THE JEWISH
ANNOTATED
NEW TESTAMENT
New Revised
Standard Version
Bible Translation

Amy-Jill Levine and Marc Zvi Brettler

Editors

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left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled:

15 “Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles—
16 the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.”

17 From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”

18 As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. 19 And he said to them, “Follow me, and I will make you fish for people.” 20 Immediately they left their nets and followed him. 21 As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. 22 Immediately they left the boat and their father, and followed him.

23 Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people. 24 So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he cured them. 25 And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.

5 When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. 2 Then he began to speak, and taught them, saying:

3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 Blessed are those who mourn, for they will be comforted.

5 Blessed are the meek, for they will inherit the earth.

6 Blessed are those who hunger and thirst for righteousness, for they will be filled.

7 Blessed are the merciful, for they will receive mercy.

8 Blessed are the pure in heart, for they will see God.

9 Blessed are the peacemakers, for they will be called sons of God.

10 Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

11 “Blessed are you when people insult you and persecute, and say all kinds of evil against you falsely because of me.

12 Rejoice and be glad. For there is your reward in heaven: when they persecuted the prophets who were before you, the same were persecuted.

13 You are the salt of the earth. But if the salt has lost its flavor, how can it be made salty again? It is no longer good for anything but to be thrown out and be trampled by men.

14 You are the light of the world. A city built on a hill cannot be hidden.

15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house.

16 In the same way, let your light shine before others, so that they may see your good deeds and give glory to your Father in heaven.

17 "Do not think that I have come to abolish the Law or the Prophets; I have come not to abolish them but to fulfill them.

18 For truly I tell you, until heaven and earth pass away, not the smallest letter, not the smallest aspect of a letter, will by any means pass from the law until everything is accomplished.

19 Therefore whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven, but whoever receives one of these commands in my name does it, will be called great in the kingdom of heaven.

20 For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

21 "You have heard that it was said to the people long ago, "You shall not murder, and anyone who murders will be subject to judgment." 22 But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, "Rahab," will be subject to judgment. And anyone who says to his brother, "You fool," will be subject to the fire of hell.

23 So if you are offering your gift at the altar and there remember that your brother has something against you,

24 do not offer your gift there in front of your brother until you have made peace with your brother. Otherwise you have left to offer that gift, and your brother has something against you.

25 "And if you are offering a sacrifice at the altar and remember that your brother has something against you,

26 do not offer the sacrifice until you have made peace with your brother. Otherwise you have left the gift before the altar in front of your brother, and your brother has something against you.

27 In either case you will have been held accountable before the angels of God.

28 "But if you are offering your gift at the altar and there remember that your cousin brother has something against you,

29 do not offer the gift until you have made peace with your cousin brother. Otherwise your gift will not be received there in front of your cousin brother, and your cousin brother has something against you.

30 "Do not become armed with your泸 mb before you appear before your accuser in the presence of the angels of God.

31 "But if you are being sued in court, do not linger there in front of your accuser, be willing to make peace with him on your way out, so that your case will not go to trial.

32 "Or if someone takes something from you at the altar, go and get it back from him.

33 "If you are offering your gift at the altar and you remember that your brother has something against you,

34 settle with your brother on the way there, and then offer your gift. 35 "For if you are offering your gift at the altar and you remember that your brother has something against you,

35 settle with your brother on the way there, so that you may not be handed over to the messenger and be put in prison. I tell you, you will not get out until you have paid the last penny.

36 "Keep your tense ready for the measure, for the rain comes down, the crops are sown and the harvest is in.

37 "Whoever does the will of God is my brother and sister and mother.

38 "Jesus answered, "Truly I tell you, the Son can do nothing on his own, but only what he sees his Father doing. For what a Son does speaks, it is done by him in the same way.

39 "The Father loves the Son and shows him all he is doing. In your presence, he has made him king.

40 "He also said, "Whoever listens to me will listen to my Father as well, and whoever rejects me rejects him who sent me.

41 "If anyone serves me, he must follow me, because wherever I am, there my servant will be. If anyone serves me, the Father will honor him.

42 ""When Jesus and his disciples had eaten the Passover meal, he said to them,""Truly I tell you, one of you will betray me before the morning.

43 ""Which one? They began arguing among themselves, ""Is it I, Lord?"" He sat down and said to them, ""Whoever receives hospitality from you as I receive hospitality from him, receives me; and whoever receives me receives him who sent me.

44 ""A great leader is not greater than the one among you, but the greater one is he who is less among you, for each one will receive whatever reward his conduct deserves.

45 """"I have not come to abolish the Law or the Prophets; I have come to fulfill them.

46 ""For truly I tell you, until heaven and earth pass away, not the smallest letter, not the smallest aspect of a letter, will by any means pass from the law until everything is accomplished.

47 ""Any who break one of the least of these commandments and teach others to do so will be called least in the kingdom of heaven, but whoever receives one of these commands in my name does it, will be called great in the kingdom of heaven.

48 ""For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

49 """"Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the One who sent me.""
MATTHEW 5

THE BEATITUDES

The expression "blessed are" (Gk. makarios) appears sixty-eight times in the LXX, usually for the Hebrew ashrei ("happy are . . ."); see, e.g., Ps 8:4, 4. "Happy are those who live in your house, ever singing your praise. Selah") known from the Jewish liturgy, where it introduces Ps 145. In terms of content as well, the Beatitudes draw upon scriptural precedent. For example, "Blessed are the poor in spirit" and "Blessed are those who mourn" may be dependent on Isa 61:3-5, which also speaks of the poor and those who mourn. "Blessed are the meek, for they shall inherit the earth" is a near-quotation of Ps 37:11 (LXX 36:11; see also LXX Isa 61:7). The Hebrew of the psalm speaks of inheriting the "land" (aretz), which should be taken as a reference to the land of Israel. The LXX and hence the New Testament reads ge, which could be translated as either "land" or "earth"; the reading of "earth" serves to de-Judaize Jesus by disconnecting him from any specific concern for the land of Israel. The concern for those who "hunger and thirst" evokes Ps 107:5-6 (9) (see also Ps 22:26); LXX Prov 14:21 (LXX; see also LXX Prov 17:9) underlies the concern for the merciful. "Pure in heart" or "clean of heart" recalls Ps 24:3-6 (9) (see also Ps 73:1), another reference to the land; it also echoes Ps 51:10 (Heb 51:12; LXX 50:12), hardian hatharan in the Greek text of the Psalm and kardian katharan in Matthew.

8 "Blessed are the pure in heart, for they will see God.
9 "Blessed are the peacemakers, for they will be called children of God.
10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.
11 "Blessed are you when people revile you and persecute you and utter kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven.
12 "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.
13 "You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.
14 "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you

Philo, Life of Moses 2.279). 6: See 1:19n. (cf. Isa 51:7-5: 1 En. 38.2-3). 7: Merciful, a highly regarded human attribute and only one of the two primary aspects of God (along with justice; see Ps 145.9; b. Shabb. 151b; Gen. Rab. 33). 8: See Ps 24:3-4; Lev. Rab. 23:13. Heart represents the center of thought and conviction (Deut 28:47; Prov 27:11; Isa 35:4).
5:13-16: Salt and light (Mk 9.49-50; Lk 14.34-35). 13: Salt, following ancient Mesopotamian notions, symbolizing purity and wisdom (Ex 30:35; 2 Kings 2.19-22; Ezek 16.4; Ps. 9.15). 14: Light of the world, Phil 2:15; Jn 8.12 applies the epithet to Jesus. See also Isa 42:6; 49:6; 51.4-5; Dan 12.3; Prov 6:23; Jn 1.4-5; Sir 31.17; Midr. Tanh. 2:1; QS 2.3-3.3.19-21; 1QM 13.5-6.14-15). 16: Good works, Matthew insists that faith be accompanied by action (see 25.32-46).
5:17-20: Views concerning the Torah. 17: Law, Gk "nomos," in LXX for Heb "torah." Here the reference (accompanied by "the prophets," "the prophets,") is to the writings, the Torah and Nevi'im of the Tanakh (as opposed to the prophets themselves in v. 12). Not to abolish, Matthew upholds Torah. Some of Jesus' followers believed that he abrogated Torah (cf. Rom 8:4; 13:8; Gal 5.4; Acts 6.14; Heb 8). The Rabbis believed that the Torah should not be altered at all; it was the heretics who dismissed much or all of the Torah laws (b. Shabb. 31a; 116a-b; Ex. Rab. 47:1). 18: Mk 13.31. Not one letter, Gk "tota," for Heb "yod," the smallest letter (see translators' note a on the next page). Not one stroke of a letter, rabbinic teachings do not allow a letter of Torah to be altered (b. Sanh. 90a; y. Sanh. 2,6; Ex. Rab. 6.1; Lev. Rab. 19.2). The "stroke" is the smallest part of a letter that differentiates it from another letter. 19:

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of fire, where there will be weeping and gnashing of teeth.

51 “Have you understood all this?” They answered, “Yes.” 52 And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.” 53 When Jesus had finished these parables, he left that place.

54 He came to his hometown and began to teach the people in their synagogue, so that they were astounded and said, “Where did this man get this wisdom and these deeds of power?” 55 Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? 56 And are not all his sisters with us? Where then did this man get all this?” 57 And they took offense at him. But Jesus said, “The scribes and the Pharisees have taken a rash promise; see Esth 5.3. 10: Had John beenheaded, see 17.1-2. 12: His disciples came, an ironic foreshadowing of Jesus’ death, where the twelve disciples desert him (see 21.57).

13 Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. 14 When he went ashore, he saw a great crowd; and he had compassion for them, and cured their sick.

MATTHEW 14

52: Scribe . . . trained for the kingdom of heaven, elsewhere, scribes are condemned (ch 23), suggesting this positive reference relates to Matthew’s own scribes (cf. 5.17–20; 8.18; 9.3; 13.52; 15.1; 20.18; 21.15; 23). What is new and what is old, see 9.17.

13.53–58: Rejection in Nazareth (Mk 6.1–6; Lk 4.16–30; Jn 4.44). See 12.46–50. 54: Hometown, Nazareth, see 2.23. 55: Carpenter (Gk tekton’), a builder, not just a woodworker. 57: Took offense, Hebrew prophets were also rejected (Jer 11.21–23; 12.6; Am 7.10–17). Prophets are not without honor, in the Tanakh, Jeremiah was also rejected by his own people (Jer 11.1; 11.21). 58: Did not do many deeds, Matthew makes the lack of miracles a matter of will­ tion, not capability (contrast Mk 6.8).

14.1–12: John the Baptist is beheaded (Mk 6.14–29; Lk 9.7–11). Cf. Ant. 18.109–19. 1: Herod Antipas, son of Herod the Great (see 2.11), ruled Galilee from 4 bce–39 ce. 2: John the Baptist, see 3.1–12. Raised from the dead, an ironic comment, given that Matthew depicts Jesus, not John, as eventually raised. 3: Herodias, niece of Herod the Great, sister of Agrippa I (Acts 12.1), and wife not of Antipas’s brother Philip but of another half-brother, Herod Boethus. 4: Not lawful, marrying a brother’s wife constituted incest (Lev 18.16; 20.21; Deut 25.5–10; Ant. 18.136; cf. 5.31–32). 5: Feared the crowd, Josephus confirms John’s popularity. 6: Daughter of Herodias, Josephus names her Salome (Ant. 18.136–37). 7: Whatever she might ask, a rash promise; see Esth 5.3. 10: Had John beenheaded, see 17.12–13. 12: His disciples came, an ironic foreshadowing of Jesus’ death, where the twelve disciples desert him (see 21.57).

14.13–21: Feeding more than five thousand (Mk 6.30–44; Lk 9.12–17; Jn 6.1–15 [the only miracle reported in all four canonical Gospels]). 19: Blessed and broke the loaves, see 26.20–29; the description recollects the feeding

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15 Then Pharisees and scribes came to Jesus from Jerusalem and said, 2 “Why do your disciples break the tradition of the elders? For they do not wash their hands before they eat.” 3 He answered them, “And why do you break the commandment of God for the sake of your tradition? 4 For God said, ‘Honor your father and your mother,’ and, ‘Whoever speaks evil of father or mother must surely die.’ 5 But you say that whoever tells father or mother, ‘Whatever support you might have had from me is given to God,’ 6 then that person need not honor the father. 7 So, for the sake of your tradition, you make void the word of God. 8 You hypocrites! Isaiah prophesied rightly about you when he said:

2 Other ancient authorities read was out on the sea
b Other ancient authorities read the wind
c Other ancient authorities read commanded, saying
d Or is an offering
e Other ancient authorities add or the mother
f Other ancient authorities read law; others, commandment

of Israel in the wilderness (Ex 16) and anticipates the Last Supper. 2 Bar. 29.8 connects Ex 16 with the messianic age. 20: All ate and were filled, recollects the feeding of Israel in the wilderness (Ex 16:15–18; Num 11:31–32; cf Jn 6.31–33; Rev 2.17) and the miracle of Elisha (2 Kings 4.42–44).

14.22–36: Jesus walks on water (Mk 6.45–52; Jn 6.16–21). 28: Walking toward them on the sea, like God, Jesus has power over the seas (Gen 1:9–10;21; Ex 14.21–22; Isa 43.16; 51.9–10; Hab 3.15; Ps 77.19; Job 9.8; 26.11–12). See 16.33n.

26: Ghost, Gk “phantasma,” “apparition”; the term does not mean that the disciples thought Jesus was dead, only that there was some sort of visible manifestation. 27: Ex 3.14; Deut 31.6. A rabbinic story depicts the recitation of scripture during a storm (b. B. Bat. 73a). 28–30: Perhaps a foreshadowing of Peter’s later lack of faith. 31: Little faith, a frequent rebuke of the disciples, 6.30; 8.26; 14.31; 16.8; 17.20. Doubt, see 28.17. 33: Son of God, here indicating Jesus’ divine nature (cf 2.15; 3.7; 4.3.6; 8.29); the phrase may have been a messianic reference (4Q246; 4 Ezra 7.28–29;13.32); no Jewish texts identify the Messiah as the son of God. 34: Mk 6.53. Gennesaret, on the northwestern shore of the Sea of Galilee (Josephus, J.W. 3.16;21). 36: Fringe, see 9.20n.

15.1–30: Tradition of the elders (Mk 7:1–22). 2: Do not wash, see Ex 30.17–21, concerning priests; rabbinic thought extends several Temple purity practices to the household (see m. Yad. 1.1–2.4; h. Ber. 53b; b. Gitt. 15b; h. Pesah. 115a–b; b. Sukk. 26b; JTh. 27b). 4: Honor your father and your mother. Ex 20.12; Deut. 5.16. Whoever speaks evil, Ex 21.17; Lev 20.9. 5: Given to God, the “Korban” offering dedicates property to the Temple (see m. Ned. 3.2; 5.6).
"John the baptizer has been raised from the dead; and for this reason these powers are at work in him." 15 But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." 16 But when Herod heard of it, he said, "John, whom I beheaded, has been raised."

17 For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. 18 For John had been telling Herod, "It is not lawful for you to have your brother's wife." 19 And Herodias had a grudge against him, and wanted to kill him. But she could not, 20 for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed; and yet he liked to listen to him. 21 But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. 22 When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will give it." 23 And he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom." 24 She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer." 25 Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter." 26 The king was deeply grieved; yet out of regard for his oath and for the guests, he did not want to refuse her. 27 Immediately the king sent a soldier of the guard with orders to bring John's head. He went and beheaded him in the prison, 28 brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. 29 When his disciples heard about it, they came and took his body, and laid it in a tomb.

The apostles gathered around Jesus, and told him all that they had done and taught. 31 He said to them, "Come away to a deserted place by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. 32 And they went away in the boat to a deserted place by themselves. 33 Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. 34 As he went ashore, he saw a great crowd; and he was greatly perplexed; and he asked his disciples, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fish." 35 Then he ordered them to get all the people to sit down in groups on the grass. 36 So they sat down in groups of fifty each. 37 And taking the five loaves and the two fish, he looked up to heaven, and he blessed and broke and gave the loaves, and he gave them to his disciples to set before the people. And they all ate and were satisfied. 38 And they took up twelve baskets of the broken pieces left over from them. 39 And when all were fed, he said to his disciples, "Gather whatever is left over, that nothing be lost." 40 So they gathered it all up and plucked it into twelve baskets. 41 And the men who had been with him who watched all this said, "Truly you are the Christ, the Son of the Most High God." 42 And when they reached Capernaum, those who collected tax from the people came to Peter and said, "Does not your master pay the tax?" 43 But he said, "Yes." And when he came into the house, Jesus prevented him, saying to him, "What do you think, Simon? From whom do kings receive tribute? From their own people, or from foreigners?" 44 But Peter said, "From their own people." 45 Jesus said to him, "Therefore the sons of the kingdom are not to eat the kingdom of God unless they first undergo sufferings; and the poor are not to be relieved of their need unless the righteousness of the kingdom comes first. 46 "But as for you, tell me, who is it that authorized me to arrest and to lay hands on?" And they all looked at him.
the green grass. So they sat down in groups of hundreds and of fifties. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all.

And all ate and were filled; and they took up twelve baskets full of broken pieces and of the fish. Those who had eaten the loaves numbered five thousand men.

Immediately he made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he dismissed the crowd. After saying farewell to them, he went up on the mountain to pray.

When evening came, the boat was out on the sea, and he was alone on the land.

When he saw that they were straining at the oars against an adverse wind, he came toward them early in the morning, walking on the sea. He intended to pass them by. But when they saw him walking on the sea, they thought it was a ghost and cried out; for they all saw him and were terrified. But immediately he spoke to them and said, "Take heart, it is I; do not be afraid." Then he got into the boat with them and the wind ceased. And they were utterly astounded.

When they had crossed over, they came to land at Gennesaret and moored the boat. When they got out of the boat, people at once recognized him, and rushed about that whole region and began to bring the sick on mats to wherever they heard he was.

And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders, and they do not eat anything from the market...

Num 27:17; Isa 40:11. 41: Taking ... blessed ... broke ... gave are reminiscent of the blessing at a Jewish Sabbath meal (based on Deut 8:7-10 and developed into the "blessing for nourishment" ["birchat ha-mason"] used at mealtime), but they are especially close to words used in the Lord’s Supper (Mt 14:22-25n.), thus providing a foreshadowing, while also suggesting the banquet prophesied at Isa 25.6, taken up also at Qumran (1QM 2.11-22; cf. 1 En. 10.18-19). 43: Twelve baskets suggests the twelve tribes gathered at the end of time, and by extension, the twelve disciples.

6.45-52: Walking on the water (Mt 14:22-33; Jn 6:15-21). Each of the feeding miracles in Mark is joined with a water miracle, evoking the Exodus miracles (e.g., God parting the waters [Ex 14:19-31], God feeding the people in the wilderness [Ex 16.13-21]), 48-51: intended to pass them by, perhaps meaning that the stilling of the waves did not require Jesus to enter the boat, but the disciples mistaking him for a ghost and their fear did. 52: The disciples’ misunderstanding is a serious condition, akin to that of Pharaoh who oppressed the Israelites (Ex 7-11). Hearts ... hardened, as with Pharaoh (e.g., Ex 7.14) but also the people (Ps 95.8), hardness of heart can mean a willful inability to understand.

6.53-56: A Markan summary (Mt 14.34-36). See 1.29-34n. 56: Fringe of his cloak, the blue threads ("tizitzit") commanded by God to be worn by Israelite males at the corners of their cloaks (Num 15.37-40). Jesus here is shown observing a requirement of Torah.

7.1-23. Washing of hands and the commandment of God (Mt 15.1-20). The issue of following Torah rules for kosher food and ritual purity was, along with circumcision for Gentile male converts, one of the contentious areas that followers of Jesus had to resolve (see Acts 15.19-20). 21: Defiled, see "Impurity and Healing," p. 63. 3-4: That Mark must explain these practices indicates that the audience (though not the setting) is largely Gentile; this explanation is lacking in Mt 15.2 (Luke and John lack this story). The Pharisees were known for observing traditions of the elders not found in scripture, including hand washing (an observance that acknowledged the likelihood of contact with things that were ritually unclean in the course of daily life, but that did not require total immersion), but it is probably incorrect that all the Jews observed these laws at this time. Sadducees—and most Jews?—did not follow the Pharisees in this matter. This raises the possibility that even if Jesus’
While he was still speaking, someone came from the leader's house to say, "Your daughter is dead; do not trouble the teacher any longer." When Jesus heard this, he replied, "Do not fear. Only believe, and she will be saved." When he came to the house, he did not allow anyone to enter with him, except Peter, John, and James, and the child's father and mother. They were all weeping and wailing for her. But he directed them to give her something to eat. Her spirit returned, and she got up at once. Then he directed them to tell no one what had happened.

Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal. He said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money—not even an extra tunic. Whatever house you enter, stay there, and leave from there. Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them." They departed and went through the villages, bringing the good news and curing diseases everywhere.

Now Herod the ruler heard about all that had taken place, and he was perplexed, because it was said by some that John had been raised from the dead, by some that Elijah had appeared, and by others that one of the ancient prophets had arisen. Herod said, "John I beheaded; but who is this about whom I hear such things?" And he tried to see him.

On their return the apostles told Jesus all they had done. He took them with him and withdrew privately to a city called Bethsaida.

When the crowds found out about it, they followed him; and he welcomed them, and spoke to them about the kingdom of God, and healed those who needed to be cured.

The day was drawing to a close, and the twelve came to him and said, "Send the crowd away, so that they may go into the surrounding villages and countryside, to lodge and get provisions; for we are here in a deserted place." But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish—unless we are to go and buy food for all these people." For there were about five thousand men. And he said to his disciples, "Make them sit down in groups of about fifty each." They did so and made them all sit down.

And taking the five loaves and the two fish, he looked up to heaven, and blessed and broke them, and gave them to the disciples to set before the crowd. And all ate and were filled. What was left over was gathered up, twelve baskets of broken pieces.

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31 "If I testify about myself, my testimony is not true. 32 There is another who testifies on my behalf, and I know that his testimony to me is true. 33 You sent messengers to John, and he testified to the truth. 34 Not that I accept such human testimony, but I say these things so that you may be saved. 35 He was a burning and shining lamp, and you were willing to rejoice for a while in his light. 36 But I have a testimony greater than John's. The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me. 37 And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form, 38 and you do not have his word abiding in you, because you do not believe him whom he has sent.

39 "You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. 40 Yet you refuse to come to me to have life. 41 I do not accept glory from human beings. 42 But I know that you do not have the love of God in you. 43 I have come in my Father's name, and you do not accept me; if another comes in his own name, you will accept him. 44 How can you believe when you accept glory from one another and do not seek the glory that comes from the one who alone is God? 45 Do not think that I will accuse you before the Father; your accuser is Moses, on whom you have set your hope. 46 If you believed Moses, you would believe me, for he wrote about me. 47 But if you do not believe what he wrote, how will you believe what I say?"

6 After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. 2 A large crowd kept following him, because they saw the signs that he was doing for the sick. 3 Jesus went up the mountain and sat down there with his disciples. 4 Now the Passover, the festival of the Jews, was near. 5 When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" 6 He said this to test him, for he himself knew what he was going to do. 7 Philip answered him, "Six months' wages" would not buy enough bread for each of them to get a little." 8 One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish. But what are they among so many people?"

9 Jesus said, "Make the people sit down." Now there was a great deal of grass in the place; so they sat down, about five thousand in all. 11 Then Jesus took the loaves, and when he had given thanks, he distributed them

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24: A characteristic of this Gospel's presentation of ideas is that God's goals, as expressed in Jesus' ministry, have already been accomplished (a position known as "realized eschatology," meaning that the conditions of the "last days" [Gk "eschaton"] are already present ["realized"]). 29-36: Jesus' voice reaches the realm of the dead who will be called to final judgment (see 11:14-44; cf. Dan 12:1-3; 1 Thess 4:13-18; 1 Tim 4:17-18; Deut 17:6 specifies that in capital cases, two or three witnesses are required. Continuing the juridical motif, Jesus acts as his own lawyer and calls John the Baptist (v. 33), his works and God's works (v. 36), God (v. 37), and the scriptures (v. 39-47) as witnesses. Thereby he accuses his Jewish opponents of misunderstanding their scriptures and alienating God. 41: Accept glory, rely on God for authority.

6.1-71: Fourth sign: feeding of the multitudes and bread of life discourse. 6.1-15: The five thousand; see Mt 14:21; Mk 16:21; Lk 9:10-17. 1: The other side, the eastern shore of the Sea of Galilee. 3: Up the mountain, as in the discourse in Mt 5-7. Speaking from the side of a hill was a way to reach more hearers; a mountain was also a place in which to seek God's word (as did Moses, Ex 19:3; Elijah, 1 Kings 19:11). 4: In contrast to his usual practice, Jesus does not go on pilgrimage to Jerusalem but stays in the Galilee, where others flock to him instead of to the Temple (cf. 4:4, 21-23). This is a fulfillment of his prophecy to the Samaritan woman in 4:21 and may reflect a postdestruction (70 ce) perspective in which worship in the Temple is no longer possible, and perhaps, from John's point of view, no longer necessary. 6: Test, presumably their faith in Jesus' ability. 8: Barley, grain harvested at Passover. 11: Jesus thanks God, following Jewish practice ("birchat ha-mason," "blessing [or benediction] for nourishment," from Deut 8:10; b. Ber. 35a). Gk "eucharistein," "giving thanks"—may allude to the Eucharist, the Lord's Supper (bread and wine that represent Jesus' body and blood); Mk 14:22-25; 1 Cor

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to those who were seated; so also the fish, as much as they wanted. 12 When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." 13 So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. 14 When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world."

15 When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

16 When evening came, his disciples went down to the sea, 17 got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. 18 The sea became rough because a strong wind was blowing. 19 When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified. 20 But he said to them, "It is I; do not be afraid." 21 Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

22 The next day the crowd that had stayed on the other side of the sea saw that there had been only one boat there. They also saw that Jesus had not got into the boat with his disciples, but that his disciples had gone away alone. 23 Then some boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. 24 So when the crowd saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus.

25 When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" 26 Jesus answered them, "Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. 27 Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal." 28 Then they said to him, "What must we do to perform the works of God?" 29 Jesus answered them, "This is the work of God, that you believe in him whom he has sent." 30 So they said to him, "What sign are you going to give us then, so that we may see it and believe you? What work are you performing?" 31 Our ancestors ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'

32 Then Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. 33 For the bread of God is that which comes down from heaven and gives life to the world." 34 They said to him, "Sir, give us this bread always." 35 Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. 36 But I said to you that you have seen me and yet do not believe. 37 Everything that

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a Gk about twenty-five or thirty stadia
b Gk I am
c Other ancient authorities lack after the Lord had given thanks
d Or he who
Surely, I will show you a large room upstairs, furnished and ready. Make preparations for us there. 
16 So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.
17 When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." 18 They began to be distressed and to say to him one after another, "Surely, not I?" 19 He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. 20 For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."
21 While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." 22 Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. 23 He said to them, "This is my blood of the covenant, which is poured out for many. 24 Truly I tell you, I will never again drink of this fruit of the vine until that day when I drink it new in the kingdom of God." 25 When they had sung the hymn, they went out to the Mount of Olives. 26 And Jesus said to them, "You will all become deserters; for it is written, I will strike the shepherd, and the sheep will be scattered."
27 But after I am raised up, I will go before you to Galilee." 28 Peter said to him, "Even though all become deserters, I will not." 29 Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." 30 But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.
31 They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." 32 He took with him Peter and James and John, and began to be distressed and agitated. 33 And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." 34 And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour over could only be eaten in Jerusalem. 22-25: Churches recite the words of the Last Supper as the Eucharist (Gk for "giving thanks"); it is also referred to in various Christian traditions as "Holy Communion" or "The Lord's Supper." It is treated here as a real meal, as also in 1 Cor 11:20-32. A different early Eucharist is found in the early Christian document Did. 9.9-10.15, which is more typical of Jewish meal prayers (m. Ber. 7.1-5) and theology, but the one here became dominant in the Christian tradition. Christians over the centuries have disagreed about whether Christ is literally or symbolically present in the bread and wine, whether the wine is to be consumed by priests alone while the congregation consumes bread only, whether alcoholic wine is used, or wafer or a loaf of bread is used. Various denominations have also differed about the meaning of this practice: whether, for instance, it participates in Jesus' sacrifice of his life on the cross, or is a memorial of that event. The language of consuming Jesus' body and blood is perhaps deliberately shocking, since consumption of animal blood is forbidden for Jews (Lev 17.10-11). 22: Bread, in keeping with Passover, this should be unleavened bread (Heb "matzah"). 24: The covenant is ratified by Jesus' blood just as Moses ratified the Sinai covenant with blood (Ex 24:1-8; Zech 9.11). Mark's language suggests a covenant renewal rather than a new covenant. Matthew explicitly adds "for the forgiveness of sins" (cf. 1 Cor 15.3; Heb 9.11-22; 1 Pet 1.18-19). 25: On the messiah's future banquet, cf. Isa 25.6, taken up also at Qumran (1Qm 1.11-22; cf. 1 En. 10.18-19).
14.26-31: Peter's denial prophesied (Mt 26.30-35; Lk 22.39). 26: The Passover hymns were Ps 114; 115 (m. Pesah. 10.d); 118, the Hallel psalms. Mount of Olives, see 11.11. 27: Zech 13.7. Mark assumes that God is the agent of Jesus' suffering; see 14.36n. 28: Go before, see 16.7n.
14.32-42: Prayer in Gethsemane (Mt 26.36-46; Lk 22.39-46). 32: Gethsemane means "oil press"; it is located on the Mount of Olives (Lk 22.39). 33: Peter, James, John, see 9.2-13. 36: Abba, Aramaic for father (not Heb for "daddy," as some scholars have argued). Followers of Jesus, perhaps by his lead, emphasized their relationship to God as father (11.25; Mt 6.9; Lk 11.2; Rom 8.15-17; Gal 4.6-7). The image was infrequent, but not unknown, in the Hebrew Bible (Isa 63.16; 64.8; Jer 3.14; Ps 68.5; 89.26; 103.13). Remove this cup, see Isa
Roman women covered their hair in public (except during mourning, weddings, and certain festivals) as a sign of modesty and to indicate their respectable status and as protection against solicitation. Veiling was also normative for married women in Jewish culture (Sus 3:2 [Theodotion]; m. Ketub. 2:1; 7:4; Avot de R. Nathan B 9:25; 42:177; b. Ketub. 72a-b). Uncovering or shaving a woman's head were forms of shameing, punishment, or mourning in biblical and later culture (Num 5:18; Isa 3:17-24; 3 Macc 4:6; m. So. 1:5). Paul recommends customs consonant with both Jewish and Roman social attitudes: what is appropriate for women is inappropriate for men and vice versa (11:3-15). Roman and Jewish priests traditionally covered their heads when in the divine presence (Plutarch, Quaest. rom. 10; Mar. 266C; Ex 28:35-40; Ezek 44:18-20). However, non-priests did not cover their heads when viewing (or in the case of Romans, performing) sacrifices. Paul mandated this non-priestly practice for all males (11:4), perhaps to preserve a sense of unity or to avoid pagan ritual associations. Rabbinic tradition describes male headcovering (Heb "sudara") as signifying the "fear of heaven" and as a "crown of glory" (b. Ber. 60b, quoting Ps 8:5; b. Shabb. 156b; see also b. Qidd. 31a). Widespread wearing of head coverings by Jewish men was a post-Talmudic custom.

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord.