

Luke 7 notes

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All passages from the New American Standard Bible unless otherwise noted.

Deep trust in the God of Israel by those new to that trust and separated from God by their former lives is the thread weaved through the accounts of the healing of the Capernaum centurion’s servant, the raising of the Nain widow’s only son, Yokhanan’s message of repentance and the woman who anointed Yeshua with her tears and expensive ointment.

Luke 7:1–10: Healing the centurion’s servant in Capernaum

“When He had completed all His discourse in the hearing of the people, He went to Capernaum. ² And a centurion’s slave, who was highly regarded by him, was sick and about to die. ³ When he heard about Jesus, he sent some Jewish elders asking Him to come and save the life of his slave. ⁴ When they came to Jesus, they earnestly implored Him, saying, ‘He is worthy for You to grant this to him; ⁵ for he loves our nation and it was he who built us our synagogue.’ ⁶ Now Jesus started on His way with them; and when He was not far from the house, the centurion sent friends, saying to Him, ‘Lord, do not trouble Yourself further, for I am not worthy for You to come under my roof; ⁷ for this reason I did not even consider myself worthy to come to You, but just say the word, and my servant will be healed. ⁸ For I also am a man placed under authority, with soldiers under me; and I say to this one, “Go!” and he goes, and to another, “Come!” and he comes, and to my slave, “Do this!” and he does it.’ ⁹ Now when Jesus heard this, He marveled at him, and turned and said to the crowd that was following Him, ‘I say to you, not even in Israel have I found such great faith.’ ¹⁰ When those who had been sent returned to the house, they found the slave in good health.” (Luke 7:1–10)

“And when Jesus entered Capernaum, a centurion came to Him, imploring Him, ⁶ and saying, ‘Lord, my servant is lying paralyzed at home, fearfully tormented.’ ⁷ Jesus *said to him, ‘I will come and heal him.’ ⁸ But the centurion said, ‘Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed. ⁹ For I also am a man under authority, with soldiers under me; and I say to this one, “Go!” and he goes, and to another, “Come!” and he comes, and to my slave, “Do this!” and he does it.’ ¹⁰ Now when Jesus heard this, He marveled and said to those who were following, ‘Truly I say to you, I have not found such great faith with anyone in Israel. ¹¹ I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; ¹² but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.’ ¹³ And Jesus said to the centurion, ‘Go; it shall be done for you as you have believed.’ And the servant was healed that very moment.” (Matt. 8:5–13)

- Differences in the accounts:

Detail	Luke	Matthew
Centurion talks to Yeshua	through Jewish elders initially then through “friends” just before Yeshua’s arrival	in person for the request and for the humble answer of faith in Yeshua’s power
Condition of the servant	“highly regarded”; “sick and about to die”	“lying paralyzed at home, fearfully tormented”
Centurion’s humble answer of faith	virtually identical	
Yeshua’s statement about the centurion’s faith to others	“marveled” at not such great faith in Israel	“marveled” at not such great faith in Israel; warning that “many” from the nations would be in the Kingdom of Heaven but “sons of the kingdom” wouldn’t
Yeshua’s final statement to the centurion	none	“it will done for you as you have believed”
Timing of the healing	“friends” found the servant healed when they went back to the house	centurion found his servant healed upon returning home

- “**‘not even in Israel have I found such great faith’**” (Luke 7:9)
 - What did Yeshua mean by “not even in Israel”?
 - Israel had the Torah, Writings and Prophets demonstrating the power of God and true ambassadors of Heaven. Yet, Israel repeatedly rejected correction and often scoffed or scourged the messengers. Even miracles weren’t enough to persuade the unrepentant, something Yeshua said God’s people should expect.
 - “God fearers” didn’t grow up with the TaNaKh or the expectation of the Coming One, so they were putting their trust in something totally outside their worldview. Add to that the stigma for the centurion of trusting in the truth of a deity of a nation one’s army has subjugated over the deities of

one's own nation.

- This trust in spite of stigma might be what's hinted at with the centurion Cornelius.
 - He is described as one with literally a phobia about God — φοβούμενος τὸν θεόν *phoboumenos ton theon* (Acts 10:22) — albeit a quite rational fear, given God's power.
 - Like the centurion in Luke 7, Cornelius had a glowing resume from the leadership of Israel. *Well spoken of* is translated from μαρτυρέω *martureo* (G3140), which means *to bear witness, testify, suffer martyrdom*.
- Greater faith among God-fearers than in Israel is a continual theme in the nation's history:
 - Yeshua noted that Eliyahu visited the widow in Zarephath and the leper Naaman of Assyria but not those of Israel (Luke 4:22–30).
 - Nineveh repented when Yonah brought the warning of coming wrath, yet Israel was straying from God at that time.

Luke 7:11–17: Raising the widow's dead son in Nain

“Soon afterwards He went to a city called Nain; and His disciples were going along with Him, accompanied by a large crowd. ¹² Now as He approached the gate of the city, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. ¹³ When the Lord saw her, He felt compassion for her, and said to her, ‘Do not weep.’ ¹⁴ And He came up and touched the coffin; and the bearers came to a halt. And He said, ‘Young man, I say to you, arise!’ ¹⁵ The dead man sat up and began to speak. And Jesus gave him back to his mother. ¹⁶ Fear gripped them all, and they began glorifying God, saying, ‘A great prophet has arisen among us!’ and, ‘God has visited His people!’ ¹⁷ This report concerning Him went out all over Judea and in all the surrounding district.” (Luke 7:11–17)

- Commentator David Stern notes the similarities between the account of the miracle in Nain and the account of Eliyahu's raising the widow's son in *1st Kings 17*.¹

“Now it came about after these things that the son of the woman, the mistress of the house, became sick; and his sickness was so severe that there was no breath left in him. ¹⁸ So she said to Eliyahu, ‘What do I have to do with you, O man of God? You have come to me to bring my iniquity to remembrance and to put my son to death!’ ¹⁹ He said to her, ‘Give me your son.’ Then he took him from her bosom and carried him up to the upper room where he was living, and laid him on his own bed. ²⁰ He called to the LORD and said, ‘O LORD my God, have You also brought calamity to the widow with whom I am staying, by causing her son to die?’ ²¹ Then he stretched himself upon the child three times, and called to the LORD and said, ‘O LORD my God, I pray You, let this child's life return to him.’ ²² The LORD heard the voice of Eliyahu, and the life of the child returned to him and he revived. ²³ Eliyahu took the child and brought him down from the upper room into the house and gave him to his mother; and Eliyahu said, ‘See, your son is alive.’ ²⁴ Then the woman said to Eliyahu, ‘Now I know that you are a man of God and that the word of the LORD in your mouth is truth.’ ” (1st Kings 17:17–24)

 - The woman recognized that God sent Eliyahu as a true messenger by the power of God he tapped in restoring her son's life.
 - Perhaps, the people of Nain remembered the account of Eliyahu's raising the boy from death through the power of God and recognized a prophet of that caliber among them.

Luke 7:18–27: Yokhanan asks if Yeshua's the ‘Coming One’; Yeshua testifies of Yokhanan's mission

“The disciples of John reported to him about all these things. ¹⁹ Summoning two of his disciples, John sent them to the Lord, saying, ‘Are You the Expected One, or do we look for someone else?’ ²⁰ When the men came to Him, they said, ‘John the Baptist has sent us to You, to ask, “Are You the Expected One, or do we look for someone else?”’ ²¹ At that very time He cured many people of diseases and afflictions and evil spirits; and He gave sight to many who were blind. ²² And He answered and said to them, ‘Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM. ²³ Blessed is he who does not take offense at Me.’

²⁴ When the messengers of John had left, He began to speak to the crowds about John, ‘What did you go out into the wilderness to see? A reed shaken by the wind? ²⁵ But what did you go out to see? A man dressed in soft clothing? Those who are splendidly clothed and live in luxury are found in royal palaces! ²⁶ But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. ²⁷ This is the one about whom it is written, “BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU.”’ ” (Luke 7:18–27)

- It's important that Yeshua was in the midst of curing diseases, ailments, demon possession and blindness when Yokhanan's disciples arrived to ask Yeshua if He were the “Expected One,” literally the “Coming One.”
 - Note that Yokhanan and the centurion were assessing Yeshua's authority.
 - The centurion perceived by what he heard about in Capernaum or maybe witnessed that Yeshua was, indeed, set apart by God as a prophet.
 - Yokhanan wanted to know whether Yeshua indeed were the prophet like Moshe who was to come with the power and words of God.
- The phrase “blind receive sight” hints at Isa. 35:5:

“The wilderness and the desert will be glad, And the Arabah will rejoice and blossom; Like the crocus ² It will blossom

1 Stern, David H. *Jewish New Testament Commentary: a Companion Volume to the Jewish New Testament*. Clarksville, Md.: Jewish New Testament Publications, 1992.

profusely And rejoice with rejoicing and shout of joy. The glory of Lebanon will be given to it, The majesty of Carmel and Sharon. They will see the glory of the LORD, The majesty of our God. ³ Encourage the exhausted, and strengthen the feeble. ⁴ Say to those with anxious heart, “Take courage, fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you.” ⁵ Then the eyes of the blind will be opened And the ears of the deaf will be unstopped. ⁶ Then the lame will leap like a deer, And the tongue of the mute will shout for joy. For waters will break forth in the wilderness And streams in the Arabah. ⁷ The scorched land will become a pool And the thirsty ground springs of water; In the haunt of jackals, its resting place, Grass becomes reeds and rushes. ⁸ A highway will be there, a roadway, And it will be called the Highway of Holiness. The unclean will not travel on it, But it will be for him who walks that way, And fools will not wander on it. ⁹ No lion will be there, Nor will any vicious beast go up on it; These will not be found there. But the redeemed will walk there, ¹⁰ And the ransomed of the LORD will return And come with joyful shouting to Zion, With everlasting joy upon their heads. They will find gladness and joy, And sorrow and sighing will flee away.” (Isa. 35:1–10)

- The context of the prophecy in Isaiah 35 and surrounding chapters is the return of exiles from Israel to the Land, left desolate because Israel had deserted her God.
- Interestingly, this message fits with the return of those “far off” such as those separated from God because of the exiles of Israel because of iniquity (the Diaspora; Acts 2:39) or the rejection of God by their ancient forefathers (former pagans; Eph. 2:13).
 - The woman who anointed Yeshua’s feet at Shimon’s house later in Luke 7 fits the former group
 - The centurion in Capernaum fits the latter group.
- “Poor have the good news preached to them” brings to mind Isa. 61:1:

“The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; ² To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn, ³ To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.” (Isa. 61:1–3)

 - Yeshua read from this part of Isaiah on Shabbat in a synagogue at the beginning of His public ministry (Luke 4:18–19).
 - *Poor* in Luke 7:22 and *afflicted* in Isa. 61:1 are translated from πτωχός *ptōchos* (G4434), from πτώσσω *ptōssō*, to cower, be humbled.
 - In the Septuagint (LXX), πτωχός translates נָנַח *’anav* (H6035), which means *poor, afflicted, humble or meek*.
 - The prophecy in Isaiah 61, like the one in Isaiah 35, concerns the “day of vengeance” or Day of the LORD, but the vengeance coming to the temple and to the world started with the arrival of Yeshua, the propitiation for the vengeance.
- “A reed swaying in the wind?” (Luke 7:24)
 - Commentator Daniel Lancaster connects this comment to a passage in the Talmud warning “against obstinacy and pride,” instructing men to “bend like a reed”:
“Our rabbis have taught: A man should always be gentle as a reed and never unyielding as the cedar.” (b.*Taanit* 20a)
 - Yeshua used this metaphor in reverse, teaching that Yokhanan didn’t compromise with God’s teachings, according to Lancaster.
 - Lancaster cited Jewish scholar of the New Testament David Flusser’s contrasting of Yeshua’s teaching with the Jewish fable “The Oak and the Reed.”
 - In that fable, the reed represented someone who would bend during high winds, contrasted with the oak, which would break under such adversity.

Luke 7:28–35: Greatness of Yokhanan vs. those baptized by him

“‘I say to you, among those born of women there is no one greater than Yokhanan; yet he who is least in the kingdom of God is greater than he.’” ²⁹ When all the people and the tax collectors heard this, they acknowledged God’s justice, having been baptized with the baptism of Yokhanan. ³⁰ But the Pharisees and the lawyers rejected God’s purpose for themselves, not having been baptized by Yokhanan. ³¹ “To what then shall I compare the men of this generation, and what are they like? ³² They are like children who sit in the market place and call to one another, and they say, “We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.” ³³ For Yokhanan 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, “Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!” ³⁵ Yet wisdom is vindicated by all her children.’” (Luke 7:28–35)

- Recap on the Yokhanan’s “baptism for repentance for forgiveness of sin” (Luke 3:3)³:
 - Yeshua’s “blood of the covenant” was “poured out for many for the forgiveness of sins” (Matt. 26:28).

² Lancaster, Daniel. “Mishpatim” (Luke 7:1–8:3). *Torah Club: Chronicles of the Messiah*. Vol. 4. Marshfield, Mo.: [First Fruits of Zion](#), 2010. pp. 458–59.

³ Quackenbush, Jeff. “Luke 3:1-20 – The importance of ‘baptism for repentance for forgiveness of sin.’” Hallel Fellowship website, Jan. 29, 2011. <<http://hallel.info/luke-3vv1-20-the-importance-of-baptism-for-repentance-for-forgiveness-of-sin/>>

- **Repentance** is a change in thinking and behavior that involves **confession**, or admitting guilt and accepting punishment is warranted, and **cleansing**, or removing the stain of the guilt (Mark 1:4–5; cp. Matt. 3:1–12).
 - *Repentance* in the Bible is translated from:
 - **μετάνοια** *metanoia* (G3341), translated as *change of mind*.
 - It comes from **μετανοέω** *metanoeo* (G3340) for *to change one’s mind/purpose*. *Metanoeo* is a compound of **μετά** *meta* (G3326) for *change* and **νοέω** *noeo* (G3539) for *to perceive, think*.⁴
 - The word is used in Matt. 3:8, 11; Mark 1:4; Luke 3:3, 8; 5:32; 15:7; 24:47; Acts 5:31; 11:18; 13:24; 19:4; 20:21; 26:20; Rom. 2:4; 2nd Cor. 7:9–10; 2nd Tim. 2:25; Heb. 6:1, 6; 12:17; 2nd Pet. 3:9)
 - **שובה** *shuva* (H7729), translated as *a returning, retirement, withdrawal* and used just in one Bible passage, Isa. 30:15.

“For thus the Lord GOD, the Holy One of Israel, has said, ‘In repentance and rest [נחית] you will be saved, In quietness and trust is your strength.’ But you were not willing,¹⁶ And you said, ‘No, for we will flee on horses,’ Therefore you shall flee! ‘And we will ride on swift horses,’ Therefore those who pursue you shall be swift.” (Isa. 30:15–16)

 - It comes from the root verb **שוב** *shub* (H7725), *to turn back, return*.
 - A corollary **תשובה** *teshuvah* (H8666) means *return* or *answer*⁵, but it’s not used in the Bible to mean repentance. It appears in the Dead Sea Scrolls to mean *turning back* or *repentance* in the phrase **ברית תשובה** *b’rit teshuvah*, or *covenant of repentance* (CD 19:16).⁶
 - After His resurrection, Yeshua showed His closest disciples that this repentance and forgiveness was the message they were to take to the nations “in His name” (Matt. 24:44–49).
- Note verses 29–30 in the reaction of the two groups to Yokhanan’s message of cleansing for repentance for the forgiveness of sin:
 - “All the people” and “the tax collectors” could be collectively called “sinners.” They recognized they deserved the wrath of God for their straying from God.
 - The Pharisees and experts in the Torah “rejected God’s purpose for themselves,” and that rejection was related to Yohanen’s message.
 - *Rejected* is translated from **ἠθέτησαν** *ethetsan* (ἀθετέω *atheteo*, G114), *to do away with what has been laid down, set aside*.⁷
 - Pharisees devoted themselves to separation from sin, as Hebrew word **פרושים** *p’rushim* means *separated ones*.
 - Scribes were experts of the Torah, which teaches how and why God sets Israel apart from the nations.
 - Thus, both those seeking a bridging of the gulf between mankind and God by separating themselves from behavior God hates and those who were recognized as knowing God’s testimony about Himself “set aside” or abrogated God’s testimony about how people truly become separated from Him — start to become “dead” to Him — and how God incorporate the nations into the Commonwealth of Israel — great news for the world.
- Applying it to Yeshua’s parable of the dirge and flute, Those who couldn’t see what God was doing recognized neither the bad news of needing to turn back to God (the dirge for the “dead”) nor the good news (the flute) of God’s permanent, ultimately merciful method of salvation, sending Yeshua the Messiah.

Luke 7:36–50: Woman washes Yeshua’s feet at Shimon the Pharisee’s house

Luke 7:36–50	Mark 14:1–11	Matt. 26:3–13	John 11:55–12:8
“Now one of the Pharisees was requesting Him to dine with him, and He entered the Pharisee’s house and reclined at the table. ³⁷ And there was a woman in the city who was a sinner; and when she learned that He was reclining	“Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill Him; ² for they were saying, ‘Not during the festival, otherwise there might be a	“Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas ; ⁴ and they plotted together to seize Yeshua by stealth and kill Him. ⁵ But they were saying, ‘Not during	“Now the Passover of the Yehudim was near, and many went up to Yerushalayim out of the country before the Passover to purify themselves. ⁵⁶ So they were seeking for Yeshua, and were saying to one another as they stood in the

4 Thomas, Robert L., ed. *Greek Dictionary of the New American Standard Exhaustive Concordance*. La Habra: Lockman Foundation, 1981.

5 Brown, Francis, S. R. Driver, and Charles A. Briggs, eds. *The Brown-Driver-Briggs Hebrew and English Lexicon*. Oxford: Clarendon Press, 1906.

6 Koehler, Ludwig, Walter Baumgartner, and M. E. J. Richardson, eds. *The Hebrew and Aramaic Lexicon of the Old Testament*. Leiden: Brill, 2000.

7 Thomas

Luke 7:36–50	Mark 14:1–11	Matt. 26:3–13	John 11:55–12:8
<p>at the table in the Pharisee’s house, she brought an alabaster vial of perfume,³⁸ and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume.³⁹ Now when the Pharisee who had invited Him saw this, he said to himself, ‘If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner.’⁴⁰ And Yeshua answered him, ‘Simon, I have something to say to you.’ And he replied, ‘Say it, Teacher.’⁴¹ ‘A moneylender had two debtors: one owed five hundred denarii, and the other fifty.⁴² ‘When they were unable to repay, he graciously forgave them both. So which of them will love him more?’⁴³ Simon answered and said, ‘I suppose the one whom he forgave more.’ And He said to him, ‘You have judged correctly.’⁴⁴ 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 she, since the time I came in, has not ceased to kiss My feet.’⁴⁶ ‘You did not anoint My head with oil, but she anointed My feet with perfume.’⁴⁷ ‘For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little.’⁴⁸ Then He said to her, ‘Your sins have been forgiven.’⁴⁹ Those who were reclining at the table with Him began to say to themselves, ‘<u>Who is this man who even forgives sins?</u>’⁵⁰ And He said to the woman, ‘<u>Your faith has saved you; go in peace.</u>’ ”</p>	<p>riot of the people.’³ While He was in Bethany at the home of Simon the leper, and reclining at the table, there came a woman with an alabaster vial of very costly perfume of pure nard; and she broke the vial and poured it over His head.⁴ But some were indignantly remarking to one another, ‘Why has this perfume been wasted?’⁵ ‘For this perfume might have been sold for over three hundred denarii, and the money given to the poor.’ And they were scolding her.⁶ But Yeshua said, ‘Let her alone; why do you bother her? She has done a good deed to Me.’⁷ ‘For you always have the poor with you, and whenever you wish you can do good to them; but you do not always have Me.’⁸ ‘She has done what she could; <u>she has anointed My body beforehand for the burial.</u>’⁹ ‘Truly I say to you, wherever the gospel is preached in the whole world, <u>what this woman has done will also be spoken of in memory of her.</u>’¹⁰ Then Yehudah Ish-Kariot, who was one of the twelve, went off to the chief priests in order to betray Him to them.¹¹ They were glad when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time.”</p>	<p>the festival, otherwise a riot might occur among the people.’⁶ Now when Yeshua was in Bethany, at the home of Simon the leper,⁷ a woman came to Him with an alabaster vial of very costly perfume, and she poured it on His head as He reclined at the table.⁸ But the disciples were indignant when they saw this, and said, ‘Why this waste?’⁹ For this perfume might have been sold for a high price and the money given to the poor.’¹⁰ But Yeshua, aware of this, said to them, “Why do you bother the woman? For she has done a good deed to Me.¹¹ For you always have the poor with you; but you do not always have Me.¹² For when she poured this perfume on My body, <u>she did it to prepare Me for burial.</u>”¹³ Truly I say to you, wherever this gospel is preached in the whole world, <u>what this woman has done will also be spoken of in memory of her.</u>”</p>	<p>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 was to report it, so that they might seize Him.^{12:1} Yeshua, therefore, six days before the Passover, came to Bethany where Lazarus was, <u>whom Yeshua had raised from the dead.</u>² So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him.³ Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Yeshua and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.⁴ But Yehuda Ish-Kariot, one of His disciples, who was intending to betray Him, *said,⁵ ‘Why was this perfume not sold for three hundred denarii and given to poor people?’⁶ Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.⁷ Therefore Yeshua said, ‘Let her alone, so that she may keep it for the day of My burial.’⁸ ‘For you always have the poor with you, but you do not always have Me.’ ”</p>

- “Who is this man who even forgives sins?” (Luke 7:49)
 - The Coming One — God With Us — would bring good news of mercy to the humbled, as foretold in the prophets. For example, Isaiah 43 talks of Israel’s great slights against God, the correction of the exiles and God’s forgiveness of those great insults.

“But now, thus says the LORD, your Creator, O Jacob, And He who formed you, O Israel, ‘Do not fear, for I have redeemed you; I have called you by name; you are Mine! ...’⁴ ‘Since you are precious in My sight, Since you are honored and I love you, I will give other men in your place and other peoples in exchange for your life.’⁵ ‘Do not fear, for I am with you; I will bring your offspring from the east, And gather you from the west.’⁶ ‘I will say to the north, “Give them up!” And to the south, “Do not hold them back.” Bring My sons from afar And My daughters from the ends of the earth,⁷ Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made.’ ...¹¹ ‘I, even I, am the LORD, And there is no savior besides Me.’¹² ‘It is I who have declared and saved and proclaimed, And there was no strange god among you; So you are My witnesses,’ declares the LORD, ‘And I am God.’¹³ ‘Even from eternity I am He, And there is none who can deliver out of My hand; I act and who can reverse it?’¹⁴ Thus says the LORD your Redeemer, the Holy One of Israel, ‘For your sake I have sent to Babylon, And will bring them all down as fugitives, Even the Chaldeans, into the ships in which they rejoice. ...’²¹ ‘The people whom I formed for Myself Will declare My praise.’²² ‘Yet you have not called on Me, O Jacob; But you have become weary of Me, O Israel.’²³ ‘You have not brought to Me the sheep of your burnt offerings, Nor have you honored Me with your

sacrifices. I have not burdened you with offerings, Nor wearied you with incense. ²⁴ ‘You have bought Me not sweet cane with money, Nor have you filled Me with the fat of your sacrifices; Rather you have burdened Me with your sins, You have wearied Me with your iniquities. ²⁵ ‘I, even I, am the one who wipes out your transgressions for My own sake, And I will not remember your sins. ²⁶ ‘Put Me in remembrance, let us argue our case together; State your cause, that you may be proved right. ²⁷ ‘Your first forefather sinned, And your spokesmen have transgressed against Me. ²⁸ ‘So I will pollute the princes of the sanctuary, And I will consign Jacob to the ban and Israel to revilement.’” (Isa. 43:1–28)

- “many went up to Jerusalem out of the country before the Passover to purify themselves” (John 11:55)
 - Stern notes Torah instructions relating to cleansing oneself for Pesakh and after touching a dead body. “Then the LORD spoke to Moses, saying, ¹⁰ ‘Speak to the sons of Israel, saying, “If any one of you or of your generations becomes unclean because of a dead person, or is on a distant journey, he may, however, observe the Passover to the LORD. ¹¹ In the second month on the fourteenth day at twilight, they shall observe it; they shall eat it with unleavened bread and bitter herbs. ¹² They shall leave none of it until morning, nor break a bone of it; according to all the statute of the Passover they shall observe it. ¹³ But the man who is clean and is not on a journey, and yet neglects to observe the Passover, that person shall then be cut off from his people, for he did not present the offering of the LORD at its appointed time. That man will bear his sin.’ ” (Num. 9:9–13)
[Related to instructions after Israel’s soldiers killed the prophet Balaam and the five kings of Midian] “ ‘And you, camp outside the camp seven days; whoever has killed any person and whoever has touched any slain, purify yourselves, you and your captives, on the third day and on the seventh day. ²⁰ You shall purify for yourselves every garment and every article of leather and all the work of goats’ hair, and all articles of wood.’ ” (Num. 31:19–20)
 - Note how the chief priests and certain Pharisees were plotting to kill Yeshua — harboring murderous hate in their hearts — while they going through the instructions God laid out for preparing for Pesakh.
 - Like those who rejected Yokhanan’s message of God’s cleaning for repentance for forgiveness of sin — God grants repentance then forgiveness — these religious leaders were rejecting the Lamb of God who would bring the cleansing.
 - Yeshua spoke directly to this heart condition — clean on the outside, dead and unclean before god on the inside:
“ ‘Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. ²⁶ You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also. ²⁷ Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness. ²⁸ So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness. ²⁹ Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous, ³⁰ and say, “If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.” ³¹ ‘So you testify against yourselves, that you are sons of those who murdered the prophets.’ ” (Matt 23:25–31)
“But the Lord said to him, ‘Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness.’ ” (Luke 11:39)