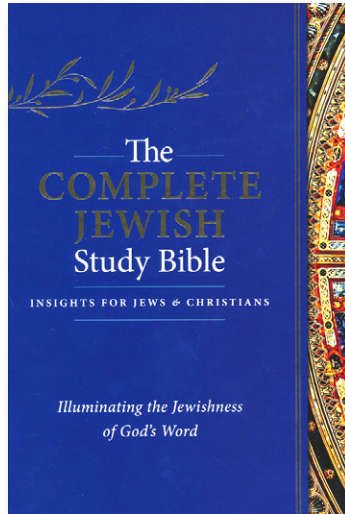


This echart has selected pages from *The Complete Jewish Study Bible*



LUKE 19:44 | 1

²⁸ After saying this, Yeshua went on and began the ascent to Yerushalayim. ²⁹ As he approached Beit-Pagei and Beit-Anyah, by the Mount of Olives, he sent two *talmidim*, ³⁰ instructing them, “Go into the village ahead; on entering it, you will find a colt tied up that has never been ridden. Untie it and bring it here. ³¹ If anyone asks why you are untying it, tell him, “The Lord needs it.” ³² Those who were sent went off and found it just as he had told them. ³³ As they were untying the colt, its owners said to them, “Why are you untying the colt?” ³⁴ and they said, “Because the Lord needs it.” ³⁵ They brought it to Yeshua; and, throwing their robes on the colt, they put Yeshua on it. ³⁶ As he went along, people carpeted the road with their clothing; ³⁷ and as he came near Yerushalayim, where the road descends from the Mount of Olives, the entire band of *talmidim* began to sing and praise God at the top of their voices for all the powerful works they had seen:

³⁸ **“Blessed is the King who is coming in the name of ADONAI!”**^a

“*Shalom* in heaven!”

and

“Glory in the highest places!”

³⁹ Some of the *P'rushim* in the crowd said to him, “Rabbi! Reprimand your *talmidim*!” ⁴⁰ But he answered them, “I tell you that if they keep quiet, the stones will shout!”

⁴¹ When Yeshua had come closer and could see the city, he wept over it, ⁴² saying, “If you only knew today what is needed for *shalom*! But for now it is hidden from your sight. ⁴³ For the days are coming upon you when your enemies will set up a barricade around you, encircle you, hem you in on every side, ⁴⁴ and dash you to the ground, you and your children within your walls, leaving not one stone standing on another — and all because you did not recognize your opportunity when God offered it!”

⁴⁵ Then Yeshua entered the Temple grounds and began driving out those doing business there, ⁴⁶ saying to them, “The *Tanakh* says, ‘My House is to be a house of prayer,’^b but you have made it into a **den of robbers!**”^c

⁴⁷ Every day he taught at the Temple. The head *cohanim*, the *Torah*-teachers and the leaders of the people tried to find a way of putting an end to him; ⁴⁸ but they couldn’t find any way of doing it, because all the people were hanging onto his every word.

20 ¹ One day, as Yeshua was teaching the people at the Temple, making known the Good News, the head *cohanim* and the *Torah*-teachers, along with the elders, came up to him ² and said, “Tell us, what *s’mikhah* do you have that authorizes you to do these things? Who gave you this *s’mikhah*?” ³ He answered, “I too will ask you a question. Tell me, ⁴ the immersion of Yochanan — was it from Heaven or from a human source?” ⁵ They discussed it among themselves, saying, “If we say, ‘From Heaven,’ he will say, ‘Then why didn’t you believe him?’ ⁶ But if we say, ‘From a human source,’ all the people will stone us, because they’re convinced that Yochanan was a prophet.” ⁷ So they answered, “We don’t know where it came from.” ⁸ Yeshua said to them, “Then I won’t tell you by what *s’mikhah* I do these things.”

⁹ Next Yeshua told the people this parable: “A man planted a vineyard, rented it to tenant-farmers and went away for a long time. ¹⁰ When the time came, he sent a servant to the tenants to receive his share of the crop from the vineyard; but the tenants beat him up and sent him away empty-handed. ¹¹ He sent another servant; they beat him too, insulted him and sent him away empty-handed. ¹² He sent yet a third; this one they wounded and threw out.

¹³ “Then the owner of the vineyard said, ‘What am I to do? I will send my son, whom I love; maybe they will respect him.’ ¹⁴ But when the tenants saw him, they discussed it among themselves and said, ‘This is the heir; let’s kill him, so that the inheritance will be ours!’ ¹⁵ And they threw him out of the vineyard and killed him.

“Now what will the owner of the vineyard do to them? ¹⁶ He will come and put an end to those tenants and give the vineyard to others!” When the people heard this, they said, “Heaven forbid!” ¹⁷ But Yeshua looked searchingly at them and said, “Then what is this which is written in the *Tanakh*,

**‘The very rock which the builders rejected
has become the cornerstone?’^a**

¹⁸ Whoever falls on that stone will be broken in pieces; but if it falls on him, he will be crushed to powder!”

¹⁹ The *Torah*-teachers and the head *cohanim* would have seized him at that very moment, because they knew that he had aimed this parable at them, but they were afraid of the people.

^a Psalm 118:26 ^b Isaiah 56:7 ^c Jeremiah 7:11

20:2 “Who gave you this *s’mikhah*?” See Matt. 21:23 note.

20:18 “Whoever falls on that stone will be broken in pieces.” For those who fall on this stone (Yeshua), in their humiliation they may see their sin and need for forgiveness. They will then repent.

²⁰ So they kept a close watch on the situation. They sent spies who hypocritically represented themselves as righteous, so that they might seize hold of something Yeshua said, as an excuse to hand him over to the jurisdiction and authority of the governor. ²¹ They put to him this *sh'eilah*: “Rabbi, we know that you speak and teach straightforwardly, showing no partiality but really teaching what God’s way is. ²² Does *Torah* permit us to pay taxes to the Roman Emperor or not?” ²³ But he, spotting their craftiness, said to them, ²⁴ “Show me a denarius! Whose name and picture does it have?” “The Emperor’s,” they replied. ²⁵ “Then,” he said to them, “give the Emperor what belongs to the Emperor. And give God what belongs to God!” ²⁶ They were unable to trap him by anything he said publicly; indeed, amazed at his answer, they fell silent.

²⁷ Some *Tz’dukim*, who say there is no resurrection, came to Yeshua ²⁸ and put to him a *sh'eilah*: “Rabbi, Moshe wrote for us that **if a man dies leaving a wife but no children, his brother must take the wife and have children to preserve the man’s family line.**” ²⁹ Now there were seven brothers. The first took a wife and died childless, ³⁰ then the second ³¹ and third took her, and likewise all seven, but they all died without leaving children. ³² Lastly, the woman also died. ³³ In the Resurrection, which one’s wife will she be? For all seven were married to her.”

³⁴ Yeshua said to them, “In this age, men and women marry; ³⁵ but those judged worthy of the age to come, and of resurrection from the dead, do not get married, ³⁶ because they can no longer die. Being children of the Resurrection, they are like angels; indeed, they are children of God.

³⁷ “But even Moshe showed that the dead are raised; for in the passage about the bush, he calls *ADONAI* ‘**the God of Avraham, the God of Yitz’chak and the God of Ya’akov.**’” ³⁸ Now he is not God of the dead, but of the living — to him all are alive.”

³⁹ Some of the *Torah*-teachers answered, “Well spoken, Rabbi.” ⁴⁰ For they no longer dared put to him a *sh'eilah*. ⁴¹ But he said to them, “How is it that people say the Messiah is David’s son? ⁴² For David himself says in the book of Psalms,

⁴³ ‘**ADONAI said to my Lord,
“Sit at my right hand
until I make your enemies your footstool.”**’^a

⁴⁴ David thus calls him ‘Lord.’ So how can he be David’s son?”

⁴⁵ Within the hearing of all the people, Yeshua said to his *talmidim*, ⁴⁶ “Watch out for the kind of *Torah*-teachers that like to walk around in robes and be greeted deferentially in the marketplaces, the kind that like to have the best seats in the synagogues and the places of honor at banquets, ⁴⁷ the kind that swallow up widows’ houses while making a show of praying at great length. Their punishment will be all the worse!”

21 ¹ Then Yeshua looked up, and as he watched the rich placing their gifts into the Temple offering-boxes, ² he also saw a poor widow put in two small coins. ³ He said, “I tell you the truth, this poor widow has put in more than all the others. ⁴ For they, out of their wealth, have contributed money they could easily spare; but she, out of her poverty, has given all she had to live on.”

⁵ As some people were remarking about the Temple, how beautiful its stonework and memorial decorations were, he said, ⁶ “The time is coming when what you see here will be totally destroyed — not a single stone will be left standing!” ⁷ They asked him, “Rabbi, if this is so, when will these events take place? And what sign will show that they are about to happen?”

⁸ He answered, “Watch out! Don’t be fooled! For many will come in my name, saying, ‘I am he!’

^a Psalm 110:1

and, ‘The time has come!’ Don’t go after them. ⁹ And when you hear of wars and revolutions, don’t panic. For these things must happen first, but the end will not follow immediately.”

¹⁰ Then he told them, “Peoples will fight each other, nations will fight each other, ¹¹ there will be great earthquakes, there will be epidemics and famines in various places, and there will be fearful sights and great signs from Heaven. ¹² But before all this, they will arrest you and persecute you, handing you over to the synagogues and prisons; and you will be brought before kings and governors. This will all be on account of me, ¹³ but it will prove an opportunity for you to bear witness. ¹⁴ So make up your minds not to worry, rehearsing your defense beforehand; ¹⁵ for I myself will give you an eloquence and a wisdom that no adversary will be able to resist or refute. ¹⁶ You will be betrayed even by parents, brothers, relatives and friends; some of you they will have put to death; ¹⁷ and everyone will hate you because of me. ¹⁸ But not a hair of your head will be lost. ¹⁹ By standing firm you will save your lives.

²⁰ “However, when you see Yerushalayim surrounded by armies, then you are to understand that she is about to be destroyed. ²¹ Those in Y’hudah must escape to the hills, those inside the city must get out, and those in the country must not enter it. ²² For these are the days of vengeance, when everything that has been written in the *Tanakh* will come true. ²³ What a terrible time it will be for pregnant women and nursing mothers! For there will be great distress in the Land and judgment on the people. ²⁴ Some will fall by the edge of the sword, others will be carried into all the countries of the Gentiles, and Yerushalayim will be trampled down by the Gentiles until the age of the Gentiles has run its course.

²⁵ “There will appear signs in the sun, moon and stars; and on earth, nations will be in anxiety and bewilderment at the sound and surge of the sea, ²⁶ as people faint with fear at the prospect of what is overtaking the world; **for the powers in heaven will be shaken.** ^{a 27} And then they will see **the Son of Man coming in a cloud** with tremendous power and glory. ^{b 28} When these things start to happen, stand up and hold your heads high; because you are about to be liberated!”

²⁹ Then he told them a parable: “Look at the fig tree — indeed, all the trees. ³⁰ As soon as they sprout leaves, you can see for yourselves that summer is near. ³¹ In the same way, when you see these things taking place, you are to know that the Kingdom of God is near! ³² Yes! I tell you that this generation will certainly not pass away before it has all happened. ³³ Heaven and earth will pass away, but my words will certainly not pass away.

³⁴ “But keep watch on yourselves, or your hearts will become dulled by carousing, drunkenness and the worries of everyday living, and that Day will be sprung upon you suddenly like a trap! ³⁵ For it will close in on everyone, no matter where they live, throughout the whole world. ³⁶ Stay alert, always praying that you will have the strength to escape all the things that will happen and to stand in the presence of the Son of Man.”

³⁷ Yeshua spent his days at the Temple, teaching; while at night he went out and stayed on the hill called the Mount of Olives. ³⁸ All the people would rise with the dawn to come and hear him at the Temple courts.

^a Haggai 2:6, 21 ^b Daniel 7:13–14

21:20–23 “When you see Yerushalayim surrounded by armies.” It is widely thought that the Messianic Jews of Jerusalem heeded Yeshua’s words here and in 66 c.e. moved to Pella, east of the Jordan River. It is also understood that this act of foresight, based on the Messiah’s own warning and instruction, was taken by some non-Messianic Jews as an act of disloyalty to the nation in time of war, which contributed to resentment against them.

21:24 “Some will fall by the edge of the sword.” Verse 24 finds its initial fulfillment in 70 c.e., when Jerusalem was surrounded by armies and the people knew it was about to be destroyed. Historians such as Josephus note that between 66 and 70 c.e., over a million Jews perished. This points to the final time of trial (or the tribulation) coming upon the whole world as spoken of in Dan. 12:1 and Rev. 3:10 (cf. Matt. 24:4–28; Mark 13:5–23; 2 Thess. 2:1–12; Rev. 6–18). Whereas the events of the destruction have occurred, this time of trial is still yet to come.

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*.

¹⁴When 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.”

¹⁷Then, 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.

²⁴An 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.”

³⁵He 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.

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’shuvah*) 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).

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, knelt 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.

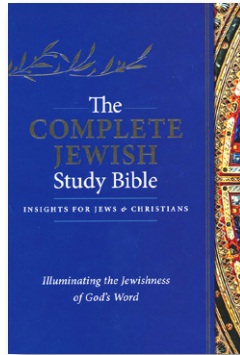
⁶³ Meanwhile, the men who were holding Yeshua made fun of him. They beat him, ⁶⁴ blindfolded him, and kept asking him, “Now, ‘prophesy’! Who hit you that time?” ⁶⁵ And they said many other insulting things to him.

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 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**,”^a ⁷⁰ 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!”

^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'rakhah* (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).



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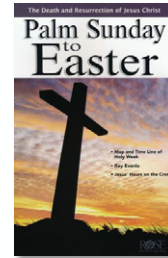
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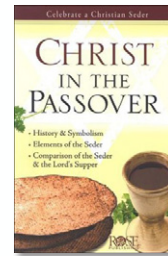
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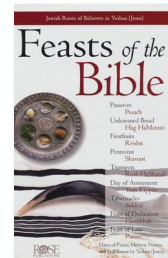
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