

Luke 8 notes

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

Luke 8:1–3: Female followers of Yeshua

“Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him,² and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out,³ and Ioanna the wife of Chuza, Herod’s steward, and Susanna, and many others who were contributing to their support out of their private means.” (Luke 8:1–3)

- Key followers were the 12 and “some women who had been healed of evil spirits and sicknesses” (v. 2).
 - These women became fervent followers of Messiah. They loved much because they had been forgiven and healed much.

“Among them was Mary Magdalene, and Mary the mother of Iakob [James] and Ioseph, and the mother of the sons of Zebedee.” (Matt. 27:56)

“Now the women who had come with Him out of Galilee followed, and saw the tomb and how His body was laid.⁵⁶ Then they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.¹ But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared.² And they found the stone rolled away from the tomb,³ but when they entered, they did not find the body of the Lord Iesous.⁴ While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing;⁵ and as the women were terrified and bowed their faces to the ground, the men said to them, ‘Why do you seek the living One among the dead?’⁶ He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee,⁷ saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’⁸ And they remembered His words,⁹ and returned from the tomb and reported all these things to the eleven and to all the rest.¹⁰ Now they were Mary Magdalene and Ioanna and Mary the mother of James; also the other women with them were telling these things to the apostles.¹¹ But these words appeared to them as nonsense, and they would not believe them.” (Luke 23:55–24:11)
 - “Mary who was called Magdalene, from whom seven demons had gone out” (Luke 8:2)

Parallel: “[Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.” (Mark 16:9)
 - “Ioanna the wife of Chuza, Herod’s steward” (Luke 8:3)
 - Yochanah יוחנה was the wife of a government official or manager Herod Antipas’ palace, likely based in Tiberius not too far from the Galilee.¹
 - Susanna (Luke 8:3)
 - The Hebrew name שושנה *Shoshannah* means “rose.”
 - Nothing else is known about her from the Bible.
 - “many others who were contributing to their support out of their private means” (Luke 8:3)
 - Textual analyst Philip Comfort notes the difference in translation in verse 3 for whom the women ministered from modern versions (drawing from the fourth-century Vaticanus family of manuscripts and later ones) and earlier versions (“many others, which ministered unto him of their substance” KJV, from the fourth-century Sinaiticus manuscripts and later ones).

“Although the manuscript evidence is nearly evenly divided for this textual variant, it seems more likely that αὐτοῖς was changed to αὐτῶ than vice versa, because the variant is probably the result of harmonization to Matt 27:55 and Mark 15:41.”²

 - “Many women were there looking on from a distance, who had followed Iesous from Galilee while ministering to Him.” (Matt. 27:55)
 - “When He was in Galilee, they used to follow Him and minister to Him; and there were many other women who came up with Him to Jerusalem.” (Mark 15:41)
 - Commentator Daniel Lancaster notes, “First-century Judaism accorded women a higher status than the rest of the ancient world did.”³
 - That status came from rights and dignity provided for in the Torah. “For that reason, many Gentile women of the first century converted to Judaism.”
 - Torah provisions on treatment of “slaves” — really, indentured servants — need to be considered in this light too.

1 Lancaster, Daniel. “Mishpatim” (Luke 7:1–8:3). *Torah Club: Chronicles of the Messiah*. Vol. 4. Marshfield, Mo.: [First Fruits of Zion](#), 2010. p. 467.

2 Comfort, Philip W. *New Testament Text and Translation Commentary*. Wheaton: Tyndale House Publishers, 2008.

3 Lancaster, p. 467.

- Yeshua’s teaching on women by His treatment of them was even more “liberal” than that of Judaism at the time, Lancaster notes.
 - He talked to women one-on-one: the woman at the well in Samaria (John 4:27).
 - “Yose b. Yohanan of Jerusalem says, (1) ‘Let your house be wide open. (2) And seat the poor at your table [make . . . members of your household]. (3) And don’t talk too much with women.’” (b.Avot 1:5, *Mishna*)
 - “R. Jose the Galilean was once on a journey when he met Beruriah. ‘By what road’, he asked her, ‘do we go to Lydda?’ — ‘Foolish Galilean’, she replied: ‘did not the Sages say this: “Engage not in much talk with women?”? You should have asked: By which to Lydda?’” (b.*Eruvin* 53b)⁴
 - He had female disciples. Note that a key qualification for the replacement among the 12 and for the seven deacons was they were witnesses of the death and resurrection of Yeshua, which these close women were.
 - This reality of women as key witnesses of the Messiah is reflected in a prophecy through Yoel. “You will have plenty to eat and be satisfied And praise the name of the LORD your God, Who has dealt wondrously with you; Then My people will never be put to shame. ²⁷ Thus you will know that I am in the midst of Israel, And that I am the LORD your God, And there is no other; And My people will never be put to shame. ²⁸ It will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy. Your old men will dream dreams, Your young men will see visions. ²⁹ Even on the male and female servants I will pour out My Spirit in those days. ³⁰ I will display wonders in the sky and on the earth, Blood, fire and columns of smoke. ³¹ The sun will be turned into darkness And the moon into blood Before the great and awesome day of the LORD comes. ³² And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls. ¹ For behold, in those days and at that time, When I restore the fortunes of Judah and Jerusalem, ² I will gather all the nations And bring them down to the valley of Jehoshaphat. Then I will enter into judgment with them there On behalf of My people and My inheritance, Israel, Whom they have scattered among the nations; And they have divided up My land.” (Joel 2:26–3:2)
 - Apostle Peter in *Acts* 2 noted that at the Shavu’ot/Pentecost after Yeshua died, rose from the dead and returned to Heaven the coming of the Spirit with power was evidence of the beginning of fulfillment of this prophecy from Yoel (*Acts* 2:1–21).
 - Further fulfillment was seen in the prophetess daughters of Philip, an evangelist and one of the seven deacons (*Acts* 21:8–9).
 - There already were known prophetesses, such as Anna, a widow serving in the temple at the time of Yeshua’s circumcision and dedication (*Luke* 2:34–38).
 - Apostle Paul observed that common trust in God and the Messiah as God’s chosen savior of mankind breaks down barriers between Jews and the nations, masters and servants, and men and women before God.

“But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. ²⁴ Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. ²⁵ But now that faith has come, we are no longer under a tutor. ²⁶ For you are all sons of God through faith in Christ Iesous. ²⁷ For all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Iesous. ²⁹ And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise.” (*Gal.* 3:23–29)

 - When the Kingdom of Heaven is fully established on Earth, male and female distinctions will be further eroded with the end of human marriage (*Matt.* 22:30; *Mark* 12:25).

Luke 8:4–15: Parable of the sower and its interpretation

Luke 8:4–15	Mark 4:1–20	Matt. 13:1–23
<p>When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable: ⁵ “The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the air ate it up. ⁶</p>	<p>He began to teach again by the sea. And such a very large crowd gathered to Him that He got into a boat in the sea and sat down; and the whole crowd was by the sea on the land. ² And He was teaching them many things in parables, and was saying to them in His teaching, ³ “Listen to this! Behold, the sower went out to sow; ⁴ as he was sowing, some seed fell beside the road, and the birds came and ate it up. ⁵ “Other</p>	<p>That day Iesous went out of the house and was sitting by the sea. ² And large crowds gathered to Him, so He got into a boat and sat down, and the whole crowd was standing on the beach. ³ And He spoke many things to them in parables, saying, “Behold, the sower went out to sow; ⁴ and as he sowed, some seeds fell beside the road, and the birds came and ate them up. ⁵ “Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no</p>

⁴ *Soncino Babylonian Talmud* <www.halakhah.com/rst/moed/13c%20-%20Eruvin%20-%2053a-79a.pdf>. Note: Beruriah was “[t]he wife of R. Meir, a woman who was famous for her sagacity, learning and character.” This passage references b.*Avot* 1:5.

Luke 8:4–15	Mark 4:1–20	Matt. 13:1–23
<p>“Other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture. ⁷ “Other seed fell among the thorns; and the thorns grew up with it and choked it out. ⁸ “Other seed fell into the good soil, and grew up, and produced a crop a hundred times as great.” As He said these things, He would call out, “He who has ears to hear, let him hear.”</p> <p>⁹ His disciples began questioning Him as to what this parable meant. ¹⁰ And He said, “To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.</p> <p>¹¹ “Now the parable is this: the seed is the word of God. ¹² “Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved. ¹³ “Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away. ¹⁴ “The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity. ¹⁵ “But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.”</p>	<p>seed fell on the rocky ground where it did not have much soil; and immediately it sprang up because it had no depth of soil. ⁶ “And after the sun had risen, it was scorched; and because it had no root, it withered away. ⁷ “Other seed fell among the thorns, and the thorns came up and choked it, and it yielded no crop. ⁸ “Other seeds fell into the good soil, and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundredfold.” ⁹ And He was saying, “He who has ears to hear, let him hear.”</p> <p>¹⁰ As soon as He was alone, His followers, along with the twelve, began asking Him about the parables. ¹¹ And He was saying to them, “To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables, ¹² so that WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND, OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN.”</p> <p>¹³ And He *said to them, “Do you not understand this parable? How will you understand all the parables? ¹⁴ “The sower sows the word. ¹⁵ “These are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them. ¹⁶ “In a similar way these are the ones on whom seed was sown on the rocky places, who, when they hear the word, immediately receive it with joy; ¹⁷ and they have no firm root in themselves, but are only temporary; then, when affliction or persecution arises because of the word, immediately they fall away. ¹⁸ “And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, ¹⁹ but the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful. ²⁰ “And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it and bear fruit, thirty, sixty, and a hundredfold.”</p>	<p>depth of soil. ⁶ “But when the sun had risen, they were scorched; and because they had no root, they withered away. ⁷ “Others fell among the thorns, and the thorns came up and choked them out. ⁸ And others fell on the good soil and *yielded a crop, some a hundredfold, some sixty, and some thirty. ⁹ He who has ears, let him hear.”</p> <p>¹⁰ And the disciples came and said to Him, “Why do You speak to them in parables?” ¹¹ Iesous answered them, “To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. ¹² “For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. ¹³ “Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. ¹⁴ “In their case the prophecy of Isaiah is being fulfilled, which says, ‘YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; ¹⁵ FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.’ ¹⁶ “But blessed are your eyes, because they see; and your ears, because they hear. ¹⁷ “For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.</p> <p>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 the one on whom seed was sown beside the road. ²⁰ “The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; ²¹ yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away. ²² “And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful. ²³ “And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty.”</p>

• **Why did Yeshua teach via parables (Luke 8:9–10)?**

- When I first read this years ago, I thought it was cruel for God to purposely block people from repenting, turning their lifestyle around and head back to God, by having the Anointed One, “if you have seen Me you have seen the Father” (John 14:9) Yeshua, teach seemingly cryptically.
 - Yet, the Spirit led me to see the reason for this via Yeshua’s quoting from *Isaiah* 6, in which Yeshiyahu has a vision of the LORD gloriously enthroned in the temple. There seems to be a parallel between Yeshiyahu’s reaction to being in the presence of the Lord in the temple and Israel’s vain search for truth other than from from God, as the leaders of Israel were doing at the time of Yeshua’s ministry and as the first man and woman did in Eden.
- “In the year of King Uzziah’s death I saw [my] Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. ² Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³ And one called out to another and said, ‘Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory.’ ⁴ And the foundations of the thresholds trembled at the voice of him who called

out, while the temple was filling with smoke. ⁵ Then I said, ‘Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts.’ ⁶ Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs. ⁷ He touched my mouth with it and said, ‘Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven.’ ⁸ Then I heard the voice of [my] Lord, saying, ‘Whom shall I send, and who will go for Us?’ Then I said, ‘Here am I. Send me!’ ⁹ He said, ‘Go, and tell this people: “Keep on listening, but do not perceive; Keep on looking, but do not understand.”’ ¹⁰ ‘Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed.’ ¹¹ Then I said, ‘Lord, how long?’ And He answered, ‘Until cities are devastated and without inhabitant, Houses are without people And the land is utterly desolate, ¹² The LORD has removed men far away, And the forsaken places are many in the midst of the land. ¹³ Yet there will be a tenth portion in it, And it will again be subject to burning, Like a terebinth or an oak Whose stump remains when it is felled. The holy seed is its stump.’” (Isa. 6:1–13)

- “Render the hearts of this people insensitive” (Isa. 6:10) הֲזִיחַ לִב־הָעָם לִב־הַשְׁמַיִם *ha-shmeyn leyv-ha-’am hazeh*
 - Literally from Hebrew, this phrase says, “Make the heart of this people fat.”
 - The heart is a symbol of the center for emotion, what inspires someone to do or think one thing versus another.
- “Their ears dull” (Isa. 6:10) וְאִזְנֵי הֶכְבְּדוּ *v’aznaiv ha-khavyeyd*
 - Literally, “its ears weighed down or wearied,” from the root Hebrew verb כָּבַד *kabad* (H3513), used in good and bad contexts for *be heavy, weighty, burdensome, honored*.⁵
 - A “good” sense of *khavad* is “heaping” honor on the LORD, i.e. “glorifying” the LORD (Isa. 66:5).
 - Another “good” sense is the “weighty” power of the LORD’s presence on Earth is seen in what the Seraphim say to each other in Isa. 6:3.
 - *Khavad* is used in the same Isa. 6:10 sense of *dull* or *made insensitive* in describing what the LORD did to Pharaoh’s heart during the plagues (example: Ex. 9:6).
 - Diviners in Philistia used the *harden* and *glorify* senses of *khavad* when trying to figure out how to appease God after capturing the Ark of the Testimony and suffering as a result, recalling how Pharaoh and Egypt responded to the 10 plagues (1st Sam. 6:5–6).
- “Their eyes dim” (Isa. 6:10) וְעֵינֵי הֶשְׁעוּ *v’eynaiv ha-sha*
 - *Dim* = שָׁעַ *sha’a* (H8173a), a primary root verb for “to be smeared over, blinded”⁶ or “be sealed tight, pasted together (with reference to the eyes), meaning blind.”⁷
 - “The root is cognate with or a by-form of Middle Hebrew שָׁשׁ [for] ‘to smooth’; the same as Jewish Aramaic שָׁשׁ [for] ‘to smooth, whitewash over’; to smooth, plaster.”⁸
 - Yeshua compared some religious leaders of the time to “whitewashed tombs.” “Woe to you, scribes and Pharisees, hypocrites [literally, “actors”]! 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.” (Matt. 23:27)
 - A parallel Hebrew verb with the same spelling as *sha’a* means “delight” and is often used in the sense for “flattery.”⁹
- **Excursus:** “Seraphim were standing above Him”
 - This got me thinking about mocking from some skeptics about talking animals in the Bible, such as the serpent in Eden (Gen. 3:1–15) and Balaam’s donkey (Num. 22:28–29).
 - The serpent in Eden is identified in other parts of Scripture as הַשָּׂטָן *haSatan*, the Adversary.
 - “You were in Eden, the garden of God ... you were the anointed cherub who covers” (Ezek. 28:13–14; Tyre is compared with *haSatan*)
 - “the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world” (Rev. 12:9; cp. 20:2)
 - *Seraphim* (סֵרָפִיִּם H8314) is a plural form of the Hebrew root verb שָׂרַף *saraph* (H8313), which means “to burn.”¹⁰

5 Brown, Francis, S. R. Driver, and Charles A. Briggs, eds. כָּבַד H3513. *The Brown-Driver-Briggs Hebrew and English Lexicon* (BDB). Oxford: Clarendon Press, 1906.

6 Thomas, Robert L., ed. שָׁשׁ H8173a. *Hebrew-Aramaic Dictionary of the New American Standard Exhaustive Concordance* (NAS Hebrew). La Habra: Lockman Foundation, 1981.

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

8 *Ibid.*

9 *Ibid.*

10 *NAS Hebrew*, שָׂרַף H8313.

- Poisonous serpents are called *seraphim* in the Bible (Num. 21:8 serpent on the pole; Deut. 8:15), possibly because their venom acts like “fire” inside the body.¹¹
- Yeshiyahu also refers to *seraphim* as “flying serpents” (רַפְיָהוּ רַפְיָשׁ) coming in judgment in an oracle to Philistia’s against taking advantage of the death of King Ahaz to oppress Israel (Isa. 14:29) and as a reminder of the wilderness, God’s “barrier between them and Egypt”¹² in a message to Israel about allying with Egypt against Assyria rather than seeking God’s Spirit (Isa. 30:6; cp. Deut. 8:15; 17:16).
- Those who were listening understood what Yeshua was saying and eventually wouldn’t need parables.
 - *Parable* comes from παραβολή *parabole* (G3850b), which itself comes from the verb παραβάλλω *paraballo* (G3846).
 - That verb is made up of the primary preposition παρά *para* (G3844) for “from beside, by the side of, by, beside”¹³ and βάλλω *ballo* (G906) for “to throw, cast.”¹⁴
 - The parable of the sower, then, also is a parable about parables, teaching how one comes to understand God by comparing each of His teachings alongside another.
 - *Parabole* means “a placing of [one thing] by the side of [another] ... metaphorically, a comparing, comparison of one thing with another, likeness, similitude.”¹⁵
 - A parabolic mirror is curved toward the observer rather than flat. That reflects light to the side of its usual equal-angle path from source to observer, so the observer has a wider range of view than possible with a flat mirror.
 - Likewise, a parable widens the understanding of the hearer or reader by putting the original thought in a different situation.
 - Forms of *parabole* are used 45 times in the *Septuagint* for מַשָּׁל *mashal* (H4912), translated in various versions as *parable, proverb, oracle, discourse, byword* and *taunt*.
 - *Mashal* is traced to the root verb מַשָּׁל *mashal* (H4910) for “to rule, have dominion, reign,”¹⁶ “apparently from 4910 in some original sense of superiority in mental action.”¹⁷
 - Wisdom is being able to accurately compare any situation or thought with truth and determine a correct course.
 - A common problem in modern “wisdom” is equivocation, or incorrectly equating teachings from God with their evil counterparts. For example, the Creator can give life back to any life destroyed, so His direction or action to destroy life in a rebellious city is not the same as people destroying life under direction from a deity whose testimony about the way the world works doesn’t correspond with reality.
 - It’s similar to map-reading. One has to be able to figure out one’s location by accurately comparing details on the map with features of the surrounding landscape.
 - *Mashal* is used seven times in the *Numbers* 23 oracle of Balim (Balaam).
 - The oracle of David in 2nd *Samuel* 23 has this line in the *Septuagint*, “ἐμοὶ ἐλάλησεν φύλαξ Ἰσραὴλ Παραβολὴν εἰπόν” (2nd Sam. 23:3), or “to me spoke the Guardian of Israel a parable, saying.”
- **Four types of soil = four types of people who hear God’s words**
 - **Seed** = “the word of God” (*Luke*), “the word” (*Mark*), “the word of the kingdom” (*Matthew*)
 - **Ground** = “the heart” (Matt. 13:19; Luke 8:12)
 - **Roadside** = One who “hears” the word, but doesn’t “understand” (Matt. 13:19)
 - *Hear* = ἀκούω *akouo* (G191), *listen, attend to, understand*¹⁸
 - Used more than 1,000 times in the *Septuagint* for ἄνωμα *shema’* (H8085), in the senses of simple hearing as well as understanding and obeying.
 - *Understand* = συνίημι *suniami* (G4920), *to set together, figuratively, to understand*¹⁹
 - Used 97 times in the *Septuagint* for:

11 *BDB*, רַפְיָשׁ H8314.

12 Clarke, Adam. “Isa.30:6.” *Adam Clarke’s Commentary on the Whole Bible*. 1802.

13 Thomas, Robert L., ed. παρά G3844. *Greek Dictionary of the New American Standard Exhaustive Concordance* (NAS Greek). La Habra: Lockman Foundation, 1981.

14 *NAS Greek*, βάλλω G906.

15 Thayer, Joseph H. παραβολή G3850b. *Greek-English Lexicon of the New Testament*.

16 *NAS Hebrew*, מַשָּׁל H4910.

17 Strong, Augustus H. *Strong’s Hebrew and Chaldee Dictionary of the Old Testament*.

18 Thayer, ἀκούω, G191.

19 *NAS Greek*, συνίημι, G4920.

- חֲכִמָּה *khokhma* (H2451), *wisdom*:
“Now Bezalel and Oholiab, and every skillful person in whom the LORD has put skill [חֲכִמָּה] and understanding [תְּבוּנָה, from בִּין] to know how to perform all the work in the construction of the sanctuary” (Exod. 36:1)
- בִּין *bin* (H0995), *to understand*:
“Remember the days of old, Consider [בִּין] the years of all generations.” (Deut. 32:7)
- שָׂכַל *sakhal* (H7919a), *to be wise, prudent, understand*:
“Keep the charge of the LORD your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed [שָׂכַל] in all that you do and wherever you turn, 4 so that the LORD may carry out His promise which He spoke concerning me, saying, ‘If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.’” (1st Kings 2:3–4)
- **Birds of the air** = “the Devil” (*Luke*), “Satan” (*Mark*), “the evil one” (*Matthew*)
 - Taking away the word of God results in “they will not believe and be saved” (Luke 8:12).
 - How does Satan “snatch away” the word of God from our hearts?
 - “[The serpent] said to the woman, ‘Indeed, has God said ...?’” (Gen. 3:1)
- **Rocks, rocky soil** = “No root in themselves” leads to temporary yet joyful trust in God, susceptible to withering when that faith is challenged by force (persecution) or makes life inconvenient (trouble).
“A man will not be [prepared] by wickedness, But the root of the righteous will not be moved.” (Prov. 12:3)
- **Thorns** = One who hears the word of God but don’t trust it over daily problems, distractions and desires for stuff and entertainment.
 - “choked with worries and riches and pleasures of this life, and bring no fruit to maturity” (Luke 8:14)
 - “worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful” (Mark 4:19; cp. Matt. 13:22)
 - *fall away*
 - *Luke*: ἀφίστημι *aphistemi* (G868), to withdraw, remove, depart, leave
 - *Mark, Matthew*: σκανδαλίζω *skandalizo* (G4624), literally, *to fall into a trap*, i.e., to cause someone to sin
 - *world* = αἰών *aion* (G0165), *age, eternity*, i.e. the current time period
- **Good soil** = One who hears and understands with a “beautiful and good heart” then guards against losing the word from his heart will diligently make the word of God get bigger in his heart and others’.
 - “hear the word and accept it and bear fruit, thirty, sixty, and a hundredfold.” (Mark 4:20)
 - “hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty.” (Matt 13:23)
 - “heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.” (Luke 8:15)
 - *honest* = καλός *kalos* (G2570) for “good, beautiful”
 - *good* = ἀγαθός *agathos* (G0018) for “good”
 - *hold it fast* = κατέχω *katecho* (G2722) for “to hold fast, keep secure, keep from possession of”
 - *perseverance* = ὑπομονή *hypomone* (G5281) for “endurance, staying”²⁰
- **Four types of soil and the Shema**
 - When we studied Matthew, we talked about the comparison between the four types of soil and four types of disciples found in rabbinical literature (m.*Avot* 5:15)²¹:
 - Sponge = retains good and bad teaching
 - Funnel = retains nothing, all that goes in goes out
 - Strainer = retains bad teaching but not the good
 - Sieve = retains good teaching but not the bad
 - Some commentators have found connections between the four types of soil and the major elements of the daily prayer וְשִׁמָּה *The Shema* (Deut. 6:4–5)²²:
“‘Hear, O Israel! The LORD is our God, the LORD is one! 5 You shall love the LORD your God with all your heart and with all your soul and with all your might.’” (Deut. 6:4–5)

20 Thayer, καλός G2570; ἀγαθός G0018; κατέχω G2722; κατέχω, G2722; ὑπομονή G5281.

21 Lancaster, “Terumah” (Matthew 12:46–13:58), pp. 488.

22 Lancaster, pp. 488–489, citing John Nolland, *The Gospel of Matthew*, New International Greek Testament Commentary: Grand Rapids, MI: Eerdmans Publishing, 2005, pp. 540–542; and Birger Gerhardsson, *The Shema in the New Testament*, Lund, Sweden: Novapress, 1996, pp. 24–52.

שמע ישראל יהוה אלהינו יהוה אחד: ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאודך:

- Path = לבב *levav* (H3824), *heart*
- Rocky soil = נפש *nefesh* (H5315), *soul*
 - In Biblical Hebrew, *nefesh* is used for one's "life, vitality and person," i.e., well-being or safety.²³
- Thorns = מאד *me'od* (H3966), *force, might, muchness, abundance*
 - *Me'od* was understood by sages to mean material wealth: "If 'with all thy soul' is said, why is 'with all thy might' said? Or if 'with all thy might' is said, why is 'with all thy soul' said? But it is to teach you: if there is a man to whom his person is dearer than his wealth, therefore, 'with all thy soul' [i.e., one should love God even to the extent of giving his soul (life) in His service] is stated; and if there is a man to whom his wealth is dearer than his person, therefore 'with all thy might' [i.e., substance] is stated." (m.*Pesachim* 25a)²⁴
- Good soil = One who loves God with all his emotional and analytical mind, his safety and his wealth.

Luke 8:19–56: Four real-life examples of the point of the parable

- **Luke 8:19–21:** Yeshua's family clashes with His mission to "hear the word of God and do"

Luke 8:19–21	Matt. 12:46–50	Mark 3:31–35
And His mother and brothers came to Him, and they were unable to get to Him because of the crowd. ²⁰ And it was reported to Him, "Your mother and Your brothers are standing outside, wishing to see You." ²¹ But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."	While He was still speaking to the crowds, behold, His mother and brothers were standing outside, seeking to speak to Him. ⁴⁷ Someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You." ⁴⁸ But Iesous answered the one who was telling Him and said, "Who is My mother and who are My brothers?" ⁴⁹ And stretching out His hand toward His disciples, He said, "Behold My mother and My brothers! ⁵⁰ "For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."	"Then His mother and His brothers arrived, and standing outside they sent word to Him and called Him. ³² A crowd was sitting around Him, and they said to Him, "Behold, Your mother and Your brothers are outside looking for You." ³³ Answering them, He said, "Who are My mother and My brothers?" ³⁴ Looking about at those who were sitting around Him, He [*] said, "Behold My mother and My brothers! ³⁵ "For whoever does the will of God, he is My brother and sister and mother."

- Parallel with the Parable of the Sower: Yeshua's family were responding to Him like seed falling along the path, on the hardened ground.
 - This fits with Yeshua's explanation of why He taught in parables and why He quoted from *Isaiah* 6.
 - Who He was and why He was doing and saying those things was right in front of them.
 - Point: Watch and listen with sensitivity for God's words, especially when their application may be right in front of you or seemingly unbelievable (the Suffering Messiah was her son, their brother).
- Some commentators have been uncomfortable with Yeshua's statement to His mother. One movie about Yeshua showed Miriam reacting very hurt when He said that.

- **Luke 8:22–25:** Yeshua calms stormy Lake Kinneret

Luke 8:22–25	Matt. 8:23–27	Mark 4:36–41
Now on one of those days Iesous and His disciples got into a boat, and He said to them, "Let us go over to the other side of the lake." So they launched out. ²³ But as they were sailing along He fell asleep; and a fierce gale of wind descended on the lake, and they began to be swamped and to be in danger. ²⁴ They came to Iesous and woke Him up, saying, "Master, Master, we are perishing!" And He got up and rebuked the wind and the surging waves, and they stopped, and it became calm. ²⁵ And He said to them, "Where is your faith?" They were fearful and amazed, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?"	When He got into the boat, His disciples followed Him. ²⁴ And behold, there arose a great storm on the sea, so that the boat was being covered with the waves; but Iesous Himself was asleep. ²⁵ And they came to Him and woke Him, saying, "Save us, Lord; we are perishing!" ²⁶ He said to them, "Why are you afraid, you men of little faith?" Then He got up and rebuked the winds and the sea, and it became perfectly calm. ²⁷ The men were amazed, and said, "What kind of a man is this, that even the winds and the sea obey Him?"	Leaving the crowd, they [*] took Him along with them in the boat, just as He was; and other boats were with Him. ³⁷ And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. ³⁸ Iesous Himself 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 got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. ⁴⁰ And He said to them, "Why are you afraid? Do you still have no faith?" ⁴¹ They became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?"

²³ Lancaster, p. 488.

²⁴ *Soncino*, quoting R. Eliezer <<http://www.halakhah.com/pdf/moed/Pesachim.pdf>>

- Parallel with the parable: The 12 saw the waves and heard the wind, but did they see that the great miracle working man of God, Yeshua was sleeping?
 - He was loving the LORD with all His *nefesh*, knowing that the Father’s will was for Him to fulfill His mission.
 - God’s Spirit in us can give us strength to trust God with our *nefesh*.
- **Luke 8:26–39:** Yeshua casts out a demon into a herd of pigs in Gerasenes and is asked to leave

Luke 8:26–39	Matt. 8:28–34	Mark 5:1–20
<p>Then they sailed to the country of the Gerasenes, which is opposite Galilee. ²⁷ And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs. ²⁸ Seeing Iesous, he cried out and fell before Him, and said in a loud voice, “What business do we have with each other, Iesous, 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 it had seized him many times; and he was bound with chains and shackles and kept under guard, and yet he would break his bonds and be driven by the demon into the desert. ³⁰ And Iesous asked him, “What is your name?” And he said, “Legion”; for many demons had entered him. ³¹ They were imploring Him not to command them to go away into the abyss.</p> <p>³² Now there was a herd of many swine feeding there on the mountain; and the demons implored Him to permit them to enter the swine. And He gave them permission. ³³ And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake and was drowned.</p> <p>³⁴ When the herdsmen saw what had happened, they ran away and reported it in the city and out in the country. ³⁵ The people went out to see what had happened; and they came to Iesous, and found the man from whom the demons had gone out, sitting down at the feet of Iesous, clothed and in his right mind; and they became frightened. ³⁶ Those who had seen it reported to them how the man who was demon-possessed had been made well. ³⁷ And all the people of the country of the Gerasenes and the surrounding district asked Him to leave them, for they were gripped with great fear; and He got into a boat and returned. ³⁸ But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying, ³⁹ “Return to your house and describe what great things God has done for you.” So he went away, proclaiming throughout the whole city what great things Iesous had done for him.</p>	<p>When He came to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs. They were so extremely violent that no one could pass by that way. ²⁹ And they cried out, saying, “What business do we have with each other, Son of God? Have You come here to torment us before the time?” ³⁰ Now there was a herd of many swine feeding at a distance from them. ³¹ The demons began to entreat Him, saying, “If You are going to cast us out, send us into the herd of swine.” ³² And He said to them, “Go!” And they came out and went into the swine, and the whole herd rushed down the steep bank into the sea and perished in the waters. ³³ The herdsmen ran away, and went to the city and reported everything, including what had happened to the demoniacs. ³⁴ And behold, the whole city came out to meet Iesous; and when they saw Him, they implored Him to leave their region.</p>	<p>They came to the other side of the sea, into the country of the Gerasenes. ² When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him, ³ and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; ⁴ because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him. ⁵ Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones.</p> <p>⁶ Seeing Iesous from a distance, he ran up and bowed down before Him; ⁷ and shouting with a loud voice, he *said, “What business do we have with each other, Iesous, Son of the Most High God? I implore You by God, do not torment me!” ⁸ For He had been saying to him, “Come out of the man, you unclean spirit!” ⁹ And He was asking him, “What is your name?” And he *said to Him, “My name is Legion; for we are many.” ¹⁰ And he began to implore Him earnestly not to send them out of the country. ¹¹ Now there was a large herd of swine feeding nearby on the mountain. ¹² The demons implored Him, saying, “Send us into the swine so that we may enter them.” ¹³ Iesous gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea.</p> <p>¹⁴ Their herdsmen ran away and reported it in the city and in the country. And the people came to see what it was that had happened. ¹⁵ They *came to Iesous and *observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the “legion”; and they became frightened. ¹⁶ Those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine. ¹⁷ And they began to implore Him to leave their region. ¹⁸ As He was getting into the boat, the man who had been demon-possessed was imploring Him that he might accompany Him. ¹⁹ And He did not let him, but He *said to him, “Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you.” ²⁰ And he went away and began to proclaim in Decapolis what great things Iesous had done for him; and everyone was amazed.”</p>

- **Luke 8:40–56:** Yeshua heals a woman’s 12 years of bleeding, raises Iarios’ 12-year-old daughter from death

Luke 8:40–56	Matt. 9:18–26	Mark 5:22–43
<p>And as Iesous returned, the people welcomed Him, for they had all been waiting for Him. ⁴¹ And there came a man named Iairus, and he was an official of the synagogue; and he fell at Iesous’ feet, and began to implore Him to come to his house; ⁴² for he had an only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him.</p> <p>⁴³ And a woman who had a hemorrhage for twelve years, and could not be healed by anyone, ⁴⁴ came up behind Him and touched the fringe of His cloak, and immediately her hemorrhage stopped. ⁴⁵ And Iesous said, “Who is the one who touched Me?” And while they were all denying it, Peter said, “Master, the people are crowding and pressing in on You.” ⁴⁶ But Iesous said, “Someone did touch Me, for I was aware that power had gone out of Me.” ⁴⁷ When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason 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.”</p> <p>⁴⁹ While He was still speaking, someone *came from the house of the synagogue official, saying, “Your daughter has died; do not trouble the Teacher anymore.” ⁵⁰ But when Iesous heard this, He answered him, “Do not be afraid any longer; only believe, and she will be made well.” ⁵¹ When He came to the house, He did not allow anyone to enter with Him, except Peter and Ioanes and Iacob, and the girl’s father and mother. ⁵² Now they were all weeping and lamenting for her; but He said, “Stop weeping, for she has not died, but is asleep.” ⁵³ And they began laughing at Him, knowing that she had died. ⁵⁴ He, however, took her by the hand and called, saying, “Child, arise!” ⁵⁵ And her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat. ⁵⁶ Her parents were amazed; but He instructed them to tell no one what had happened.</p>	<p>While He was saying these things [parable of new wine in new wineskins] to them, a synagogue official came and bowed down before Him, and said, “My daughter has just died; but come and lay Your hand on her, and she will live.” ¹⁹ Iesous got up and began to follow him, and so did His disciples.</p> <p>²⁰ And a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the fringe of His cloak; ²¹ for she was saying to herself, “If I only touch His garment, I will get well.” ²² But Iesous turning and seeing her said, “Daughter, take courage; your faith has made you well.” At once the woman was made well.</p> <p>²³ When Iesous came into the official’s house, and saw the flute-players and the crowd in noisy disorder, ²⁴ He said, “Leave; for the girl has not died, but is asleep.” And they began laughing at Him. ²⁵ But when the crowd had been sent out, He entered and took her by the hand, and the girl got up. ²⁶ This news spread throughout all that land.</p>	<p>One of the synagogue officials named Iairus came up, and on seeing Him, *fell at His feet ²³ and *implored Him earnestly, saying, “My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live.” ²⁴ And He went off with him; and a large crowd was following Him and pressing in on Him.</p> <p>²⁵ A woman who had had a hemorrhage for twelve years, ²⁶ and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse — ²⁷ after hearing about Iesous, she came up in the crowd behind Him and touched His cloak. ²⁸ For she thought, “If I just touch His garments, I will get well.” ²⁹ Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. ³⁰ Immediately Iesous, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, “Who touched My garments?” ³¹ And His disciples said to Him, “You see the crowd pressing in on You, and You say, ‘Who touched Me?’” ³² And He looked around to see the woman who had done this. ³³ But the woman fearing and trembling, aware of what had happened to her, came 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 affliction.”</p> <p>³⁵ While He was still speaking, they *came from the house of the synagogue official, saying, “Your daughter has died; why trouble the Teacher anymore?” ³⁶ But Iesous, overhearing what was being spoken, *said to the synagogue official, “Do not be afraid any longer, only believe.” ³⁷ And He allowed no one to accompany Him, except Peter and Iacob and Ioanes the brother of Iacob. ³⁸ They *came to the house of the synagogue official; and He *saw a commotion, and people loudly weeping and wailing. ³⁹ And entering in, He *said to them, “Why make a commotion and weep? The child has not died, but is asleep.” ⁴⁰ They began laughing at Him. But putting them all out, He *took along the child’s father and mother and His own companions, and *entered the room where the child was. ⁴¹ Taking the child by the hand, He *said to her, “Talitha kum!” (which translated means, “Little girl, I say to you, get up!”). ⁴² Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded. ⁴³ And He gave them strict orders that no one should know about this, and He said that something should be given her to eat.</p>

- Touching the “fringe” of His cloak.

“For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says the LORD of hosts, ‘so that it will leave them neither root nor branch. **2 But for you who fear My name, the sun of righteousness will rise with healing [מִרְפָּא] in its wings;** and you will go forth and skip about like calves from the stall. **3** You will tread down the wicked, for they will be ashes under the soles of your feet on the day which I am preparing,’ says the LORD of hosts. **4** ‘Remember the law of Moses My servant, even the statutes and ordinances which I commanded him in Horeb for all Israel.’” (Mal. 4:1–4)

- wings = כנף kanaf (H3671), wing, edge (of a garment)

- David cut off a *kanaf* of Saul's robe in a cave (1st Sam. 24:5, 24:6, 24:12, 24:12).
- *צִיִּטוֹת tsitsitot* were to be attached at the *kanafot* of the garments of Israelites (Num. 15:38; Deut. 22:12).
- In Haggai 2, the example of unclean making clean unclean involved meat from a holy sacrificial animal in a *kanaf* of a garment.
- Parallel with the parable of the sower: The bleeding woman held out hope that God would heal her, even after 12 years among the “thorns” of her condition. Maybe the 12-year-old girl's parents faced their own “thorns” of the derision Yeshua garnered by saying their clearly dead daughter was “sleeping.”
- Perhaps, there is something significant in that the woman was “unclean” because of bleeding for 12 years (Lev. 15:19, 25–26, 28, 30, 32–33) and the girl lived 12 years and then became unclean at death (Num. 5:2).
 - David Stern notes from the prophet Haggai that “normally the impure defiles the pure”²⁵:

“On the 24th of the ninth month, in the second year of Darius, the word of the LORD came to Haggai the prophet, saying, ¹¹ ‘Thus says the LORD of hosts, “Ask now the priests for a ruling: ¹² If a man carries holy meat in the fold of his garment, and touches bread with this fold, or cooked food, wine, oil, or any other food, will it become holy?’” And the priests answered, ‘No.’ ¹³ Then Haggai said, ‘If one who is unclean from a corpse touches any of these, will the latter become unclean?’ And the priests answered, ‘It will become unclean.’ ¹⁴ Then Haggai said, ‘So is this people. And so is this nation before Me,” declares the LORD, “and so is every work of their hands; and what they offer there is unclean.”’” (Hag. 2:10–14)
 - During Chanukah, we've talked about *Haggai 2* as a messianic prophecy about the Messiah entering the temple on a 24th day of the ninth month. Chanukah, the Festival of Dedication, is celebrated on the 25th day of the ninth month.
 - In this prophecy, the temple would gain God's glory in a way it hadn't seen since it was dedicated after the Babylonian exile and rededicated after the Antiochus IV defilement.
 - Yeshua brought great glory to the temple when He declared on one Chanukah, “I and the Father are one” (John 10:22–39), or *ekhad* from the *Shema*.
 - Touching a corpse would make what is “clean” before God “unclean,” as would someone who was bleeding.
 - How can Yeshua be the Anointed One who was to be the pure Pesakh (Passover), the pure goats of Yom haKippurim (Day of Atonement), if He was in contact with uncleanness and needing red heifer “treatment” (*Numbers 19*)? The Anointed Servant of God was to take on uncleanness that wasn't His, shoulder iniquity though guiltless.

“Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. ⁵ But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed [אָפַר].” (Isa. 53:4–5)
 - Perhaps, 12 also is a symbol of God's lifting up what was common to that which is set aside for a purpose — holy — as in the 12 tribes of Israel and the 12 disciple-apostles.
 - Yeshua lifted the hemorrhaging woman from her sickness and resulting perpetual “uncleanness” by responding to her trust that Yeshua was the God's Anointed One for curing the world's sickness.
 - Yeshua lifted up Iairus' daughter from the “uncleanness” of death, showing God's power to over the “common” destination for fallen mankind.

²⁵ Stern, David H., *Jewish New Testament Commentary: a Companion Volume to the Jewish New Testament*. Clarksville, Md: Jewish New Testament Publications, 1992.