no moneybag or knapsack or sandals, did you lack anything?” They said, “Nothing.” 36 He said to them, “But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. 37 For I tell you that this Scripture must be fulfilled in Me: ‘And He was numbered with the transgressors.’ For what is written about Me has its fulfillment.” 38 And they said, “Look, Lord, here are two swords.” And He said to them, “It is enough.” This passage is unique to Luke’s gospel. It records Yeshua’s preparing His disciples for His arrest.

We find Yeshua praying at the Mount of Olives as the next subject in Luke 22:39-46, 39 And He came out and went, as was His custom, to the Mount of Olives, and the disciples followed Him. 40 And when He came to the place, He said to them, “Pray that you may not enter into temptation.” 41 And He withdrew from them about a stone’s throw, and knelt down and prayed, 42 saying, “Father, if You are willing, remove this cup from Me. Nevertheless, not My will, but Yours, be done.” 43 And there appeared to Him an angel from heaven, strengthening Him. 44 And being in agony He prayed more earnestly; and His sweat became like great drops of blood falling down to the ground. 45 And when He rose from prayer, He came to the disciples and found them sleeping for sorrow, 46 and He said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.” The parallel scriptures are recorded in Matthew 26:36-46, Mark 14:32-42, and John 18:1-2.

We must continue with the betrayal and arrest of Yeshua, Luke 22:47-53, 47 While He was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss Him, 48 but Jesus said to him, “Judas, would you betray the Son of Man with a kiss?” 49 And when those who were around Him saw what would follow, they said, “Lord, shall we strike with the sword?” 50 And one of them struck the servant of the high priest and cut off his right

ear. 51 But Jesus said, **“No more of this!”** And He touched his ear and healed him. 52 Then Jesus said to the chief priests and officers of the temple and elders, who had come out against Him, **“Have you come out as against a robber, with swords and clubs? 53 When I was with you day after day in the temple, you did not lay hands on Me. But this is your hour, and the power of darkness.”** As the mob arrives to arrest Yeshua, His disciples ask if they should attack. All four gospels record that one disciple drew his sword and cut off the right ear of the high priest’s servant. Luke is the only gospel writer to record that Yeshua reattached the man’s ear. The passages in the other gospels follow. Matthew 26:47-56, Mark 14:43-52, and John 18:2-12.

The next subject is Peter’s denial of Yeshua, Luke 22:54-62, 54 Then they seized Him and led Him away, bringing Him into the high priest’s house, and Peter was following at a distance. 55 And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. 56 Then a servant girl, seeing him as he sat in the light and looking closely at him, said, **“This man also was with Him.”** 57 But he denied it, saying, **“Woman, I do not know Him.”** 58 And a little later someone else saw him and said, **“You also are one of them.”** But Peter said, **“Man, I am not.”** 59 And after an interval of about an hour still another insisted, saying, **“Certainly this man also was with Him, for he too is a Galilean.”** 60 But Peter said, **“Man, I do not know what you are talking about.”** And immediately, while he was still speaking, the rooster crowed. 61 And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how He had said to him, **“Before the rooster crows today, you will deny Me three times.”** 62 And he went out and wept bitterly. We should all know that all four gospel writers recorded Peter’s denial, Matthew 26:69-75, Mark 14:65-72, and John 18:12-27.

The men who captured Yeshua were mocking Him during the night and in the morning the entire council of elders met to discuss His fate, Luke 22:63-71, 63 Now the men who were holding Jesus in custody were mocking Him as they beat Him. 64 They also blindfolded Him and kept asking Him, **“Prophecy! Who is it that struck you?”** 65 And they said many other things against Him, blaspheming Him. 66 When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led Him away to their council, and they said, 67 **“If you are the Christ, tell us.”** But He said to them, **“If I tell you, you will not believe, 68 and if I ask you, you will not answer. 69 But from now on the Son of Man shall be seated at the right hand of the power of God.”** 70 So they all said, **“Are you the Son of God, then?”** And He said to them, **“You say that I am.”** 71 Then they said, **“What further testimony do we need? We have heard it ourselves from His own lips.”** *[Nothing more than a kangaroo court set up for one thing, and one thing only. That was to cancel Yeshua’s threat (teaching the truth) of removing their authority and influence over the people (through their traditions)].* Parallel passages exist. They are as follows: Matthew 26:59-65; Mark 14:55-63; and, John 18:19-24.

We begin Chapter 23 with Yeshua before Pilate, Luke 23:1-5, 1 Then the whole company 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 us to give tribute to Caesar, and saying that He Himself is Christ, a king.”** 3 And Pilate asked Him, **“Are you the King of the Jews?”** And He answered him, **“You have said so.”** 4 Then Pilate said to the chief priests and the crowds, **“I find no guilt in this Man.”** 5 But they were urgent, saying, **“He stirs up the people, teaching throughout all Judea, from Galilee even to this place.”** Companion verses are given in the following, Matthew 27:11-14, Mark 15:1-5 and John 18:28-39.

Jesus (Yeshua) before Herod, Luke 23:6-17, 6 When Pilate heard this, he asked whether the Man was a Galilean. 7 And when he learned that He belonged to Herod's jurisdiction, he sent Him over to Herod, who was himself in Jerusalem at that time. 8 When Herod saw Jesus, he was very glad, for he had long desired to see Him, because he had heard about Him, and he was hoping to see some sign done by Him. 9 So he questioned Him at some length, but He made no answer. 10 The chief priests and the scribes stood by, vehemently accusing Him. 11 And Herod with his soldiers treated Him with contempt and mocked Him. Then, arraying Him in splendid clothing, he sent Him back to Pilate. 12 And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other. 13 Pilate then called together the chief priests and the rulers and the people, 14 and said to them, "You brought me this Man as one who was misleading the people. And after examining Him before you, behold, I did not find this Man guilty of any of your charges against Him. 15 Neither did Herod, for he sent Him back to us. Look, nothing deserving death has been done by Him. 16 I will therefore punish and release Him." However, there are similar verses given in the other three gospels. Matthew 27:11-14, Mark 15:1-5 and John 18:28-39.

In the next act of Pilate we have the record of Pilate turning Yeshua over to the guards to be crucified, Luke 23:18-25, 18 But they all cried out together, "Away with this Man, and release to us Barabbas"— 19 a man who had been thrown into prison for an insurrection started in the city and for murder. 20 Pilate addressed them once more, desiring to release Jesus, 21 but they kept shouting, "Crucify, crucify Him!" 22 A third time he said to them, "Why? What evil has He done? I have found in Him no guilt deserving death. I will therefore punish and release Him." 23 But they were urgent, demanding with loud cries that He should be crucified. And their voices prevailed. 24 So Pilate decided that their demand should be granted. 25 He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will. I used Matthew 27:20-26 and Mark 15:8-15 as parallel verses to this passage.

Luke's record of the crucifixion of Yeshua is in Luke 23:26-43, 26 And as they led Him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. 27 And there followed Him a great multitude of the people and of women who were mourning and lamenting for Him. 28 But turning to them Jesus said, "Daughters of Jerusalem, do not weep 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 when the wood is green, what will happen when it is dry?"

32 Two others, who were criminals, were led away to be put to death with Him. 33 And when they came to the place that is called The Skull, there they crucified Him, and the criminals, one on His right and one on His left. 34 And Jesus said, "Father, forgive them, for they know not what they do." And they cast lots to divide His garments. 35 And the people stood by, watching, but the rulers scoffed at Him, saying, "He saved others; let Him save Himself, if He is the Christ of God, His Chosen One!" 36 The soldiers also mocked Him, coming up and offering Him sour wine 37 and saying, "If You are the King of the Jews, save Yourself!" 38 There was also an inscription over Him, "This is the King of the Jews."

39 One of the criminals who were hanged railed at Him, saying, "Are you not the Christ? Save Yourself and us!" 40 But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? 41 And we indeed justly, for we are receiving the due reward of

our deeds; but this Man has done nothing wrong.” 42 And he said, “Jesus, remember me when you come into Your kingdom.” 43 And He said to him, “Truly, I say to you, today you will be with Me in paradise.” There are parallel verses for this passage: Matthew 27:31-44; Mark 15:20-32; and, John 19:17-27.

Taking the crucifixion of Yeshua one step further we see His death on the cross, Luke 23:44-49, 44 It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, 45 while the sun’s light failed. And the curtain of the temple was torn in two. 46 Then Jesus, calling out with a loud voice, said, “Father, into your hands I commit My spirit!” And having said this He breathed His last. 47 Now when the centurion saw what had taken place, he praised God, saying, “Certainly this Man was innocent!” 48 And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. 49 And all His acquaintances and the women who had followed Him from Galilee stood at a distance watching these things. We surely should believe that each of the four gospel writers would record the actual death of Yeshua. We find these parallel verses in Matthew 27:45-54, Mark 15:33-39 and John 19:28-30.

The last topic in Chapter 23 of the gospel of Luke is the burial of Yeshua, Luke 23:50-56, 50 Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, 51 who had not consented to their decision and action; and he was looking for the kingdom of God. 52 This man went to Pilate and asked for the body of Jesus. 53 Then he took it down and wrapped it in a linen shroud and laid Him in a tomb cut in stone, where no one had ever yet been laid. 54 It was the day of Preparation, and the Sabbath was beginning. 55 The women who had come with Him from Galilee followed and saw the tomb and how His body was laid. 56 Then they returned and prepared spices and ointments. On the Sabbath they rested according to the commandment. Ah! So sad! But part of God’s plan. Here are the companion verses, Matthew 17:57-61, Mark 15:42-16:1 and John 19:38-42.

We begin the final Chapter in the gospel of Luke with the story of the resurrection of Yeshua, Luke 24:1-12, 1 But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. 2 And they found the stone rolled away from the tomb, 3 but when they went in they did not find the body of the Lord Jesus. 4 While they were perplexed about this, behold, two men stood by them in dazzling apparel. 5 And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? 6 He is not here, but has risen. Remember how He told you, while He was still in Galilee, 7 that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.” 8 And they remembered his words, 9 and returning from the tomb they told all these things to the eleven and to all the rest. 10 Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, 11 but these words seemed to them an idle tale, and they did not believe them. 12 But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened. Parallel scriptures are recorded in Matthew 28:1-8, Mark 16:1-8 and John 20:1-13.

The next record Luke offers in his gospel is the two believers on the road to Emmaus, Luke 24:13-35, 13 That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, 14 and they were talking with each other about all these things that had happened. 15 While they were talking and discussing together, Jesus Himself drew near and went with them. 16 But their eyes were kept from recognizing Him. 17 And He said to them, “What is this conversation that

you are holding with each other as you walk?” And they stood still, looking sad. 18 Then one of them, named Cleopas, answered Him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” 19 And He said to them, “What things?” And they said to Him, “Concerning Jesus of Nazareth, a Man who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and rulers delivered Him up to be condemned to death, and crucified Him. 21 But we had hoped that He was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. 22 Moreover, some women of our company amazed us. They were at the tomb early in the morning, 23 and when they did not find His body, they came back saying that they had even seen a vision of angels, who said that He was alive. 24 Some of those who were with us went to the tomb and found it just as the women had said, but Him they did not see.” 25 And He said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! 26 Was it not necessary that the Christ should suffer these things and enter into his glory?” 27 And beginning with Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself.

28 So they drew near to the village to which they were going. He acted as if He were going farther, 29 but they urged Him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So He went in to stay with them. 30 When He was at table with them, He took the bread and blessed and broke it and gave it to them. 31 And their eyes were opened, and they recognized Him. And He vanished from their sight. 32 They said to each other, “Did not our hearts burn within us while He talked to us on the road, while He opened to us the Scriptures?” 33 And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, 34 saying, “The Lord has risen indeed, and has appeared to Simon!” 35 Then they told what had happened on the road, and how He was known to them in the breaking of the bread. Only Luke reports the experience of the two followers of Yeshua on the road to Emmaus.

Yeshua appears to His disciples in Luke 24:36-49, 36 As they were talking about these things, Jesus Himself stood among them, and said to them, “Peace to you!” 37 But they were startled and frightened and thought they saw 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 disbelieved for joy and were marveling, He said to them, “Have you anything here to eat?” 42 They gave Him a piece of broiled fish, 43 and He took it and ate before them.

44 Then He said to them, “These are My words that I spoke to you while I was still with you, that everything written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” 45 Then He opened their minds to understand the Scriptures, 46 and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, 47 and that repentance for the forgiveness of sins should be proclaimed in His name to all nations, beginning from Jerusalem. 48 You are witnesses of these things. 49 And behold, I am sending the promise of My Father upon you. But stay in the city until you are clothed with power from on high.” Luke adds additional information in his second book, the Acts, in Acts 1:3-11.

One final little passage in the gospel of Luke, ‘The Ascension’, Luke 24:50-53, 50 And He led them out as far as Bethany, and lifting up His hands He blessed them. 51 While He blessed them, He parted from them and was carried up into heaven. 52 And they worshiped Him and returned to

Jerusalem with great joy, 53 and were continually in the temple blessing God.

## That Completes the Gospel of Luke. We now turn to the Gospel of John.

The gospel of John is not a portion of the synoptic gospels of Matthew, Mark and Luke. In many ways the gospel of John stands alone. For example review the first topic in the gospel of John. Notice that there are no red letters until we get to verse 38 of Chapter 1. However, there are important statements made before we get to verse 38. The first topic is 'The Word Become Flesh', John 1:1-18,

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him was not any thing made that was made. 4 In Him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it. 6 There was a man sent from God, whose name was John. 7 He came as a witness, to bear witness about the light, that all might believe through him. 8 He was not the light, but came to bear witness about the light.

9 The true light, which gives light to everyone, was coming into the world. 10 He was in the world, and the world was made through Him, yet the world did not know Him. 11 He came to His own, and His own people did not receive Him. 12 But to all who did receive Him, who believed in His name, He gave the right to become children of God, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

14 And the Word became flesh and dwelt among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and truth. 15 (John bore witness about Him, and cried out, "This was He of whom I said, 'He who comes after me ranks before me, because He was before me.' ") 16 For from His fullness we have all received, grace upon grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God; God the only Son, who is at the Father's side, He has made Him known. There really is no parallel set of verses to match this introduction to Yeshua recorded in these 18 verses.

We next have the testimony of John the Baptist, John 1:19-28, 19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" 20 He confessed, and did not deny, but confessed, "I am not the Christ." 21 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No." 22 So they said to him, "Who are you? We need to give an answer to those who sent us. What do you say about yourself?" 23 He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said."

24 (Now they had been sent from the Pharisees.) 25 They asked him, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?" 26 John answered them, "I baptize with water, but among you stands One you do not know, 27 even He who comes after me, the strap of whose sandal I am not worthy to untie." 28 These things took place in Bethany across the Jordan, where John was baptizing. Part of these verses are a parallel, but not in full. The companion verses are, Matthew 3:3, Mark 1:13 and Luke 3:4.

The next day, after this discussion, Yeshua goes to be baptized by John and John introduces Him as The Lamb of God, John 1:29-34, 29 The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! 30 This is He of whom I said, 'After me comes a Man who ranks before me, because He was before me.' 31 I myself did not know Him,

but for this purpose I came baptizing with water, that He might be revealed to Israel.” 32 And John bore witness: “I saw the Spirit descend from heaven like a dove, and it remained on Him. 33 I myself did not know Him, but He who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is He who baptizes with the Holy Spirit.’ 34 And I have seen and have borne witness that this is the Son of God.” [Is there an error in this passage (verse 31)? Elizabeth (John’s mother) and Mary (the mother of Yeshua) are relatives (Luke 1:36) doesn’t that make the two sons cousins? Explained another way, it says that John did not know that Yeshua was the Christ until he observed the fulfilling of prophecy pertaining to the descending of the Holy Spirit (the dove) and remaining on Him.]

It seems funny to me on how the next two topics are introduced. We know from scripture that Yeshua was tempted by Satan over the next forty days. The gospel of John introduces the calling of the first disciples, followed by the calling of Phillip and Nathanael. The first two disciples in the John account were also followers of John. The verses for the first calling are John 1:35-42, 35 The next day again John was standing with two of his disciples, 36 and he looked at Jesus as He walked by and said, “Behold, the Lamb of God!” 37 The two disciples heard him say this, and they followed Jesus. 38 Jesus turned and saw them following and said to them, “**What are you seeking?**” And they said to him, “Rabbi” (which means Teacher), “where are you staying?” 39 He said to them, “**Come and you will see.**” So they came 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 speak and followed Jesus was Andrew, Simon Peter’s brother. 41 He first found his own brother Simon and said to him, “We have found the Messiah” (which means Christ). 42 He brought him to Jesus. Jesus looked at him and said, “**You are Simon the son of John. You shall be called Cephas**” (which means Peter). The companion verses in the other gospels are: Matthew 4:18-22, Mark 1:16-20 and Luke 5:1-11.

Jesus (Yeshua) calls Phillip and Nathanael in John 1:43-51, 43 The next day Jesus decided to go to Galilee. He found Philip and said to him, “**Follow Me.**” 44 Now Philip was from Bethsaida, 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, Jesus of Nazareth, the son of Joseph.” 46 Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” 47 Jesus saw Nathanael coming toward Him and said of him, “**Behold, an Israelite indeed, in whom there is no deceit!**” 48 Nathanael said to Him, “How do you know me?” Jesus answered him, “**Before Philip called you, when you were under the fig tree, I saw you.**” 49 Nathanael answered Him, “Rabbi, you are the Son of God! You are the King of Israel!” 50 Jesus answered him, “**Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.**” 51 And He said to him, “**Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.**” Have you noticed that the beginning of the three previous topics begin with, ‘The next day’? That sure is different from the immediate tempting of Yeshua by Satan after being baptized. That completed the first Chapter in the gospel of John.

Chapter two begins with the marriage at Cana, John 2:1-12, 1 On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. 2 Jesus also was invited to the wedding with His disciples. 3 When the wine ran out, the mother of Jesus said to Him, “They have no wine.” 4 And Jesus said to her, “**Woman, what does this have to do with Me? My hour has not yet come.**” 5 His mother said to the servants, “Do whatever He tells you.” 6 Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons. 7 Jesus said to the

servants, **“Fill the jars with water.”** And they filled them up to the brim. 8 And He said to them, **“Now draw some out and take it to the master of the feast.”** So they took it. 9 When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), **the master of the feast called the bridegroom** [*Is the bridegroom Jesus (Yeshua)?*] 10 and said to Him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” 11 This, the first of His signs, Jesus did at Cana in Galilee, and manifested His glory. And His disciples believed in Him. 12 After this He went down to Capernaum, with His mother and His brothers and His disciples, and they stayed there for a few days. [*More questions. Why didn't they also take His sisters? How many disciples did they take? By verse text there have only been four disciples selected. Who paid for this vacation? Who was the master of the feast (v. 9-10)? Could it have been Joseph, Yeshua's earthly father, the region's carpenter? This passage has always intrigued me to think and read and reread this selection of John's gospel? Have you every studied the master paintings created to memorially recall the Wedding at Cana? There seems to be a male and a female with each wearing a halo in those paintings. WHY?*]

Our next entry in the gospel of John is Jesus (Yeshua) ‘Cleanses the Temple’, John 2:13-22, 13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 In the temple He found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. 15 And making a whip of cords, He drove them all out of the temple, with the sheep and oxen. And He poured out the coins of the money-changers and overturned their tables. 16 And He told those who sold the pigeons, **“Take these things away; do not make my Father's house a house of trade.”** 17 His disciples remembered that it was written, “Zeal for your house will consume Me.” 18 So the Jews said to Him, “What sign do you show us for doing these things?” 19 Jesus answered them, **“Destroy this temple, and in three days I will raise it up.”** 20 The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” 21 But He was speaking about the temple of His body. 22 When therefore He was raised from the dead, His disciples remembered that He had said this, and they believed the Scripture and the word that Jesus had spoken. All four gospel writers tell this action by Yeshua, and John adds a new commandment. Here are the verses: Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46; and, the new Commandment only stated in John 2:16, **“Get these things out of here.”** (NLT)

Chapter two concludes with the topic heading of ‘Jesus (Yeshua) Knows What is in Man’, John 2:23-25, 23 Now when He was in Jerusalem at the Passover Feast, many believed in His name when they saw the signs that He was doing. 24 But Jesus on His part did not entrust Himself to them, because He knew all people 25 and needed no one to bear witness about man, for He Himself knew what was in man. There are no parallel verses to this passage.

In Chapter three we begin with the statement of ‘You Must be Born Again’. This statement in John 3:1-15 is a part of the discussion that Nicodemus and Yeshua had pertaining to being born again. 1 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2 This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God, for no one can do these signs that You do unless God is with Him.” 3 Jesus answered him, **“Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”** 4 Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?” 5 Jesus answered, **“Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, ‘You must be born again.’ 8 The wind blows where it wishes,**

and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” 9 Nicodemus said to Him, “How can these things be?” 10 Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? 11 Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. 12 If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? 13 No one has ascended into heaven except He who descended from heaven, the Son of Man. 14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15 that whoever believes in Him may have eternal life. There is no direct duplication of this passage outside of John’s gospel. However, we need to add to this the passage of John 3:16-21, then I’ll may a statement.

Probably the most quoted verse from the Bible, ‘ For God So Loved the World’, [John 3:16-21](#), 16 “For God so loved the world, that He gave His only Son, that whoever believes in Him should not perish but have eternal life. 17 For God did not send His Son into the world to condemn the world, but in order that the world might be saved through Him. 18 Whoever believes in Him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. 19 And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. 20 For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. 21 But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.” I indicated above that I would add a statement following these verses. This passage from 3:1-21 presents a concise summary of the gospel message tying the events of Yeshua’s death to God’s love for the entire world, which God created. The statement is remarkable in its depiction of divine care for the entire world — not just for God’s chosen people, Israel.

The next topic is ‘John the Baptist Exalts Christ’, [John 3:22-36](#), 22 After this Jesus and His disciples went into the Judean countryside, and He remained there with them and was baptizing. 23 John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized 24 (for John had not yet been put in prison).

25 Now a discussion arose between some of John’s disciples and a Jew over purification. 26 And they came to John and said to him, “Rabbi, He who was with you across the Jordan, to whom you bore witness—look, He is baptizing, and all are going to Him.” 27 John answered, “A person cannot receive even one thing unless it is given him from heaven. 28 You yourselves bear me witness, that I said, ‘I am not the Christ, but I have been sent before Him.’ 29 The One who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears Him, rejoices greatly at the bridegroom’s voice. Therefore this joy of mine is now complete. 30 He must increase, but I must decrease.”

31 He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. 32 He bears witness to what He has seen and heard, yet no one receives His testimony. 33 Whoever receives His testimony sets His seal to this, that God is true. 34 For He whom God has sent utters the words of God, for He gives the Spirit without measure. 35 The Father loves the Son and has given all things into His hand. 36 Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him. There is no exact companion verse for the statements made here.

In Chapter 4 we begin with a different story. The topic theme is ‘Jesus (Yeshua) and the Woman of Samaria’, [John 4:1-45](#), 1 Now when Jesus learned that the Pharisees had heard that Jesus

was making and baptizing more disciples than John 2 (although Jesus Himself did not baptize, but only His disciples), 3 He left Judea and departed again for Galilee. 4 And He had to pass through Samaria. 5 So He came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. 6 Jacob's well was there; so Jesus, wearied as He was from His journey, was sitting beside the well. It was about the sixth hour.

7 A woman from Samaria came to draw water. Jesus said to her, "Give me a drink." 8 (For His disciples had gone away into the city to buy food.) 9 The Samaritan woman said to Him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.) 10 Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked Him, and He would have given you living water." 11 The woman said to Him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? 12 Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." 13 Jesus said to her, "Everyone who drinks of this water will be thirsty again, 14 but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." 15 The woman said to Him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

16 Jesus said to her, "Go, call your husband, and come here." 17 The woman answered Him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; 18 for you have had five husbands, and the one you now have is not your husband. What you have said is true." 19 The woman said to Him, "Sir, I perceive that You are a prophet. 20 Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." 21 Jesus said to her, "Woman, believe Me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship Him. 24 God is spirit, and those who worship Him must worship in spirit and truth." 25 The woman said to Him, "I know that Messiah is coming (He who is called Christ). When He comes, He will tell us all things." 26 Jesus said to her, "I who speak to you am He." *[This woman is the first person, outside the disciples, whom Yeshua tells is the Christ. The other person whom He tells this to is the blind man that He heals on the Sabbath. (John 9:37.)]*

27 Just then His disciples came back. They marveled that He was talking with a woman, but no one said, "What do you seek?" or, "Why are you talking with her?" 28 So the woman left her water jar and went away into town and said to the people, 29 "Come, see a man who told me all that I ever did. Can this be the Christ?" 30 They went out of the town and were coming to Him.

31 Meanwhile the disciples were urging Him, saying, "Rabbi, eat." 32 But He said to them, "I have food to eat that you do not know about." 33 So the disciples said to one another, "Has anyone brought Him something to eat?" 34 Jesus 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, then comes the harvest'? Look, I tell you, lift up your eyes, and see that the fields are white for harvest. 36 Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. 37 For here the saying holds true, 'One sows and another reaps.' 38 I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

39 Many Samaritans from that town believed in Him because of the woman's testimony, "He

told me all that I ever did.” 40 So when the Samaritans came to Him, they asked Him to stay with them, and He stayed there two days. [*Where do you think Yeshua and the disciples spent those two days? I would be willing to say that if her house was large enough they all spent those two days with the woman who Yeshua met at the well.*] 41 And many more believed because of His word. [*Another point! Notice that these were not Jews, indicating that people, other than Jews, were invited to accept Yeshua as Lord and Savior.*] 42 They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.”

43 After the two days He departed for Galilee. 44 (For Jesus Himself had testified that a prophet has no honor in His own hometown.) 45 So when He came to Galilee, the Galileans welcomed Him, having seen all that He had done in Jerusalem at the feast. For they too had gone to the feast. No parallel for this story of the woman at the well.

Our last topic in Chapter 4 is Yeshua healing an Official’s son, John 4:46-54, 46 So He came again to Cana in Galilee, where He had made the water wine. And at Capernaum there was an official whose son was ill. 47 When this man heard that Jesus had come from Judea to Galilee, He went to Him and asked Him to come down and heal his son, for he was at the point of death. 48 So Jesus said to him, **“Unless you see signs and wonders you will not believe.”** 49 The official said to Him, “Sir, come down before my child dies.” 50 Jesus said to him, **“Go; your son will live.”** The man believed the word that Jesus spoke to him and went on his way. 51 As he was going down, his servants met him and told him that his son was recovering. 52 So he asked them the hour when he began to get better, and they said to him, “Yesterday at the seventh hour the fever left him.” 53 The father knew that was the hour when Jesus had said to him, **“Your son will live.”** And he himself believed, and all his household. 54 This was now the second sign that Jesus did when he had come from Judea to Galilee. Many of the stories in the gospel of John are unique to John and not in the other gospels.

We now turn to Chapter 5, where Yeshua heals a man at the pool of Bethesda on the Sabbath, John 5:1-17, 1 After this there was a feast of the Jews, and Jesus went up to Jerusalem. [*Most likely Pentecost or the Feast of Weeks.*]

2 Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. 3 In these lay a multitude of invalids—blind, lame, and paralyzed. 4 Omitted 5 One man was there who had been an invalid for thirty-eight years. 6 When Jesus saw him lying there and knew that he had already been there a long time, He said to him, **“Do you want to be healed?”** 7 The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” 8 Jesus said to him, **“Get up, take up your bed, and walk.”** 9 And at once the man was healed, and he took up his bed and walked. Now that day was the Sabbath. 10 So the Jews said to the man who had been healed, “It is the Sabbath, and it is not lawful for you to take up your bed.” 11 But he answered them, “The man who healed me, that man said to me, ‘Take up your bed, and walk.’ ” 12 They asked him, “Who is the man who said to you, ‘Take up your bed and walk’?” 13 Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. 14 Afterward Jesus found him in the temple and said to him, **“See, you are well! Sin no more, that nothing worse may happen to you.”** 15 The man went away and told the Jews that it was Jesus who had healed him. 16 And this was why the Jews were persecuting Jesus, because He was doing these things on the Sabbath. 17 But Jesus answered them, **“My Father is working until now, and I am working.”** This passage is another one of those unique to the gospel of John. There is another statement which indicates that Yeshua made several trips to Jerusalem, as recorded by John, where the other gospel writers only record one trip to Jerusalem.

The next topic should be a continuation to this entry topic of ‘Healing on the Sabbath’. The topic heading is ‘Jesus (Yeshua) is Equal with God’, [John 5:18](#), 18 This was why the Jews were seeking all the more to kill Him, because not only was He breaking the Sabbath, but He was even calling God His own Father, making Himself equal with God. Oh Boy! I bet that did set them off!

Let’s continue with this topic and we find ‘The Authority of Jesus’ in [John 5:19-29](#), 19 So Jesus said to them, “Truly, truly, I say to you, the Son can do nothing of His own accord, but only what He sees the Father doing. For whatever the Father does, that the Son does likewise. 20 For the Father loves the Son and shows Him all that He Himself is doing. And greater works than these will He show Him, so that you may marvel. 21 For as the Father raises the dead and gives them life, so also the Son gives life to whom He will. 22 For the Father judges no one, but has given all judgment to the Son, 23 that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent Him. 24 Truly, truly, I say to you, whoever hears My word and believes Him who sent Me has eternal life. He does not come into judgment, but has passed from death to life.

25 “Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. 26 For as the Father has life in Himself, so He has granted the Son also to have life in Himself. 27 And He has given Him authority to execute judgment, because He is the Son of Man. 28 Do not marvel at this, for an hour is coming when all who are in the tombs will hear His voice 29 and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment. It appears that Chapter 5 is linked together in the wording, but man has broke text into different paragraphs.

The last topic in Chapter 5 is ‘Witnesses to Jesus (Yeshua)’, [John 5:30-47](#), 30“ I can do nothing on My own. As I hear, I judge, and My judgment is just, because I seek not My own will but the will of Him who sent Me. 31 If I alone bear witness about Myself, My testimony is not true. 32 There is another who bears witness about Me, and I know that the testimony that he bears about Me is true. 33 You sent to John, and he has borne witness to the truth. 34 Not that the testimony that I receive is from man, but I say these things so that you may be saved. 35 He was a burning and shining lamp, and you were willing to rejoice for a while in his light. 36 But the testimony that I have is greater than that of John. For the works that the Father has given Me to accomplish, the very works that I am doing, bear witness about Me that the Father has sent Me. 37 And the Father who sent Me has Himself borne witness about Me. His voice you have never heard, His form you have never seen, 38 and you do not have His word abiding in you, for you do not believe the One whom He has sent. 39 You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about Me, 40 yet you refuse to come to Me that you may have life. 41 I do not receive glory from people. 42 But I know that you do not have the love of God within you. 43 I have come in my Father’s name, and you do not receive Me. If another comes in his own name, you will receive him. 44 How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God? 45 Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. 46 For if you believed Moses, you would believe Me; for he wrote of Me. 47 But if you do not believe his writings, how will you believe My words?” That completes Chapter 5 of the gospel of John.

Chapter 6 ‘Jesus (Yeshua) Feeds the Five Thousand’, [John 6:1-15](#), 1 After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. 2 And a large crowd was following Him, because they saw the signs that He was doing on the sick. 3 Jesus went up on the mountain, and there He sat down with His disciples. 4 Now the Passover, the feast of the Jews, was

at hand. 5 Lifting up His eyes, then, and seeing that a large crowd was coming toward Him, Jesus said to Philip, “Where are we to buy bread, so that these people may eat?” 6 He said this to test him, for He Himself knew what He would do. 7 Philip answered Him, “Two hundred denarii worth of bread would not be enough for each of them to get a little.” 8 One of His disciples, Andrew, Simon Peter’s brother, said to Him, 9 “There is a boy here who has five barley loaves and two fish, but what are they for so many?” 10 Jesus said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, about five thousand in number. 11 Jesus then took the loaves, and when He had given thanks, He distributed them to those who were seated. So also the fish, as much as they wanted. 12 And when they had eaten their fill, He told His disciples, “Gather up the leftover fragments, that nothing may be lost.” 13 So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten. 14 When the people saw the sign that He had done, they said, “This is indeed the Prophet who is to come into the world!”

15 Perceiving then that they were about to come and take Him by force to make Him king, Jesus withdrew again to the mountain by Himself. All should already know that there is a parallel set of verses in each of the other gospels, they are: Matthew 14:13-21; Mark 6:30-44; and, Luke 9:10-17.

Our next topic is one of the stories of Yeshua walking on the water of the Sea of Galilee, John 6:16-21, 16 When evening came, His disciples went down to the sea, 17 got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. 18 The sea became rough because a strong wind was blowing. 19 When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were frightened. 20 But He said to them, “It is I; do not be afraid.” 21 Then they were glad to take Him into the boat, and immediately the boat was at the land to which they were going. Interesting, I don’t recall the parallel passages saying anything about the boat being immediately at the land point where they were going. The two parallel passages are Matthew 14:22-33 and Mark 6:45-51.

The topic heading is ‘I am the Bread of Life’. This is the first of the seven ‘I am’ statements of Yeshua recorded in John’s gospel, each one focusing on an aspect of Yeshua’s personal ministry. We find this in John 6:22-59, 22 On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with His disciples, but that His disciples had gone away alone. 23 Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. 24 So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.

25 When they found Him on the other side of the sea, they said to Him, “Rabbi, when did you come here?” 26 Jesus answered them, “Truly, truly, I say to you, you are seeking Me, not because you saw signs, but because you ate your fill of the loaves. 27 Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on Him God the Father has set His seal.” 28 Then they said to Him, “What must we do, to be doing the works of God?” 29 Jesus answered them, “This is the work of God, that you believe in Him whom He has sent.” 30 So they said to Him, “Then what sign do you do, that we may see and believe You? What work do You perform? 31 Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’ ” 32 Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is He who comes down from heaven and gives life to the world.” 34 They said to Him, “Sir, give us this bread always.”

35 Jesus said to them, “I am the bread of life; whoever comes to Me shall not hunger, and

whoever believes in Me shall never thirst. 36 But I said to you that you have seen Me and yet do not believe. 37 All that the Father gives Me will come to Me, and whoever comes to Me I will never cast out. 38 For I have come down from heaven, not to do My own will but the will of Him who sent Me. 39 And this is the will of Him who sent Me, that I should lose nothing of all that He has given Me, but raise it up on the last day. 40 For this is the will of My Father, that everyone who looks on the Son and believes in Him should have eternal life, and I will raise Him up on the last day.”

41 So the Jews grumbled about Him, because He said, “I am the bread that came down from heaven.” 42 They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, ‘I have come down from heaven’?” 43 Jesus answered them, “Do not grumble among yourselves. 44 No one can come to Me unless the Father who sent Me draws him. And I will raise him up on the last day. 45 It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to Me— 46 not that anyone has seen the Father except He who is from God; He has seen the Father. 47 Truly, truly, I say to you, whoever believes has eternal 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 that comes down from heaven, so that one may eat of it and not die. 51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

52 The Jews then disputed among themselves, saying, “How can this man give us His flesh to eat?” 53 So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54 Whoever feeds on My flesh and drinks My blood has eternal 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 Whoever feeds on My flesh and drinks My blood abides in Me, and I in him. 57 As the living Father sent Me, and I live because of the Father, so whoever feeds on Me, he also will live because of Me. 58 This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.” 59 Jesus said these things in the synagogue, as He taught at Capernaum. This discussion about Yeshua as the ‘Bread of Life’ is often understood as John’s testimony of the Lord’s Supper. Compare with Matthew 26:26-28, Mark 14:22-24 and Luke 22:17-20.

The final topic in Chapter 6 is entitled ‘The Words of Eternal Life’, John 6:60-71, 60 When many of His disciples heard it, they said, “This is a hard saying; who can listen to it?” 61 But Jesus, knowing in Himself that His disciples were grumbling about this, said to them, “Do you take offense at this? 62 Then what if you were to see the Son of Man ascending to where He was before? 63 It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life. 64 But there are some of you who do not believe.” (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray Him.) 65 And He said, “This is why I told you that no one can come to Me unless it is granted him by the Father.”

66 After this many of His disciples turned back and no longer walked with Him. 67 So Jesus said to the twelve, “Do you want to go away as well?” 68 Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life, 69 and we have believed, and have come to know, that you are the Holy One of God.” 70 Jesus answered them, “Did I not choose you, the twelve? And yet one of you is a devil.” 71 He spoke of Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him. We could pick up a word here or a word there, but there is no direct parallel scripture given for this passage.

Chapter 7 begins with ‘Jesus (Yeshua) at the Feast of Booths (Tabernacles)’, John 7:1-24, 1

After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill Him. 2 Now the Jews' Feast of Booths was at hand. 3 So His brothers said to Him, "Leave here and go to Judea, that your disciples also may see the works You are doing. 4 For no one works in secret if He seeks to be known openly. If you do these things, show yourself to the world." 5 For not even His brothers believed in Him. 6 Jesus said to them, "My time has not yet come, but your time is always here. 7 The world cannot hate you, but it hates Me because I testify about it that its works are evil. 8 You go up to the feast. I am not going up to this feast, for My time has not yet fully come." 9 After saying this, He remained in Galilee.

10 But after His brothers had gone up to the feast, then He also went up, not publicly but in private. 11 The Jews were looking for Him at the feast, and saying, "Where is He?" 12 And there was much muttering about Him among the people. While some said, "He is a good man," others said, "No, He is leading the people astray." 13 Yet for fear of the Jews no one spoke openly of Him.

14 About the middle of the feast Jesus went up into the temple and began teaching. 15 The Jews therefore marveled, saying, "How is it that this man has learning, when He has never studied?" 16 So Jesus answered them, "My teaching is not mine, but His who sent Me. 17 If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on My own authority. 18 The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of Him who sent Him is true, and in Him there is no falsehood. 19 Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill Me?" 20 The crowd answered, "You have a demon! Who is seeking to kill You?" 21 Jesus answered them, "I did one work, and you all marvel at it. 22 Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. 23 If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with Me because on the Sabbath I made a man's whole body well? 24 Do not judge by appearances, but judge with right judgment." This passage seems to be unique to the gospel of John.

Since Yeshua is at the feast teaching there are those who question if He could really be the Christ, John 7:25-31, 25 Some of the people of Jerusalem therefore said, "Is not this the man whom they seek to kill? 26 And here He is, speaking openly, and they say nothing to Him! Can it be that the authorities really know that this is the Christ? 27 But we know where this man comes from, and when the Christ appears, no one will know where He comes from." 28 So Jesus proclaimed, as He taught in the temple, "You know Me, and you know where I come from. But I have not come of My own accord. He who sent Me is true, and Him you do not know. 29 I know Him, for I come from Him, and He sent Me." 30 So they were seeking to arrest Him, but no one laid a hand on Him, because His hour had not yet come. 31 Yet many of the people believed in Him. They said, "When the Christ appears, will He do more signs than this man has done?" Once again it appears that John's gospel takes a word here or there toward the gospels of Matthew, Mark and Luke. In other words, this passage is also unique to the gospel of John.

The next topic is entitled 'Officers Sent to Arrest Jesus (Yeshua)', John 7:32-36, 32 The Pharisees heard the crowd muttering these things about Him, and the chief priests and Pharisees sent officers to arrest Him. 33 Jesus then said, "I will be with you a little longer, and then I am going to Him who sent Me. 34 You will seek Me and you will not find Me. Where I am you cannot come." 35 The Jews said to one another, "Where does this man intend to go that we will not find Him? Does He intend to go to the Dispersion among the Greeks and teach the Greeks? 36 What does He mean by saying, 'You will seek Me and you will not find Me,' and, 'Where I am you cannot come'?" The gospels regularly depict the Pharisees as approaching Yeshua with questions on points of legal

interpretation, see Matthew 12:2 and 15:2.

Rivers of Living Water is the next topic that John tackles and we find this scripture in John 7:37-39, 37 On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to Me and drink. 38 Whoever believes in Me, as the Scripture has said, ‘Out of His heart will flow rivers of living water.’ ” 39 Now this He said about the Spirit, whom those who believed in Him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified. John continues to add information toward the entire gospel story that the other gospel writers did not say anything about.

The final text in Chapter seven of John is titled ‘Division Among the People’, John 7:40-52, 40 When they heard these words, some of the people said, “This really is the Prophet.” 41 Others said, “This is the Christ.” But some said, “Is the Christ to come from Galilee? 42 Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?” *[It seems that the people themselves have not been taught the Old Testament scripture pertaining to the birth of the Christ Child at Bethlehem and the taxation that places Joseph as a descendent of King David.]* 43 So there was a division among the people over Him. 44 Some of them wanted to arrest Him, but no one laid hands on Him. 45 The officers then came to the chief priests and Pharisees, who said to them, “Why did you not bring Him?” 46 The officers answered, “No one ever spoke like this Man!” 47 The Pharisees answered them, “Have you also been deceived? 48 Have any of the authorities or the Pharisees believed in Him? 49 But this crowd that does not know the law is accursed.” 50 Nicodemus, who had gone to Him before, and who was one of them, said to them, 51 “Does our law judge a man without first giving Him a hearing and learning what He does?” 52 They replied, “Are you from Galilee too? Search and see that no prophet arises from Galilee.” John continues providing additional information to the overall story, but there still is no parallel passage in the other gospels. There is a note in the English Standard Version (ESV) which says

“ The earliest manuscripts do not include John 7:53 - 8:11”.

Chapter 8 opens with the story of the woman caught in adultery, John 8:1-11, 53 *[[They went each to his own house,*

1 but Jesus went to the Mount of Olives. 2 Early in the morning He came again to the temple. All the people came to Him, and He sat down and taught them. 3 The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst 4 they said to Him, “Teacher, this woman has been caught in the act of adultery. 5 Now in the Law, Moses commanded us to stone such women. So what do you say?” 6 This they said to test Him, that they might have some charge to bring against Him. Jesus bent down and wrote with His finger on the ground. 7 And as they continued to ask Him, He stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.” 8 And once more He bent down and wrote on the ground. 9 But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before Him. 10 Jesus stood up and said to her, “Woman, where are they? Has no one condemned you?” 11 She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and from now on sin no more.” Wouldn’t you love to know what Yeshua wrote on the ground? I sure would. I’d say He was writing some of their sins and they thought it better to leave things alone.

The next item to review in Chapter 8 is, ‘I Am the Light of the World’, John 8:12-30, 12 Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows Me will not walk in

darkness, but will have the light of life.” 13 So the Pharisees said to Him, “You are bearing witness about Yourself; Your testimony is not true.” 14 Jesus answered, “Even if I do bear witness about Myself, My testimony 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 judge according to the flesh; I judge no one. 16 Yet even if I do judge, My judgment is true, for it is not I alone who judge, but I and the Father who sent Me. 17 In your Law it is written that the testimony of two people is true. 18 I am the One who bears witness about Myself, and the Father who sent Me bears witness about Me.” 19 They said to Him therefore, “Where is your Father?” Jesus answered, “You know neither Me nor my Father. If you knew Me, you would know My Father also.” 20 These words He spoke in the treasury, as He taught in the temple; but no one arrested Him, because His hour had not yet come.

21 So He said to them again, “I am going away, and you will seek Me, and you will die in your sin. Where I am going, you cannot come.” 22 So the Jews said, “Will He kill himself, since He says, ‘Where I am going, you cannot come?’” 23 He said to them, “You are from below; I am from above. You are of this world; I am not of this world. 24 I told you that you would die in your sins, for unless you believe that I am He you will die in your sins.” 25 So they said to Him, “Who are you?” Jesus said to them, “Just what I have been telling you from the beginning. 26 I have much to say about you and much to judge, but He who sent Me is true, and I declare to the world what I have heard from Him.” 27 They did not understand that He had been speaking to them about the Father. 28 So Jesus said to them, “When you have lifted up the Son of Man, then you will know that I am He, and that I do nothing on My own authority, but speak just as the Father 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 was saying these things, many believed in Him. This teaching expands on the light and darkness antithesis that John uses to contrast belief and unbelief. Yeshua uses the second of seven metaphorical “I am” sayings in this passage.

Moving on in Chapter 8 we have the next subject in the statement that “The Truth Will Set You Free”, John 8:31-38, 31 So Jesus said to the Jews who had believed Him, “If you abide in My word, you are truly My disciples, 32 and you will know the truth, and the truth will set you free.” 33 They answered Him, “We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, ‘You will become free?’” 34 Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave to sin. 35 The slave does not remain in the house forever; the son remains forever. 36 So if the Son sets you free, you will be free indeed. 37 I know that you are offspring of Abraham; yet you seek to kill Me because My word finds no place in you. 38 I speak of what I have seen with My Father, and you do what you have heard from your father.” Knowing the truth about Yeshua is a sign of spiritual freedom from the bondage of sin.

We are getting into some very serious discussions between Yeshua and the descendants of Abraham, “What is Truth?” Wasn’t that a question that Pilate asked Yeshua in other gospel writings? This segment of scripture is entitled “You Are of Your Father the Devil”, John 8:39-47, 39 They answered Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would be doing the works Abraham did, 40 but now you seek to kill Me, a man who has told you the truth that I heard from God. This is not what Abraham did. 41 You are doing the works your father did.” They said to Him, “We were not born of sexual immorality. We have one Father—even God.” 42 Jesus said to them, “If God were your Father, you would love Me, for I came from God and I am here. I came not of my own accord, but He sent Me. 43 Why do you not understand what I say? It is because you cannot bear to hear My word. 44 You are of your father the devil, and your will is to do

your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. 45 But because I tell the truth, you do not believe Me. 46 Which one of you convicts Me of sin? If I tell the truth, why do you not believe Me? 47 Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God." John's reporting in his writings pertaining to the teachings of Yeshua continue to stress behavior over bloodline.

The last passage in Chapter 8 of the gospel of John appears to focus on spiritual life and not on human life. This portion of scripture is titled, "Before Abraham Was, I Am", John 8:48-59, 48 The Jews answered Him, "Are we not right in saying that You are a Samaritan and have a demon?" 49 Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor Me. 50 Yet I do not seek My own glory; there is One who seeks it, and He is the judge. 51 Truly, truly, I say to you, if anyone keeps My word, he will never see death." 52 The Jews said to Him, "Now we know that you have a demon! Abraham died, as did the prophets, yet you say, 'If anyone keeps My word, he will never taste death.' 53 Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?" 54 Jesus answered, "If I glorify myself, My glory is nothing. It is my Father who glorifies Me, of whom you say, 'He is our God.' 55 But you have not known Him. I know Him. If I were to say that I do not know Him, I would be a liar like you, but I do know Him and I keep His word. 56 Your father Abraham rejoiced that he would see My day. He saw it and was glad." 57 So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" 58 Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am." 59 So they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple. John continues in the manner of his reporting of the statements of Yeshua. I personally find deep interest in the last verse. How did Yeshua hid Himself? Was it something He did or was it something the Holy Spirit did? However it happened this closes out Chapter 8 and we enter Chapter 9.

Chapter 9 begins with Yeshua performing another healing on the Sabbath and the Pharisees irritated because the healing was done on a Sabbath. We find this passage of scripture in John 9 1-41 as the entire record of Chapter 9. 1 As He passed by, He saw a man blind from birth. 2 And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he was born blind?" 3 Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him. 4 We must work the works of Him who sent Me while it is day; night is coming, when no one can work. 5 As long as I am in the world, I am the light of the world." 6 Having said these things, He spit on the ground and made mud with the saliva. Then He anointed the man's eyes with the mud 7 and said to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing.

8 The neighbors and those who had seen him before as a beggar were saying, "Is this not the man who used to sit and beg?" 9 Some said, "It is he." Others said, "No, but he is like him." He kept saying, "I am the man." 10 So they said to him, "Then how were your eyes opened?" 11 He answered, "The man called Jesus made mud and anointed my eyes and said to me, 'Go to Siloam and wash.' So I went and washed and received my sight." 12 They said to him, "Where is He?" He said, "I do not know."

13 They brought to the Pharisees the man who had formerly been blind. 14 Now it was a Sabbath day when Jesus made the mud and opened his eyes. 15 So the Pharisees again asked him how he had received his sight. And he said to them, "He put mud on my eyes, and I washed, and I see." 16 Some of the Pharisees said, "This Man is not from God, for He does not keep the Sabbath." But others

said, "How can a man who is a sinner do such signs?" And there was a division among them. 17 So they said again to the blind man, "What do you say about Him, since He has opened your eyes?" He said, "He is a prophet."

18 The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight 19 and asked them, "Is this your son, who you say was born blind? How then does he now see?" 20 His parents answered, "We know that this is our son and that he was born blind. 21 But how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." 22 (His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue. 23 Therefore his parents said, "He is of age; ask him.")

24 So for the second time they called the man who had been blind and said to him, "Give glory to God. We know that this Man is a sinner." 25 He answered, "Whether He is a sinner I do not know. One thing I do know, that though I was blind, now I see." 26 They said to him, "What did He do to you? How did He open your eyes?" 27 He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become His disciples?" 28 And they reviled him, saying, "You are His disciple, but we are disciples of Moses.

29 We know that God has spoken to Moses, but as for this Man, we do not know where He comes from." 30 The man answered, "Why, this is an amazing thing! You do not know where He comes from, and yet He opened my eyes. 31 We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. 32 Never since the world began has it been heard that anyone opened the eyes of a man born blind. 33 If this Man were not from God, He could do nothing." 34 They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

35 Jesus heard that they had cast him out, and having found him He said, "**Do you believe in the Son of Man?**" 36 He answered, "And who is He, sir, that I may believe in Him?" 37 Jesus said to him, "**You have seen Him, and it is He who is speaking to you.**" 38 He said, "Lord, I believe," and he worshiped Him. 39 Jesus said, "**For judgment I came into this world, that those who do not see may see, and those who see may become blind.**" 40 Some of the Pharisees near Him heard these things, and said to Him, "Are we also blind?" 41 Jesus said to them, "**If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains.**" John does something unusual in his reporting. Outside of the Apostles there are two other people that Yeshua identifies Himself as being the Messiah in John's gospel. The first is the Samaritan woman at the well in John 4:26 and the second person is the man who has been blind since birth, John 9:37. I have underlined both of these verses for clarity.

We begin Chapter 10 with the subject, "I Am the Good Shepherd", John 10:1-21, 1 "**Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. 2 But He who enters by the door is the Shepherd of the sheep. 3 To Him the gatekeeper opens. The sheep hear His voice, and He calls His own sheep by name and leads them out. 4 When He has brought out all His own, He goes before them, and the sheep follow Him, for they know His voice. 5 A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.**" 6 This figure of speech Jesus used with them, but they did not understand what He was saying to them.

7 So Jesus again said to them, "**Truly, truly, I say to you, I am the door of the sheep. 8 All who came before Me are thieves and robbers, but the sheep did not listen to them. 9 I am the door. If anyone enters by Me, he will be saved and will go in and out and find pasture. 10 The thief comes only to steal**

and kill and destroy. I came that they may have life and have it abundantly. 11 I am the good shepherd. The good shepherd lays down His life for the sheep. 12 He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. 13 He flees because he is a hired hand and cares nothing for the sheep. 14 I am the good shepherd. I know My own and My own know Me, 15 just as the Father knows Me and I know the Father; and I lay down My life for the sheep. 16 And I have other sheep that are not of this fold. [*Is this statement made by Yeshua actually a statement that one fold is the Jews and another fold is the Gentiles who come to know Christ as their Shepherd?*] I must bring them also, and they will listen to My voice. So there will be one flock, one shepherd. 17 For this reason the Father loves Me, because I lay down My life that I may take it up again. 18 No one takes it from Me, but I lay it down of My own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from My Father.”

19 There was again a division among the Jews because of these words. 20 Many of them said, “He has a demon, and is insane; why listen to Him?” 21 Others said, “These are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind?” [*Yeshua continues teaching and uses another “I Am” saying with a metaphor to explain His identity as Messiah. Yeshua uses the imagery of the Good Shepherd which should be understood in the light of Old Testament passages that criticize Israel’s shepherds (a metaphor for their kings) who have failed in their duties as king.*]

Continuing, we have the second half of Chapter 10 with the next subject being, “I and the Father Are One, John 10:22-42, 22 At that time the Feast of Dedication took place at Jerusalem. It was winter, 23 and Jesus was walking in the temple, in the colonnade of Solomon. 24 So the Jews gathered around Him and said to Him, “How long will you keep us in suspense? If you are the Christ, tell us plainly.” 25 Jesus answered them, “I told you, and you do not believe. The works that I do in my Father’s name bear witness about Me, 26 but you do not believe because you are not among My sheep. 27 My sheep hear My voice, and I know them, and they follow Me. 28 I give them eternal life, and they will never perish, and no one will snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all, and no one is able to snatch them out of the Father’s hand. 30 I and the Father are One.”

31 The Jews picked up stones again to stone Him. [*Only providing more proof that they do not listen, observe or understand any portion of the teachings or miracles performed by Yeshua as being true!*] 32 Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone Me?” 33 The Jews answered Him, “It is not for a good work that we are going to stone You but for blasphemy, because You, being a man, make yourself God.”

34 Jesus answered them, “Is it not written in your Law, ‘I said, you are gods’? 35 If He called them gods to whom the word of God came—and Scripture cannot be broken— 36 do you say of Him whom the Father consecrated and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? 37 If I am not doing the works of My Father, then do not believe Me; 38 but if I do them, even though you do not believe Me, believe the works, that you may know and understand that the Father is in Me and I am in the Father.” 39 Again they sought to arrest Him, but He escaped from their hands. [*Here is another statement that Yeshua just disappeared from their midst. How does He do this?*]

40 He went away again across the Jordan to the place where John had been baptizing at first, and there He remained. 41 And many came to Him. And they said, “John did no sign, but everything that John said about this Man was true.” 42 And many believed in Him there. With this last statement

we close Chapter 10 of the gospel of John.

We open Chapter 11 with the death of Lazarus, [John 11:1-16](#), 1 Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. 2 It was Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was ill. 3 So the sisters sent to Him, saying, "Lord, he whom you love is ill." 4 But when Jesus heard it He said, "**This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it.**"

5 Now Jesus loved Martha and her sister and Lazarus. 6 So, when He heard that Lazarus was ill, He stayed two days longer in the place where He was. 7 Then after this He said to the disciples, "**Let us go to Judea again.**" 8 The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?" 9 Jesus answered, "**Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10 But if anyone walks in the night, he stumbles, because the light is not in him.**" 11 After saying these things, He said to them, "**Our friend Lazarus has fallen asleep, but I go to awaken him.**" 12 The disciples said to Him, "Lord, if he has fallen asleep, he will recover." 13 Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. 14 Then Jesus told them plainly, "**Lazarus has died, 15 and for your sake I am glad that I was not there, so that you may believe. But let us go to him.**" 16 So Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may die with Him." Ah, let us remember that Thomas was also called the doubter.

As we move forward through the gospel of John we enter the story of Lazarus in Chapter 11. To me, this is one of the most important passages of scripture in the entire Bible. Yeshua has shown the Jews, the Pharisees, the Sadducees, the scribes and the priests at the temple miracle after miracle of who He was, and is. Yet, it was more important for these various groups to hold on to the authority and control they had over the people. Yeshua understood them and their motives and continued to give them parables to show them who He was, but it only upset these groups more and more. Yeshua informed these groups that He had the authority and the power to raise people from death and He was prepared to show them plainly with the death and resurrection of His friend, Lazarus. We find the story of the resurrection of Lazarus in [John 11:17-27](#), 17 Now when Jesus came, He found that Lazarus had already been in the tomb four days. 18 Bethany was near Jerusalem, about two miles off, 19 and many of the Jews had come to Martha and Mary to console them concerning their brother. 20 So when Martha heard that Jesus was coming, she went and met Him, but Mary remained seated in the house. 21 Martha said to Jesus, "Lord, if you had been here, my brother would not have died. 22 But even now I know that whatever you ask from God, God will give you." 23 Jesus said to her, "**Your brother will rise again.**" 24 Martha said to Him, "I know that he will rise again in the resurrection on the last day." 25 Jesus said to her, "**I am the resurrection and the life. Whoever believes in Me, though he die, yet shall he live, 26 and everyone who lives and believes in Me shall never die. Do you believe this?"** 27 She said to Him, "Yes, Lord; I believe that You are the Christ, the Son of God, who is coming into the world." We have the greeting between Martha and Yeshua, however we do not yet have the resurrection of Lazarus.

We move forward with the next passage, "Jesus Weeps", [John 11:28-37](#), 28 When she had said this, she went and called her sister Mary, saying in private, "The Teacher is here and is calling for you." 29 And when she heard it, she rose quickly and went to Him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha had met Him. 31 When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there. 32 Now when Mary came to where Jesus was and saw

Him, she fell at his feet, saying to Him, “Lord, if you had been here, my brother would not have died.” 33 When Jesus saw her weeping, and the Jews who had come with her also weeping, He was deeply moved in His spirit and greatly troubled. 34 And He said, “Where have you laid him?” They said to Him, “Lord, come and see.” 35 Jesus wept. [*The shortest verse in the Bible.*] 36 So the Jews said, “See how He loved him!” 37 But some of them said, “Could not He who opened the eyes of the blind man also have kept this man from dying?” We are still building this story and Yeshua has not raised Lazarus yet.

We must get to the next passage to find that event in John 11:38-44, 38 Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. 39 Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to Him, “Lord, by this time there will be an odor, for he has been dead four days.” 40 Jesus said to her, “Did I not tell you that if you believed you would see the glory of God?” 41 So they took away the stone. And Jesus lifted up His eyes and said, “Father, I thank you that You have heard Me. 42 I knew that You always hear Me, but I said this on account of the people standing around, that they may believe that You sent Me.” 43 When He had said these things, He cried out with a loud voice, “Lazarus, come out.” 44 The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, “Unbind him, and let him go.” We finally have the raising of the man, Lazarus. We also see the two sides of those who were there. Some believed, while others, namely the high priests, were more worried how the Romans would take this.

So, the plans and plotting to arrest and to kill Yeshua goes forward with even more zeal. We find all of this in John 11:45-57, 45 Many of the Jews therefore, who had come with Mary and had seen what He did, believed in Him, 46 but some of them went to the Pharisees and told them what Jesus had done. 47 So the chief priests and the Pharisees gathered the council and said, “What are we to do? For this Man performs many signs. 48 If we let Him go on like this, everyone will believe in Him, and the Romans will come and take away both our place and our nation.” 49 But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all. 50 Nor do you understand that it is better for you that One man should die for the people, not that the whole nation should perish.” 51 He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, 52 and not for the nation only, but also to gather into one the children of God who are scattered abroad. 53 So from that day on they made plans to put Him to death.

54 Jesus therefore no longer walked openly among the Jews, but went from there to the region near the wilderness, to a town called Ephraim, and there He stayed with the disciples.

55 Now the Passover of the Jews was at hand, and many went up from the country to Jerusalem before the Passover to purify themselves. 56 They were looking for Jesus and saying to one another as they stood in the temple, “What do you think? That He will not come to the feast at all?” 57 Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should let them know, so that they might arrest Him. As we get closer and closer to the feast of Passover we see the full intent of the High Priest, the scribes and the Pharisees to arrest Yeshua and to have Him killed.

That passage completed Chapter 11 and we now turn to Chapter 12 with the first topic being, ‘Mary Anoints Jesus at Bethany, John 12:1-8, 1 Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead. 2 So they gave a dinner for Him there. Martha served, and Lazarus was one of those reclining with Him at table. 3 Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped His feet with her hair. The house was filled with the fragrance of the perfume. 4 But Judas Iscariot, one of His

disciples (he who was about to betray Him), said, 5 “Why was this ointment not sold for three hundred denarii and given to the poor?” 6 He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it. 7 Jesus said, “Leave her alone, so that she may keep it for the day of My burial. 8 For the poor you always have with you, but you do not always have Me.” Interesting statement! I knew from study long ago that Judas was the disciple who carried the moneybag, but I didn’t catch that part which states that he was a thief who liked to stick his hand into the moneybag to take out what he wanted.

Not only was I amazed that I didn’t catch that Judas was a thief, but even more so that the Chief Priest also wanted to have Lazarus killed. Text in the next passage of John 12:9-11, 9 When the large crowd of the Jews learned that Jesus was there, they came, not only on account of Him but also to see Lazarus, whom He had raised from the dead. 10 **So the chief priests made plans to put Lazarus to death as well,** 11 because on account of him many of the Jews were going away and believing in Jesus. The verses say it all!

The text of the next passage is John’s record of Yeshua entering the city of Jerusalem at the time of Passover, John 12:12-19, 12 The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. 13 So they took branches of palm trees and went out to meet Him, crying out, “Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel!” 14 And Jesus found a young donkey and sat on it, just as it is written,

15 “Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey’s colt!” 16 His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about Him and had been done to Him. 17 The crowd that had been with Him when He called Lazarus out of the tomb and raised him from the dead continued to bear witness. 18 The reason why the crowd went to meet Him was that they heard He had done this sign. 19 So the Pharisees said to one another, “You see that you are gaining nothing. Look, the world has gone after Him.” *[It seems to me, as a Christian, this is what Yahweh wants everyone to do after they repent of their sins and follow Yeshua as their Lord.]*

Continuing we have text stating, ‘Some Greeks Seek Jesus’. We find this in John 12:20-26, 20 Now among those who went up to worship at the feast were some Greeks. 21 So these came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we wish to see Jesus.” 22 Philip went and told Andrew; Andrew and Philip went and told Jesus. 23 And Jesus answered them, “The hour has come for the Son of Man to be glorified. 24 Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. 25 Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. 26 If anyone serves Me, he must follow Me; and where I am, there will My servant be also. If anyone serves Me, the Father will honor him.” Although these were not Jewish by heritage, these people believed in Yahweh. They did not always abide by all Jewish practices, but they followed enough to be allowed into one of the courts of the temple.

Our next topic from Chapter 12 of the gospel of John is entitled, ‘The Son of Man Must be Lifted Up’, John 12:27-36, 27 “Now is My soul troubled. And what shall I say? ‘Father, save Me from this hour’? But for this purpose I have come to this hour. 28 Father, glorify Your name.” Then a voice came from heaven: “I have glorified it, and I will glorify it again.” 29 The crowd that stood there and heard it said that it had thundered. Others said, “An angel has spoken to Him.” 30 Jesus answered, “This voice has come for your sake, not Mine. 31 Now is the judgment of this world; now will the ruler of this world be cast out. 32 And I, when I am lifted up from the earth, will draw all people to

Myself.” 33 He said this to show by what kind of death He was going to die. 34 So the crowd answered Him, “We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” 35 So Jesus said to them, “The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where He is going. 36 While you have the light, believe in the light, that you may become sons of light.” When Jesus had said these things, He departed and hid Himself from them. The gospel of John continues to be different from the other gospel writers of Matthew, Mark and Luke. There are not that many places that there are parallel teachings to review and consider.

Continuing from verse 36 we see the unbelief of the people in the following verses, John 12:37-43, 37 Though He had done so many signs before them, they still did not believe in Him, 38 so that the word spoken by the prophet Isaiah might be fulfilled: “Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?” 39 Therefore they could not believe. For again Isaiah said, 40 “He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them.” 41 Isaiah said these things because he saw His glory and spoke of Him. 42 Nevertheless, many even of the authorities believed in Him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; 43 for they loved the glory that comes from man more than the glory that comes from God.

The final statement topic in Chapter 12 of the gospel of John is very powerful. Other than the introduction from Yeshua this passage is completely in red letters [*Or, in other words, a direct teaching from Christ Himself.*], John 12:44-50, 44 And Jesus cried out and said, “Whoever believes in Me, believes not in Me but in Him who sent Me. 45 And whoever sees Me sees Him who sent Me. 46 I have come into the world as light, so that whoever believes in Me may not remain in darkness. 47 If anyone hears My words and does not keep them, I do not judge him; **for I did not come to judge the world but to save the world.** 48 The one who rejects Me and does not receive My words has a judge; the word that I have spoken will judge him on the last day. 49 For I have not spoken on My own authority, but the Father who sent Me has Himself given Me a commandment—what to say and what to speak. 50 And I know that His commandment is eternal life. What I say, therefore, I say as the Father has told Me.” Powerful, almost to the point of being scary. If those who profess to being Christians do not turn away from their counterfeit religion, repent of their sins, and follow the Commandments of Our God and Christ, His Son. It will be a terrible day when you stand before God and every act, deed and word that you have done through your life will be reviewed and judged. Not by Yeshua, the Son, but by Yahweh (God) Himself.

We are in the period of time that Yeshua has spoke of on several occasions. That being “His hour has come.” As we begin Chapter 13 of the gospel of John we observe a portion of the Lord’s Supper. The other gospel writers address the other parts of the Lord’s Supper, the bread and the cup, but John records the washing of the disciples feet, John 13:1-20, 1 Now before the Feast of the Passover, when **Jesus knew that His hour had come** to depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. 2 During supper, when the devil had already put it into the heart of Judas Iscariot, Simon’s son, to betray Him, 3 Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going back to God, 4 rose from supper. He laid aside His outer garments, and taking a towel, tied it around His waist. 5 Then He poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was wrapped around Him. 6 He came to Simon Peter, who said to Him, “Lord, do you wash my feet?” 7 Jesus answered him, “What I am doing you do not understand now, but afterward you will

understand.” 8 Peter said to Him, “You shall never wash my feet.” Jesus answered him, “If I do not wash you, you have no share with Me.” 9 Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” 10 Jesus said to him, “The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you.” 11 For He knew who was to betray Him; that was why He said, “Not all of you are clean.”

12 When He had washed their feet and put on His outer garments and resumed His place, He said to them, “Do you understand what I have done to you? 13 You call Me Teacher and Lord, and you are right, for so I am. 14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. 15 For I have given you an example, that you also should do just as I have done to you. 16 Truly, truly, I say to you, a servant is not greater than His master, nor is a messenger greater than the One who sent him. 17 If you know these things, blessed are you if you do them. 18 I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, ‘He who ate My bread has lifted his heel against Me.’ 19 I am telling you this now, before it takes place, that when it does take place you may believe that I am He. 20 Truly, truly, I say to you, whoever receives the One I send [*Surely Yeshua is speaking about the Holy Spirit.*] receives Me, and whoever receives Me receives the One who sent Me.”

Chapter 13, verses 21-30 of the gospel of John is the record of the betrayal of Yeshua. 21 After saying these things, Jesus was troubled in His spirit, and testified, “Truly, truly, I say to you, one of you will betray Me.” 22 The disciples looked at one another, uncertain of whom He spoke. 23 One of His disciples, whom Jesus loved, was reclining at table at Jesus’ side, 24 so Simon Peter motioned to him to ask Jesus of whom He was speaking. 25 So that disciple, leaning back against Jesus, said to Him, “Lord, who is it?” 26 Jesus answered, “It is he to whom I will give this morsel of bread when I have dipped it.” So when He had dipped the morsel, He gave it to Judas, the son of Simon Iscariot. 27 Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” 28 Now no one at the table knew why He said this to him. 29 Some thought that, because Judas had the moneybag, Jesus was telling him, “Buy what we need for the feast,” or that he should give something to the poor. 30 So, after receiving the morsel of bread, he immediately went out. And it was night. There appears to be two different means on how the betrayal of Yeshua happened. In John’s report it almost seems that Judas had not spoken to the Chief Priests prior to this time. See verse 27 of when Satan entered Judas. The other gospel writers seem to agree that Judas went to the Chief Priests and was paid 30 pieces of silver for betraying Yeshua. Am I taking this wrong on when Satan entered Judas?

Here’s another of my favorite passages of scripture. Yeshua gives the disciples, and all of us who follow Him, a new Commandment. We find this in this next passage from John 13:31-35, with the new commandment in John 13:34. 31 When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in Him. 32 If God is glorified in Him, God will also glorify Him in Himself, and glorify Him at once. 33 Little children, yet a little while I am with you. You will seek Me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ 34 A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. 35 By this all people will know that you are my disciples, if you have love for one another.”

The last item found in Chapter 13 is Yeshua telling Peter of his denial over the course of the night, John 13:36-38, 36 Simon Peter said to Him, “Lord, where are you going?” Jesus answered him, “Where I am going you cannot follow Me now, but you will follow afterward.” 37 Peter said to Him,

“Lord, why can I not follow You now? I will lay down my life for You.” 38 Jesus answered, “Will you lay down your life for Me? Truly, truly, I say to you, the rooster will not crow till you have denied Me three times. With this we complete our review of Chapter 13 of the gospel of John.

Chapter 14 begins with another of Yeshua’s “I am” statements in John 14:1-14, 1 “Let not your hearts be troubled. Believe in God; believe also in Me. 2 In My Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? 3 And if I go and prepare a place for you, I will come again and will take you to Myself, that where I am you may be also. [*Is this a foreword preview to the Rapture event?*] 4 And you know the way to where I am going.” 5 Thomas said to Him, “Lord, we do not know where You are going. How can we know the way?” 6 Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through Me. 7 If you had known Me, you would have known My Father also. From now on you do know Him and have seen Him.”

8 Philip said to Him, “Lord, show us the Father, and it is enough for us.” 9 Jesus said to him, “Have I been with you so long, and you still do not know Me, Philip? Whoever has seen Me has seen the Father. How can you say, ‘Show us the Father’? 10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak on My own authority, but the Father who dwells in Me does His works. 11 Believe Me that I am in the Father and the Father is in Me, or else believe on account of the works themselves.

12 “Truly, truly, I say to you, whoever believes in Me will also do the works that I do; and greater works than these will he do, because I am going to the Father. 13 Whatever you ask in My name, this I will do, that the Father may be glorified in the Son. 14 If you ask Me anything in My name, I will do it.

John 14:15-31 confirms my suspicion of John 13, verse 20 (“whoever receives the One I send receives Me”). The topic heading we are reviewing is, “Jesus Promises the Holy Spirit”. 15 “If you love Me, you will keep My commandments. 16 And I will ask the Father, and He will give you another Helper, to be with you forever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him. You know Him, for He dwells with you and will be in you.

18 “I will not leave you as orphans; I will come to you. 19 Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. 20 In that day you will know that I am in my Father, and you in Me, and I in you. 21 Whoever has my commandments and keeps them, he it is who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.” 22 Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?” 23 Jesus answered him, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make Our home with him. 24 Whoever does not love Me does not keep My words. And the word that you hear is not mine but the Father’s who sent Me.

25 “These things I have spoken to you while I am still with you. 26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things and bring to your remembrance all that I have said to you. 27 Peace I leave with you; My peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. 28 You heard Me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. 29 And now I have told you before it takes place, so that when it does take place you may believe. 30 I will no longer talk much with you, for the ruler of this world is coming.[*Satan*] He has no claim on Me, 31 but I do as the Father has

commanded Me, so that the world may know that I love the Father. Rise, let us go from here. That completes Chapter 14.

We continue with the same train of thought in Chapter 15 with more of Yeshua's "I am" statements. Here in Chapter 15 we have "I am the True Vine", John 15:1-17, 1 "I am the true vine, and My Father is the vinedresser. 2 Every branch in Me that does not bear fruit He takes away, and every branch that does bear fruit He prunes, that it may bear more fruit. 3 Already you are clean because of the word that I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in Me. 5 I am the vine; you are the branches. Whoever abides in Me and I in him, he it is that bears much fruit, for apart from Me you can do nothing. 6 If anyone does not abide in Me, he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. 7 If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. 8 By this my Father is glorified, that you bear much fruit and so prove to be My disciples. 9 As the Father has loved Me, so have I loved you. Abide in My love. 10 If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. 11 These things I have spoken to you, that My joy may be in you, and that your joy may be full.

12 "This is My commandment, that you love one another as I have loved you. 13 Greater love has no one than this, that someone lay down His life for His friends. 14 You are My friends if you do what I command you. 15 No longer do I call you servants, for the servant does not know what His master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. 16 You did not choose Me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in My name, He may give it to you. 17 These things I command you, so that you will love one another.

Continuing in Chapter 15 we find the next topic heading, "The Hatred of the World", John 15:18-27, 18 "If the world hates you, know that it has hated Me before it hated you. 19 If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. 20 Remember the word that I said to you: 'A servant is not greater than His master.' If they persecuted Me, they will also persecute you. If they kept My word, they will also keep yours. 21 But all these things they will do to you on account of My name, because they do not know Him who sent Me. 22 If I had not come and spoken to them, they would not have been guilty of sin, but now they have no excuse for their sin. 23 Whoever hates Me hates my Father also. 24 If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both Me and my Father. 25 But the word that is written in their Law must be fulfilled: 'They hated Me without a cause.'

26 "But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, He will bear witness about Me. 27 And you also will bear witness, because you have been with Me from the beginning. We close out another Chapter.

Chapter 16's begriming is a continuation of Chapter 15, John 16:1-4a, In fact a major portion of the remainder of the gospel of John is John's report of the discussion that Yeshua is having before His arrest and the actions taken by the Chief Priests and Pharisees. I will follow the text of John's report and only put in a section heading for most of the remaining scriptures of John's gospel. I hope you, my readers, understand.

## **Chapter 16**

1 "I have said all these things to you to keep you from falling away. 2 They will put you out

of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. 3 And they will do these things because they have not known the Father, nor Me. 4 But I have said these things to you, that when their hour comes you may remember that I told them to you. "I did not say these things to you from the beginning, because I was with you.

### **The Work of the Holy Spirit**

5 But now I am going to Him who sent Me, and none of you asks Me, 'Where are You going?' 6 But because I have said these things to you, sorrow has filled your heart. 7 Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send Him to you. 8 And when He comes, He will convict the world concerning sin and righteousness and judgment: 9 concerning sin, because they do not believe in Me; 10 concerning righteousness, because I go to the Father, and you will see Me no longer; 11 concerning judgment, because the ruler of this world is judged.

12 "I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, He will guide you into all the truth, for He will not speak on His own authority, but whatever He hears He will speak, and He will declare to you the things that are to come. 14 He will glorify Me, for He will take what is mine and declare it to you.

15 All that the Father has is mine; therefore I said that He will take what is mine and declare it to you.

### **Your Sorrow Will Turn into Joy**

16 "A little while, and you will see Me no longer; and again a little while, and you will see Me." 17 So some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I am going to the Father'?" 18 So they were saying, "What does he mean by 'a little while'? We do not know what he is talking about." 19 Jesus knew that they wanted to ask Him, so He said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while and you will not see Me, and again a little while and you will see Me'? 20 Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy. 21 When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. 22 So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. 23 In that day you will ask nothing of Me. Truly, truly, I say to you, whatever you ask of the Father in My name, He will give it to you. 24 Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

### **I Have Overcome the World**

25 "I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. 26 In that day you will ask in My name, and I do not say to you that I will ask the Father on your behalf; 27 for the Father Himself loves you, because you have loved Me and have believed that I came from God. 28 I came from the Father and have come into the world, and now I am leaving the world and going to the Father."

29 His disciples said, "Ah, now you are speaking plainly and not using figurative speech! 30 Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God." 31 Jesus answered them, "Do you now believe? 32 Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave Me

alone. Yet I am not alone, for the Father is with Me. 33 I have said these things to you, that in Me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”

### **The High Priestly Prayer - Chapter 17:1-26,**

1 When Jesus had spoken these words, He lifted up His eyes to heaven, and said, “Father, the hour has come; glorify Your Son that the Son may glorify You, 2 since You have given Him authority over all flesh, to give eternal life to all whom you have given Him. 3 And this is eternal life, that they know You, the only true God, and Jesus Christ whom You have sent. 4 I glorified You on earth, having accomplished the work that You gave Me to do. 5 And now, Father, glorify Me in Your own presence with the glory that I had with You before the world existed.

6 “I have manifested Your name to the people whom You gave Me out of the world. Yours they were, and You gave them to Me, and they have kept Your word. 7 Now they know that everything that You have given Me is from You. 8 For I have given them the words that You gave Me, and they have received them and have come to know in truth that I came from You; and they have believed that You sent Me. 9 I am praying for them. I am not praying for the world but for those whom You have given Me, for they are Yours. 10 all Mine are Yours, and Yours are Mine, and I am glorified in them. 11 And I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given Me, that they may be One, even as We are One. 12 While I was with them, I kept them in Your name, which You have given Me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. 13 But now I am coming to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. 14 I have given them Your word, and the world has hated them because they are not of the world, just as I am not of the world. 15 I do not ask that You take them out of the world, but that You keep them from the evil one. 16 They are not of the world, just as I am not of the world. 17 Sanctify them in the truth; Your word is truth. 18 As You sent Me into the world, so I have sent them into the world. 19 And for their sake I consecrate Myself, that they also may be sanctified in truth.

20 “I do not ask for these only, but also for those who will believe in Me through their word, 21 that they may all be one, just as You, Father, are in Me, and I in You, that they also may be in Us, so that the world may believe that You have sent Me. 22 The glory that You have given Me I have given to them, that they may be One even as We are One, 23 I in them and You in Me, that they may become perfectly one, so that the world may know that You sent Me and loved them even as You loved Me. 24 Father, I desire that they also, whom You have given Me, may be with Me where I am, to see My glory that you have given Me because You loved Me before the foundation of the world. 25 O righteous Father, even though the world does not know You, I know You, and these know that You have sent Me. 26 I made known to them Your name, and I will continue to make it known, that the love with which You have loved Me may be in them, and I in them.”

### **Betrayal and Arrest of Jesus (Yeshua) - Chapter 18:1-40,**

1 When Jesus had spoken these words, He went out with His disciples across the brook Kidron, where there was a garden, which He and His disciples entered. 2 Now Judas, who betrayed Him, also knew the place, for Jesus often met there with His disciples. 3 So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. 4 Then Jesus, knowing all that would happen to Him, came forward and said to them, “Whom do you seek?” 5 They answered Him, “Jesus of Nazareth.” Jesus said to them, “I am

He.” Judas, who betrayed Him, was standing with them. 6 When Jesus said to them, “I am He,” they drew back and fell to the ground. 7 So He asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” 8 Jesus answered, “I told you that I am He. So, if you seek Me, let these men go.” 9 This was to fulfill the word that He had spoken: “Of those whom you gave Me I have lost not one.” 10 Then Simon Peter, having a sword, drew it and struck the high priest’s servant and cut off his right ear. (The servant’s name was Malchus.) 11 So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given Me?”

### **Jesus Faces Annas and Caiaphas**

12 So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound Him. 13 First they led Him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. 14 It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

### **Peter Denies Jesus**

15 Simon Peter followed Jesus, and so did another disciple [*Suspect it was John.*] Since that disciple was known to the high priest, He entered with Jesus into the courtyard of the high priest, 16 but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. 17 The servant girl at the door said to Peter, “You also are not one of this man’s disciples, are you?” He said, “I am not.” 18 Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

### **The High Priest Questions Jesus**

19 The high priest then questioned Jesus about His disciples and His teaching. 20 Jesus answered him, “I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. 21 Why do you ask me? Ask those who have heard Me what I said to them; they know what I said.” 22 When He had said these things, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?” 23 Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?” 24 Annas then sent Him bound to Caiaphas the high priest.

### **Peter Denies Jesus Again**

25 Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.” 26 One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with Him?” 27 Peter again denied it, and at once a rooster crowed.

### **Jesus Before Pilate**

28 Then they led Jesus from the house of Caiaphas to the governor’s headquarters. It was early morning. They themselves did not enter the governor’s headquarters, so that they would not be defiled, but could eat the Passover. 29 So Pilate went outside to them and said, “What accusation do you bring against this Man?” 30 They answered him, “If this man were not doing evil, we would not have delivered Him over to you.” 31 Pilate said to them, “Take him yourselves and judge Him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.” 32 This was to fulfill the word that Jesus had spoken to show by what kind of death He was going to die.

### **My Kingdom Is Not of This World**

33 So Pilate entered his headquarters again and called Jesus and said to Him, “Are you the

King of the Jews?” 34 Jesus answered, “Do you say this of your own accord, or did others say it to you about Me?” 35 Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have You done?” 36 Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would have been fighting, that I might not be delivered over to the Jews. But My kingdom is not from the world.” 37 Then Pilate said to Him, “So You are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to My voice.” 38 Pilate said to Him, “What is truth?” After he had said this, he went back outside to the Jews and told them, “I find no guilt in Him. 39 But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” 40 They cried out again, “Not this Man, but Barabbas!” Now Barabbas was a robber.

### **Jesus Delivered to be Crucified - Chapter 19:1-42**

1 Then Pilate took Jesus and flogged Him. 2 And the soldiers twisted together a crown of thorns and put it on His head and arrayed Him in a purple robe. 3 They came up to Him, saying, “Hail, King of the Jews!” and struck Him with their hands. 4 Pilate went out again and said to them, “See, I am bringing Him out to you that you may know that I find no guilt in Him.” 5 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the Man!” 6 When the chief priests and the officers saw Him, they cried out, “Crucify Him, crucify Him!” Pilate said to them, “Take Him yourselves and crucify Him, for I find no guilt in Him.” 7 The Jews answered him, “We have a law, and according to that law He ought to die because He has made Himself the Son of God.” 8 When Pilate heard this statement, he was even more afraid. 9 He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. 10 So Pilate said to Him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?”

11 Jesus answered him, “You would have no authority over Me at all unless it had been given you from above. Therefore He who delivered Me over to you has the greater sin.”

12 From then on Pilate sought to release Him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes Himself a king opposes Caesar.” 13 So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. 14 Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” 15 They cried out, “Away with Him, away with Him, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” 16 So he delivered Him over to them to be crucified. So they took Jesus,

### **The Crucifixion**

17 and He went out, bearing His own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. 18 There they crucified Him, and with Him two others, one on either side, and Jesus between them. 19 Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” 20 Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. 21 So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This Man said, I am King of the Jews.’ ” 22 Pilate answered, “What I have written I have written.”

23 When the soldiers had crucified Jesus, they took His garments and divided them into four

parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, 24 so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says, “They divided My garments among them, and for My clothing they cast lots.” So the soldiers did these things, 25 but standing by the cross of Jesus were His mother and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus saw His mother and the disciple whom He loved standing nearby, He said to His mother, “Woman, behold, your son!” 27 Then He said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

### **The Death of Jesus**

28 After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” 29 A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to His mouth. 30 When Jesus had received the sour wine, He said, “**It is finished,**” and He bowed His head and gave up His spirit.

### **Jesus’ Side Is Pierced**

31 Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. 32 So the soldiers came and broke the legs of the first, and of the other who had been crucified with Him. 33 But when they came to Jesus and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and at once there came out blood and water. 35 He who saw it has borne witness—His testimony is true, and he knows that He is telling the truth—that you also may believe. 36 For these things took place that the Scripture might be fulfilled: “Not one of His bones will be broken.” 37 And again another Scripture says, “They will look on Him whom they have pierced.”

### **Jesus Is Buried**

38 After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away His body. 39 Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. 40 So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. 41 Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 42 So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

### **The Resurrection - Chapter 20:1-31**

1 Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. 2 So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid Him.” 3 So Peter went out with the other disciple, and they were going toward the tomb. 4 Both of them were running together, but the other disciple outran Peter and reached the tomb first. 5 And stooping to look in, he saw the linen cloths lying there, but he did not go in. 6 Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, 7 and the face cloth, which had been on Jesus’ head, not lying with the linen cloths but folded up in a place by itself. 8 Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; 9 for as yet they did not understand the Scripture, that He must rise

from the dead. 10 Then the disciples went back to their homes.

### **Jesus Appears to Mary Magdalene**

11 But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. 12 And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. 13 They said to her, “Woman, why are you weeping?” She said to them, “They have taken away My Lord, and I do not know where they have laid Him.” 14 Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. 15 Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing Him to be the gardener, she said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.” 16 Jesus said to her, “Mary.” She turned and said to Him in Aramaic, “Rabboni!” (which means Teacher). 17 Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go to My brothers and say to them, ‘I am ascending to My Father and your Father, to My God and your God.’” 18 Mary Magdalene went and announced to the disciples, “I have seen the Lord”—and that He had said these things to her.

### **Jesus Appears to the Disciples**

19 On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” 20 When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. 21 Jesus said to them again, “Peace be with you. As the Father has sent Me, even so I am sending you.” 22 And when He had said this, He breathed on them and said to them, “Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

### **Jesus and Thomas**

24 Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. 25 So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.” 26 Eight days later, His disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” 27 Then He said to Thomas, “Put your finger here, and see My hands; and put out your hand, and place it in My side. Do not disbelieve, but believe.” 28 Thomas answered Him, “My Lord and my God!” 29 Jesus said to him, “Have you believed because you have seen Me? Blessed are those who have not seen and yet have believed.”

### **The Purpose of This Book**

30 Now Jesus did many other signs in the presence of the disciples, which are not written in this book; 31 but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.

### **Jesus Appears to Seven Disciples - Chapter 21:1-25**

1 After this Jesus revealed Himself again to the disciples by the Sea of Tiberias, and He revealed Himself in this way. 2 Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. 3 Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing.

4 Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was

Jesus. 5 Jesus said to them, “Children, do you have any fish?” They answered him, “No.” 6 He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in, because of the quantity of fish. 7 That disciple whom Jesus loved therefore said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. 8 The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

9 When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. 10 Jesus said to them, “Bring some of the fish that you have just caught.” 11 So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. 12 Jesus said to them, “Come and have breakfast.” Now none of the disciples dared ask Him, “Who are you?” They knew it was the Lord. 13 Jesus came and took the bread and gave it to them, and so with the fish. 14 This was now the third time that Jesus was revealed to the disciples after He was raised from the dead.

### **Jesus and Peter**

15 When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love Me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.” 16 He said to Him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Tend my sheep.” 17 He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because He said to him the third time, “Do you love me?” and he said to Him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep”. 18 Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.” 19 (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, “Follow me.” *[This passage is basically a forgiveness to Peter. Recall how many times Peter denied Yeshua the night He was arrested. It was three and Peter put a curse upon himself after the second denial. See Matthew 26:74 and Mark 15:71. I am not Jewish, however, I have been told that once a person puts a curse upon themselves that the person who the selfimposed curse is about is the only one who can invalidate the curse. In this case Peter denied Yeshua three time and Yeshua is the only one who can remove the curse. This He does through the three questions about Peter loving Yeshua. Yeshua asked Peter the same question three times and Yeshua’s reply increased with each rebuttal charge: “Feed My lambs.”; “Tend My sheep.”; and, “Feed My sheep.” Peter was completely forgiven by Yeshua.]*

### **Jesus and the Beloved Apostle**

20 Peter turned and saw the disciple whom Jesus loved following them, the one who also had leaned back against Him during the supper and had said, “Lord, who is it that is going to betray you?” 21 When Peter saw him, he said to Jesus, “Lord, what about this man?” 22 Jesus said to him, “If it is My will that He remain until I come, what is that to you? You follow me!” 23 So the saying spread abroad among the brothers that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is My will that he remain until I come, what is that to you?”

24 This is the disciple who is bearing witness about these things, and who has written these things, and we know that His testimony is true. *[There is also a tidbit of additional information that I’d like to add pertaining to John. Look once again, to John 19:26-27. This is the passage that Yeshua*

*assigned the care of His mother to the Apostle John. After the death of Yeshua John moves to Ephesus, in Turkey and he took Mary with him. John had a house built for Mary at the top of Mount Nightingale, about five miles from Ephesus. John taught the Bible at the Basilica of John and Mary had her own church at Ephesus and taught healing and compassion. Both churches have some part still standing and they are located about twenty miles outside of Izmir, Turkey. The book that God placed upon my heart was titled "God's Forgotten Holy Land" and told about Biblical locations in Turkey and Greece. I know this for a fact because I served a NATO assignment in Izmir for five years.]*

25 Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

**That completes the gospel of John, but not all of the red letters,  
There are a few red letter passages in both Acts and Revelation.**

## ACTS

### **The Ascension of Christ - Acts 1:1-11,**

1 In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, 2 until the day when He was taken up, after He had given commands through the Holy Spirit to the apostles whom He had chosen. 3 He presented Himself alive to them after His suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

4 And while staying with them He ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, "you heard from Me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

6 So when they had come together, they asked Him, "Lord, will You at this time restore the kingdom to Israel?" 7 He said to them, "It is not for you to know times or seasons that the Father has fixed by His own authority. 8 But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." 9 And when He had said these things, as they were looking on, He was lifted up, and a cloud took Him out of their sight. 10 And while they were gazing into heaven as He went, behold, two men stood by them in white robes, 11 and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven."

**That is all the verses in red letters in the book of Acts.**

## REVELATION

### **The Revelation of Jesus Christ - Revelation 1:1-4:1**

## Prologue

1 The revelation of Jesus Christ, which God gave Him to show to His servants the things that must soon take place. He made it known by sending His angel to His servant John, 2 who bore witness to the word of God and to the testimony of Jesus Christ, even to all that He saw. 3 Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near. *[Have you really understood this introduction to the Revelation? How many individuals did the Revelation pass through? Would you believe five? It states that the Revelation is from Jesus (1), which God gave Him (2), sent by His angel (3), to His servant John. (4) From John to the seven churches in Asia (5).]*

## Greetings to the Seven Churches

4 John to the seven churches that are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven spirits who are before His throne, 5 and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To Him who loves us and has freed us from our sins by His blood 6 and made us a kingdom, priests to His God and Father, to Him be glory and dominion forever and ever. Amen. 7 Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him, and all tribes of the earth will wail on account of Him. Even so. Amen.

8 **“I am the Alpha and the Omega,”** says the Lord God, **“who is and who was and who is to come, the Almighty.”** *[To me these two statements should be in red letters.]*

9 **II,** John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus. 10 I was in the Spirit on the Lord’s day, and I heard behind me a loud voice like a trumpet 11 saying, **“Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.”**

12 Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, 13 and in the midst of the lampstands one like a Son of Man, clothed with a long robe and with a golden sash around His chest. 14 The hairs of His head were white, like white wool, like snow. His eyes were like a flame of fire, 15 his feet were like burnished bronze, refined in a furnace, and His voice was like the roar of many waters. 16 In His right hand He held seven stars, from His mouth came a sharp two-edged sword, and His face was like the sun shining in full strength.

17 When I saw Him, I fell at His feet as though dead. But He laid His right hand on me, saying, **“Fear not, I am the first and the last, 18 and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. 19 Write therefore the things that you have seen, those that are and those that are to take place after this. 20 As for the mystery of the seven stars that you saw in My right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.”**

## To the Church in Ephesus

1 **“To the angel of the church in Ephesus write: ‘The words of Him who holds the seven stars in His right hand, who walks among the seven golden lampstands.**

2 **“ ‘I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. 3 I know you are enduring patiently and bearing up for My name’s sake, and you have not grown weary. 4 But I have this against you, that you have abandoned the love you had at first. 5**

Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. 6 Yet this you have: you hate the works of the Nicolaitans, which I also hate. 7 He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.'

### **To the Church in Smyrna**

8 "And to the angel of the church in Smyrna write: 'The words of the first and the last, who died and came to life.

9 " 'I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. 10 Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. 11 He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.'

### **To the Church in Pergamum**

12 "And to the angel of the church in Pergamum write: 'The words of Him who has the sharp two-edged sword.

13 " 'I know where you dwell, where Satan's throne is. Yet you hold fast My name, and you did not deny My faith even in the days of Antipas My faithful witness, who was killed among you, where Satan dwells. 14 But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality. 15 So also you have some who hold the teaching of the Nicolaitans. 16 Therefore repent. If not, I will come to you soon and war against them with the sword of My mouth. 17 He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it.'

### **To the Church in Thyatira**

18 "And to the angel of the church in Thyatira write: 'The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze.

19 " 'I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first. 20 But I have this against you, that you tolerate that woman Jezebel, who calls herself a prophetess and is teaching and seducing My servants to practice sexual immorality and to eat food sacrificed to idols. 21 I gave her time to repent, but she refuses to repent of her sexual immorality. 22 Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works, 23 and I will strike her children dead. And all the churches will know that I am He who searches mind and heart, and I will give to each of you according to your works. 24 But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay on you any other burden. 25 Only hold fast what you have until I come. 26 The one who conquers and who keeps My works until the end, to him I will give authority over the nations, 27 and He will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from My Father. 28 And I will give him the morning star. 29 He who has an ear, let him hear what the Spirit says to the churches.'

## **To the Church in Sardis**

1 “And to the angel of the church in Sardis write: ‘The words of Him who has the seven spirits of God and the seven stars. “

‘I know your works. You have the reputation of being alive, but you are dead. 2 Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. 3 Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you. 4 Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with Me in white, for they are worthy. 5 The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before My Father and before His angels. 6 He who has an ear, let him hear what the Spirit says to the churches.’

## **To the Church in Philadelphia**

7 “And to the angel of the church in Philadelphia write: ‘The words of the Holy One, the True One, who has the key of David, who opens and no one will shut, who shuts and no one opens.

8 “ ‘I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept My word and have not denied My name. 9 Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet, and they will learn that I have loved you. 10 Because you have kept My word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth. 11 I am coming soon. Hold fast what you have, so that no one may seize your crown. 12 The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down from My God out of heaven, and My own new name. 13 He who has an ear, let him hear what the Spirit says to the churches.’ ”

## **To the Church in Laodicea**

14 “And to the angel of the church in Laodicea write: ‘The words of the Amen, the faithful and true witness, the beginning of God’s creation.

15 “ ‘I know your works: you are neither cold nor hot. Would that you were either cold or hot! 16 So, because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. 17 For you say, “I am rich, I have prospered, and I need nothing,” not realizing that you are wretched, pitiable, poor, blind, and naked. 18 I counsel you to buy from Me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see. 19 Those whom I love, I reprove and discipline, so be zealous and repent. 20 Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with Me. 21 The one who conquers, I will grant him to sit with Me on my throne, as I also conquered and sat down with My Father on His throne. 22 He who has an ear, let him hear what the Spirit says to the churches.’ ”

## **The Throne in Heaven**

1 After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, “Come up here, and I will show you what must take place after this.” 2 At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne. *[You would think by this point that all the red letters have been shown. Would you*

*believe me that there are more passages of scripture that are in red letters?]* Turn with me to Revelation 16:15, 15 (“Behold, I am coming like a thief! Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed!”) The last of the red letters are in Revelation 22.

Revelation 22:6-7, 6 And He said to me, “These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent His angel to show His servants what must soon take place.”

7 “And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book.” Next verses 12-13, 12 “Behold, I am coming soon, bringing My recompense with Me, to repay each one for what he has done. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end.” Next verse 16, 16 “I, Jesus, have sent My angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star.” Next verses 20-21, 20 He who testifies to these things says, “Surely I am coming soon.” Amen. Come, Lord Jesus! 21 **The grace of the Lord Jesus be with all. Amen.**

**That does indeed complete all the red letters in the Bible.**

**There is one more section to complete the work and words of this book.**

## **. . . The End**

I begin this portion of this book with information from the Old Testament. I understand that there are many people who do not believe that the Old Testament is still in play within God’s master plan for mankind and the Earth.

Old Testament prophecy pertaining to the End of Time. There are two places that inform mankind of those things which will happen if mankind does not repent and change their evil, wicked ways.

First, Leviticus 26, and second Deuteronomy 28. Both passages begin with ‘Blessings for Obedience’ followed with ‘Curses for Disobedience’. I will not insert all of that text, allowing you to read both passages at your leisure. Both of those Chapters foretell what will happen for obedience and for disobedience. But, it is Revelation that mankind can find out what God’s wrath will be if we do not repent of our wicked evil ways. It will be because of our own actions that God unleashes His wrath.

God always tries to give mankind an escape in order to avoid punishment. I have an opinion that there are two ways this may happen. The lower means of escape is by our own repentance. The other means is via the blood of Jesus Christ. Jesus is the means of our full atonement, because of the shedding of His blood to repay for our sins. There is one other subject I’d like to address. When we get to the Revelation of Jesus Christ most people have heard of the mark of the beast being the numbers 666. For the sake of proof turn to Revelation 13:16-18, **16 Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, 17 so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name. 18 This calls for wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666.** Most people who have read or heard about the ‘Beast’ know that this mark is a mark on the side of evil and wickedness. Now, I have a question. Have you ever heard or read about God’s sign? I’m 81 and have been associated with mainstream church denominations most of my lifetime. I’ve never heard a preacher speak or teach about God’s sign. After running across the scripture referring to God’s sign I felt that this was the countersign to Satan’s Mark of the Beast, 666.

You may ask what am I speaking about and where is this sign located in the Bible. Let’s begin this discussion with a view of the Ten Commandments of God. Jesus, during His ministry repeated on more than one occasion to keep the Commandments and we find God’s Commandments in Exodus 20:1-17, **1 And God spoke all these words, saying, 2 “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. 3 “You shall have no other gods before Me. 4 “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 5 You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate Me, 6 but showing steadfast love to thousands of those who love Me and keep My commandments. 7 “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain. **8 “Remember the Sabbath day, to keep it holy. 9 Six days you shall labor, and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. 11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.** 12 “Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you. 13 “You shall not murder. 14 “You shall not commit adultery. 15 “You shall not steal. 16 “You shall not bear false witness against your neighbor. 17 “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.” It doesn’t**

look like there is anything that would be a countersign against the number of the Beast in this passage of scripture. Remember, I said I have never, in my 80 plus years of living, heard any preacher show those they are preaching and teaching to what God's countersign is and where it is located in the Bible.. Turn over eleven Chapters from Chapter 20 to Exodus 31:12-18. **12 And the LORD said to Moses,** **13 "You are to speak to the people of Israel and say, 'Above all you shall keep My Sabbaths, for this is a sign between Me and you throughout your generations, that you may know that I, the LORD, sanctify you.** [Notice here in verse 13 that the wording has changed from a singular form to plural, indicating in the plural **The Ten Commandments and God's seven feast days.**] **14 You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. Whoever does any work on it, that soul shall be cut off from among his people. 15 Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the LORD. Whoever does any work on the Sabbath day shall be put to death. 16 Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. 17 It is a sign forever between Me and the people of Israel that in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.' "** **18 And He gave to Moses, when He had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God.** *[Please go back to the first section of this book and read how Jacob blessed the two sons of Joseph and how Jacob's name was changed to Israel and Ephraim was placed before Manasseh. In those verses we see Ephraim identified as a host of nations and Manasseh was a single great nation and both boys to be called by the name of Israel.* Let's make this as clear as possible. God's sign is the observance of worshiping God on the Sabbath. Nothing more and nothing less. If you really need to check the scripture of Exodus 20 you will notice that the Ten Commandments was never stated as being one particular group's commandments. They are not Hebrew commandments, nor Jewish commandments, nor any mainstream denomination's commandments. They are God's Commandments meant to be observed by all of mankind through all ages.]

People say that America is not mentioned in the Bible. I think differently. It is from the passages of scripture in Genesis that the sons of Joseph represent the United Kingdom (many nations) and the United States as the one great nation. The reason that Ephraim is set before Manasseh is because the United States, for the most part, came from Great Britain as the original colonists.

Now that we have discussed the sign between God and mankind we can move on in the book of Revelation and finish the third section of this book. I am not going to place every verse or Chapter in this section. To begin let's turn over to Chapter 8 and start with the seven angels who have the seven trumpets. Chapter 8, Revelation 8:6-13, **6 Now the seven angels who had the seven trumpets prepared to blow them. 7 The first angel blew his trumpet, and there followed hail and fire, mixed with blood, and these were thrown upon the earth. And a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.**

**8 The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea, and a third of the sea became blood. 9 A third of the living creatures in the sea died, and a third of the ships were destroyed.**

**10 The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and**

it fell on a third of the rivers and on the springs of water. 11 The name of the star is Wormwood. A third of the waters became wormwood, and many people died from the water, because it had been made bitter.

Uu 12 The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light might be darkened, and a third of the day might be kept from shining, and likewise a third of the night. 13 Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, “Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!”

Chapter 9 is a continuation of the blowing of the trumpets in Chapter 8. Revelation 9:1-21, 1 And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit. 2 He opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. 3 Then from the smoke came locusts on the earth, and they were given power like the power of scorpions of the earth. 4 They were told not to harm the grass of the earth or any green plant or any tree, but only *[harm]* those people who do not have the seal of God on their foreheads. 5 They were allowed to torment them for five months, but not to kill them, and their torment was like the torment of a scorpion when it stings someone. 6 And in those days people will seek death and will not find it. [Even suicide will not work!] They will long to die, but death will flee from them.

7 In appearance the locusts were like horses prepared for battle: on their heads were what looked like crowns of gold; their faces were like human faces, 8 their hair like women’s hair, and their teeth like lions’ teeth; 9 they had breastplates like breastplates of iron, and the noise of their wings was like the noise of many chariots with horses rushing into battle. 10 They have tails and stings like scorpions, and their power to hurt people for five months is in their tails. *[Could these be attack helicopters?]* 11 They have as king over them the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek he is called Apollyon. *[Two names for Satan.]*

12 The first woe has passed; behold, two woes are still to come. 13 Then the sixth angel blew his trumpet, and I heard a voice from the four horns of the golden altar before God, 14 saying to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.” 15 So the four angels, who had been prepared for the hour, the day, the month, and the year, were released to kill a third of mankind. 16 The number of mounted troops was twice ten thousand times ten thousand; I heard their number. 17 And this is how I saw the horses in my vision and those who rode them: they wore breastplates the color of fire and of sapphire and of sulfur, and the heads of the horses were like lions’ heads, and fire and smoke and sulfur came out of their mouths. 18 By these three plagues a third of mankind was killed, by the fire and smoke and sulfur coming out of their mouths. 19 For the power of the horses is in their mouths and in their tails, for their tails are like serpents with heads, and by means of them they wound.

20 The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, 21 nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.

I’m going to jump ahead to Chapter 14 and the topic of ‘The Messages of the Three Angels’, Revelation 14:6-13, 6 Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. 7 And he said

with a loud voice, “Fear God and give Him glory, because the hour of His judgment has come, and worship Him who made heaven and earth, the sea and the springs of water.”

8 Another angel, a second, followed, saying, “Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality.”

9 And another angel, a third, followed them, saying with a loud voice, “If anyone worships the beast and its image and receives a mark on his forehead or on his hand, 10 he also will drink the wine of God’s wrath, poured full strength into the cup of His anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. 11 And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name.”

12 Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus.

13 And I heard a voice from heaven saying, “Write this: Blessed are the dead who die in the Lord from now on.” “Blessed indeed,” says the Spirit, “that they may rest from their labors, for their deeds follow them!”

Verses 14-20 of this Chapter is titled ‘The Harvest of the Earth’. There appears to be a two fold statement in this passage of scripture. In verses 14-16 we see Yeshua reaping those who have followed Him (Christ) [Can we call this the Rapture?] 14 Then I looked, and behold, a white cloud, and seated on the cloud one like a Son of Man, with a golden crown on His head, and a sharp sickle in His hand. 15 And another angel came out of the temple, calling with a loud voice to Him who sat on the cloud, “Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe.” 16 So He who sat on the cloud swung His sickle across the earth, and the earth was reaped.

The other half of this passage talks about: ‘authority over the fire’; ‘threw it into the great winepress of the wrath of God; and blood flowed from the winepress, as high as a horse’s bridle, for 1,600 stadia. Is this second portion of this passage, verses 17-20, a view of the Great White Throne Judgement as a part of God’s wrath?

We make another jump and land at the beginning of Chapter 16 entitled ‘The Seven Bowls of God’s Wrath’. Revelation 16:1-21,

1 Then I heard a loud voice from the temple telling the seven angels, “Go and pour out on the earth the seven bowls of the wrath of God.”

2 So the first angel went and poured out his bowl on the earth, and harmful and painful sores came upon the people who bore the mark of the beast and worshiped its image.

3 The second angel poured out his bowl into the sea, and it became like the blood of a corpse, and every living thing died that was in the sea.

4 The third angel poured out his bowl into the rivers and the springs of water, and they became blood.

5 And I heard the angel in charge of the waters say, “Just are you, O Holy One, who is and who was, for You brought these judgments.

6 For they have shed the blood of saints and prophets, and You have given them blood to drink. It is what they deserve!”

7 And I heard the altar saying, “Yes, Lord God the Almighty, true and just are your judgments!”

8 The fourth angel poured out his bowl on the sun, and it was allowed to scorch people with fire. 9 They were scorched by the fierce heat, and they cursed the name of God who had power over these plagues. They did not repent and give Him glory.

10 The fifth angel poured out his bowl on the throne of the beast, and its kingdom was plunged into darkness. People gnawed their tongues in anguish 11 and cursed the God of heaven for their pain and sores. They did not repent of their deeds.

12 The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, to prepare the way for the kings from the east. 13 And I saw, coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs. 14 For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty.

15 (“Behold, I am coming like a thief! Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed!”) 16 And they assembled them at the place that in Hebrew is called Armageddon.

### **The Seventh Bowl**

17 The seventh angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, “It is done!” 18 And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake such as there had never been since man was on the earth, so great was that earthquake. 19 The great city was split into three parts, and the cities of the nations fell, and God remembered Babylon the great, to make her drain the cup of the wine of the fury of His wrath. 20 And every island fled away, and no mountains were to be found. 21 And great hailstones, about one hundred pounds each, fell from heaven on people; and they cursed God for the plague of the hail, because the plague was so severe.

For this portion of this work I’m only attempting to show you what is going to happen if people all over the earth do not repent. But, they will not repent and obey God. They would rather have a mountain fall on them. They just do not want to be around God in any manner. They are set in their sinful ways and do not intend to change. So I place Chapter 18 here as my last thought for everyone. Repent and become obedient to our God.

**Chapter 18, the Fall of Babylon, Revelation 18:1-24,** 1 After this I saw another angel coming down from heaven, having great authority, and the earth was made bright with his glory. 2 And he called out with a mighty voice,

“Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast.

3 For all nations have drunk the wine of the passion of her sexual immorality, and the kings of the earth have committed immorality with her, and the merchants of the earth have grown rich from the power of her luxurious living.”

4 Then I heard another voice from heaven saying, “Come out of her, My people, lest you take part in her sins, lest you share in her plagues;

5 for her sins are heaped high as heaven, and God has remembered her iniquities.

6 Pay her back as she herself has paid back others, and repay her double for her deeds; mix a double portion for her in the cup she mixed.

7 As she glorified herself and lived in luxury, so give her a like measure of torment and mourning, since in her heart she says, ‘I sit as a queen, I am no widow, and mourning I shall never see.’

8 For this reason her plagues will come in a single day, death and mourning and famine, and

she will be burned up with fire; for mighty is the Lord God who has judged her.”

9 And the kings of the earth, who committed sexual immorality and lived in luxury with her, will weep and wail over her when they see the smoke of her burning.

10 They will stand far off, in fear of her torment, and say, “Alas! Alas! You great city, you mighty city, Babylon! For in a single hour your judgment has come.”

11 And the merchants of the earth weep and mourn for her, since no one buys their cargo anymore, 12 cargo of gold, silver, jewels, pearls, fine linen, purple cloth, silk, scarlet cloth, all kinds of scented wood, all kinds of articles of ivory, all kinds of articles of costly wood, bronze, iron and marble, 13 cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour, wheat, cattle and sheep, horses and chariots, and slaves, that is, human souls.

14 “The fruit for which your soul longed has gone from you, and all your delicacies and your splendors are lost to you, never to be found again!” 15 The merchants of these wares, who gained wealth from her, will stand far off, in fear of her torment, weeping and mourning aloud,

16 “Alas, alas, for the great city that was clothed in fine linen, in purple and scarlet, adorned with gold, with jewels, and with pearls!

17 For in a single hour all this wealth has been laid waste.” And all shipmasters and seafaring men, sailors and all whose trade is on the sea, stood far off 18 and cried out as they saw the smoke of her burning, “What city was like the great city?”

19 And they threw dust on their heads as they wept and mourned, crying out, “Alas, alas, for the great city where all who had ships at sea grew rich by her wealth! For in a single hour she has been laid waste.

20 Rejoice over her, O heaven, and you saints and apostles and prophets, for God has given judgment for you against her!”

21 Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, “So will Babylon the great city be thrown down with violence, and will be found no more;

22 and the sound of harpists and musicians, of flute players and trumpeters, will be heard in you no more, and a craftsman of any craft will be found in you no more, and the sound of the mill will be heard in you no more,

23 and the light of a lamp will shine in you no more, and the voice of bridegroom and bride will be heard in you no more, for your merchants were the great ones of the earth, and all nations were deceived by your sorcery.

24 And in her was found the blood of prophets and of saints, and of all who have been slain on earth.”

**MARANATHA!**







# Preface

Please allow me to explain how I put this book together and what other things I have done in this work. First, this should be considered as a Bible Study with a view of three areas of the Bible: First, the Book of Genesis (The Beginning); Second a full study of the gospels of Matthew, Mark, Luke and John. If mankind would fully understand the teaching statements of Jesus (Yeshua, as His Jewish name) mankind would have a lot less sin and evil actions going on in the world. (The red letters); and finally, The End (Revelation) as God pours out His wrath upon a very sinful wicked earth.

In your reading you will find three colors of print in this work. My words, ideas and opinions will be in black text. All scripture, other than the red letters, will be in **blue text**. Finally, all words spoken by Jesus and God will be in **red letters**.

I have also attempted to take all personal pronouns for God and Jesus and made the first letter a capital letter, i.e., he, him or his as He, etc.; my or me as My; we as We; you or your as You; our as Our; us as Us and we as We. I pray I did not lose anyone on this and do ask that if you find any personal pronoun for God or Jesus that is not capitalized to send me an email or text message to correct the error.

If you are not use to the Jewish names for God (Yahweh) and (Yeshua) for Jesus you may become upset with my use of their real names. I'm sorry, my intent is to clear up 1,700 years of pagan adoption incorporated into the term Christian making Christianity a counterfeit religion under the deceptive practices of Satan as the ruler of this world. You will find more of this in the first section of this work.

I pray that anyone reading this work God will open your mind to illustrate for you how far away from the truth Satan has misled the people of God. Read this, pray that God will permit you to see His truth and that you take it upon yourself to repent and be obedient to the Will and Grace of both God, the Father, and Jesus, the Son.

Finally, I give all my readers one final statement. If you find this work interesting remember that there are over fifty copyrighted books or booklets on my website and they are all in PDF file format and free for the download. My website address is: [www.vqpi.org](http://www.vqpi.org). Now, on the other side, if you become upset over how I've expressed my opinion you can always file this book in file 13 (the garbage can). You will not upset me over you doing that.