

existed since Hasmonean times and was a major trade and economic center in the North Galilean region. The population in the first century is estimated to be around 1,500. Capernaum became the hub of operations for Jesus' Galilean ministry (Matt 4:13; Mark 2:1). In modern times the site was discovered in 1838 by the American explorer E. Robinson, and major excavations began in 1905 by German archaeologists H. Kohl and C. Watzinger. Not until 1968, however, were remains from the time of Jesus visible; in that year V. Corbo and S. Loffreda began a series of annual archaeological campaigns that lasted until 1985. This work uncovered what is thought to be the house of Simon Peter as well as ruins of the first century synagogue beneath the later synagogue from the fourth or fifth century A.D. Today gently rolling hills and date palms frame the first century site, a favorite tourist destination of visitors to the Galilee.

A *NT* The interrogative particle introducing this question expects a negative reply.

B *SN* In the OT, *Hades* was known as *Sheol*. It is the place where the unrighteous will reside (Luke 10:15; 16:23; Rev 20:13–14).

C *SN* See the note on *Sodom and Gomorrah* in Matt 10:15.

D *SN* The implication is that such miracles would have brought about the repentance of the inhabitants of Sodom, and so it would not have been destroyed, but would have *continued* to this day.

E *SN* The allusion to *Sodom*, the most wicked of OT cities (Gen 19:1–29), shows that to reject the current message brought by Jesus is even more serious (and will result in more severe punishment) than the worst sins of the old era. The phrase *region of Sodom* is in emphatic position in the Greek text and refers not only to the city itself but to the surrounding area.

F *NT* *Grk* "At that time, answering, Jesus said." This construction is somewhat redundant in English and has been simplified in the translation.

G *NT* Or "thank."

H *SN* The title *Lord* is an important name for God, showing his sovereignty, but it is interesting that it comes next to a reference to the *Father*, a term indicative of

you be exalted to heaven?^A No, you will be thrown down to Hades!^B For if the miracles done among you had been done in Sodom,^C it would have continued to this day.^D ²⁴ But I tell you, it will be more bearable for the region of Sodom^E on the day of judgment than for you!"

Jesus' Invitation

²⁵ At that time Jesus said,^F "I praise^G you, Father, Lord^H of heaven and earth, because^I you have hidden these things from the wise^J and intelligent, and have revealed them to little children.^K ²⁶ Yes, Father, for this was your gracious will.^L ²⁷ All things have been handed over to me by my Father.^M No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son decides^N to reveal him. ²⁸ Come to me, all you who are weary and burdened, and I will give you rest. ²⁹ Take my yoke^O on you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls. ³⁰ For my yoke is easy to bear, and my load is not hard to carry."

Lord of the Sabbath

12 At that time Jesus went through the grain fields on a Sabbath. His^P disciples were hungry, and they began to pick heads of wheat^Q and eat them. ² But when the Pharisees^R saw this they said to him, "Look, your disciples are doing what is against the law to do on the Sabbath."³ He^S said to them, "Haven't you read what David did when he and his companions were hungry—⁴ how he entered the house of God and ate^T the sacred bread,^U which was against the law^V for him or his companions to eat, but only for the priests?^W ⁵ Or have you not read in the law that the priests in the temple desecrate the Sabbath and yet are not guilty?"⁶ I^X tell you

God's care. The two concepts are often related in the NT; see Eph 1:3–6.

I *NT* Or "that."

J *SN* See 1 Cor 1:26–31, where Paul states that not many of the wise, powerful, or privileged had responded to the gospel.

K *NT* Or "to the childlike," or "the innocent" (BDAG 671 s.v. νήπιος 1.b.β).

L *NT* *Grk* "for (to do) thus was well-pleasing before you." BDAG 325 s.v. ἐμπεροσθεν 1.b.δ states: "as a reverential way of expressing oneself, when one is speaking of an eminent pers., and esp. of God, not to connect the subject directly w. what happens, but to say that it took place 'before someone.'"

M *SN* This verse, frequently referred to as the "bolt from the Johannine blue," has been noted for its conceptual similarity to statements in John's Gospel (10:15; 17:2). The authority of the *Son* and the *Father* are totally intertwined. The statement here also occurs in Luke 10:22, and serves as a warning against drawing a simplistic dichotomy between Jesus' teaching in the synoptic gospels and Jesus' teaching in the Gospel of John.

N *NT* Or "wishes"; or "intends"; or "plans" (cf. BDAG 182 s.v. βούλωμα 2.b). Here it is the *Son* who has sovereignty.

O *SN* A yoke is a wooden bar or frame that joins two animals like oxen or horses so that they can pull a wagon, plow, etc. together. Here it is used figuratively of the restrictions that a teacher or rabbi would place on his followers.

P *NT* Here δέ (de) has not been translated.

Mark and Luke, both of which have the singular, the minimal—though early and significant—attestation for the plural, coupled with the singular being a more difficult reading (since the context implies that David's companions also ate), gives the edge to ἐφαγεν as the likely autographic wording.

U *NT* *Grk* "the bread of presentation."

V *SN* The *sacred bread* refers to the "bread of presentation," "showbread," or "bread of the Presence," twelve loaves prepared weekly for the tabernacle and later, the temple. See Exod 25:30; 35:13; 39:36; Lev 24:5–9. Each loaf was made from 3 quarts (3.5 liters; *Heb* "two-tenths of an ephah") of fine flour. The loaves were placed on a table in the holy place of the tabernacle, on the north side opposite the lampstand (Exod 26:35). It was the duty of the priest each Sabbath to place fresh bread on the table; the loaves from the previous week were then given to Aaron and his descendants, who ate them in the holy place, because they were considered sacred (Lev 24:9). See also Mark 2:23–28, Luke 6:1–5.

W *SN* Jesus' response to the charge that what his disciples were doing was *against the law* is one of analogy: "If David did it for his troops in a time of need, then so can I with my disciples." Jesus is clear that on the surface there was a violation here. What is not as clear is whether he is arguing a "greater need" makes this permissible or that this was within the intention of the law all along.

X *SN* See 1 Sam 21:1–6.

Y *NT* Here δέ (de) has not been translated.

Q *NT* Or "heads of grain." While the generic term στάχυς (*stachys*) can refer to the cluster of seeds at the top of grain such as barley or wheat, in the NT the term is restricted to wheat (L&N 3.40; BDAG 941 s.v. 1). KJV "corn" is the result of British English, in which "corn" refers to the main cereal crop of a district, wheat in England and oats in Scotland (British English uses "maize" to refer to American corn).

R *SN* See the note on *Pharisees* in 3:7.

S *NT* Here δε (de) has not been translated.

T *NT* † The Greek verb ἐφαγεν (*ephagen*, "he ate") is found in a majority of witnesses across a broad geographical area (P⁷⁰ C D L N W Γ Δ Θ f¹³ 33 565 579 700 1424 91 latt sy co; SBL). NA²⁸ has the plural ἐφαγον (*ephagon*, "they ate"), the wording found in B 481. Although it is quite possible that ἐφαγεν was motivated by the parallels in