



The COMPLETE JEWISH Study Bible

INSIGHTS FOR JEWS & CHRISTIANS

*Illuminating the Jewishness
of God's Word*



22 ¹ But the festival of *Matzah*, known as *Pesach*, was approaching; ² and the head *cohanim* and the *Torah*-teachers began trying to find some way to get rid of Yeshua, because they were afraid of the people.

³ At this point the Adversary went into Y'hudah from K'riot, who was one of the Twelve. ⁴ He approached the head *cohanim* and the Temple guard and discussed with them how he might turn Yeshua over to them. ⁵ They were pleased and offered to pay him money. ⁶ He agreed and began looking for a good opportunity to betray Yeshua without the people's knowledge.

⁷ Then came the day of *matzah*, on which the Passover lamb had to be killed. ⁸ Yeshua sent Kefa and Yochanan, instructing them, "Go and prepare our *Seder*, so we can eat." ⁹ They

THE HOLY DAYS OF ISRA'EL

Pesach (Passover): New Testament Observance

Luke 22:7 It is not surprising to see numerous references to *Pesach* (Passover) in the New Testament. *Pesach* is mentioned in the Gospels (see Luke 2:41 and John 5:1; 6:4), as well as the book of Acts (see Acts 12:3–4). By far the most well-known account is the last *Pesach Seder* (service) celebrated by Yeshua and his Jewish disciples in an upper room (Matt. 26:17–29; Luke 22:7–20).

In these accounts, one sees the traditions of the first century with added spiritual lessons taught by the Messiah. Among the traditional items mentioned are lamb, bitter herbs, the washings (John 13:1–15), four cups of wine, and *matzah*. The lamb reminds us of the means of redemption, the blood of the sacrifice. In this case, Messiah became our *Pesach* lamb (John 1:29). The bitter herbs speak of terrible bondage to an oppressor. Not surprisingly, it was in the bowl of bitter herbs that Judas, a man who came to a bitter end, dipped his *matzah* with Messiah. The hand and foot washings represent the need for cleansing before approaching a holy God.

Each of the four cups of wine teaches an important lesson. According to ancient rabbis, these four cups are based on the four promises given to the children of Isra'el in Exodus 6:6–7: "Therefore, say to the people of Isra'el: 'I am *Adonai*. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched

arm and with great judgments. I will take you as my people, and I will be your God.'"

1. The first cup, the Cup of Sanctification, appears at the start of the *Seder*. How appropriate to sanctify, or set apart, this service as special to the Lord.
2. The second cup, the Cup of Plagues, is a reminder that plagues fell upon Egypt because of Pharaoh's stubbornness; therefore many innocent people died as Isra'el was rescued.
3. The third cup, the Cup of Redemption, was designated by Messiah Yeshua as a special memorial through all generations (cf. Luke 22:19). It was once a memorial cup of physical redemption for the Jews from Egypt, but for believers in Yeshua this cup symbolizes the spiritual redemption found in Messiah's sacrificial blood.
4. It is around the fourth cup, the Cup of Praise, that some of the *Hallel* (praise) psalms (Pss. 113–118) are sung. Matthew 26:30 states, "After singing the *Hallel*, they went out to the Mount of Olives." They ended their *Seder* the way all Jews do: they sang praise to God.

For more on "The Holy Days of Isra'el: Pesach (Passover)," see reading at 1 Corinthians 5:6–8.

22:7 Then came the day of *matzah*. This is not the day on which *matzah* is first eaten, but the day before *Pesach*

(Passover) begins when *hametz* (leaven/yeast) must be removed from the house.

asked him, “Where do you want us to prepare it?”¹⁰ He told them, “As you’re going into the city, a man carrying a jar of water will meet you. Follow him into the house he enters,¹¹ and say to its owner, ‘The Rabbi says to you, “Where is the guest room, where I am to eat the *Pesach* meal with my *talmidim*?”’¹² He will show you a large room upstairs already furnished; make the preparations there.”¹³ They went and found things just as Yeshua had told them they would be, and they prepared for the *Seder*.

¹⁴ When the time came, Yeshua and the emissaries reclined at the table,¹⁵ and he said to them, “I have really wanted so much to celebrate this *Seder* with you before I die!¹⁶ For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of God.”

¹⁷ Then, taking a cup of wine, he made the *b'rakhah* and said, “Take this and share it among yourselves.¹⁸ For I tell you that from now on, I will not drink the ‘fruit of the vine’ until the Kingdom of God comes.”¹⁹ Also, taking a piece of *matzah*, he made the *b'rakhah*, broke it, gave it to them and said, “This is my body, which is being given for you; do this in memory of me.”²⁰ He did the same with the cup after the meal, saying, “This cup is the New Covenant, ratified by my blood, which is being poured out for you.

²¹ “But look! The person who is betraying me is here at the table with me!²² The Son of Man is going to his death according to God’s plan, but woe to that man by whom he is being betrayed!”²³ They began asking each other which of them could be about to do such a thing.

²⁴ An argument arose among them as to which of them should be considered the greatest.²⁵ But Yeshua said to them, “The kings of the nations lord it over them; and those in authority over them are given the title, ‘Benefactor.’²⁶ But not so with you! On the contrary, let the greater among you become like the younger, and one who rules like one who serves.²⁷ For who is greater? The one reclining at the table? or the one who serves? It’s the one reclining at the table, isn’t it? But I myself am among you like one who serves.

²⁸ “You are the ones who have stayed with me throughout my trials.²⁹ Just as my Father gave me the right to rule, so I give you an appointment,³⁰ namely, to eat and drink at my table in my Kingdom and to sit on thrones judging the twelve tribes of Isra’el.

³¹ “Shim’on, Shim’on, listen! The Adversary demanded to have you people for himself, to sift you like wheat!³² But I prayed for you, Shim’on, that your trust might not fail. And you, once you have turned back in repentance, strengthen your brothers!”³³ Shim’on said to him, “Lord, I am prepared to go with you both to prison and to death!”³⁴ Yeshua replied, “I tell you, Kefa, the rooster will not crow today until you have denied three times that you know me.”

22:11 “...Where I am to eat the *Pesach* meal with my *talmidim*?” A rabbi’s follower would consider it an honor to have his rabbi request the use of his home for him and his students to observe Passover.

22:13 They prepared for the *Seder*. The *Seder* is the ceremonial evening meal with which Passover begins.

22:16 “Until it is given its full meaning.” Sometimes this is translated “fulfilled,” but see Matt. 5:17. At this meal, the “Last Supper,” Yeshua significantly adds to the familiar symbolism of Passover (vv. 17–20). The final and fullest meaning for Passover will be revealed after the return of Yeshua the Messiah to rule in glory.

22:17 Taking a cup of wine. The *Seder* requires four cups of wine, two before the meal and two after. Each is identified with one of God’s promises in Exod. 6:6–7.

22:20 The cup after the meal. This cup corresponds to Exod. 6:6, “I will redeem you.” Yeshua uses the “cup of redemption,” which is what the third cup is called, to inaugurate the new (or renewed) covenant, which redeems those who trust in God and his Messiah.

22:32 “Once you have turned back in repentance.” In Judaism, “turning” (*t'shuva*) is not conversion but repentance. Here it refers to Shim’on Kefa (Simon Peter) returning to unshakable trust after denying Yeshua three times (vv. 34, 54–62). Yeshua says to Shim’on Kefa, “Strengthen your brothers” (cf. John 21:15–17), which he effectively fulfilled in the early Messianic Community (Acts 1–15).

³⁵ He said to them, “When I sent you out without wallet, pack or shoes, were you ever short of anything?” “Not a thing,” they answered. ³⁶ “But now,” he said, if you have a wallet or a pack, take it; and if you don’t have a sword, sell your robe to buy one. ³⁷ For I tell you this: the passage from the *Tanakh* that says, ‘**He was counted with transgressors**,’^a has to be fulfilled in me; since what is happening to me has a purpose.” ³⁸ They said, “Look, Lord, there are two swords right here!” “Enough!” he replied.

³⁹ On leaving, Yeshua went as usual to the Mount of Olives; and the *talmidim* followed him. ⁴⁰ When he arrived, he said to them, “Pray that you won’t be put to the test.” ⁴¹ He went about a stone’s throw away from them, kneeled down and prayed, ⁴² “Father, if you are willing, take this cup away from me; still, let not my will but yours be done.” ⁴³ There appeared to him an angel from heaven giving him strength, ⁴⁴ and in great anguish he prayed more intensely, so that his sweat became like drops of blood falling to the ground. ⁴⁵ On rising from prayer and coming to the *talmidim*, he found them sleeping because of their grief. ⁴⁶ He said to them, “Why are you sleeping? Get up and pray that you won’t be put to the test!”

⁴⁷ While he was still speaking, a crowd of people arrived, with the man called Y’hudah (one of the Twelve!) leading them. He came up to Yeshua to kiss him, ⁴⁸ but Yeshua said to him, “Y’hudah, are you betraying the Son of Man with a kiss?” ⁴⁹ When his followers saw what was going to happen, they said, “Lord, should we use our swords?” ⁵⁰ One of them struck at the slave of the *cohen hagadol* and cut off his right ear. ⁵¹ But Yeshua answered, “Just let me do this,” and, touching the man’s ear, he healed him.

⁵² Then Yeshua said to the head *cohanim*, the officers of the Temple guard and the elders who had come to seize him, “So you came out just as you would to the leader of a rebellion, with swords and clubs? ⁵³ Every day I was there with you in the Temple court, yet you didn’t arrest me. But this is your hour — the hour when darkness rules.”

⁵⁴ Having seized him, they led him away and brought him into the house of the *cohen hagadol*. Kefa followed at a distance; ⁵⁵ but when they had lit a fire in the middle of the courtyard and sat down together, Kefa joined them. ⁵⁶ One of the servant girls saw him sitting in the light of the fire, stared at him and said, “This man also was with him.” ⁵⁷ But he denied it: “Lady, I don’t even know him.” ⁵⁸ A little later, someone else saw him and said, “You’re one of them too”; but Kefa said, “Man, I am not!” ⁵⁹ About an hour later, another man asserted emphatically, “There can be no doubt that this fellow was with him, because he too is from the Galil!” ⁶⁰ But Kefa said, “Man, I don’t know what you’re talking about!” And instantly, while he was still speaking, a rooster crowed. ⁶¹ The Lord turned and looked straight at Kefa; and Kefa remembered what the Lord had said, “Before the rooster crows today, you will deny me three times.” ⁶² And he went outside and cried bitterly.

⁶³ Meanwhile, the men who were holding Yeshua made fun of him. They beat him, ⁶⁴ blindfolded him, and kept asking him, “Now, ‘prophesy’! Who hit you that time?” ⁶⁵ And they said many other insulting things to him.

⁶⁶ At daybreak, the people’s council of elders, including both head *cohanim* and *Torah*-teachers, met and led him off to their *Sanhedrin*,⁶⁷ where they said, “If you are the *Mashiach*, tell us.” He

^a Isaiah 53:12

22:41 He...kneeled down and prayed. Jews no longer kneel when praying. Since the Gentile church adopted it, that custom is now deemed foreign. Christianity did not invent this act, however, but in fact adopted it from Judaism (Ps. 95:6; Dan. 6:11; 2 Chron. 6:13). Indeed, the Hebrew root of *b'rakha* (blessing) is *berekh* or “knee.”

22:66 The people’s council of elders. This council brought Yeshua to the Sanhedrin, who gathered to discuss what to do with him and determine his earthly fate (cf. Ps. 118:22; Matt. 21:42).

answered, “If I tell you, you won’t believe me;⁶⁸ and if I ask you, you won’t answer.⁶⁹ But from now on, the Son of Man will be **sitting at the right hand of HaG’vurah**,”^a⁷⁰ They all said, “Does this mean, then, that you are the Son of God?” And he answered them, “You say I am.”⁷¹ They said, “Why do we need additional testimony? We have heard it ourselves from his own mouth!”

23 ¹With that, the whole *Sanhedrin* got up and brought Yeshua before Pilate,² where they started accusing him. “We found this man subverting our nation, forbidding us to pay taxes to the Emperor and claiming that he himself is the Messiah — a king!”³ Pilate asked him, “Are you the king of the Jews?” And he answered him, “The words are yours.”⁴ Pilate said to the head *cohanim* and the crowds, “I find no ground for a charge against this man.”⁵ But they persisted. “He is inciting the people with his teaching throughout all Y’hudah — he started in the Galil, and now he’s here!”⁶ On hearing this, Pilate asked if the man was from the Galil;⁷ and when he learned that he was under Herod’s jurisdiction, he sent him over to Herod, who at that time happened to be in Yerushalayim too.

⁸ Herod was delighted to see Yeshua, because he had heard about him and for a long time had been wanting to meet him; indeed, he hoped to see him perform some miracle.⁹ He questioned him at great length, but Yeshua made no reply.¹⁰ However, the head *cohanim* and the *Torah*-teachers stood there, vehemently pressing their case against him.¹¹ Herod and his soldiers treated Yeshua with contempt and made fun of him. Then, dressing him in an elegant robe, they sent him back to Pilate.¹² That day Herod and Pilate became friends with each other; previously they had been enemies.

¹³ Pilate summoned the head *cohanim*, the leaders and the people,¹⁴ and said to them, “You brought this man before me on a charge of subverting the people. I examined him in your presence and did not find the man guilty of the crime you are accusing him of.¹⁵ And neither did Herod, because he sent him back to us. Clearly, he has not done anything that merits the death penalty.¹⁶ Therefore, what I will do is have him flogged and release him.”^{17*} ¹⁸ But with one voice they shouted, “Away with this man! Give us Bar-Abba!”¹⁹ (He was a man who had been thrown in prison for causing a riot in the city and for murder.)²⁰ Pilate appealed to them again, because he wanted to release Yeshua.²¹ But they yelled, “Put him to death on the stake! Put him to death on the stake!”²² A third time he asked them, “But what has this man done wrong? I haven’t found any reason to put him to death. So I’m going to have him flogged and set free.”²³ But they went on yelling insistently, demanding that he be executed on the stake; and their shouting prevailed.²⁴ Pilate decided to grant their demand;²⁵ he released the man who had been thrown in prison for insurrection and murder, the one they had asked for; and Yeshua he surrendered to their will.

²⁶ As the Roman soldiers led Yeshua away, they grabbed hold of a man from Cyrene named Shim’on, who was on his way in from the country. They put the execution-stake on his back and made him carry it behind Yeshua.²⁷ Large numbers of people followed, including women crying and wailing over him.²⁸ Yeshua turned to them and said, “Daughters of Yerushalayim, don’t cry for me; cry for yourselves and your children!²⁹ For the time is coming when people will say, ‘The childless women are the lucky ones — those whose wombs have never borne a child, whose breasts have never nursed a baby!’³⁰ Then

^a Psalm 110:1

* Some manuscripts have verse 17: For he was required to release one man to them at the festival.

23:1 The whole *Sanhedrin*. This literally means, “The multitude of them”—namely, the whole of those present. However, as per the context (22:66–71), this reflects not the whole of the Jewish people but instead some members of the religious court, the *Sanhedrin*. See “The Death of Yeshua,” Matt. 27:25.

**They will begin to say to the mountains, ‘Fall on us!’
and to the hills, ‘Cover us!’^a**

³¹ For if they do these things when the wood is green, what is going to happen when it’s dry?”

³² Two other men, both criminals, were led out to be executed with him. ³³ When they came to the place called The Skull, they nailed him to a stake; and they nailed the criminals to stakes, one on the right and one on the left. ³⁴ Yeshua said, “Father, forgive them; they don’t understand what they are doing.”

They divided up his clothes by throwing dice. ^b ³⁵ The people stood **watching**, and the rulers **sneered at him.** ^c “He saved others,” they said, “so if he really is the Messiah, the one chosen by God, let him save himself!” ³⁶ The soldiers too ridiculed him; they came up, offered him **vinegar** ^d ³⁷ and said, “If you are the king of the Jews, save yourself!” ³⁸ And there was a notice over him which read,

**THIS IS
THE KING OF THE JEWS**

³⁹ One of the criminals hanging there hurled insults at him. “Aren’t you the Messiah? Save yourself and us!” ⁴⁰ But the other one spoke up and rebuked the first, saying, “Have you no fear of God? You’re getting the same punishment as he is. ⁴¹ Ours is only fair; we’re getting what we deserve for what we did. But this man did nothing wrong.” ⁴² Then he said, “Yeshua, remember me when you come as King.” ⁴³ Yeshua said to him, “Yes! I promise that you will be with me today in Gan-‘Eden.”

⁴⁴ It was now about noon, and darkness covered the whole Land until three o’clock in the afternoon; ⁴⁵ the sun did not shine. Also the *parokhet* in the Temple was split down the middle. ⁴⁶ Crying out with a loud voice, Yeshua said, “Father! **Into your hands I commit my spirit.**” ^e With these words he gave up his spirit.

⁴⁷ When the Roman officer saw what had happened, he began to praise God and said, “Surely this man was innocent!” ⁴⁸ And when all the crowds that had gathered to watch the spectacle saw the things that had occurred, they returned beating their breasts. ⁴⁹ All his friends, including the women who had accompanied him from the Galil, had been standing at a distance; they saw it all.

⁵⁰ There was a man named Yosef, a member of the *Sanhedrin*. He was a good man, a *tzaddik*; ⁵¹ and he had not been in agreement with either the *Sanhedrin*’s motivation or their action. He came from the town of Ramatayim, a town of the Judeans; and he looked forward to the Kingdom of God. ⁵² This man approached Pilate and asked for Yeshua’s body. ⁵³ He took it down, wrapped it in a linen sheet, and placed it in a tomb cut into the rock, that had never been used.

^a Hosea 10:8 ^b Psalm 22:19(18) ^c Psalm 22:8(7) ^d Psalm 69:22(21) ^e Psalm 31:6(5)

23:34 “Father, forgive them.” Yeshua asks his father to forgive the unbelieving Jews on the grounds that they were ignorant of the significance of their acts. In *Hilkhot T’shuva* 2:10, we read: “It is forbidden for a person to be cruel and not grant pardon. One should rather easily forgive... and when the offender requests forgiveness he should forgive with a full heart and generous spirit....This is the way of the Israelite people and their principled heart.” Similar

to this tractate, Yeshua asks God to forgive those involved, even though they were unrepentant for their evil acts.

23:43 “You will be with me today in Gan-‘Eden.” Literally “Garden of Eden” in Hebrew, Gan-‘Eden is also the Hebrew expression for “Paradise” from the Greek *paradeisos* in the LXX (see Gen. 2:8).

⁵⁴ It was Preparation Day, and a *Shabbat* was about to begin. ⁵⁵ The women who had come with Yeshua from the Galil followed; they saw the tomb and how his body was placed in it. ⁵⁶ Then they went back home to prepare spices and ointments.

On *Shabbat* the women rested, in obedience to the commandment;

24 ¹but the next day, while it was still very early, they took the spices they had prepared, ²went to the tomb, ³and found the stone rolled away from the tomb! ³On entering, they discovered that the body of the Lord Yeshua was gone! ⁴They were standing there, not knowing what to think about it, when suddenly two men in dazzlingly bright clothing stood next to them. ⁵Terror-stricken, they bowed down with their faces to the ground. The two men said to them, “Why are you looking for the living among the dead? ⁶He is not here; he has been raised. Remember how he told you while he was still in the Galil, ⁷‘The Son of Man must be delivered into the hands of sinful men and be executed on a stake as a criminal, but on the third day be raised again?’” ⁸Then they remembered his words; ⁹and, returning from the tomb, they told everything to the Eleven and to all the rest. ¹⁰The women who told the emissaries these things were Miryam of Magdala, Yochanah, Miryam the mother of Ya’akov, and the others in their circle.

¹¹ But the emissaries didn’t believe them; in fact, they thought that what they said was utter nonsense! ¹² However, Kefa got up and ran to the tomb. Stooping down, he saw only the burial cloths and went home wondering what had happened.

¹³ That same day, two of them were going toward a village about seven miles from Yerushalayim called Amma’us, ¹⁴and they were talking with each other about all the things that had happened. ¹⁵As they talked and discussed, Yeshua himself came up and walked along with them, ¹⁶but something kept them from recognizing him. ¹⁷He asked them, “What are you talking about with each other as you walk along?” They stopped short, their faces downcast; ¹⁸and one of them, named Cleopas, answered him, “Are you the only person staying in Yerushalayim that doesn’t know the things that have been going on there the last few days?” ¹⁹“What things?” he asked them. They said to him, “The things about Yeshua from Natzeret. He was a prophet and proved it by the things he did and said before God and all the people. ²⁰Our head *cohanim* and our leaders handed him over, so that he could be sentenced to death and executed on a stake as a criminal. ²¹And we had hoped that he would be the one to liberate Isra’el! Besides all that, today is the third day since these things happened; ²²and this morning, some of the women astounded us. They were at the tomb early ²³and couldn’t find his body, so they came back; but they also reported that they had seen a vision of angels who say he’s alive! ²⁴Some of our friends went to the tomb and found it exactly as the women had said, but they didn’t see him.”

23:54 It was Preparation Day. *Shabbat* was about to begin as soon as the onset of night was signaled by the appearance of three medium-sized stars (*Shabbat* 35b).

24:21 “And we had hoped that he would be the one to liberate Isra’el!” Many hoped he would turn out to be the Messiah, although they did not yet understand that Messiah—son of Joseph, the *Suffering Messiah*—would die for

their sins. Even after the *talmidim* had seen the resurrected Yeshua a number of times and been taught by him for forty days, they still expected him to liberate Isra’el without delay (Acts 1:6). In Acts 1:7–8, Yeshua answers their question about when and how he will consummate the setting up of the kingdom.

²⁵ He said to them, “Foolish people! So unwilling to put your trust in everything the prophets spoke! ²⁶ Didn’t the Messiah have to die like this before entering his glory?” ²⁷ Then, starting with Moshe and all the prophets, he explained to them the things that can be found throughout the *Tanakh* concerning himself.

²⁸ They approached the village where they were going. He made as if he were going on farther; ²⁹ but they held him back, saying, “Stay with us, for it’s almost evening, and it’s getting dark.” So he went in to stay with them. ³⁰ As he was reclining with them at the table, he took the *matzah*, made the *b'rakha*, broke it and handed it to them. ³¹ Then their eyes were opened, and they recognized him. But he became invisible to them. ³² They said to each other, “Didn’t our hearts burn inside us as he spoke to us on the road, opening up the *Tanakh* to us?”

³³ They got up at once, returned to Yerushalayim and found the Eleven gathered together with their friends, ³⁴ saying, “It’s true! The Lord has risen! Shim'on saw him!” ³⁵ Then the two told what had happened on the road and how he had become known to them in the breaking of the *matzah*.

³⁶ They were still talking about it when — there he was, standing among them! ³⁷ Startled and terrified, they thought they were seeing a ghost. ³⁸ But he said to them, “Why are you so upset? Why are these doubts welling up inside you? ³⁹ Look at my hands and my feet — it is I, myself! Touch me and see — a ghost doesn’t have flesh and bones, as you can see I do.” ⁴⁰ As he said this, he showed them his hands and feet. ⁴¹ While they were still unable to believe it for joy and stood there dumbfounded, he said to them, “Have you something here to eat?” ⁴² They gave him a piece of broiled fish, ⁴³ which he took and ate in their presence.

⁴⁴ Yeshua said to them, “This is what I meant when I was still with you and told you that everything written about me in the *Torah* of Moshe, the Prophets and the Psalms had to be fulfilled.” ⁴⁵ Then he opened their minds, so that they could understand the *Tanakh*, ⁴⁶ telling them, “Here is what it says: the Messiah is to suffer and to rise from the dead on the third day; ⁴⁷ and in his name repentance leading to forgiveness of sins is to be proclaimed to people from all nations, starting with Yerushalayim. ⁴⁸ You are witnesses of these things. ⁴⁹ Now I am sending forth upon you what my Father promised, so stay here in the city until you have been equipped with power from above.”

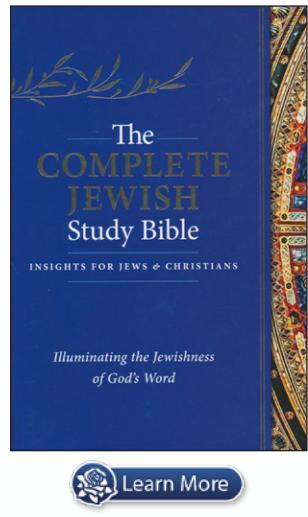
⁵⁰ He led them out toward Beit-Anyah; then, raising his hands, he said a *b'rakha* over them; ⁵¹ and as he was blessing them, he withdrew from them and was carried up into heaven. ⁵² They bowed in worship to him, then returned to Yerushalayim, overflowing with joy. ⁵³ And they spent all their time in the Temple courts, praising God.

24:25–27 Things that can be found throughout the *Tanakh* concerning himself. This refers to prophecies about the Messiah that are fulfilled in Yeshua and reported in the NT. Only when Yeshua “broke the *matzah* . . . and handed it to them” were “their eyes . . . opened” (vv. 30–31).

24:50 Raising his hands, he said a *b'rakha* over them. To this day there is a portion of the synagogue service wherein a *cohen* (i.e., a man descended from the *cohanim* or priests, a subset of the tribe of Levi, often with the sur-

names Cohen, Kahn, or another similar name) raises his hands and pronounces over the congregation the Aaronic *b'rakha* (benediction) from Num. 6:24–26.

24:52 They bowed in worship to him. Yeshua's *talmidim* now fully understood who he was: divine and worthy of worship. Worshipping something less than God would have been considered idolatry by every one of these highly religious Jewish disciples (cf. Acts 10:25–26; Rev. 22:8–9).

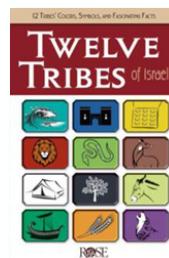


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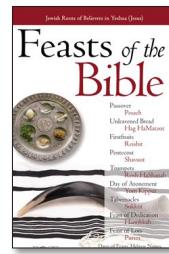


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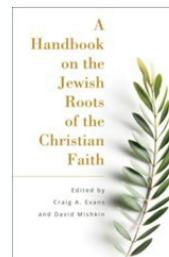


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