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Introduction

Scholars agree that Mark wrote his Gospel first, using Q source. Then, Matthew and Luke used Q in addition to Mark's Gospel with more references to the TNK [Torah, Neviym, Ketuviym/ "the Old Testament"].

Luke seems to confirm some semblance of this because, in Luke as well as Acts, he says that he researched it carefully to be as accurate as possible,

Chapter I

Genealogy

A record of ancestry for Jesus^A the Anointed One,^B son of David,^C son of Abraham:^D

² Abraham was the father of Isaac^E

the father of Jacob^F

the father of Y^ehudah^G and his brothers.

³ Judah was the father of Perez and Zerah by Tamar

Perez the father of Hesrōm

the father of Aram^H

⁴ the father of Aminadab

^A 1: 1 His name means “YHWH saves/ delivers/ rescues.” This is the same name as Mōsheh’s successor.

^B 1: 1 “Messiah” or “Christ” mean “the Anointed One.”

^C 1: 1 David was Israel’s greatest king. His most important accomplishment was uniting the 12 tribes at Jerusalem, effectively establishing the Kingdom of Israel. Being called the “son of David” is a great honor. Prophets were called a “son of Adam” as a mockery of human physical and emotional frailty.

^D 1: 1 “Father of many.” Genesis 17.

^E 1: 2 “He shall laugh.” Genesis 21.

^F 1: 2 “Trickster” Genesis 25: 26. As “Western World” languages developed, specifically Late Latin Iakov became Iakomus [Giacomo] which has since become “Jacob.”

^G 1: 2 This is where the name “Jew” comes from.

^H 1: 4 This is the first deviation from Luke’s record of Jesus’s genealogy. Luke 3: 23-38.

the father of Nahassōn

the father of Solomon

⁵ the father of Bō'ez by Rachav^A

the father of Yōved by Ruth^B

Yōved was the father of Jesse

⁶ Jesse was the father of David the king.

David was the father of Solomon^C from Uriah's^D wife

⁷ Solomon was the father of R^ehōvō'am

the father of AviYahu

the father of Asaph

⁸ the father of Y^ehōshaphat

the father of Y^ehōram

Y^ehōram was the father of OziYahu

⁹ the father of Yoatham

the father of Ahaz

the father of Hezekiah^E

¹⁰ the father of Manas-seh

the father of Amos

^A 1: 5 This appears to be the very same “Rahab the prostitute” who helped the twelve scouts spy on Jericho. See also Joshua 2.

^B 1: 5 See also the book of Ruth.

^C 1: 6 Solomon means “his peace.”

^D 1: 6 Some scholars contend that UriYahu was from Kana'an but became a Jew so that he could marry Bath-sheva. “UriYahu” means “YHWH is my light.”

^E 1: 9 His name means “YHWH shall strengthen.”

the father of YōshiYahu^A

¹¹ the father of Jeconiah and his brothers during the Babylonian Exile.^B

¹² And after the Babylonian Deportation, Y^echōniYahu was the father of Salathi'El

was the father of Zeruvav'El

¹³ was the father of Aviy-hud

the father of Eli'akiym

the father of 'Azor

¹⁴ the father of Tzadōk

the father of Achiym

the father of 'Eliyhud

^A 1: 10 This is “Josiah” whose men find the Deuteronomy scroll. “Josiah’s Reform” stems from this.

^B 1: 11 In 721 BCE, the Assyrians attacked from the north and sacked Samaria, the capital of the Northern Kingdom of Israel. The Samaritans intermarried the Assyrians, mixing religions which is committing idolatry. They never purged the Assyrian influences. About 110 years later, the Babylonians attacked from the east. In 609 BCE, they took the leadership away from Jerusalem into exile. Several OT books [Daniel, Jeremiah, Nehemiah, etc.] detail how the Babylonians changed peoples’ names and many other things to force assimilation. In 539 BCE, King Cyrus of Persia overthrew the Babylonians and allowed the captive nations to return home. When the Jews returned to Jerusalem, leaders like Ezra and Nehemiah rose up to refocus the people on the Torah, including sending idolatrous wives back to Babylon. Jerusalem’s zeal for the Torah became a hatred for Samaria. This is the back story for “The Good Samaritan” parable.

¹⁵ the father of Eleazar
the father of Matthew
the father of Jacob [Jacob], the father of Joseph,^A who was
engaged to Miriam who gave birth to Jesus, who is called the
Anointed One.

¹⁷ So, altogether, from Abraham to David was 14 generations. From David until the Babylonian Deportation was 14 generations. From the Babylonian Deportation until the Anointed One was 14 generations.

¹⁸ And the birth of Jesus, the Anointed One, went like this: His mother, Miriam, was found to be pregnant with a child from the Holy Spirit before she married her fiancé, Joseph. ¹⁹ Being more righteous than most, Joseph didn't want to shame her publicly. While he's thinking about how to divorce her secretly, an angel of YHWH came to him in a dream:

"Joseph, son of David, don't be afraid to receive Miriam as your wife. For her Son comes from the Holy Spirit. When she gives birth, name Him Jesus because He'll save His people from their sins. It's like the old prophecy, 'Look! The virgin shall become pregnant and bear a son; call Him 'Immanuel'"^B

In case you didn't know, that means, 'God [is] with us!'

²⁴ When Joseph woke up, he did what YHWH's messenger told him.

^A 1: 16 He has the same name as Jacob's favorite son, "Joseph" and it means "may YHWH increase." Genesis 30: 24 as well as page 235 of *Biblical Hebrew: Step by Step, Volume 1 Second Edition* by Menahem Mansoor.

^B 1: 23 Isaiah 7: 14, in its original context, is about Manasseh. See also 2nd Chronicles 33, 2nd Kings 21.

He took Miriam as his wife and didn't "know her intimately" until after a son was born. They called Him Jesus.

Chapter 2

Astrologers from the East

¹⁻² Herod was king when Jesus was born in Bethlehem^A of Judah. Pay attention! The astrologers from the East^B came into Jerusalem asking, "Where is the Newborn King of the Jews? We saw His Star in the East and came to worship Him."

³ And when he heard this, King Herod and all the rulers in Jerusalem panicked. Herod called a meeting with the chief priests and scribes from the local villages to ask where the Messiah might be born.^{C 5} The astrologers told him, "Bethlehem in Judah."^D

⁶ It's just like the prophet wrote, "...and you, Bethlehem in Judah. You're not insignificant among rulers in Judæa! One of you'll step up

^A 2: 1 Literally "house of bread."

^B 2: 1 Typically translated as "wise men," this team of "astrologers" were likely Zoroastrians from Babylon. They might even be from China as *the Astronomy Records of the Han Dynasty* states that Jesus was born March 9th in the year 5 BC/BCE. We don't actually know how many "wise men" there were. Matthew never writes that there are only three.

^C 2: 4 Just a personal thought: As "king of the Jews," shouldn't Herod already know this?

^D 2: 5 Many nations throughout history have referred to the Southern Kingdom which was named after Judah.

to rule My people Israel.”^A

⁷ Then, secretly, Herod summoned the astrologers and asked for specific details, “When did the star appear?”

⁸ He sent them into Bethlehem, saying, “As you go,^B find out **everything** you can about the Boy! Tell me **EVERYTHING**! I want to worship Him, too.”

Oblivious of his true intention, they left. Look! The star that they saw in the East led them forward to where the Boy was.^C And when they saw the star, they rejoiced, excited beyond words! They couldn’t keep their composure as they came into the home. They saw the Boy and His mother, Miriam, and fell face to the ground in worship. Miriam and Joseph recognized the gifts and refused, but the astrologers insisted on gifts of gold, frankincense, and myrrh.^D And, after being warned in a dream, the astrologers didn’t Herod. They went home on a different road than the one they came in on.

Fleeing into Egypt

¹³⁻¹⁵ Look! Not long after the astrologers left, one of YHWH’s angels

^A 2: 5-6 cf. Micah 5: 1.

^B 2: 8 Literally πορευθέντες [poor-you-**then**-tëss] is “after you are gone.” It is **not** an imperative! See also Matthew 28: 19.

^C 2: 7 Encyclopedia Britannica as an interesting article about the “Star of Bethlehem.”

^D 2: 11 Miriam knew these gifts prepare bodies to be buried, but she didn’t want to think about that yet! She refused, but they wouldn’t take no for an answer.

appeared to Joseph in a dream, “Wake up!^A Take the Boy and His mother. Go, find a place in Egypt. I’ll let you know when it’s safe. Herod is trying to kill the Boy so he can keep his throne in Jerusalem.”

Joseph woke up before sunrise and took the Boy and His mother into Egypt. He stayed until Herod died.^B So, the Word of YHWH through the prophet was fulfilled, as he says, “Out of Egypt, I have called My Son.”^C

¹⁶⁻¹⁷ When Herod realized he’d been played by the astronomers, he blanked. He decreed to kill all the male children two years old and under, in Bethlehem and all its suburbs, based on the time the astrologers gave.

¹⁸ A voice is heard in Ramah, weeping and great grieving.

Rachel was crying out for her children.

She refused to be comforted, because they are no more.^D

¹⁹ Pay attention: After Herod died, an angel of YHWH spoke to Joseph in Egypt and said, “Get up. Take the Boy and His mother and

^A 2: 13 The angel doesn’t take the time to tell Joseph to not be afraid.

^B 2: 15 History documents that Herod was king of Judea for 41 years, from 37 until he died in 4 BCE. Amanda Onion of ABC NEWS posted an article on January 25, 2002, that quotes Jan Hirschmann, who wrote “intense itching, painful intestinal problems, breathlessness, convulsions in every limb and gangrene of the genitals.”

^C 2: 15 cf. Hoshe’a 11: 1.

^D 2: 18 This fulfills Jeremiah 31: 15. In its original context, Jeremiah was in exile in Babylon, mourning for Jerusalem. It had been destroyed in 609 BC/BCE.

go back to the land of Israel. Everyone who wanted to kill him is dead now.”

²¹ So, Joseph woke up and took his new family into the land of Israel.

²² But when he heard that Herod's son, Archelaus, was now king of Israel in place of his father, Joseph was afraid to go in. So, after being warned in a dream, he went to Galilee^A and settled into Nazareth.^B This is how the Word through the prophets was fulfilled, “He shall be called a Nazarene.”^C

Chapter 3

John the Baptizer Prepares the Way

¹⁻³ John the Baptizer^D came on the scene in those days, preaching in isolated areas, immersing believers. He always had the same message, “Get it together! Repent!^E Get ready! The Kingdom of the Heavens is near!”

We weren't really sure at the time, but he was the one Isaiah

^A 2: 22 “Galilee” and “the Galil” are interchangeable terms for the area.

^B 2: 23 See note at Matthew 1: 11

^C 2: 23 This prophecy appears to occur in Apocryphal/ Deutero-Canonical writing.

^D 3: 1 Baptism was a longstanding tradition in many religions and cultures, even before Jesus walked the earth. This symbol of repentance is to be dipped in a creek of running water. If a creek is not available, a מִקְוֶה (mikveh = immersion pool) must be made which must be at least 60x as much fresh water as rainwater. Sprinkling was not a protocol in Jesus' time.

^E 3: 2 “Meta” means “change” and “noia” means mind, so μετάνοια means to change your mind, re-evaluate; repent.

prophesied about, “A voice crying out in the desert: Prepare the way of YHWH! Clear out paths for Him!”^A

⁴⁻⁶ Yeah, John was a weird guy. He wore clothing made of camel hair and a leather belt^B and he ate locusts and wild honey found in the open field.^C

Then, Jerusalem, all of Judah, and everyone around the Jordan was going out to him, being baptized in the Jordan by him, confessing their sins.

⁷⁻¹⁰ But, when he saw the crowds of the Pharisees^D and Sadducees,^E he said, “Snake spawn!^F Who warned you to escape from the coming wrath? Well, now that you know the truth, act like it! Don’t try to use Abraham as an excuse. If He wanted, God could raise children for Abraham from these stones! The ax is already at the root of the

^A 3: 3 cf. Isaiah 40: 3.

^B 3: 4 Several prophets wore things like this during their ministry, most notably ‘Eliyahu in 1st Kings 1.

^C 3: 4 “I shall give to you a land which flows with milk and honey.” Exodus 3: 8.

^D 3: 7 “Perushiyim,” meaning “separated ones.” They lived by strict observation of the Torah & traditions motivated by a love for God and fighting off influences from the world superpowers all around. “Rabbi” emerged as the title of the P^erushiyim leaders. They formed the Talmudic commentaries on the ancient texts to their contemporaries. Their instructions define much of modern Judaism.

^E 3: 7 The Sadducees are descendants of Solomon’s high priest, Tzadök. This denomination was annihilated when the Romans destroyed the temple in 70 CE.

^F 3: 7 Snakes mate in a slimy, slithering knot that is disgusting, yet intriguing to see, from a safe distance, of course.

trees. Any tree that does not produce good fruit is removed and thrown into the fire. Yeah, I'm baptizing you in water to show your repentance. But... the One on his way is MUCH greater than me! I'm not even fit to remove or carry His sandals. He'll baptize you with the Holy Spirit and with fire! He's already holding his winnowing shovel and He's gonna sift through the harvested grains. He'll keep the grain in His storehouse and burn up the chaff in an inextinguishable fire."

John baptizes Jesus.

¹³⁻¹⁷ Then Jesus arrived from the Galil above the Jordan for John to baptize Him. John resisted Him, saying, "You should be baptizing me! Why would You come to me!?"

Jesus told him, "Just allow it. This is best way for us to fulfill all righteousness."

John agreed... and as Jesus is coming up from the water... Watch this! The Heavens were opened up to Him and He saw the Spirit of God descending like a dove coming over Him. Look! A Voice from the Heavens saying, "This is My Beloved Son, with whom I am well pleased!"

Chapter 4

Satan tempts Jesus.

¹⁻⁴ Then, Jesus was brought out into the wilderness by the Holy Spirit to be tested by the distractor.^A After Jesus had fasted for forty days

^A 4: 1 Literally "the one who throws [obstacles] between," but "devil" is the most

and for forty nights, He was hungry.^A

In comes the tempter, saying, “If You’re God’s Son, tell these stones become loaves of bread.”

Jesus responded, “It’s been written, ‘People can’t live on bread alone, but on everything God says.’”^B

⁵⁻⁶ Then, the tempter took Him into the Holy City and took Him to the summit of the temple. And he says, “If You’re really God’s Son, throw Yourself down, because it is written, ‘He’ll give command to His angels about You. They gotta lift You up so that Your feet might never strike against a stone.’”^C

⁷ Jesus replied to him, “It is also written: don’t challenge YHWH your God!”^D

⁸⁻¹⁰ Then, the tempter takes Him up onto a very high mountain and points out all the kingdoms in all their glory. And he told Him, “I’ll

common translation. Tempter, slanderer, and enemy are more deliberate and accurate descriptions of his character.

^A This resembles a “vision quest” as is common with many cultures worldwide.

^B 4: 4 Rather than debating the half-truth, Jesus quotes Deuteronomy 8: 3.

^C 4: 6 The tempter quotes Psalm 91, verses 11-12 here, but Jesus doesn’t fall for the trap. He doesn’t argue over the accuracy of the quote; simply crushes Satan’s lie with Gospel truth. See also 1st John 4.

^D 4: 5-7 Never commit a self-destructive act assuming that God’ll save you. It’s illegal to start a new insurance policy and then set your stuff on fire just to get nicer newer things. Where is your logic? Are you guilty of faith fraud?

give EVERYTHING... all You have to do is worship me.”^A

Then, Jesus says to him, “Get lost, accuser!! It has been written,
“Worship YHWH your God! Serve Him only!”

¹¹ The tempter left Him and then angels came and served Him food.

Jesus begins His ministry in the Galil.

¹²⁻¹⁴ When He heard that John was given over into custody, He withdrew into Galilee. He left Nazareth and went to Capernaum^B by the sea near the mountains of Zevulun and Nephthaliym fulfilling a prophecy by Isaiah the prophet, saying,

¹⁵ “Zevulun, Naphtali, everyone along the Way of the Sea, everyone on the other side of the Jordan, Galilee, and people from all of the nations... You have walked in darkness for a long time, but now you have seen a great light! Light has dawned on those who dwelt in a land of gloom.”^C

¹⁷ After that, Jesus began to declare the same message John had been preaching, “Reexamine your lives! The Kingdom of the Heavens

^A 4: 10 Because the accuser confused Eve in the Garden of Eden, he is the prince of this Earth age. So, he is well within his rights to offer anything and everything in this Earth age. Jesus isn’t so shortsighted.

^B 4: 13 Nazareth means “sprout” or “shoot” and Capernaum means “city of comfort.” This implies the Jesus is no longer a sprout. Now, He needs room to stretch out His roots and grow. Also, know that Jerusalem means “city of peace.”

^C 4: 16 See also Isaiah 8: 23 through 9: 1. Also looking at a map, these areas are everywhere in Israel except Jerusalem.

is near.”

Fishers of men?

¹⁸ On the way, walking beside the Sea of Galilee,^A He saw two brothers, Simon and Andrew, casting their net out into the lake. He says to them, “Follow Me and I’ll help you fish for people.”

²⁰⁻²² And immediately, dropping their nets, they followed Him. Going on from there, He saw Jacob^B and John. They were on the boat with their dad, Zebedee, fixing the nets.^C They left their dad on the boat and started following Jesus.^D

Jesus Heals a Great Multitude

²³ And He went around Galilee teaching in their synagogue announcing the Gospel of the Kingdom and healing any and every illness and sickness of the people.

²⁴⁻²⁵ And His fame spread into all Syria. They presented anyone with various kinds of illness to Him. They brought Him anyone being held prisoner by severe pain, those being possessed by demons, epileptics, and paralytics. He healed them all. Great crowds followed Him from

^A 4: 18 The Sea of Galilee, also called Lake Tiberias or Lake Kinneret, is a freshwater lake in Israel.

^B 4: 20 The Hebrew, Aramaic, and Greek for the name is Jacob. Giacomo is the Latinized. Jacob is the Anglicized version.

^C 4: 21 Zebedee means “gift of Jehovah.”

^D 4: 22 At this point, Jesus has called 4 disciples.

Galilee, the Decapolis,^A Jerusalem, Judah, and on the other side of the Jordan.

Chapter 5

“The Beatitudes”

¹⁻² And after He looked at the crowds, He went up on the mountain. After He sat down, His disciples came to Him. He spoke to them plainly and taught them about true righteousness:

3. Those who stay pure in spirit are blessed; the Kingdom of the Heavens belongs to you.
4. Life isn't always easy and you'll be sad sometimes. You're blessed when you allow yourself to mourn because you'll be comforted.
5. You're blessed when you stay humble;^B you'll receive the Earth as an inheritance.^C
6. Even though it seems like only immoral people are succeeding, if they are getting all the promotions and nice things. When you're being passed over and over and left behind, continue to hunger and thirst for righteousness, and you'll be satisfied.
7. Keep showing mercy even when others take advantage of it, you're blessed; you'll be shown mercy.
8. Stay pure of heart and don't let the world corrupt you. You'll see God for yourselves.

^A 4: 25 Literally “The Ten Cities.”

^B 5: 5 Humility is not weakness.

^C 5: 5 Psalm 37, verse 11

9. The peacemakers shall be appointed as children of God.
10. Stay strong when you have been persecuted for righteousness. The kingdom of the Heavens is yours.
11. They'll insult you and persecute you because of Me. They'll lie on you and, if possible, destroy your reputation and your home. They may even turn your friends and family against you but stay strong! Remember: you're blessed.
12. Rejoice. Be glad! Your reward in the Heavens is great! Remember: unrighteous people also prosecuted the prophets before you.

Believers' responsibility

¹³ You're the salt of the Earth, but what's the point of salt if it can no longer preserve and/or give flavor? Nothing.

¹⁴⁻¹⁶ You're the light of the world. You're a city set up on the hills. You're exposed, unable to be hidden. No one lights a candle and places it under a basket. They place it on a menorah and it gives light to everyone in the house. So, let your light shine so others might see your good deeds and praise your Heavenly Father.

The Anointed One fulfills the law.

¹⁷⁻¹⁹ Don't think that I came to destroy the Torah or the Prophets. I came to fulfill their message, but everything stays intact until the Heavens and the Earth appear. Not even the slightest pen stroke goes away from the Torah, not until everything happens!

So, if someone tries to change things and teaches others to do it too, he shall be called insignificant in the kingdom of the Heavens. But whoever lives and teaches everything is important in the kingdom of

the Heavens.

²⁰ Short version: if you act like these scribes^A and Pharisees, you're not welcome in the Kingdom!

Resolve and reconcile!

²¹⁻²⁶ Listen!! It was told the previous generations, "Never murder anyone!"^B and "Any murderer is worthy of judgment," but I'm telling you: anyone who holds a grudge is subject to the Sanhedrin. Anyone who calls someone, 'Moron!'^C is subject to the fire of Gehenna.^D

So, if you're bringing your gift to the altar and you remember that your brother has something against you, leave your gift there in front of the altar. First, be reconciled with your brother and then come back and present your gift! Make things right your enemy as quickly as possible. If not, they'll give you the judge. The judge'll have the bailiff lock you up. Don't think they'll let you out of there, not until the last quadrans^E is paid!

^A 5: 20 Many Rabbis and other scholarly leaders in the Jewish community, in and around the first century, were working on the Talmud, an exegetical commentary that literally surrounds the text on the pages of most copies of the T' N' Kh' (canonized Hebrew Bible).

^B 5: 21 Exodus 20: 13 and 21: 12-14, Leviticus 24: 17-18, and Deuteronomy 5: 17.

^C 5: 22 The Koiné Greek 2nd declension vocative singular masculine noun μωρέ [mō-rě] also means "Fool" or "Stupid."

^D 5: 22 In the valley of Hinnom (south of Jerusalem), burning the trash purified the land.

^E 5: 26 A quadrans is a Greek coin worth ¼ of a penny.

Lust and Adultery

²⁷⁻³⁰ Look! It was said, “You must not commit adultery.^A” But, I am telling you whenever you look at a woman lustfully, you’ve already committed adultery.

If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to destroy a part of your body than to be thrown into Gehenna.

If your right hand is the problem, cut it off and throw it away! It’s better that you destroy one of your limbs than your whole body be thrown into Gehenna.

Marriage Is Sacred and Binding

³¹⁻³² It’s been said that a man can divorce for any reason, that he only needs to give her a divorce notice, but that makes her seem like a cheater, but any man who divorces his wife to be with someone else is really the cheater.

Jesus forbids oaths.

³³⁻³⁵ So, yeah, listen!! It was told the ancient ones, “You must neither swear falsely nor break your oath,^B and you shall give your oaths to YHWH.” But I’m telling you: don’t even make any oaths at all, actually. The Heavens are God’s throne and the Earth is His footstool.^C

^A 5: 27 Exodus 20: 14

^B 5: 33 traditionally, “Do not bear false witness.”

^C 5: 35 Does He have other places to sit & stand?

Jerusalem is the great king's city.^A

³⁶⁻³⁷ Don't even make any oaths by your head, because you're able to make a single hair neither white nor black. Don't say anything more than 'Yes' or 'No.' Beyond that is evil!

Going the extra mile.

³⁸⁻⁴² Listen!! it was said, 'an eye for an eye,' 'a tooth in the place of tooth,'^B but I'm telling you: Don't set yourself against the wicked individual. Instead, if someone slaps you on your right cheek, turn to him the other. And if someone enjoys tormenting you and takes your clothes, leave the clothing with him. Whoever presses you into service a mile, go two.^C If someone asks you for something or if they want to borrow money, don't turn him away!

Love your enemies.

⁴³⁻⁴⁸ Look! It was said, 'Love your neighbor and hate your enemy.' But I'm telling you: Love your enemies. Pray for people who try to destroy you. This is how you become children of your Father in the Heavens. His sun rises over the evil ones and good. He sends rain on the just and the unjust.

Do you earn anything by loving people who love you? No! The tax collectors do this too, right? What do you gain if you only greet our fellow sons of our brothers? Even the Gentiles do this much. Don't they?

^A 5: 35 King David of Israel

^B 5: 38 Sh^emot ("Exodus") 21: 23 and 24, Leviticus 24: 20, Deuteronomy 19: 21.

^C 5: 40 Hōshe'a 2: 23 says, "Vengeance is Mine,' YHWH says, 'I shall repay.'"

So, be mature^A just your Father in the Heavens!^B

Chapter 6

Go into your prayer closet!

¹⁻⁴ Make sure you aren't doing righteous deeds for people to watch. If you are, the Father in the Heavens doesn't have anything for you. When you're doing noble or charitable deeds, don't draw attention to yourselves. Those pretenders are actors who have received the only reward they'll ever get.

When you do a good deed, your left hand should not know what your right hand is doing. Do your good deeds from your hidden place. Your Father can see into the cellar. That is where He'll reward you.^C

Pray like this.

⁵⁻⁶ And when you pray, don't be like hypocrites. They^D love to pray in synagogues, on the corners, and in the streets. They're putting on a show and have received everything they ever'll. But you... when you pray, go into your inner room^E and shut your door.

^A 5: 48 The Koiné Greek 2nd declension masculine singular nominative noun τέλειός [tě-lī-ös] means “perfect, complete, mature, adult, initiated.”

^B 5: 48 cf. Leviticus 11: 44-45, 19: 2, and 20: 7

^C 6: 1-4 Many people are loud and/or expressive by nature, but still humble.

^D 6: 5 “They” seems intentional. Maybe He was looking at a group of Pharisees like the

^E 6: 6 The Koiné Greek dative phrase ἐν τῷ κρυπτῷ [ěn tō kroop-tō] is traditionally translated into English as “in the prayer closet.”

Talk to the Father in the secret place. Your Father, who sees into the cellar, shall reward you. Don't babble as the Gentiles do, assuming their wordiness, they shall be heard. Dad knows you have need. Ask Him. Pray like this:

"Heavenly Father, may we always respect You!
May Your kingdom come, may Your plan be accomplished,
Just like it is in the Heavens, may it also be on Earth.
Give us what we need each day.
Forgive our mistakes just as we have forgiven those who offend us.
Don't bring us into the trap, but rescue us from evil.
The Kingdom, the power, and the glory are Yours forever. Amén.

¹⁴⁻¹⁵ For if you can forgive^A others of their mistakes^B, your Father in the Heavens shall cancel your debt. If not, your Father in the Heavens won't forgive you.

Fasting in secret

¹⁶⁻¹⁸ And when you fast^C, don't act all sulky and gloomy like the hypocrites. They tear their clothes. They sit in sackcloth and ashes.

^A 6: 14 ἀφῆτε [ă-phā-tě] means "to forgive." By contrast, "λήθη" means "forget." Whether or not we forget, but the command here is to forgive.

^B 6: 14 The Koiné Greek 3rd declension plural accusative neuter noun παραπτώματα [pă-răp-tō-mă-tă] can also be translated into English as "trespasses" or "transgressions" or "sins."

^C 6: 16 To abstain from food and maybe even drink to prove that you're serious about what you're requesting.

They put on a good show for humanity. Seriously, though, their reward is nowhere in sight.

But while you're fasting, wash your face and anoint your head. Don't put on a show for people. Your Father is in the secret, hidden place. He sees you in the cellar and He rewards you.

Where is your peace?

¹⁹⁻²¹ Don't store up for yourselves in barns or storehouses on Earth. Moths and rust can destroy things. Thieves break in and steal things! Instead, store up possessions in the Heavens. Moths cannot eat anything there. Nothing'll ever rust there. There'll be no thieves to break in and steal. For where your treasure is, there your heart shall be also.

The Lamp of the Body

²²⁻²³ The eye is the menorah of the body. So, keep your focus on healthy, wholesome things,^A then your whole body shall be illuminated.^B But if what you see is evil, your entire body shall be dark. So, if the Light in you is darkness, how deep is the darkness?^C

^A 6: 22 The Koiné Greek nominative masculine singular adjective ἀπλοῦς [ă-ploos] also means “sincere.”

^B 6: 22 The Koiné Greek nominative masculine singular adjective φωτεινὸν [phō-tī-nōn] also means “bright.”

^C See also Proverbs 18: 21, Life and death are in the power of the tongue, and those who love it'll eat its fruit' In other words, we speak from what we see and ingest.

Pick One!

²⁴ No one or nothing can serve two lords. For either he shall despise one and love the other, or he shall resist the one and despise the other. You're not able to serve God and wealth^A.

Don't worry!

²⁵⁻³⁴ Because of this, I say to you, Don't be anxious...^B food or drink or clothes.

Isn't your soul more than nourishment and the body [more than] clothes?

Consider the birds of the air; because they neither sow nor harvest nor gather into barns. Your Father who is in the Heavens still feeds them. Aren't you FAR SUPERIOR to them?

Can worrying make you taller?

Why stress out over clothes?

Observe how the lilies of the field grow and increase. They neither toil nor spin. Even though Solomon had all kinds of fancy clothes,

^A 6: 24 The Koiné Greek 3rd declension dative singular masculine noun *μαμωνᾶς* [mă-mō-nă] also means "properties" or "stuff" or "possessions."

^B 6: 25 *μεριμνάω* = "a part, as opposed to the whole" – properly, drawn in opposite directions; "divided into parts" (A. T. Robertson); (figuratively) "to go to pieces" because pulled apart (in different directions), like the force exerted by sinful anxiety (worry). Positively, 3309 (*merimnáō*) is used effectively distribute concern, in proper relation to the whole picture (1 Cor 12:25; Phil 2:20).

these still look much better. And it's nothing but grass that is thrown into the fire, tomorrow. Still, God dresses them. Aren't you MUCH more valuable, you of little faith?

So, don't worry,—

1. What shall we eat?
2. What shall we drink?
3. What shall we wear?

The Gentiles demand all these things.

So, your^A Heavenly Father understands that you need these things. He shall meet them. So, first, seek^B His kingdom and His righteousness! All these other things shall be provided for you! Don't worry about tomorrow, for tomorrow shall worry about itself. The evil of each day is sufficient.

Chapter 7

Don't condemn anyone.

^{I-5} Don't condemn^C and you might not be condemned. The same scale you use to weigh others'll be applied to you. Now, why do you see the

^A 6: 32 He returns to using “your Father” ... note on 6: 9

^B 6: 33 The Koiné Greek verb ζητείτε [zā-tī-taě] also means “try to obtain” or “investigate.”

^C 7: 1 The Koiné Greek 2nd person active plural imperative verb κρίνετε [krē-ně-tě] is traditionally translated into English as “you must judge,” but can also mean “you must prefer” (play favorites).

grain of sawdust in your brother's eye but ignore the 2x4^A in your eye? How can you ask your brother, 'Sit still so I can remove this speck out of your eye!' But the tree branch is in your eye? Clean your own eye, hypocrite!

Then you can see clearly to clean your brother's eye.

⁶ Oh yeah... Don't give holy things to dogs. Don't let swine see your pearls, they might find a way to steal them from you.^B

Ask, Seek, Knock

¹ Ask and it shall be given to you.

Seek and you shall find it.

Knock and the door shall be opened to you.

Anyone asking shall receive and the one trying to obtain shall find.

Anyone knocking there, it shall be opened. Or is it really that difficult, you?^C

If one of you has a son who asks you for bread, would you hand him a stone?

^A 7: 3 The Koiné Greek 1st declension singular accusative masculine noun δοκὸν[dō-kōn] literally means “beam of wood.”

^B 7: 6 Don't unfairly condemn anyone, but don't be naïve.

^C 7: 9 ff. The Koiné Greek ἢ τις ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; [hā tēs ēstēn ēx hoo-mōn ān-thrō-pōs, hōn ī-tā-sī hō hwē-ōs au-too ār-tōn, mā lē-thōn ē-pē-dō-sī au-tō?] literally means, “What is it out of you, humanity, if he asks the son of him for a loaf of bread, not a stone shall he hand over to him? Or also a fish, not a snake shall he hand over him?” but I deciphered it as I did to alleviate ambiguity.

Or if he asks for a fish, would you him a snake?

So, if you evil ones understand giving good gifts, how much greater good shall your Father in the Heavens give to them that ask Him?

¹² Anything. So, treat others just like you want them to treat you. For this is the law and the prophets.

The Narrow Way

¹³⁻¹⁴ Enter through the narrow gate! The gate that leads astray into destruction is wide, broad, and spacious. Those who enter it are many. Why? The narrow gate and the path which has been afflicted is the one which leads into life and few are those who find it.

You'll know them by their fruit.

¹⁵⁻²⁰ Watch out for false prophets! They seem to be sheep, but they are really ravenous wolves. Watch carefully with a discerning eye. You'll know recognize them by their fruit. Can anyone gather grapes or figs from thorn bushes?

In other words, every tree that produces good fruit, He shall make better, but the tree that produces rotten fruit, He shall make them more evil^A. A good tree is not able produce rotten fruit and neither is a decayed tree able to produce good fruit. Any tree not producing

^A 7: 17 The Koiné Greek 2nd declension plural accusative masculine adverb πονηρούς [pō-nā-roos] can accurately be translated into contemporary English as either “sick” or “wicked” or “evil.” However, the most common traditional translation is “evil.”

good fruit is cut down^A and is thrown into the fire. So, indeed, by their fruit you shall know them.

“I never knew you.”

²¹⁻²³ Not everyone who says to Me, ‘LORD! LORD!’ shall share in kingdom of the Heavens, only the one who does the’ll of My Father in the Heavens. Many shall say to Me on that day, “LORD! LORD! Didn’t we prophecy in Your Name, cast out demons, in Your Name, and do many miracles?”

Then, I’ll have to admit the hard truth to them, ‘I never knew you. Go away from Me, you who bring about lawlessness.’

Build on the Rock

²⁴⁻²⁷ So, everyone who hears these words of Mine and puts them into practice is comparable to a sensible man who built his house on the rock. When the rain fell down and the rivers rose, that house was beaten, but it didn’t collapse. It had been built^B on the rock. Everyone who hear My words but doesn’t act on them is like a foolish man who built his house on the sand or at the seashore. ²⁷ The rain fell, the rivers rose, the winds blew and beat against that house. It fell and it

^A 7: 19 The Koiné Greek deponent verb - [ěk-köp-tět-ī] can be translated into contemporary English as “he/ she/ it cuts off,” “he/ she/ it cuts down,” “he/ she/ it removes.”

^B 7: 25 The Koiné Greek 3rd person singular pluperfect passive indicative verb τεθεμελίωτο [tě-thě-mě-lē-ō-tō] could also mean, “its foundation has been laid,” “it has been founded,” or “it has been strengthened.”

was a terrible loss.”

²⁸ Jesus could tell that the crowds were blown away because He was teaching as one having authority, not like one of their scribes.

Chapter 8

Jesus cleanses a leper.

¹⁻⁴ Large crowds followed Him down from the mountains. Listen! A person with a skin disease came near, worshipping Jesus, saying, “LORD, I know You can cleanse me... if You want to...”

Jesus stretched out His hand and touched him. As soon as Jesus said, “I am’lling, be cleansed,” immediately, the skin disease was gone and the man was made clean.

Jesus said to him, “Don’t tell on the mountains!^A Go your way, show your right hand to the priest. Present the gift which Moses directed as a testimony to them.”^B

Jesus heals a centurion’s servant.

⁵⁻¹³ When He entered Kapharnahum,^C a Roman officer approached

^A 8: 4 This is viewed by some scholars as “the Messianic Secret” which depicts Jesus as not wanting many to know that He is the Messiah. A brief glance at this historical time period more than explains why because there were false Messiahs. These men led insurrections (revolutions) against, but were “put down” in extremely brutally violent fashion as acts of treason.

^B 8: 4 cf. Leviticus 14

^C 8: 5 City in the Galilee, along the north shore of the Sea of the Galilee, name

Him, urging Him, and saying, "LORD, one of my servants has been thrown into the house of the paralytics.^A He is being tortured horribly." And He says to him, "I am on my way. I'll heal him." But, the centurion said, "Sir, I am not fit that You shall enter under my roof. You just say the word and my servant shall be healed. For I, too, am a man of authority, having soldiers under me, and I say to one of them, 'Go here' and he goes, and to another, 'Come' and he comes and to my servant, 'Do this.' and he does it."

Jesus marveled as He listened He turned to those listening and said, "Wow! This is crazy! This has greater faith than anyone I've met, even among the Israelites! But I say to you that many from the East and from the West persevered to eat with Abraham, Yitzchak, and Ya'akov in the Kingdom of the Heavens. But the sons of the Kingdom shall be thrown into extreme darkness. In that place shall be weeping and grinding of teeth."

Jesus told the officer, "Go home! As you believed, it shall be done for you." And his servant was healed in that very hour.

Jesus heals Peter's Mother-in-Law

¹⁴⁻¹⁵ So, Jesus goes to Peter's house. He saw Peter's mother-in-law had fallen ill and is suffering with a fever. Jesus stretched out His arm and the fever left her. She got up and set the table for Him.

commonly translated into English as "Capernaum." It means "Nahum's town," "the field of repentance," or "city of comfort."

<http://dictionary.reference.com/search?q=Capernaum>

^A 8: 6 This seems to be nursing home or hospice. It is a nice gesture considering the

Many healed in the evening

¹⁶⁻¹⁷ When evening came, they brought someone to Jesus who was demon possessed. Jesus cast the spirits out with a word and He healed anyone of any illness. This was a fulfillment of a prophecy that flowed through Isaiah, “He took their weaknesses^A and removed their illnesses^B”

The Cost of Discipleship

¹⁸⁻²² Jesus saw the crowd around Him and became weary to go over into other side. And as He entered in, an expert in the law^C told Him, “Teacher, I shall follow You wherever You shall go.^D” And Jesus says to him, “Foxes have holes and birds of the air have nests, but the Son

^A 8: 17 The Koiné Greek 1st declension plural accusative feminine noun ἀσθενείας [ās-thēn-ī-as] could also be translated into contemporary English as “sicknesses,” “diseases,” or “timidities.”

^B 8: 17 The Koiné Greek 2nd declension accusative plural feminine noun νόσους [nō-soos] could also be translated into contemporary English as “diseases.”

^C 8: 19 Quite possibly, this man was an “Essene,” which is a group of Israelites who had moved out into countryside communities near the Dead Sea and devoted their lives to study and worship and intentional separation from all worldly pleasures.

^D 8: 19 The Koiné Greek phrase ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ [ă-kō-loo-thā-sō soy hō-poo ě-ăn ă-pěr-kā] could also mean “I shall follow You in so far as if You depart.”

of Man^A does not have a specific place where He lays His head.” And another of His disciples told Him, “LORD, first, allow me to go and bury my father.^B” But Jesus says to him, “Follow Me and let the dead bury their own dead.”

Jesus rebukes the stormy sea

²³⁻²⁷ And as He stepped into the boat, His disciples followed Him. And listen! A big storm began on the lake so that the boat is being covered under the waves, but He was sleeping.^C And as they came in to wake Him up, they were saying, “LORD! Deliver, we are being destroyed!” And He says to them, “Why are you cowardly, you with little faith?” Then, rising up, He rebuked the winds and the lake, and

^A 8: 20 This title literally means “descendent of Adam” but, in 1st Century Palestine, it was a circumlocution; which is a phrase that one uses to talk about themselves. This is comparable to speaking in 3rd person in Contemporary English. In times before this, God used it often when talking to humanity, such as in עֶזְקֵאל (Ezekiel) chapter 37.

^B 8: 21 Any Jewish male (and anyone else whose father has something to pass on to posterity) knows that this really means “let me go home and receive my inheritance & then I’ll follow You.” Hence, Jesus’ response wasn’t really so harsh, but called for the young man to re-examine his motives for asking permission to bury his father. I suppose that Jesus response would have been different if the potential disciple would have said, “I need time to go home to go mourn the loss of my father.”

^C 8: 24 Storms come even if you’re with Jesus. Just be strong and persevere until He stops it! It might not be easy, but know that He is with you and He’ll carry you through!

it became very calm. Then, the men were amazed as they said, “How glorious is He that even the winds and the lake obey Him?”

Demons Rebuked

²⁸⁻³⁴ And as He came onto the other side, into the region of the Gadarenes, two who were possessed by demons met Him as they were coming out of the tombs, being very violent, for this reason no one is able to pass through by that path.^A And listen! They cried out as they said, “Why us and You, Son of God? Have You come to torture us before time?” And a herd of many pigs was grazing a short distance from them. And the demons implored Him as they said, “If You must cast us out, send us into the herd of pigs!” And He told them, “Go away!”^B And coming out of the two mortals, they went into the pigs. And listen! The entire herd rushed over the cliff into the lake and died in the water. And the ones who were tending fled and went into the city telling everything, even about those whom had been demon possessed. And listen! Everyone from the city came out to meet with Jesus and when they saw Him, they urged Him in order that He might pass over from their district.

^A 8: 28 The Koiné Greek phrase ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης [hōs-tě mā ēs-koo-īn tē-nā pār-ēl-thīn dē-ā tās hō-doo ē-kīn-ace] literally means, “for this reason, not to be able someone to pass by through the way that.”

Emendation seems necessary.

^B 8: 32 The Koiné Greek 2nd person plural present active imperative verb ὑπάγετε [hoo-pă-gě-tě] means “Go away!” Or “Go home!” Or “Go!” Or maybe even “Get lost!”

Chapter 9

Jesus forgives and heals a paralytic

¹ And as He stepped into a boat, He crossed over [the lake] and He came into His own city.^A

²⁻⁸ And listen! They brought before Him a paralytic who had been placed on a stretcher. And when Jesus saw their faith, He told the paralytic, “Be courageous, child, your sins are forgiven!” And listen! Some of the scribes said among themselves, “This man blasphemes!” And when Jesus saw their thoughts, He said, “Why are you considering evil in your hearts? For, what is the easier, to say, ‘Your sins are forgiven!’ or to say, ‘Rise up and walk around!’? But, in order that you might see that the Son of Man has authority on the Earth to forgive sins...” Then, He told the paralytic, “After you rise up, take your mat and go to your home.” In addition, after he rose up, he departed into his house. And when the crowd saw this, they became afraid and glorified God, the One who gives such authority to humans.^B

Jesus calls Matthew

⁹ And going on from there, Jesus saw a man sitting at the tax office. All He told Matthew is, “Follow Me!” Matthew started following Jesus.^C

^A 9: 1 Nazareth of the Galilee

^B 9: 8 In spite of doubters, Jesus completes the mission and God gets the praise. This is how it is supposed to be!

^C 9: 9 Matthew is disciple #5.

¹⁰ And it happened^A when He had reclined there in the house, listen, Many tax collectors and sinners were coming to recline at the table with Jesus and His disciples. ¹¹ When they watched, the Pharisees told His disciples, “By what right^B does your Teacher eat with these tax collectors and sinners?”

¹² But when He heard, He said, “Those whom are healthy^C have no need of a doctor; however, these have need badly. ¹³ But when you depart, find out what it is, ‘I desire mercy and not sacrifice^D’. For I didn’t come to call the righteous, but sinners.”^E

On fasting

¹⁴ Then, approaching Him, John’s disciples were saying, “Why do we, and even the Pharisees fast [often], but Your disciples don’t fast?” ¹⁵ And Jesus told them, “Is the wedding party not able to grieve for as long as the Bridegroom^F is with them? But they are set of free of

^A 9: 10 The Koiné Greek 3rd person singular present middle indicative verb ἐγένετο [ě-gěn-ě-tō] is traditionally translated into English as “it came to pass.”

^B 9: 11 The Koiné Greek phrase διὰ τὶ [dē-ă tē] literally means “through why?” or “through what [logic]?” It can be translated in either fashion or as “for what reason?” or perhaps simply “why?”

^C 9: 12 The Koiné Greek present plural active participle ἰσχύοντες [ē-skoo-ōn-tēs] can also mean “those whom are powerful” or “those whom are strong”

^D 9: 13 Hosea 6: 6.

^E 9: 13 The work is to retrieve that which was lost. “leave the 99 to find the one” like John 10: 7-18.

^F 9: 15 Jesus never refers to Himself as “the Bridegroom” when talking to anyone

days at the time [when] the Bridegroom is rejected by them and then they shall fast. ¹⁶ But, in NO MANNER shall He sow an unshrunk^A patch of cloth on to old garments! For He takes His patch from the garment and the tear gets worse ¹⁷ and they don't place new wine into old wineskins. Otherwise,^B the wineskins shall indeed burst, and the wine is spilled and the wineskins are ruined. Instead, they shall place new wine into unused wineskins and both are preserved."

Jesus restores life to little girl, heals a woman

¹⁸ When He has said these things to them, listen: A ruler was entering, worships Him, saying,^C "My daughter just died. But entering, You shall lay Your hands on her and she shall live!" ¹⁹ And, rising up, Jesus and His disciples followed him.

else in Matthew's Gospel. He used this nickname, knowing that Yehōchanan's disciples would take word to Yehōchanan and trusting that Yehōchanan would understand that code.

^A 9: 16 The Koiné Greek 2nd declension genitive singular masculine noun ἀγνάφου [äg-nă-phoo] can also mean "unbleached" or "new" and seems very similar to the Koiné Greek ἄγνός [äg-nōs] which means "pure" or "holy" or "innocent" or "chaste."

^B 9: 17 The Koiné Greek sentence Εἰ δὲ μὴ γε, ῥήγνυνται οἱ ἀσχοὶ [ī dē mā gě, hrā-goon-tī hoy ās-koy] literally means, "if but not indeed, it is torn the wineskins," hence, I use the phrase "Otherwise, the wineskins shall indeed burst."

^C 9: 18 The Koiné Greek conjunction ὅτι [hō-tē] is not ignored here.... In fact, it commonly acts as quotation marks in Koiné Greek when someone is being quoted.

²⁰ And look at this! A woman suffering with a hemorrhage^A 12 years was coming behind, touched the tzitzit on His talit katan.^B ²¹ For she had said within herself, "If I could just touch the tzitzit on His talit katan, I shall be made whole." ²² And Jesus, turning around and seeing her said, "Take heart, daughter. Your faith has healed you."^C And she was healed from that very moment.

²³ And as Jesus came into the ruler's house, seeing the flute player and the distressed crowd, ²⁴ He said, "Get back! For the girl is not dead, but she is sleeping." And they began ridiculing Him. ²⁵ But when the multitude was driven out, entering He grabbed her hand and the girl got up.

^A 9: 20 The Koiné Greek present active singular feminine participle αἱμορροοῦσα [ī-mōr-roo-să] can also mean, "while she bleeds" or "as she bleeds" and, using the logic that no simple cut can bleed that long without healing or becoming infected and/ or gangrenous, many scholars have come to assume that the lady's condition was that she suffered from an irregular menstrual cycle.

^B 9: 20 This is commonly translated "the hem of His garment" because translators knew little about Jewish culture. Apparently, Jesus was wearing the תלית כותן (transliterated as "talit katan") with a ציצית (transliterated as "tzitzit") on each of the 4 corners. A "talit katan" is a "little prayer shawl" which can be worn as an outer garment or as an undershirt (but only if the tassels on each corners would hang out from beneath). The tzitzit is an eight-strand tassel having 5 knots about an inch apart, the last of which is about 4 or 5 inches from the end. See also Number 15: 38-39, Mark 6:56

^C 9: 22 Notice that He didn't chastise for her action. In fact, this was the second time in Mattathi-hew's Gospel where Jesus said "As you believed..." or "According to your faith..."

²⁶ And the news about her went out into that entire region.

Jesus gives sight to the blind.

²⁷ And as He was going away from that place, Jesus was being followed by two blind men who were crying out and were saying, "Have mercy on us^A, Son of David!" ²⁸ And as they went into the house, the blind men approached Him. Jesus said, "Do you believe that I am able to do this?" They say, "Yes LORD!" ²⁹ Then, He touched their eyes, saying, "According to your faith, let it be done to you."^B ³⁰ And their eyes were opened. And Jesus warned them, saying, "See to it that nobody knows!" ³¹ But as they left, they spread it widely through that entire region.

Jesus heals a mute man.

³² But, as they were leaving, they brought to Him a man who, being possessed by a demon, could neither hear nor speak. ³³ And when the demon was cast out, the one whom had been unable to speak or hear spoke! ³⁴ But the Pharisees said, "By the prince of demons, He casts out the demons."^C

^A 9: 27 The Koiné Greek phrase 'Ελέησον ἡμᾶς [ě-lě-ā-sōn hā-mās] can also mean "Please show kindness to us!"

^B 9: 29 This was the third time recorded in Mattathi-hew's Gospel where Jesus said something to the effect of "As you believed..." or "According to your faith..." This bears the implication that He responds to our faith.

^C 9: 34 He turned the other cheek to their false accusations.

Jesus's compassion

³⁵ And Jesus went around to all the cities and villages, teaching in their synagogues and preaching the good news of the Kingdom and healing any illness and weakness.

³⁶ And seeing the crowds, He had compassion on them, because they are harassed and put down as sheep not having a shepherd.^A ³⁷ Then, He says to His disciples, “Indeed, the harvest is great, but the ones who work are few.” ³⁸ Then, they were asked by YHWH of the harvest that He might send [them] out as laborers in His harvest.

Chapter 10

Choosing 12 Apostles

¹ And after He summoned His 12 disciples, He gave them authority over unclean spirits in order to cast them out and to heal any illness and any sickness.^B

² And these are the names of the 12 He sent out.^C First, Shimon, whom is called Peter and his brother Andrew and Ya'akōv ben Ze'vedaYahu and his brother John and ³ Philip and Bartholomew,

^A 9: 36 Numbers 27: 17; 2nd Chronicles 18: 16; Ezra 34: 5; 1 Chapter 2 of Peter's 1st letter, verse 25

^B 10: 1 The Koiné Greek 1st declension singular accusative feminine noun *μαλακίαν* [mä-lä-kē-än] can also mean “disease.”

^C 10: 2 *ἀποστόλων* [ä-pös-tō-lōn] is the masculine genitive/ ablative plural form of the Koiné Greek 2nd declension noun *ἀπόστολος* [ä-pös-tō-lōs] which is often transliterated into contemporary English as “apostle,” but a more explicit definition is “one who is sent out.”

Thomas and Matthew, the tax collector, Ya'akōv ben AlphaYahu, and ThaddaYahu, ⁴ Shimon the Zealot^A, and Y^ehudah the man from the city.^B

Sending them out

⁵⁻¹⁶ These are the which Jesus sent out as He directed them, saying, “Don't enter onto the path of the Gentiles and don't enter into any Samaritan cities. Rather, to the lost sheep of the house of Israel. But as you go, tell everybody^C, saying that the Kingdom of the Heavens has come near!^D Heal those in need, raise the dead, cleanse those with skin diseases, cast out demons! Freely, as a gift you received, so freely distribute! ⁹ Take neither gold nor silver nor copper^E in your

^A 10: 4 “The Zealots” were the boldest of Judaism’s four socio-religio-political factions in 1st Century Palestine. They detested foreign rule and sought to form their own nation with their own government. Their unifying objective was to return to the way things were when David was king.

^B 10: 4 This is the one we know as “Judas Iscariot.”

^C 10: 7 The Koiné Greek 2nd person plural present active imperative *κηρύσσετε* [kā-rās-sě-tě] is most commonly translated into English as “you must preach!” But it also means “you must proclaim!” Or “you must announce!”

^D 10: 7 The Koiné Greek phrase *ἡ γαίη καὶ ἡ βασιλεία τῶν οὐρανῶν* [ān-gē-kěn hā bǎ-sē-lī-ǎ tōn oor-ǎ-nōn] is traditionally translated into English as “the kingdom of the heavens is at hand.”

^E 10: 9 The Koiné Greek 2nd declension singular accusative masculine noun *χαλκόν* [kǎl-kōn] could also be translated into English as “brass” or “bronze.”

belts ¹⁰ Neither a traveler's bag on the path nor two tunics^A nor extra sandals nor extra walking stick. The laborer is deserving of his food^B ¹¹ And, when you enter into a city or village, examine what is kosher! As you enter into the house, pay respects to the family. Now, one on hand, if the house is worthy, let your peace abide on it. On the other hand, if [the house] is not, let your peace return to you. And if you're not welcomed and neither are your words heard,^C as you're going out^D of the house or of the city, you shake the dust off of your feet^E! Sincerely I say to you, "It shall be more endurable^F for the land of

^A 10: 10 The Koiné Greek 3rd declension plural accusative masculine noun χιτῶνας [kē-tō-nās] is a specific type of tunic. It is sleeveless and extends to, or just below, the knees. It is very similar to a long t-shirt that can be worn as an undergarment or can be worn as the primary garment, depending on who was wearing it and what they were doing at the time. This could be worn under or over the talit katan at the wearer's discretion.

^B 10: 10 In other words, "If you don't work, you don't eat! Do your assignment and I shall make sure that you're satisfied!"

^C 10: 14 The Koiné Greek 3rd person aorist active subjunctive verb ἀκούσῃ [ă-koo-sā] could also be translated into English as "if it is heeded."

^D 10: 14 The Koiné Greek present middle masculine plural participle ἐξερχόμενοι [ěx-ěr-kō-mě-noy] is translated into English as "as you're going out."

^E 10: 14 Jesus said this because, after you've brought the message to someone, it is their responsibility to receive it. There are others who need it! So if some won't accept you, don't force it on them! Simply move on knowing that you've done your best!

^F 10: 15 The Koiné Greek comparative adjective ἀνεκτότερον [ă-něk-tō-tě-rōn] is a

Sodom and Gomorrah on a day of judgment than that city.

Persecutions are coming.

¹⁶Listen! I send you out as sheep among wolves. So, you're to be [as] wise as serpents and [as] innocent as doves.

¹⁷But beware^A of the mortals! For they shall give you over into the custody of the Sanhedrin and in their synagogues they shall flog you.

¹⁸And, because of Me, on account of governments and even kings, you shall be arrested to witness to them and to the nations. ¹⁹But when they hand you over into custody, don't worry about what you shall say! For it shall be given to you in that moment what you shall say! ²⁰For you're not the ones speaking, rather the Spirit of your Father is the One whispering to you.

²¹Brother shall hand brother over into death's custody as shall a father his child; children shall rise up over parents and they shall put them to death. ²²And you shall be treated worse, being hated, of course, because of My Name. But the one who endures to the end of this age shall be delivered.

²³And when they persecute you in these cities, flee to another. For,

variation of ἀνεκτός [ă-něk-tōs] (bearable / endurable) which can be translated into English as “more bearable” or “more endurable.”

^A 10: 17 The Koiné Greek 2nd person plural present active imperative verb προσέχετε [prō-sě-kě-tě] can be translated into contemporary English as “Listen to,” “care for,” “devote yourselves to,” or “officiate” which can be ambiguous in many instances. “Beware” or any synonym is a valid translation because it calls for heightened awareness, but it is not a command to “do as they say.”

honestly, I say to you, “By ABSOLUTELY NO MEANS^A shall you keep these cities until the Son of Man might appear^B.”

²⁴No pupil^C is greater than his teacher, neither [is] a slave^D over his master^E. ²⁵It is sufficient with the fully devoted follower that might become like his teacher and the slave like his LORD. If the master of the house is called Be’elzeboul, how much more the members of His

^A 10: 23 The Koiné Greek phrase οὐ μὴ [oo mā] is translated into English as “no not.” True, in most dialects of contemporary English, this is considered a “double negative” and means a positive. However, in Koiné Greek and most other ancient languages, it composes an absolute negative.

^B 10: 23 The Koiné Greek ἔλθῃ [ĕl-thā] is the 3rd person singular present active subjunctive form of the verb ἔρχομαι [ĕr-kō-mī]. It can also be translated into English as “goes,” but is most commonly translated into English as “comes”

^C 10: 24 The Koiné Greek 1st declension nominative singular masculine noun μαθήτης [mā-thā-tace] is commonly translated into contemporary English as “disciple.” This seems to be one of those “church words” that no one ever really explains. Using an English synonym, I defined it. In addition to this, “μαθήτης” is translated into contemporary English as “learner” or “pupil.”

^D 10: 24 The Koiné Greek 2nd declension nominative masculine singular noun δοῦλος [doo-loss] is most commonly translated into English as “slave,” even though “slave,” “servant,” and “minister” are synonyms, according to Warren C. Trenchard. Many scholars agree that this term refers to one who has served as indentured servant but, at the year of Jubilee, voluntarily stayed with his master.

^E 10: 24 The Koiné Greek 2nd declension nominative masculine singular noun Κύριος [koo-rē-ōs] is synonymous with The Ancient Hebrew title “Adonay” (my Lords [Christians see this as the Father, Son, and Holy Spirit]) and is most commonly translated into English as “Lord.”

household?^A

Fear God, not mortals

²⁶So, don't be afraid of them. For, there is nothing that has been done that shall not be exposed and [nothing] hidden or secret that shall not be known. ²⁷This I tell you in the darkness, you shall proclaim in the light, and to those who shall listen, you shall proclaim on the rooftops. ²⁸And don't fear those who kill the body, but are not able to kill the soul. But, instead, fear the One who is able to destroy both soul and body in Gehenna. ²⁹Can you not buy two sparrows for a copper assarion^B? And not one of them flies over the Earth without your Father. ³⁰But you and every hair of your head is counted. ³¹So don't be afraid! You're far superior to sparrows.

Confess the Anointed One before mortals

³²So, all who shall praise Me before mortals, I, in turn, shall praise him before My Father in the Heavens. ³³But if the one disowns Me before mortals, I, in turn shall reject before My Father in the Heavens.^C

^A 10: 25 i. e. "If they hate Me and call me outside My name, what do you think that they're gonna do to you?"

^B 10: 29 An assarion is a Roman coin in 1st Century Palestine.

^C 10: 33 Notice the difference between this verse and 6: 1. This passage teaches us that when we praise Jesus, He turns and praises us before the Father, so that the Father in the Heavens gives a reward. This is stark contrast to Chapter 6, when He rebukes those whom do their righteousness for others to see, saying that they are already receiving their reward.

“Not peace, but a sword.”

³⁴Don't think that I came to bring peace, but a sword. ³⁵For I came to separate a man against his father; daughter against her mother; daughter-in-law against her mother-in-law ³⁶and anger of the mortal against the members of his household.^A

³⁷The one who loves father and mother over Me is not worthy, and the one who loves son or daughter over Me is not worthy. ³⁸And anyone who does not take up his cross and follow Me is not worthy. ³⁹The one who finds his soul shall lose it, and the one loses his soul on account of Me, shall find it!

A cup of cold water

⁴⁰The one who welcomes you, welcomes Me and the one who welcomes Me welcomes the One whom sent Me. ⁴¹The one whom welcomes a prophet in the title of a prophet shall receive a prophet's reward, and the one receiving a righteous one shall receive a righteous one's reward. ⁴²And if someone gives as little as a cup of cold water to one of these little ones in the title of a disciple, seriously, his reward shall UNDER NO CIRCUMSTANCES be destroyed!

Chapter II

John who baptizes sends messengers

And when Jesus finished directing His 12 disciples, it happened that He moved from there to teach and to preach in their nearby cities.

^A 10: 35 Michah 7: 6 and According to Matthew 8: 22.

²But when John heard in the prison the deeds of the Anointed One as he sends his disciples, ³he told Him, “Are You the One coming or shall we expect someone else?”^A ⁴And, But, responding, Jesus said, “As you depart, report to John what you see and hear. ⁵Blind people see again and the lame legs walk around, those with skin diseases are cleansed and deaf people hear and dead people rise up and poor people shall preach the good news of the Kingdom. ⁶And he is well positioned for success unless he takes offense with Me.”^B ⁷But as these people departed, Jesus began to say to the multitudes about John, “What did you go out into the desert? To see for yourselves? A reed swaying^C? ⁸Yet, why did you go to see? A man that has been adorned in soft robes? Listen! The ones who bear the soft robes are in the houses of the kings. ⁹Rather, what did you go out to see? A prophet? Yes, I tell you and even more than a prophet. ¹⁰He is the one about whom it is written:

“Listen! I shall send my messenger out before You
One who shall prepare the way for You^D”

^A 11: 3 I don't think that Yeh'anana caught “the Bridegroom” hint, earlier (9: 15)

^B 11: 5 Moral of the story: Be careful to not be offended by the Truth!

^C 11: 7 The Koiné Greek masculine accusative present middle/ passive participle σαλευόμενον [sāl-you-ō-mēn-ōn] stems from σαλεύω [sāl-you-ō] which can be translated as “I shake,” “I cause to move side to side,” or “I incite.”

^D 11: 10 Michah 1: 2; Sh-mot (“Exodus”) 23: 20; Mal'Achiy 3: 1

¹¹Honestly,^A I tell you, among those born of women, not one whom has appeared is greater than John who baptizes. But the least significant in the Kingdom of the Heavens is greater than him. ¹²But from the days of John who baptizes until now, the Kingdom of the Heavens suffered force and the violent people snatch it. ¹³For all the prophets and the Torah before John proclaimed a divine message ¹⁴And if you're'lling to grasp, he is the 'Eliyahu who must appear. ¹⁵The one having ears, let him listen!

¹⁶But to what shall I compare this generation? She^B is similar to children sitting anxiously in the marketplaces, who are calling to one another, ¹⁷saying,

“We spoke well of you^C and you did not dance

^A 11: 11 The Koiné Greek particle ἀμὴν [ă-mān] is identical in sound and meaning to its Ancient Hebrew counterpart ִאֱמֵן. When this word is used at the beginning of a sentence, especially double [Ἀμὴν ἀμὴν..], it is commonly translated as “Verily,” “Truthfully,” or any synonym. In contemporary English, any phrase such as “Without a doubt,” or “Trust me when I say...” is acceptable. This word can also be used as a standalone sentence that means “I agree.” or “Let it be so.”

^B 11: 16 Because the Koiné Greek 1st declension accusative noun γενεάν [gě-ně-ăn] that translates into English as “family,” “descent,” “clan,” “race,” “generation,” or “age” is a feminine now, the following pronoun which refers back to it must be translated into English as feminine, also.

^C 11: 17 NRSV translates this verse say, “We played the flute for you and you did not dance; we wailed and you did not mourn.” Its footnotes cite playing the flute for people to dance as a “wedding games” and refer it to Jesus’ ministry via Matthew 9: 15.

We mourned for you and you did not mourn.”

¹⁸For John came neither eating nor drinking and they say, “He has a demon.” ¹⁹The Son of Man came eating and drinking and they say, “Listen! This man [is] a glutton and a drunkard, a friend of tax collectors and sinners.” And Wisdom is justified by her working.^A

Warnings

²⁰Then, He began to chastise the cities in which His mighty miracles were happening, because they did not change. ²¹Woe to you, Chorazin, woe to you^B, Beth-Sayida! Because if the miracles which were happening for you had been happening here in Tyre and Sidon, they would already be converted and in sackcloth ash. ²²However I tell you it shall be more bearable for Tyre and Sidon on Judgement Day than for you. ²³And you, Kaphar-nahum, shall you not be lifted up as high as the Heavens? Sing while you shall go down! Because if the miracles had been done in Sodom which were done for you, they would be here until today, ²⁴However, I tell you that it shall be more bearable for the land of Sodom on Judgement Day than for you.

^A 11: 19 Someone somewhere is going to complain no matter what you do. Don’t be a people pleaser. Do what God has placed in your hands to do because He knows you best and has the best plans for you! Nothing else matters! Galatians 1: 9, 10

^B 11: 21 Some manuscripts leave out the Koiné Greek which is translated as “woe to you.”

Psalm 23 revisited

²⁵Continuing, at that point, Jesus said, “I praise You, Father, LORD of the Heavens and the Earth, that You hid these things from the wise and from the intelligent and You revealed it to the innocent. ²⁶Yes, Father, because, in this manner, favor comes before You.^A ²⁷Everything has been handed over to Me by My Father and no one understands the Son except the Father and neither does anyone understand the Father except Son and anyone the Son might choose to reveal what is hidden.

²⁸Come close to Me all whom are struggling and have been burdened and I shall give you rest.^B ²⁹Yoke up with Me^C and learn from Me because I am gentle^D and poor^E at heart and you shall find rest for

^A 11: 26 This personification paints a mental picture of a being named “Favor” standing before God who sits on the throne and implies that Favor is a being who God sends to those who do His work. Perhaps, this is the case or maybe it is simply an idiom meaning, “You have a great reputation.”

^B 11: 28 The Koiné Greek 1st person singular future active indicative verb ἀναπαύσω [ă-nă-pau-sō] can also be translated into English as “I shall refresh...” And, in keeping with some translations of the Ancient Hebrew of Isaiah 40: 31, this verb can also be translated into English as “I shall exchange with...”

^C 11: 29 People who own oxen know that a yoke of oxen (two oxen) can do a job much easier than a single ox. Jesus wants us to pair up with Him and walk through life with Him.

^D 11: 29 The Koiné Greek nominative adjective πραῦς [pră-ŭs] can also be translated into English as “humble” or “considerate.”

^E 11: 29 The Koiné Greek nominative singular masculine adjective ταπεινός [tă-pī-nōs] can also be translated into English as “subservient” or “humble” or lowly.”

your souls. ³⁰For My yoke is useful and My load is light.

Chapter 12

YHWH Shabbat

¹At that time, Jesus left on Shabbat through the grain fields. But His disciples were hungry and they began to pluck heads of wheat and grain and to eat. ²But the Pharisees, watching, told Him, “Listen! Your disciples do what is not permitted on the Shabbat.^A” ³But He^B told them, “Did you not read aloud what David did when he and those who were with him were hungry, ⁴how they entered the house of God and ate the presentation bread?^C This was not permissible for him to eat neither for those with him; except for the priests only? ⁵Or did you not read aloud in the Torah that on Shabbat the priests in the temple have let Shabbat fall and they are innocent? ⁶I tell you that He who is greater than the temple is here.^D ⁷But if you have learned

^A 12: 2 Shabbat is the Hebrew for “to rest” or “to stop” and bears remarkable similarity to “sheva-” (feminine) or “shiv-‘ah” (masculine) which is Hebrew for “seven.” According to Jewish customs, Shabbat occurs after the sun sets on Friday and lasts until just before the sun sets on Saturday. I found, which says, “lit. end, cease, rest. The Jewish Sabbath, a day of rest and spiritual enrichment,” By this website, no specific date of the week is set. However, contemporary Jews typically celebrate Shabbat from the time of sunset on Friday evening until just before sunset on Saturday evening.

^B 12: 3 This is Jesus.

^C 12: 4 This “presentation bread” was only for the priests, but David and those with him ate it anyway—because they were hungry.

^D 12: 6 Jesus is greater than the temple.

what 'I desire mercy and not sacrifice'^A is, you would not have condemned innocent people. ⁸For the Son of Man is LORD of Shabbat!"

Healing on Shabbat

⁹And as He moved from there, He came into their synagogue. ¹⁰And there is a man with Carpal Tunnel Syndrome. [Local Pharisees] asked him a question, they were saying, "Is it proper to heal on Shabbat?" in order that they might bring charges against Him.

¹¹But He told them, "So, if any of you has a sheep and that falls into a ditch, wouldn't you lift it out? ¹² Surely humans are greater than sheep. Right?^B So, it is OK to do what is right, whether it is on Shabbat or not, right"

¹³Then, He says to the man, "Stretch out your hand." And he stretched it out and it was restored as healthy as the other. ¹⁴But the Pharisees who left took council against Him on how they might destroy Him.^C

Behold, My Servant

¹⁵ But when Jesus knew, He left. Large crowds followed Him and He healed all of them. ¹⁶ He rebuked them, "Don't make a scene."^D

^A 12: 7 Hoshe'a 6: 6

^B 12: 12 Obviously, Jesus is being sarcastic. However, maybe a sheep really was worth more than these legalistic folks who seemed to be more like accusers of the One who is sincerely actually doing the'll of the Father in the Heavens.

^C 12: 9-14 Mark 3: 1-6

^D 12: 15 There are many places in the Torah that describe various offerings when

¹⁷ In order that that which was said by the prophet Isaiah might be fulfilled, when he said,

«¹⁸ Listen! My Son whom I chose

My Beloved One in whom My Soul is well pleased

I shall place My Spirit on Him

And He shall announce judgement on the nations.

¹⁹ He shall neither quarrel nor scream

Neither shall anyone hear His voice in the wide streets

²⁰ He shall not break a reed that has been bruised.

And a wick which smolders, He shall not be extinguished

Until He takes the victory from the judgement

²¹ And in His Name, the nations shall hope.^A

Division

²² Then they brought a blind and deaf man possessed by a devil to [Jesus] and He healed him, for the deaf man to speak and to see. ²³

And everyone in the crowd was astonished and said, "Isn't^B this one the Son of David?" ²⁴ But the Pharisees who listened said, "He can't cast out demons except by Ba'al-zevoul, the prince of demons." ²⁵ But, seeing their thoughts, He told them, "Every kingdom divides against itself shall be laid waste and every city that divides against itself shall not be established. ²⁶ And if the accuser casts out the accuser,

sins are forgiven or one is healed.

^A 12:18 Isaiah 42: 1-4

^B 12: 23 The Koiné Greek particle μήτι [mā-tē] used here implies the expectation of a negative answer.... Which means that the question is cynical/ skeptical/ suspicious.

[then] he is divided. ²⁷ And if I cast out demons by Ba'al-zevoul, by whom do you cast out demons? Through this, they shall be your judges. ²⁸ But if I cast out demons by the Spirit of God, God's Kingdom has already arrived on you.^A ²⁹ Or is someone able to go in a strong man's house and snatch his equipment, unless he shall first bind the strong man, he shall seize his household! ³⁰ He who isn't with Me is against Me and the one not gathering together with Me shall scatter.

The Unpardonable Sin

³¹Through this, I tell you, "Any sin and defamation^B shall be forgiven mortals, but the blaspheming of Spirit shall not be forgiven. ³²And if someone speaks a word against the Son of Man, it shall be forgiven of him. But if someone speaks against the Holy Spirit, it shall not be forgiven him neither in this age nor in the one approaching.

Known by your fruit.

³³Either you make the tree good and its fruit good or make the tree rotten and its fruit rotten. For because of the fruit of the tree, it shall be known. ³⁴Children of vipers, how are you able to say good things being evil? For out of the abundance of the heart, the mouth

^A 12: 28 Jesus casts out devils by the power of God's Spirit; not because He saw someone else do it. Acts 19: 13-16

^B 12: 31 The Koiné Greek 1st declension nominative singular noun βλασφημία [blās-phā-mē-ă] can be translated into contemporary English as "blasphemy," "slander," or "defamation." Blasphemy is the transliteration and, thereby, the most obvious choice.

speaks. ³⁵ The good mortal, out of the storehouse of good, sends out good things, and the evil mortal, out of the evil storehouse, sends out evil things. ³⁶ But, I say to you that any careless saying that mortals shall speak shall return for him on Judgement Day. ³⁷ For out of your words, you shall be set free and out of your words, you shall be condemned.”^A

The scribes and Pharisees ask for a sign

³⁸ Then, some of the scribes and Pharisees answered Him and said, “We want a sign to examine from You.” ³⁹ But, responding, He told them, “A wicked and adulterous generation demands a sign and it shall not be given to her, except the sign of Yonah the prophet. ⁴⁰ For just as Yonah was in the stomach of the sea monster three days and three nights, in the same manner, the Son of Man shall be in the heart of the Earth three days and three nights. ⁴¹ The men of Nineveh, themselves, shall rise up at the Judgement against this generation and condemn it, because they fasted [in sorrow and repentance] at Yonah’s preaching and, listen! One who is greater than Yonah is here.”^B ⁴² The Queen of the South^C shall be raised up at the Judgement with this generation and condemn her because she came out of the ends of the Earth to listen to Sh-lomo’s wisdom, and listen! One greater

^A 12: 37 Moral of the story: “Think before you speak!”

^B 12: 41 Jesus is greater than a prophet to the nations!

^C 12: 42 The Koiné Greek 2nd declension genitive singular masculine noun νότου [nō-too] also means “south wind” or “southwest wind.” The Kushites were the people living farthest South in the then-known world. Antarctica had yet to be discovered or documented.

than Sh^elomo is here.^A

An unclean spirit returns

⁴³But when a vicious spirit comes from a mortal, it goes through waterless places seeking rest... and doesn't find [it]. ⁴⁴Then it says, "I shall return to my house from where I came." And returning, he finds [it] standing empty having been swept and having been put in order, ⁴⁵then he goes and takes along with himself seven other spirits whom are more wicked than himself and as they enter, he causes them to dwell there [in that place]. And, so, the last [condition] of the mortal are worse than the first. So, this wicked generation shall also be."

Jesus's family

⁴⁶Still, as He was speaking to the crowds, listen: His mother and brothers were standing outside seeking to speak with Him. ⁴⁷But someone told Him, "Listen! Your mother and your brothers^B are standing outside, seeking to speak with You." ⁴⁸But, when He finished talking, He spoke to him, saying, "**Who is My mother and who are My brothers?**" ⁴⁹And stretching out His hands over His disciples, He said, "**Here is My mother and My brothers!** ⁵⁰For anyone if he is doing the plan of My Father in the Heavens, that one is my brother and sister and mother."^C

^A 12: 42 Jesus is greater than the wisest and richest king that Abraham's descendants have ever known.

^B 12: 47 Where is Joseph?

^C 12: 46-50 This story is also listed in Mark 3: 31-35

Chapter 13

The parable of the sower

¹In that day, after Jesus left the house, He was sitting beside the lake. ²And large crowds gathered together in front of Him just after He stepped into the boat to sit down and the whole crowd spread across the beach.

³And He spoke to them mostly in parables, while saying, “Listen! One of the cohorts went out to sow. ⁴And while he was sowing^A seeds, some indeed fell beside the path and after they appeared, the birds ate it. ⁵But, other seeds fell on rocky ground where it did not have much soil and immediately sprang up because it has no soil depth.^B ⁶But the when the sun rose, it is scorched and because that had no root, it withered. ⁷But, more fell on the thorns and grew up and the thorns choked it. ⁸More still, fell on the good ground and gave back 100 times what was sown, 60 times what was sown, and 30 times what was sown. ⁹He who has ears, let him hear!”

^A 13: 4 The Koiné Greek phrase ἐν τῷ σπείρειν [ēn tō spī-rīn] literally means “in the to sow,” but this is considered poor grammar in contemporary English.

^B 13:5 The Koiné Greek here is ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς. [ă-lă dē ě-pēs-ēn ě-pē tă pĕ-trō-dă hō-poo ook ī-kĕn gān pōl-lān, kī you-thĕ-ōs ěx-ăn-ě-tī-lĕn dē-ă tō mā ě-kīn bă-thōs gās.] A literal translation of this is “others but they fell on the rocky ground where not they had much earth (soil), and immediately they sprang up it through not to have depth of earth.” This is slightly ambiguous and maybe even confusing. Hence, I transcribed this verse rather than translated it.

The purpose of parables

¹⁰And as the disciples approached, they told Him, "Why do You speak to them in parables?" ¹¹But, responding, He told them, "Because it has been given to you to understand the mystery of the Kingdom of the Heavens, but it has not been given to these people. ¹²To whomever holds, it shall be given and it shall be cause to abound. But to whomever doesn't hold also that which he [or she] has shall be taken from him [or her]. ¹³Through this, I speak to them in parables, because those who see don't perceive and those who hear neither listen nor do they comprehend. ¹⁴And Isaiah's prophecy is made complete by them, when he said,

"Listening, you shall hear and you don't understand

And seeing, you shall see, but not consider

¹⁵For the heart of this people has become dull

And with difficulty, their ears heard with difficulty

And they closed their eyes.

Perhaps their eyes might see

And their ears might hear

And their heart might understand

And they might believe and I shall restore them.^A

¹⁶But your eyes are fortunate because they see and your ears because they hear. ¹⁷Assuredly, I say to you that many prophets and righteous ones longed to see what you see but they didn't see, and to hear what you hear but did not hear.

^A 13: 14, 15 Jesus quotes Isaiah 6: 9; see also Mark 4:12, Luke 8: 10, and John

The parable of the sower explained

¹⁸So, you, listen to the parable of when he sowed! ¹⁹All who hear the Word of the Kingdom and not comprehending, the evil one comes and steals that which had been sown into his heart. This one is the one who is sown beside the road. ²⁰But he who is sown on rocky ground: this one is the one who hears and immediately receives it with joy, ²¹and he has a root in himself, but it is temporary, for when oppression^A or persecution comes, he shall immediately take offense at the Word. ²²But the one who is sown into the thorns: this one is the one who hears the Word and the anxiety of the age and the love of wealth crushes the Word and it becomes useless. ²³But the one whom is sown on the good Earth: this one is the one who hears the word and when he [or she] understands, if indeed [he or she] is bearing fruit and doing 100 indeed or indeed 60 or indeed 30.

The parable of the wheat and the tares

²⁴⁻³⁰ He placed another parable before them, when He says, “The Kingdom of the Heavens is similar to a man who sows good seeds in his field. But when the man slept,^B his enemy comes in and sowed

^A 13: 21 The Koiné Greek 1st declension genitive singular noun θλίψεως [thlē-psē-ōs] stems from θλίψις [thlē-psēs] can be translated into English as “oppression,” “affliction,” “tribulation,” or “trouble.” It is the word used for the great tribulation which is to come.

^B 13: 25 The Koiné Greek phrase ἐν δὲ τῷ καθεύδειν [ēn dē tō káth-you-dīn] literally means “in the to sleep,” which is poor grammar in contemporary English.

weeds in between the wheat^A and left. But when the grass^B sprouted and made fruit, the weeds became visible among the wheat. But when the slaves of the master of the house approached, they told him, 'Lord, didn't you plant good seed in your field? So, from which [seeds] do you have weeds?' But he says to them, 'An enemy has done this.' So, the slaves say to him, 'Do you desire,, [that] we gather it?' but he says here, 'Don't... unless collecting the weeds, you might uproot the wheat together with them.' You let it be grown until the harvest, I shall say to the reapers,^C 'First, collect the weeds and bind it into bundles for it to be burned up, but gather the wheat together into my barn.^D'»

The parable of the mustard seed

³¹He placed another parable before them, as He says, "The Kingdom of the Heavens is similar to a mustard seed which, after he had received, a man sowed in his field. On the one hand, this is smaller than any of the seeds, but when it is grown, it is largest of the

^A 13: 25 The Koiné Greek 2nd declension masculine genitive singular noun σίτου [sē-too] can also be interpreted into English as "grain."

^B 13: 26 The Koiné Greek 2nd declension masculine nominative χόρτος [kōr-toss] can be translated as "grass" or "hay." Perhaps the master of the house was planting hay to feed his livestock.

^C 13: 30 The reapers know the difference between wheat and grain. They are the ones who'll do the separating. Side note: be careful to not try to do someone else's job.

^D 13: 30 The Koiné Greek noun ἀποθήκην [ă-pō-thā-kān] can also be interpreted into English as "storehouse."

garden shrubs and it becomes a tree, for the birds of the air to come and to dwell in its branches.”^A

The parable of the leaven

³³He spoke another parable to them, “The Kingdom of the Heavens is similar to yeast, which a lady took and she put into three seahs of wheat flour until the point where the entire [measure] was leavened.”^B

Prophecy and the parables

³⁴Jesus said all these things to the crowds in parables and in no other way did He speak to them, ³⁵in order that it is fulfilled which was spoken by the prophet, the one who says,
“I shall open My mouth with parables,
I, Myself, shall proclaim things hidden from the foundation of the age.”^C

^A 13: 32 Also, mustard is extremely potent. Ever tried to mask it by mixing it with some other spice?

^B 13: 33 The Koiné Greek here says, ‘Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐξυμώθη ὅλον. [Hō-moy-ă ěs-tēn hā bă-sē-lī-ă tōn oo-ră-nōn zoo-mā, hān lă-boos-ă goo-nā ě-ně-kroo-psēn īs āl-you-roo să-tă trē-ă hě-ōs oo ě-zoom-ō-thā ō-lōn.] Verbatim, this means “Likewise, it is the kingdom of the Heavens yeast/ leaven, it was after she received a woman she put into wheat flour seahs three until where it is leavened all.” This is slightly ambiguous and maybe even confusing. Hence, I transcribed this verse rather than translated it.

^C 13: 35 This is very reminiscent of Psalm 78: verse 2

The parable of the tares explained

³⁶Then, when He left the crowds, He came into the house. And His disciples approached Him, when they say, "Finish telling us the parable of the weeds of the field." ³⁷But, responding, He said, "The One sowing the good seed is the Son of Man. ³⁸But the field is the world and these good seeds are the sons [and daughters] of the Kingdom. And the weeds are the sons of the evil one. ³⁹So the enemy who sows is the tempter, but the harvest is the end of the age and the workers are the angels. ⁴⁰So, just as the weeds are gathered and burned by fire here, in the same manner it shall be at the end of the age. ⁴¹The Son of Man shall send His angels, and they shall collect out His Kingdom all the obstacles and the workers of lawlessness ⁴²and they shall throw them into the furnace of fire^A. There it shall be weeping and grinding of teeth. ⁴³Then the righteous shall shine out just as the sun in the kingdom of their Father. The one having ears, let him hear!

The parable of the hidden treasure

⁴⁴ The Kingdom of the Heavens is similar to a treasure which is hidden in a field, when a man found that which he hid and from his joy, he goes and sells everything as much [as] he has as he purchases that field.

^A 13: 42 Daniel 3: 6

The parable of the pear of great price

⁴⁵ Again, the Kingdom of the Heavens is similar to a mortal merchant seeking a good pearl. ⁴⁶ But finding one very precious pearl going after he had sold everything as much as he owned and he purchased it.

The parable of the dragnet

⁴⁷ Again, the Kingdom of the Heavens is similar to a dragnet, which is thrown into the lake and gathers from every generation. ⁴⁸ Pulled up on the shore, filled and as it sits, He gathered the good into containers, but the decayed ones are thrown out. ⁴⁹ In this manner, it shall be at the end of the age. The angels shall come out and they shall excommunicate the wicked from the midst of the righteous ⁵⁰ And they shall throw them into the oven of fire. There, it shall be the weeping and gnashing of teeth.

⁵¹ Do you understand all of these things?" They say, "Yes." ⁵² But He told them, "Because of this, any scholar becomes a disciple.^A The Kingdom of the Heavens is similar to a mortal master of the house who throws the new and old out of his barn."

Rejection by His own

⁵³ And when Jesus completed the parable, it happened that, He left from there ⁵⁴ And coming into His hometown,^B He taught in their synagogue, such that it struck them and [caused them] to say, "From where is this wisdom and authority? ⁵⁵ Isn't this the carpenter's Son?

^A 13: 52 I bet that this is Dr. Matt Baldwin's favorite verse.

^B 13: 54 which is Nazareth

Isn't His mother called Miriam? Aren't His brothers Ya'akōv, Joseph, Shimon, and Y^ehudah? ⁵⁶And aren't His brothers with us? In that case, what makes Him pretend to be some kind of authority figure?^A ⁵⁷So, they took offense at Him. And Jesus told them, "A prophet is not dishonored except in his house and in his hometown."⁵⁸ And He did not do many miracles there because of their lack of faith.^B

Chapter 14

John decapitated

¹In that season, Herod Tetrarch heard the report about Jesus, ²And he told his children,^C "This is John who baptizes. He is raised from the dead and, through this, the miracles are at work in him."^D

³For this one is the Herod who had arrested John, bound and laid him aside in prison because of Herodiada,^E the wife of his brother Philip.

⁴For John told him, "It is not kosher for you to have her."⁵ And

^A 13: 56 The Koiné Greek phrase ποθέν οὖν τούτω πάντα; [pō-thén oon too-tō pän-tä?] literally means "from where therefore this one these things all things?" I paraphrased it.

^B 13: 58 Personal note: I am convinced that this is the saddest verse in the whole Bible. Think about it... God sent His Son to do miracles for the people but those people wouldn't receive Him. So, my challenge is: please don't let this be your dilemma!

^C 14: 2 The Koiné Greek 3rd declension dative plural masculine noun παῖσιν [pī-sēn] could also be translated into English as "servants" or "slaves."

^D 14: 3 flashback coming... this is how Herod had Yehōchanan beheaded.

^E 14: 3 This Koiné Greek name Ἡρωδιάδα [Hā-rō-dē-ä-dä] is traditionally translated into English as "Herodia."

wanting to put him to death, he feared the multitude because they had considered him as a prophet.

⁶But it happened, at Herod's birthday celebration, Herodiada's daughter danced in the midst and it pleased Herod. ⁷therefore, with an oath, he promised her to grant whatever^A she asks for, for herself.

⁸But she, being instructed by her mother, "Give to me," she says, "in this place, the head of John who baptizes on a platter." ⁹And the king was saddened because of the oaths and he urged those who are reclining at the table^B with him to be granted [a pardon of his oaths]^C. ¹⁰And when he instructed, he beheaded John in the prison.

¹¹And his head was brought on a platter and it was given to the girl and she gave it to her mother.^D ¹²And his disciples who approached, they took the corpse and they buried him and after they left, they reported to Jesus.

^A 14: 7 The Koiné Greek phrase ὃ ἐάν [hō ē-ăn] can be translated into English as "that which if," which could prove to be somewhat confusing; so, I paraphrased and used "whatever."

^B 14: 9 Ancient Hebrews were like many other ancient cultures in that day. Their tables had short legs and were no more than a foot tall. Pillows were arranged around; especially for the master of the house and whatever guest of honor who may be in attendance.

^C 14: 9 The Koiné Greek δοθῆναι [dō-thā-nī] is the 1st aorist passive infinitive of δίδωμι [dē-dō-mē] which can be translated into contemporary English as "I give," "I grant," "I give out," "I entrust," "I give back," "I put," or "I give up." Using "to be given out [more wine]" may be a viable explanation; but it is unclear and totally up to speculation.

^D 14: 11 This is why we should not make rash vows. 5: 37

Jesus feeds 5,000 and many women & children

¹³But when Jesus heard, He withdrew from there on the boat into an abandoned place to Himself. And when the crowds heard, they followed Him by land from the cities. ¹⁴And after He went away, He saw a large multitude and felt compassion on them and He healed them of their sick ones.

¹⁵But at sunset,^A the disciples came to Him, saying, “This place is a wilderness and the hour is already gone by. Dismiss the multitudes, in order that, departing into the villages, they might purchase food for themselves.” ¹⁶But Jesus told them, “**They have no need to depart. You give them something to eat.**”^B ¹⁷But we have nothing here except five loaves of bread and two fish.

¹⁸But He said, “**Bring them here to Me.**” ¹⁹And when they ordered the multitude to recline to eat on the ground, taking the five loaves and the two fish, looking up into the Heavens, He consecrated it and after He broke [it], He gave the loaves to the disciples and the disciples to

^A 14: 15 The Koiné Greek phrase ὀψίας δὲ γενομένης [ōp-sē-ās dē gē-nō-mēn-ace] can be translated into English, verbatim, as “evening but when it became” or (to use better English) “when it became evening” or “when evening came.”

^B 14: 16 Possibly an idiom to mean, “You give them food!” Or possibly an allusion to Jesus’ words in John 6: 48, “I am the Bread of Life.” Because, in this, we can see how Jesus shares His anointing with those who put their faith in Him, it seems that He was alluding to this to be the manner of how to feed the crowds. Perhaps, He wanted them to step up and do what He had been doing. Maybe He needed some time because of the fact that He had just found out that His cousin, Yehōchanan, had been beheaded.

the multitudes. ²⁰And everyone ate and was satisfied and the left over crumbs which they picked up [was enough to] fill 12 baskets. ²¹And the ones eating were about 5,000 men not counting the women and children.^A

Jesus defies gravity; Peter almost drowns

²²And immediately, He compelled the disciples to jump into the boat and to go ahead of Him on to the other side while He might dismiss the multitudes. ²³And after He dismissed the multitudes, He went up onto the mountain by Himself to pray. But, it was only in that place that it became evening.^B ²⁴So, the boat was already many stadias^C from the shore, it was distant, as been tormented by the waves, for the wind was hostile. ²⁵But [during] the fourth watch of the night,^D He came to them, walking on the lake. ²⁶But when the disciples saw Him walking on the lake, they were frightened, saying that He is a ghost and they cried out because of fear. ²⁷But immediately, Jesus spoke to them, saying, “Have courage, It’s Me! Don’t be afraid!” ²⁸But, responding, Peter said, “If it is You, call me to come to You on the water.”^E ²⁹So, He said, “Come.” And when he climbed down out of the

^A 14: 13-21 see also Mark 6: 32-44

^B 14: 23 When Jesus mourned for his cousin, the sky literally grew dark.

^C 14: 24 According to www.dictionary.com, stadia is “an ancient Greek measure of distance, based on the length of such a course and equal to about 185 meters (607 feet.)” Approximately 8.7 stadias = 1 mile.

^D 14: 25 The fourth watch was from 3 am to 6 am, just before dawn.

^E 14: 27 The Koiné Greek phrase ἐγώ εἰμι. [ě-gō ī-mē] bears a striking resemblance to one of God’s nicknames “the Great I AM.”

boat, Peter walked on the water and he went to Jesus.³⁰ But, seeing the strong winds, he feared and after he began to sink, he cried out, saying, "LORD, deliver me!"³¹ And immediately, stretching out His arm, Jesus takes hold of him and says to him, "You with little faith, why did you doubt?"³² And as they climbed up into the boat, the wind stopped.³³ So, those in the boat worshiped Him, when they said, "Truly, You're God's Son."^A

As many as touched Him...

³⁴ And when they crossed over [the lake], they came on to the shore near Gennésaret.³⁵ And when the men of the region recognized Him, they sent into that entire neighborhood and they brought to Him all who have wicked afflictions.^B ³⁶ And they were urging Him in order to touch the hem of His tallit katan. And as many as touched [Him], those were delivered.

Chapter 15

Motives defile

¹ Then, Pharisees and scribes from Jerusalem approach Jesus, as they say, ² "So, Your disciples can break the tradition of the elders? They don't wash their hands when they eat bread." ³ But, responding, He told them, "And through what do you break the commandment of God because of your tradition? ⁴ For God said, 'Honor the father and

^A 14: 24-33 is reminiscent of Psalm 107, verses 23 through 32.

^B 14: 35 The Koiné Greek adverb κακῶς [kǎ-kōs] is more commonly translated into English as "badly" or "wickedly" or "wrongly." I typed it seems to be used here as a substantive pronoun.

mother,' and 'the one insulting Father and Mother must die with Death.^A ⁵But you say, "If anyone says to the father or mother, 'If I owe you anything, consider it an offering.'" ⁶UNDER NO CIRCUMSTANCES does he honor his father and he makes the Word of God void through your traditions! ⁷Hypocrites! Isaiah prophesied beautifully concerning you, when he said,

⁸This people honors Me with their mouths
but their heart is distant, far away from Me

⁹They worship Me in vain
while teaching instructions of humanity's commandments.^B

¹⁰And when He called the multitude out to Himself, He told them, "Listen and comprehend! It is not that which enters the mouth that makes the mortal unclean."

¹²Then, when the disciples approached, they say to Him, "Don't You understand that the Pharisees which heard the Word took offense?"

¹³But, responding, He said, "Every plant that My Father in the Heavens didn't plant shall be pulled up by the roots. ¹⁴Let go of them! Blind people are guides [of the blind]."

¹⁵But, responding, Peter told Him, "Explain the parable to us!" ¹⁶So, He said, "And even still, you're without understanding. ¹⁷Don't you

^A 15: 4 The translation used implies that Death itself shall die, as is explained by John's Revelation. In addition, the Koiné Greek phrase θανάτῳ τελευτάτω [thă-nă-tō tēl-you-tă-tō] can also be translated into contemporary English as "must come to an end in death." This seems to parallel the punishment for failure in Bereshit ("Genesis") 2: 17.

^B 15: 8-9 Isaiah 29:13; 78th Psalm, verse 36

understand that everything that enters into the mouth makes progress into the stomach and is thrown out into the toilet? ¹⁸But that which comes out of your mouth comes out of your heart and that is what desecrates the mortal! ¹⁹For out of the heart comes thoughts of evil, murders, adulteries, unlawful sexual acts, thefts, bearing false testimonies, and blasphemies. ²⁰These are the things which desecrate the man, but the unwashed hands to eat don't desecrate the man."

Gentile woman's faith amazes Jesus

²¹And after He came out from there, Jesus went forth into the districts of Tyre and Sidon ²²And listen! A Canaanite woman came out of the mountains crying out^A, "Deliver me, LORD, Son of David! My daughter is badly possessed by a demon." ²³But He answered not a word. And when His disciples approached, they were asking Him a question, when they said, "Dismiss her! She cries out from behind us!" ²⁴But, responding, He said, "I was only sent to the lost sheep of Israel." ²⁵But she pressed he way in, she worships Him, saying, "LORD, help me!" ²⁶But, responding, He said, "It is not good to take the children's bread and give it to the little dogs." ²⁷But she said, "Yes, LORD, but even the little dogs eat the scraps which fall from the master's table." ²⁸Then, responding, Jesus told her, "Word? Lady, your faith is AMAZING! Your desire shall be done for you." And her daughter was healed from that moment.

Jesus heals great multitudes.

²⁹And when He moved from there, Jesus came beside the sea of the

^A 15: 22 Apparently, she was still some distance away.

Galilee and when He went up into the mountain, He was sitting and resting there. ³⁰And large crowds came to Him having with them crippled, blind, deformed, unable to speak or hear,^A and many other and they laid them down at His feet and He healed them. ³¹For this reason, the multitude marvels when they saw as the ones who could not speak or hear speaking, as the ones who were misshapen are healthy, as the ones who were crippled and unable to walk now walk around and as the one who were blind receive sight. And they praised the God of Israel.

Jesus heals 4,000 men and many women & children.

³²But, when Jesus called His disciples to Himself, He said, "I feel sympathy on the multitude, because they continue three days already and they have nothing that they might eat. I don't want them to leave hungry; or they might give out on the path [back to their homes]." ³³And the disciples say to Him, "From where in a desert [shall] we [get] so much bread as to satisfy a crowd this large?" ³⁴And Jesus says to them, "How many loaves of bread do you have?" So, they said, "Seven and a few small fish." ³⁵And after He directed the crowd to recline on the ground, ³⁶He took the 7 loaves and the fish and after He gave thanks, He broke and He gave [it] to the disciples to the crowds. ³⁷And they all ate and were satisfied and that which abounds of the crumbs removed, 7 hampers full. ³⁸And those who are eating was 4,000 men, not counting women and babies.

^A 15: 30 The Koiné Greek accusative plural masculine adjective κωφούς [kō-phoos] can be translated into English as "dull," "dumb," "mute," or "deaf." "Mute" seemed to be the most "politically correct" choice.

³⁹And after He dismissed the crowd, He boarded onto the boat and went to the Hill of Meg-gido.

Chapter 16

Pharisees and Tzadōkiym seek a sign.

And after the Pharisees and Tzadōkiym approached, when they attempted, they asked Him for a sign from the Heavens [as] proof to them. ²But, responding, He told them, “At the shank of the evening, when the sun is going down, you say, ‘fair weather, for the Heavens are red.’ ³And early in the morning, a distinguishing mark of the rainy and stormy weather, for the Heavens are red when it is gloomy.’ On the one hand, you understand to discern the face of the Heavens; but, on the other hand, the signs of the seasons you’re not able. ⁴A wicked and adulterous generation demands a sign, and she shall have no sign except the sign of Jonah.” And leaving them behind, He departed.

Pharisees and Tzadōkiym seek a sign

⁵And when the disciples went into the other side [of the lake], they forgot to get bread. ⁶But Jesus told them, “Watch and beware of the yeast of the Pharisees and Tzadōkiym.” ⁷But they were dialoguing among themselves when they said, “We didn’t get bread.” ⁸But when Jesus perceived,^A He said, “What are you considering among yourselves, you who can’t trust, but do you not remember the five

^A 16: 8 The Koiné Greek γνοὺς δὲ ὁ Ἰησοῦς εἶπεν [gnoos dē hō Yā-soos] can be translated, verbatim, as “after He knew/ learned/ understood/perceived/ acknowledged but the Jesus he said”

loaves and the five thousand and how many baskets you collected?¹⁰And do you not [remember] the 7 loaves of bread for four thousand and how many hampers you collected? ¹¹How do you not know that I didn't say anything about bread? But, beware of yeast of the Pharisees and Tzadōkiym!¹²Then they understood that He didn't mean to watch for the yeast of the loaves of bread but for the yeast of the teaching of the Pharisees and Tzadōkiym.

“You're the Anointed One!”

¹³But when Jesus came into the region where Kæsarea Philippi,^A He was examining His disciples, as He says, “Who do the mortals say the Son of Man is?” ¹⁴So they said, “Some say John the Baptizer or Elijah, maybe Jeremiah^B or one of the prophets.” ¹⁵He says to them, “But, who do you say that I am?” ¹⁶But, responding, Shimon Peter said, “You're Anointed One, the Son of the Living God!” ¹⁷But in response to him, Jesus said, “You're well-positioned for success, Shimon bar Yonah^C because flesh and blood did not lift the veil for you, but My Father in the Heavens did. ¹⁸But I also to you that you're a rock; on

^A 16: 13 The Koiné Greek phrase Καισαρείας τῆς Φιλίππου [Kī-sār-i-ās tace Phē-lēp-poo] is traditionally translated into English as “Kæsarea Philippi,” and means “Philip is the king.” Maybe this was name for Herōd brother who was married to Herōdiada. See According to Matthew 14: 4.

^B 16: 14 Jeremiah was known as “the weeping prophet” for whom the term “jeremiad” was coined.

^C 16: 17 I don't know if Jesus meant Yōnah, the prophet of old, or not, but Yōnah was stubborn, just like Shimon... but God chiseled into and spoke through both of them.

this rock I shall build My church^A and death's gate shall not overcome it. ¹⁹I shall give the keys to the Kingdom of the Heavens to you.” ²⁰Then, He gave orders to the disciples in order that they might tell no one that He is the Anointed One!^B

Jesus predicts His death and resurrection.

²¹From then, Jesus began to prove to His disciples that He must depart into Jerusalem and to suffer much from the elders and the chief priests and scholars and to be murdered and the third day to rise. ²²And when Peter took Him aside, he began to rebuke Him, saying, “You’re gracious, LORD! UNDER NO CIRCUMSTANCES shall this be for You!” ²³But when He is turned around, “Go away, behind Me, Accuser! You’re an obstacle to Me because you don’t set your mind on the things of God, but of the mortals.”

“Take up your cross & follow Me!”

²⁴Then Jesus told His disciples, “If anyone desires to follow Me, he must deny himself and he must lift up his cross^C and he must follow Me. ²⁵For if anyone wants to save his soul shall lose it, but anyone who loses his soul because of Me shall find it!

²⁶Well... what is the benefited if a man might gain the whole world,

^A 16: 18 The Koiné Greek noun ἐκκλησίαν [ě-klā-sē-ăn] can also be translated into English as “assembly” or “congregation.”

^B 16: 20 Messianic Secret, which is, “Don’t tell them because it is not time yet.”

^C 16: 24 The Hebrews were commonly trying to revolt against Roman authority, seeking autonomy. Rome put down such rebellions by crucifying insurrectionist leaders as a public symbol. In other words, they knew death as an inevitability.

but his soul be lost?

²⁷For the Son of Man intends to appear in the Glory of His Father with His angels, and then He shall grant everyone according to his actions. ²⁸Seriously, truthfully, I tell you that he is someone of the men who stand firm in this place who might UNDER NO CIRCUMSTANCES partake of death until he might see the Son of Man when He appears in His Kingdom!"

Chapter 17

Jesus's transfiguration

'And after six days, Jesus takes Peter and Ya'akōv and his brother, John, along with Him and He takes them up onto a high mountain near His hometown^A ²And He was transfigured in front of them and He shone forth as the sun, even His clothing became bright because the light.^B ³And listen! Moses and 'Eliyahu are seen while talking together with Him. ⁴But, responding, Peter told Jesus, "LORD, it is good for us to be here. If You desire, I shall build three dwelling tents here, one for You, one for Moses, and one for 'Eliyahu..." ⁵Yet, while he speaks, listen! A Voice out of the cloud is saying, "This One is My Son; with Him, I am well-pleased! Obey Him!" ⁶And when the disciples

^A 17: 1 The Koiné Greek phrase ὄρος ὑψηλὸν κατ' ἰδίαν [ō-ross hoops-ā-lōn] literally means "a mountain high beside his own." Did Matthew mean "near Jesus' hometown?" Or is Matthew implying that Jesus owned a mountain? Might Matthew be alluding to Mt. Siynay (typically translated into English as "Sinai") where the Father gave Mosheh the Torah?

^B 17: 2 This transfigured Jesus is the One I saw on October 14, 1996; the One who called me into the ministry.

heard [this], they fell on their faces and they were extremely afraid.
⁷And Jesus approached and as He takes hold of them, He said, “Be restored and don’t fear!”⁸But after they lifted up their eyes, they saw no one except only Jesus.^A
⁹And when they came down from the mountains, He commanded them, as He says, “IN NO MANNER, declare the vision until this Son of Man is raised from the dead.”^B
¹⁰And the disciples asked Him, as they say, “So, why do the scribes say that it is necessary [for] ‘Elijah’ to come first?”¹¹But, responding, He said, “Indeed, ‘Elijah is coming and he shall restore you.’¹²But, I tell you that ‘Elijah’ already came and he was not recognized. And, in this manner, the Son of Man intends to^C suffer at their hands.”¹³Then, the disciples understood that He spoke to them about John who baptizes.’

Jesus heals a boy

¹⁴And when they came to the multitude, a man came forward while kneeling down to Him¹⁵and saying, “LORD, have mercy on my son, because he is an epileptic and in this manner, he suffers. For, frequently, he falls into the fire and often^D into the water.”¹⁶And I

^A 17:1-8 This is the background/ inspiration for the hymn, “Let Me See Jesus Only.”

^B 17: 9 Messianic Secret.

^C 17: 12 The Koiné Greek 2nd person present active indicative verb μέλλει [mē-lī] can translated into contemporary English as “he is about to” or as “he must” or as “he is going to.” According to Matthew 17: 22.

^D 17: 15 The Koiné Greek adverb πολλάκις [pōl-lā-kiss] can accurately be

brought him to your disciples and they were unable to heal him.”¹⁷ But, responding, Jesus said, “Oh, really!?! Faithless and perverted generation, how long shall I be with you? How long shall I accept you? Bring him here to Me.”¹⁸ And Jesus rebuked him and the demon came out of him. And the boy was healed from that moment.¹⁹ Then, as the disciples approached Jesus sitting by Himself, they said, “Why are we unable to cast it out?”²⁰ but He says to them, “It is because you have little faith. For, honestly, I tell you if you have faith like a mustard seed, you shall say to this mountain, ‘Move from here to that place!’ and it shall move itself! And nothing is impossible for you!”^A

Jesus predicts His death and resurrection, again

²² But while they brought themselves together on the Galilee, Jesus told them, “The Son of Man intends to be handed over into the hands over the mortals,²³ and they shall put Him to death and day three He shall be raised.” And they became extremely sad.

Jesus's view on taxes

²⁴ But when they came into Kapharnahum, Peter is approached by those whom are collecting the two drachma for taxes and they said, “Didn't your Teacher pay the two drachma tax?”²⁵ He says, “Certainly” and when he entered into the house, Jesus came before him as He

translated into contemporary English as either “frequently” or as “often” or as “many times.”

^A 17: 21 is missing, but a secondary source includes Koiné Greek that means, “but this kind shall not leave unless prayer and fasting.”

says, "Shimon, who do you think that the Kingdoms of the Earth force to pay taxes^A? From their sons or from strangers?" ²⁶But when he spoke, "From the strangers," he was speaking to Jesus. "So, indeed, the sons are set free.^B ²⁷But, in order that we shall not cause them to stumble, after you go to the lake, cast a fishhook and take the first fish which you get and after you open its mouth you shall find a stater.^C After you take this, give it to them in behalf of Me and you."

Chapter 18

The Greatest

¹In that moment, the disciples approached Jesus as they say, "So, who is the greatest in the Kingdom of the Heavens?" ²And after He called a child over to Him, He stood in the middle of them ³and He said, "Believe Me, I tell you unless you're converted and become as the children, UNDER NO CIRCUMSTANCES shall you enter into the Kingdom of the Heavens. ⁴So, everyone who shall humble themselves as this child, the same one is the greatest in the Kingdom of the

^A 17: 25 The Koiné Greek phrase ἀπό τίνων λαμβάνουσιν τέλη ἢ κῆνσον; [ă-pō tēn-ōn lăm-bă-noo-sin te-lă ā kăn-son?] literally means "from who they take tax or tax?" which could seem to be unclear to some

^B 17: 26 i. e. Not slaves

^C 17: 27 This is a coin worth two didrachmas, which was enough to pay the tax for Jesus and Peter. According to <http://dictionary.reference.com/search?Q=Stater>, this is a "Greek word rendered "piece of money" (Matt. 17:27, A.V.; and "shekel" in R.V.).

It was equal to two didrachmas ("tribute money," 17:24), or four drachmas, and to about 2s. 6d. of our money. (See SHEKEL.)"

Heavens. ⁵And if someone welcomes a child like this one in My Name welcomes Me.

Jesus warns of offenses

⁶But the one who shall cause one of these little ones who believe in Me to stumble, it is better for him that a millstone^A might be hanged around his neck and that he might be drowned in the open sea of the lake.^B ⁷Woe to the adornment of temptations! For compulsion to come [is] the trap; however, woe to the mortal by whom the obstacle does not come. ⁸But if your hand or your foot causes you to fall, go ahead and cut it off^C and throw it away from you. It is better for you to enter into Life crippled or lame or, having two hands or two feet, be thrown into eternal fire. ⁹And if your eye causes you to stumble, you better take it out throw it away from you! It is better for you to enter Life one-eyed than, having two eyes, be thrown into the fire of Gehenna.

The parable of the lost sheep

¹⁰See to it that you don't think lightly of one of these little ones!! For, I tell you that their angels in the Heavens^D see the face of My

^A 18: 6 These millstones were far too large for a human. Donkeys and oxen were employed to drag them as part of an agricultural tilling tool.

^B 18: 6 Though the Koiné Greek here can be confusing and hard to translate into contemporary English, the point is clear: Don't mess with Jesus' little ones!

^C 18: 8 The Koiné Greek "aorist imperative conveys action which has not started:" (Summers 127).

^D 18: 10 ---their angels? Jesus implies here that angels watch over the children.

Father in the Heavens through it all. -----^A ¹²What do you think? If it happened that a shepherd is tending 100 sheep and one of them is lead astray or wanders, shall he not separate from the 99 on the mountain and go seek the one who wandered? ¹³And if he finds it, Trust Me, I tell you that he shall rejoice more on him than on the 99 who stayed who have not wandered. ¹⁴in this manner, it is not a desire of your Father in the Heavens that you might ruin one of these little ones.

Dealing with the sinning brother

¹⁵But if your brother did wrong to you, go talk it out between you and him. So, if he might listen, you spare^B your brother. ¹⁶But if he might ignore, take one or two with you, in order that a speech of two or three witnesses might stand every word firm. ¹⁷But if he might ignore to them, speak to the assembly. But if he might ignore the assembly, he shall be to you as the Gentile or the tax collector.^C

^A 18: 11 is missing, but a secondary source includes Koiné Greek that means, “For the Son of Man shall [shall seek and] shall save the lost.”

^B 18: 15 The Koiné Greek aorist active indicative ἐκέρδῃσας [ě-kěr-dā-sās] literally means “you gained,” “you profited,” “or you spared yourself.”

^C 18: 17 Jesus isn’t condoning racism or bigotry here. What He is doing is using things that He knows to have a widespread reputation of being unclean or profane. Gentiles who rejected monotheistic Yahwism (what we now call Judaism) had a bad reputation because they did not worship YHWH, the One True God. Further, because the Jewish people had become accustomed to having their own kingdom. Though they were permitted to return from exile and even rebuild

¹⁸Seriously, I say to you anything^A you might bind on the Earth, it shall have already been bound in the Heavens and anything you might set free^B on the Earth, it shall have already been set free in the Heavens.^C

¹⁹Again, I say to you that if two of you agree on the Earth about any matter to which if you ask them, themselves, shall be with My Father in the Heavens. ²⁰For where two or three are gathered in My Name, I shall be there in the midst of them.”

The Parable of the Unforgiving Servant

²¹Then, after he entered, Peter told Him, “LORD, how many times, if he

Jerusalem’s walls, they were a vast minority which was easily overtaken whenever the world power took a notion for domination. Tax collectors had an equally bad, perhaps worse, reputation because they were Jews who swore fealty to the foreign rule. To add insult to injury, many tax collectors overcharged on the taxes.

^A 18: 18 The Koiné Greek pronoun ὅσα [hō-sā] can literally mean “as great” or “how great” or “as much” or “as far” or “how far” and the Koiné Greek particle ἐάν [ě-ăn] can literally mean “if” or “then.” Any combination of these basically means “anything.” So, that’s the word I used here.

^B 18: 18 The Koiné Greek future active indicative verb λύσῃτε [loo-sā-tě] is traced back to the root word λύω,[loo-ō,] which can be translated as “I loose” or “I untie” or “I set free” or “destroy” or “I abolish” or “I allow” which is a very confusing bunch of words. The ultimate point, in any sense, is that we must be in touch with YHWH that we operate in His power. For everything He does, He enables us to do. Genesis 1: 28.

^C 18: 18 i. e. Anything we do here is a manifestation of He has already done in the Heavens.

does wrong to me, shall I forgive my brother? Seven times?” ²²Jesus says to him, “I say to you, not until seven times, but seventy-seven times.”^A

²³Through this, the Kingdom of the Heavens is compared to a mortal king who wished that he might settle the account with some of his slave.^B ²⁴But after he began to settle, one who owes countless talents^C was brought to him. ²⁵But as he didn't not have it to pay it, YHWH ordered him to be sold and the wife and the kids and everything he has to be given away, also. ²⁶So, as he falls, the slave worships him, as he says, “Be patient with me and I shall pay you everything!” ²⁷So, when YHWH of that slave showed pity on him, he dismissed him and he cancelled his debt. ²⁸But when that slave found one of his fellow slaves which owed him 100 dénari'i, and after he

^A 18: 22 Realistically, I don't think Jesus meant a literal 490 times. He was proving a point!

^B 18: 23 The Koiné Greek phrase μετὰ τῶν δούλων αὐτοῦ [mētā tōn doo-lōn au-too] literally means “with of the slaves/ ministers of him.” This is slightly ambiguous and maybe even confusing. So, I transcribed this phrase rather than translated it.

^C 18: 24 The Koiné Greek noun τάλαντων [tă-lăn-tōn] stems from “τάλαντον,” [tă-lăn-tōn] and was a form of money in 1st Century Palestine. According to <http://dictionary.reference.com/search?q=talent>, a talent “of silver contained 3,000 shekels (Ex. 38:25, 26), and was equal to 94 3/7 lbs. avoirdupois. The Greek talent, however, as in the LXX., was only 82 1/4 lbs. It was in the form of a circular mass, as the Hebrew name kikkar denotes. A talent of gold was double the weight of a talent of silver (2 Sam. 12:30). Parable of the talents (Matt. 18:24; 25:15).”

retained him, he was choking him as he says, "Pay your debt^{A11}!" ²⁹So, as he falls, his fellow slave begged him, as he says, "Be patient with me and I shall pay you everything!" ³⁰But he did not desire; rather, after he departed, he threw him into prison until he paid that which he owed. ³¹So, after his fellow slaves observed, they become extremely offended and after they left, they reported to YHWH himself everything that happened. ³²Then, after his lord summons him, he says to him, "Evil slave, I cancelled all of that debt for you, because you begged me. ³³Was he not bound and you to show your fellow slave kindness, just as I myself showed you kindness? ³⁴And when his lord was angry, he handed him over to the torturers until the point where he paid everything which he owed. ³⁵And, this is the way that My Father in the Heavens does for you unless each one of you forgive his brother from your heart.

Chapter 19

Jesus' view on marriage and celibacy

'And it happened that when Jesus finished these words, He went away from the Galilee and He went into hills of Judah beside the Jordan. ²And the multitudes followed Him and, there, He healed them. ³And Pharisees approached Him as they try Him and as they say, "If it is proper with a man to divorce his wife according to any accusation?" ⁴But, responding, He said, "Did you not read aloud that the One who created from the beginning 'male and female, He made

^{A 18: 28} The Koiné Greek phrase ἀπόδος εἴ τι ὀφείλεις [ă-pō-dōs ī tē ō-phī-lice] literally means "give up if that which you owe!"

them^{A?}” ⁵And He said, “Because of this, a man shall leave father and mother behind and he shall be joined to his wife and the two shall be one person.^B” ⁶For this reason, they are no longer two, rather one. So, that which God has joined together, let humanity not separate.” ⁷They say to Him, “So, why did Moses command to give a scroll of notice of divorce and to divorce her?” ⁸He says to them, “Because of^C your stubbornness, Moses permitted you to divorce your wives! But it has not been like this from the beginning! ⁹But, I say to you that anyone who might divorce his wife not on account of an unlawful sexual activity and he might marry another, himself, commits adultery.” ¹⁰His disciples say to Him, “If this is how it is, the demands of a man with a woman, it is better to not marry.” ¹¹But He told them, “Not everyone accepts this statement, but the ones to whom it has been given. ¹²For there are eunuchs who bring this out of mother’s womb and there are eunuchs whom were made eunuchs at the hands of mortals and there are eunuchs who make themselves eunuchs because of the Kingdom of the Heavens. The one who is able to accept, let him accept.”

^A 19: 4 Bereshit (A. K. A. “Genesis”) 1: 27

^B 19: 5 The Koiné Greek singular feminine noun *σάρκα* [sărk-ă] can also be interpreted into English as “body” or “human or mortal nature” or “earthly life.” Even so, it is most commonly translated into English as “flesh.” Yes, this is the root word for “sarcasm.”

^C 19: 8 The Koiné Greek phrase *ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν* [hōt-ē Mō-oo-sace prōs tăn sklā-rō-kār-dē-ăn hoo-mon ē-pēt-rēp-sēn] literally means “because Mosheh towards the stubbornness [hard heartedness] of you, he permitted.”

Jesus blesses little children

¹³Then some children were brought to Him in order that He might lay hands on them and pray. But the disciples chastised them.^A ¹⁴But Jesus told them, “Release the children and don’t hinder them to come to Me, for of such people is the Kingdom of the Heavens.” ¹⁵And after He shook their hands,^B He is gone from there.

Jesus counsels the rich young ruler

¹⁶And listen! As he approached, he said, “Teacher, what good deed shall I do in order that I might have eternal life?” ¹⁷But He said, “Why are you asking Me about a good deed? One is good, but if you desire to enter into life, you must observe the commandments.” ¹⁸He says to Him, “Which ones?” So, Jesus says to him, “the don’t murder, don’t commit adultery, don’t steal, don’t lie, ¹⁹honor the mother and the father, and love your fellow man as yourself.” ²⁰The young man says to Him, “I kept all these things. Yet, what do I lack?” ²¹Jesus says to

^A 19: 13 This verse isn’t exactly clear who the disciples were chastising: Jesus, the children, or the people who brought the children. Regardless, Jesus does not “go on a power trip” and tell the disciples that they can’t chastise Him. Instead, He tactfully addresses the flaw in their logic.

^B 19: 15 The Koiné Greek καὶ ἐπιθείς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν [kī ē-pē-thice tās kī-rās au-toys hē-pō-you-thā ē-kī-thēn] means “and after he put upon the hands of them, he is gone from there.” This is somewhat ambiguous and unclear. Perhaps He shook hands with each of them? Perhaps He laid His hands on their foreheads and asked the Father to bless them? Perhaps this is some form of idiom.

him, "If you wish to be complete, go and sell that which is at your disposal and give [to the] poor people, for you shall have a barn in the Heavens, and next you must follow Me." ²²But after the young man heard the statement, he departed being grieved. For, he was holding great possessions.

With God, all things are possible

²³But Jesus told His disciples, "Honestly, I say to you that a wealthy one shall enter into the Kingdom of the Heavens with difficulty. ²⁴But, again, I say to you, it is easier (for) a camel to pass through an eye of a needle than a rich man to enter into the kingdom of God." ²⁵But after the disciples heard this, they were extremely overwhelmed, as they say, "So, who is able to be delivered?" ²⁶But after Jesus considered (it), He told them, "With humanity, it is not possible, but with God, all things are possible."

²⁷Then, responding, Peter told Him, "Listen! We left everything and we followed You! So, what shall it be for us?" ²⁸but Jesus told them, "Seriously, I tell you that you who followed Me, in the regeneration, when the Son of Man might stay on His throne of glory, you shall sit on twelve thrones while you judge the twelve tribes of Israel. ²⁹And everyone who left houses or brothers or sisters or fathers or mothers or children or fields because of My name shall receive one hundred times and he shall receive eternal life. ³⁰So, many [whom are] first shall be last and [many whom are] last [shall be] first.

Chapter 20

The parable of the vineyard employees

'So, the Kingdom of the Heavens resembles a mortal who is master of the house who went out early in the morning at the same time to

hire for himself workers into his vineyard. ²But after he settled the day's denarius with the workers, he sent them into his vineyard. ³And after they went out, about the third hour, he saw others who have stopped in the field of fields, being idle. ⁴And to those individuals, he said, 'Go away into the vineyard with them and that which is just, I shall give to you.' ⁵And they left. But, after he left around the sixth and ninth hour, he did the same thing again. ⁶But, about the eleventh [hour], after he went out, he found others who have stopped and he says to them, 'Why have you stood here in the fields the entire day?' ⁷They say to him, 'Because no one hired us.' He says to them, "Go away into the vineyard." ⁸But after it became evening, YHWH of the vineyard says to his foreman, 'Summon the workers and give them their reward which began from the last one until the first ones.' ⁹And after the ones who came near the eleventh hour each received a dénarius. ¹⁰And the first ones who came supposed that they shall receive more. But they, also, received a dénarius each.^A ¹¹But after they received [their pay], they were grumbling against the master of the house, ¹²when they said, "Those who came at the one last hour made one [dénarius]. You made us and them equal after we carried the weight of the day and the heat. ¹³But, in response to one of them, he said, 'Friend, I did not treat you unjustly. Didn't you agree with me for a dénarius?' ¹⁴Take that which is yours and go away! But I desire to

^A 20: 10 The Koiné Greek sentence καὶ ἔλαβον [τὸ] ἀνὰ δηνάριον καὶ αὐτοί [kī ē-lă-bōn to ā-nă dā-nă-rē-ōn kī au-toy] can literally be translated into contemporary English as "and they received that which each dénarius and them," which desperately needs to be paraphrased/ emended.

give this to the last one as I give to you.^A ¹⁵Or isn't it proper for me to do what I wish with that which is mine? Or is your eye wicked because I am good?"

Jesus predicts His death and resurrection, again.

¹⁷And as Jesus goes up into Jerusalem, He took the 12 disciples along with Him and on the path, He told them, ¹⁸"Listen! As we are coming up into Jerusalem, and the Son of Man shall be given over into the high priests and scribes' custody and they shall condemn Him to death. ¹⁹And to be flogged and to be crucified,^B and on the day three, He shall appear."^C

^A 20: 14 The Koiné Greek phrase *θῆλω δὲ τοῦτω τῷ ἑσχάτῳ δοῦναι ὡς καὶ σοί* [thā-lō dē too-tō tō ěs-kā-tō doo-nī hōs kī soy] can literally be translated into contemporary English as "I desire but this thing the last one to give just as also to you," which needs to be paraphrased.

^B 20: 19 Personal opinion: Though I wish he would have selected actors that actually looked like 1st Century Palestinians, Mel Gibson did an excellent job of portraying this part of Jesus' suffering with his movie, *The Passion of the Christ*.

^C 20: 19 The Koiné Greek 3rd person singular future passive indicative verb *ἐγερθήσεται* [ě-gĕr-thā-sĕ-tī] which is translated as "He shall be raised up" or "He shall be restored" or "He shall be awakened." However, according to Warren C. Trenchard's *Complete Vocabulary Guide to the Greek New Testament*, this 3rd person singular future passive indicative verb can also be translated into contemporary English as though it is a 1st person singular future active indicative verb. In other words, "He shall rise" or "He shall awaken" or "He shall appear."

Greatness is serving

²⁰Then, when the mother of Z^evedaYahu's sons approached with her sons, she prostrates herself and asks for something from Him, ²¹but He told her, "What do you desire?" She says to Him, "Speak in order that my two sons might sit on your right hand side and sit on your right hand side and on your left hand side in Your Kingdom." ²²But, responding, Jesus said, "You don't know what you're asking! Are you able to drink from the cup which I am about to drink?" They say, "We are able." ²³He says to them, "On the one hand, you shall drink [from] My cup, but on the other hand, but to sit at My right hand side and at My left hand side... this is not for Me to give; Rather, it is for the ones [for whom] My Father has prepared."

²⁴⁻²⁸ And after they listened, the ten were angry about the two brothers. ²⁵But after Jesus pulled them aside, He said, "You have known that those who rule among the Gentiles subdue them and many of tyrannize them. ²⁶In this same manner, it shall not be with Me, but if anyone of you might desire to become great, he must care for you, and if anyone [is] to be first among you, he must be a servant. Just as the Son of Man did not come to be served but to serve and to give His soul a ransom for many. "

Jesus restores sight to two blind men

²⁹And as they went out from Jericho, a large crowd followed Him. ³⁰And, listen, as two blind men are sitting beside the path, after they observe that Jesus passes by, they cried out, when they said, "Have mercy on us, [LORD,] Son of David!" ³¹But the crowd warned them in order that they might keep silent. But they cried out even louder as they said, "Have mercy on us, [LORD,] Son of David!" ³²and Jesus stopped and He cried out to them and He said, "What do you desire

that I might do for you?”³³ They say to Him, “LORD, that our eyes might be opened!”³⁴ So, after Jesus felt sympathy, He touched their eyes and, at once, they received their sight and they followed Him.

Chapter 21

The triumphal entry/ “Palm Sunday”

¹And while they came near to Jerusalem and they came to Beth-Phagé^A into the Mount of Olives, Jesus sent out two disciples ²as He says to them, “Go into the village before us and, immediately, you shall see a donkey which has been tied and a young donkey with her. After you untie [her], bring [her] to Me! ³And if someone might say something to you, you say that your LORD has need. And immediately, he shall send them out.” And this has happened in order that that which was spoken through the prophet might be fulfilled as he says,
⁵Speak to the Daughter Zion!

Listen! Your Kingdom shall come to you
Gentle and the one who boarded on a donkey
And on a young donkey, the son of a donkey^B

⁶But after the disciples departed and when they did as Jesus directed them, ⁷they brought the donkey and the young donkey, they placed clothing on them. ⁸But the most crowd spread their clothing out on the path, but the others were cutting branches off trees and

^A 21: 1 Beth-Phagé is Ancient Hebrew and can also be translated into contemporary English as “house of unripe figs,” according to <http://www.apostolic-churches.net/bible/strongs/ref/?stgh~greek&stnm=967>

^B 21: 5 Isaiah 62: 11 as well as Zechariah 9: 9

spread them out on the path.⁹ But those in the crowds who lead Him forward and those who followed cried out as they say,

“Hoshia-nà^A to the Son of David.

He who comes in the name of YHWH has been blessed
Hoshia-nà from the Romans^B

¹⁰And after they entered into Jerusalem, everyone in the city was stirred as they say, “Who is He?” ¹¹But the crowds said, “He is the prophet Jesus who is from Nazareth of the Galilee.”

Jesus cleanses the temple

¹²And Jesus entered into the temple and sent out all of those who are selling and purchase in the temple and He flipped the tables of the money changers over and the seat of the dove sellers^C, ¹³and He says to them, “It is written:
My house shall be called a house of prayer,

^A 21: 9 This is an Ancient Hebrew imperative meaning “Please save us!” “Deliver us now!”

^B 21: 9 The Koiné Greek says, Ὡσαννα ἐν τοῖς ὑψίστοις, [Hō-săn-nă ěn toys hoop-sēs-toys] which can be translated back into Ancient Hebrew (which was possibly being spoken at the moment about which Matthew is writing) to say something to the effect of, “Please save us from among the Romans! [confirm with Dr. Ziffer before printing]” Perhaps the fact that He did not lead a revolt against Rome is why it was so easy for Kayaphah (Caiaphas) to persuade the crowd to demand that Jesus be crucified 5 days after this.

^C 21: 12 These people sold doves to be sacrificed. I guess they figured, “Why not make a profit off of this religious ceremony?”

But you make it a den of robbers.^{A)}

¹⁴And He approached the blind and the crippled in the temple and He healed them. ¹⁵But when the chief priests and the scribes saw the wonderful things which He did and the children who cried out in the temple and as they say, "Hoshia-nà to the Son of David, He is indignant!" ¹⁶And they told Him, "Do you hear what they are saying?" So, Jesus says to them, "Yes. Did you read aloud never that out of the mouth of the infants and the ones who nurse You restored praise?" ¹⁷And after He left them, He departed out of the city into Bethany^B and He spent the night there.

Bear fruit!

¹⁸But early in the morning, as He returns to the city, He was hungry. ¹⁹And when He saw a solitary fig tree on the path, He came to it and He found nothing on it except leaves only, and He says to it, "From now on, fruit from you does not exist, forever." And the fig tree is dried up immediately.

Lesson from the withered fig tree

²⁰And when the disciples saw this, they marveled as they say, "How did the fig tree dry up immediately?" ²¹But, responding, Jesus told them, "Honestly, I say to you... if you have faith and are not wavered, not only shall you do this to a fig tree, but you might also say to the mountain, 'Arise and be thrown into the lake!' and it shall happen! ²²And, everything, as much as you might ask in prayer as you believe,

^A 21: 13 Just a thought: Do you go to church for YHWH or to buy paraphernalia?

^B 21: 17 This is Ancient Hebrew and means "my house."

you shall receive to yourself.”

Jesus's authority questioned

²³And when He went into the temple, the chief priests and the elders of the people who teach approached Him, as they say, “By what authority do You do these things? And who has given You this authority?” ²⁴But, responding, Jesus told them, “I shall ask a question of you and I [shall inquire] one thing. This is: if you might answer Me, I, in turn, shall tell you by what authority I do these things. ²⁵From where was John's baptism? From the Heavens or from mortals?” So, they were discussing it among themselves, as they say, “If we say, ‘From the Heavens,’ then He shall tell us, ‘So, for what reason did you not put your trust in him?’” ²⁶But if we say, ‘From the mortals,’ we fear the crowds^A for everyone considers John as a prophet.” ²⁷And in response to Jesus, they said, “We don't know.” He was saying to them and Him, “And neither shall I tell you by what authority I do these things.”

Stubborn procrastinator > Unmotivated obedience

²⁸But how does it seem to you? A man has two young sons. And when he approached the first one, he said, ‘Go work in the vineyard, today!’ ²⁹But, responding, he said, ‘I don't want to,’ but, later, after a change of heart, he went. ³⁰But as he approaches the other one, he said the same thing. But, responding, he said, ‘Yes, Lord.’ But he did not go out. ³¹Of the two, which one did the Father's plan?” They say, “The first.” Jesus says to them, “Seriously, I tell you that the tax

^A 21: 26 Gut check: Am I living for God or for people?

collectors and those who practice sexual immorality shall go into the Kingdom of God before you. For John came to you on the path of righteousness and you didn't put your trust in him. But the tax collectors and those who practice sexual immorality put their trust in him. Even after you saw, you're not changing your minds later to believe in him.^A

The parable of the wicked vinedressers

³³Another parable: Listen! A man was a master of the house who planted a vineyard and put a fence around it and he dug in his winepress and he built a watchtower and he hired tenant farmers and he went on a journey. ³⁴But when the time of the fruit^B came near, he sent his servants out to the tenant farmers to take his fruit. ³⁵And after the tenant farmers took his servants; they skinned^C some, they murdered some, and they threw stones at others. ³⁶Again, he sent out other servants, more than the first time, and the tenant farmers^D did the same to them. ³⁷But, finally, he sent his son, as he says, 'My son shall be respected.' ³⁸But when the tenant farmers saw the son, they said among themselves, 'This is the heir. Come! If we

^A 21: 32 Maybe Kayin and 'Avel (Cain & Abel) had these motives, too?

^B 21: 34 i. e. the time to harvest the fruit

^C 21: 35 This is the actual definition of the word. "Beat" is only a figurative term. I assume that "beat" is used before "skinned" because imagining someone being skinned alive is quite horrific.

^D 21: 36 The Koiné Greek phrase καὶ ἐποίησαν αὐτοῖς ὡσαύτως [kī ē-poy-ā-sān au-toys hō-sau-tōs] literally means "and they did to them likewise." I paraphrased it "they" to "tenant farmers" to eliminate ambiguity.

murder him, we might possess his inheritance.’ ³⁹And they took him and threw him out of the vineyard and murdered him. ⁴⁰So, when YHWH of the vineyard comes, what shall he do to those tenant farmers?” ⁴¹They say, “He shall destroy the evil ones badly and hire other tenant farmers, who shall give to him of the fruit in their time.”

⁴² Jesus says to them, “Have you never read aloud in the Writings: ‘A stone which the builders declared useless, This one is become the chief cornerstone^A From her^B LORD, it happened And she is wonderful in our eyes^C’?”

⁴³Through this, I say to you that the Kingdom of God shall be taken from you and given over to the Gentiles who bring about her fruit.

⁴⁴And the one who falls on this stone shall be broken into pieces. But if he might fall on it, it shall crush him.”

⁴⁵And the chief priests and Pharisees who heard His knew that He speaks about them. ⁴⁶And while they seek to arrest Him, they were afraid of the crowd, because they considered Him a prophet.

^A 21: 42 The Koiné Greek has κεφαλὴν γωνίας [kěph-ă-lān gō-nē-ās] here which means “head corner.” This can be confusing and leaves much to the imagination, unless you have much experience in construction.

^B 21: 42 This is not an attempt to call Jesus a female. In all actuality, the Koiné Greek noun κεφαλὴν [kěph-ă-lān] (meaning “head”) is feminine. Hence, the pronouns that refer back to it must be feminine.

^C 21: 42 118th Psalm, verse 22; the Apostle’s Deeds 4: 11; Peter’s 1st letter 2: 4, 6-8; Lamentations 9: 22; Isaiah 28: 16 and 8: 14; Letter to the Romans 9: 33; Ezekei’El 2: 20

Chapter 22

The parable of the wedding feast

¹And responding, Jesus **said, He** spoke to them in parables, again, as He says, ²“The kingdom of the Heavens is similar to a man who resembles a man who rules who made his son’s wedding festivities.^A ³And he sent his servants out to summon the ones who have been invited to the wedding festivities, but they didn’t want to come. ⁴Again, he sent other servants out, as he says, ‘Say to those whom have been invited: Listen! I have prepared my meal, my bulls and my fattened cattle have been killed, and everything [is] prepared. Come to the festivities.’ ⁵But after they disregarded, they departed: whether into his own field or to his business. ⁶But after the remaining ones grabbed his servants, they insulted and they killed [them]. ⁷But the king gets furious and he sent his troops; he destroyed those murderers and enjoyed their city. ⁸Then he told his slaves, ‘On one hand, the wedding feast has been prepared, but on the other hand, those whom have been invited were not worthy guests. ⁹So, go on the outlets of the paths and as many people as you find, invite them into wedding festivities.’ ¹⁰And those servants left brought together everyone that they could find, evil and good. And the wedding hall is filled [with] people reclining at the table. ¹¹But after the king entered, to see those who are reclining at the table, he saw a man there who has not put on wedding clothes. ¹²And he says to him, ‘Friend, how is

^A 22:2 The Koiné Greek plural accusative masculine noun γάμους [gǎ-moos] can accurately be translated into contemporary English as either “weddings” or “wedding banquets” or “marriages” or “wedding halls.”

it possible that you entered here not having wedding clothes?’ But he is silent. ¹³Then, the king told the righteous ones, ‘After you bind his feet and hands, throw him out into the outer darkness, There it shall be weeping and grinding of teeth. ¹⁴For many are called, but few are chosen.”

Dual citizenship

¹⁵Then, after the Pharisees left, they took council how they might set a trap on words for Him. ¹⁶And they sent away to Him their disciples with Hérodians who said, “Teacher, we know that You’re Truth and You teach the Way of God in Truth and it is not a concern for You about in no way. For You don’t look into face of the men. ¹⁷That is why You tell us what You think! Is it kosher to give tax to Kæsar^A or not?” ¹⁸But when Jesus knew their evil, He said, “Why are you testing Me, you perpetrators? ¹⁹Show Me the tax coin!” So, they presented a dénarius to Him. ²⁰And He says to them, “What is the icon on it and the inscription?” ²¹They say, “Kæsar’s.” Then, He says to them, “So, return that which is Kæsar’s to Kæsar and that which is God’s to God.” ²²And when they heard Him, they marveled and they let Him go and departed.

Tzadōkiym ask about marriage after the resurrection

²³In that day, the Tzadōkiym approached Him, when they said, “There is no resurrection and they asked Him” ²⁴as they say, “Teacher, Moses said, ‘If someone might die not having children, his brother shall

^A 22: 17 This is the Latin word for “Emporer” or “King” and, later, the Prussians/Germans adopted it as “Kaiser.” This is why Julius isn’t the only Cæsar.

marry his wife as next of kin and he shall raise his brother's children.^A ²⁵But they were from 7 brothers. And after the first one died, and not having children, he left his wife to his brother. ²⁶And, likewise, the second one and the third one, until [all] of the seven. ²⁷But finally the wife of all of them died. ²⁸So, in the resurrection... which one's wife, of the seven, shall she be? For all of them had her." ²⁹But, responding, Jesus told them, "Don't be deceived and having neither known the Writings nor God's power. ³⁰For, in the resurrection, neither shall they marry nor shall they be given in marriage, but they shall be as the angels in the Heavens.^B ³¹But concerning the resurrection of the dead, you have not read aloud when he told you by God, as he says, 'I AM the God of Abraham and the God of Yitz-qak and the God of Ya'akōv'? He is not the God of the dead, but of the living." ³³And after the crowds heard, they were overwhelmed by His teaching.

^A 22: 24 This is to keep the family tree growing. After the resurrection, we're in God's family and our struggle to keep our consanguinity ends because He has everything under control.

^B 22: 30 The question posed is about a situation called a levirate marriage, in which single younger brothers marry their older brother's wife so that the offspring, hopefully a son, can receive the inheritance. So, one understanding of what YHWH meant was, "What good is a levirate marriage (designed to perpetuate your family line) or a marriage based on sexuality if you're both now considered as one of God's children?" This doesn't seem to address the state of marriages formed primarily for emotional companionship here as the same verb γαμέω [gǎ-mě-ō] is used in the question and the answer.

The scribes ask which is greatest mitzvah

³⁴But after the Pharisees heard that He silenced the Tzadōkiym, they huddled to discuss it^A. ³⁵And an expert in the law among them, who tries Him, ³⁶Teacher, which instruction is greatest in the Torah?" ³⁷So, He told him, "You must love YHWH your God with your whole heart and your whole soul and your whole mind!" ³⁸This one is the greatest and first instruction. ³⁹But second one is similar to it, "You must love your neighbor as yourself!" ⁴⁰In these two instructions are the entire Torah and the Prophets are crucified.^B"

"YHWH told my Lord..."

⁴¹But after the Pharisees have gathered, Jesus asked them, ⁴²as He says, "What does it seem to you concerning the Anointed One? Whose Son is He?" They say to Him, "David's." ⁴³He says to them, "In that case, why does David, in the Spirit, call Him LORD, as he says, ⁴⁴YHWH told my LORD,

^A 22: 34 The Koiné Greek phrase *συνήχθησαν ἐπὶ τὸ αὐτὸ* [soon-ā-xā-săn ě-pē tō au-tō] literally means "they are gathered together on the it." This may seem quite ambiguous and difficult to understand. Hopefully my rendition helps.

^B 22: 40 The Koiné Greek 3rd person present passive indicative plural verb *κρέμαται* [krě-mă-tī] can also be translated into contemporary English as "they are hanged" or "they are dependent." I used "are crucified" because many prophets were made into martyrs for the Mashi'ach. Even the Mashi'ach Himself'll be crucified, but His death is to redeem humanity and lift the curses invoked when Adam and Eve disobeyed God in Gam ha'Eden [the Garden of Eden]. Our Lord often gave answers with such answers when challenge/ tested by the "religious folk" of His day.

“Sit at My right hand
Until I might place your enemies
under Your feet!”^A

⁴⁵So, if David calls Him LORD, how is He his Son?” ⁴⁶And no one was able to answer a statement to Him; no one dared from that day to test Him any longer.

Chapter 23

¹Then Jesus spoke to the crowds and to His disciples ²as He says, “The scribes and Pharisees sat on Moses’s seat. ³So, everything, as much as they might say to you, you must do and you must observe, but according to their works, you must not do. For they say and don’t do. ⁴But they bind a heavy [and difficult to carry] burden and they place it on the shoulders of the men, but they don’t desire their finger to move it. ⁵But all their works, they do for to be seen by man. For they enlarge their amulets and magnify [their] tassels. ⁶But they love the places of honor in the banquets and the best seats in the synagogue ⁷and the greetings in the marketplaces and to be addressed by the men as “my master.”^B”

⁸But you must not be called “my master.” For Echad^C is your Teacher,

^A 22: 44 I made the quote of David’s word purple because only the royalty could afford the dyes to make such garments.

^B 23: 7 The Koiné Greek here has ‘Ραββί, [Rabbi] which is actually an Aramaic term meaning “my master.” This seems very similar to how martial arts students call their instructors “Sensei” which also means “master.”

^C 23: 8 Deuteronomy 6: 4 says, “שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד” which

so all of you're brothers. ⁹And you may not call anyone on the Earth "father," for Echad is your Father. ¹⁰But neither might you be addressed as Teachers, because the Anointed One is your Teacher. ¹¹But your greater is your deacon.^A ¹²But anyone who exalts himself, he shall be humbled and anyone who humbles himself shall be exalted. ¹³But woe to you scribes and Pharisees, pretenders, because you lock the Kingdom of the Heavens before the mortals! For you don't enter but neither share in give up to enter.^B -----^C ¹⁵Woe to you, scribes and Pharisees, pretenders, because you go around the lake and the wadi^D

is transliterated as "Shema, Israel! YHWH 'Eloheynu YHWH 'Echad" and is commonly translated into contemporary English as "Listen, Israel! YHWH our God is Lord Alone!" "Echad" is the Ancient Hebrew word for "One" and this is how God was known to many in that time period. (Add sublinear apostrophes in "YHWH" and "Sh-ma," ASAP.)

^A 23: 11 The Koiné Greek nominative singular masculine noun δῆακονος [dē-ă-kō-nōs] can also be translated into contemporary English as "servant" or "helper." It is also written in the feminine case, in some instances,

^B 23: 13 If the leaders are insufficient to enter into/ share in the Kingdom of the Heavens, how can they possibly lead anyone into the Kingdom?

^C 23: 14 is missing, but a secondary source includes Koiné Greek that means, "But woe to you scribes and Perushiym, pretenders, you devour the houses of the widows and with great pretense while you pray. Through this, you shall receive even more condemnation."

^D 23: 15 The Koiné Greek feminine accusative singular adjective ξηρὰν [xā-răn] is commonly translated into contemporary English as "dry" or "dried up" or "dry land" or "withered," all of which seem ambiguous. The Ancient Hebrew language

in order to make a convert, and when it comes, you make him twice the son of Gehenna that you're.

¹⁶Woe to you, blind leaders who say, "If someone might swear by the temple, it is nothing. But if someone does likewise by the temple's gold, he owes. ¹⁷You're foolish and blind, for which one is greater: the gold or the temple which consecrates the gold? ¹⁸And... If someone might swear by the altar, it is nothing. But if someone does likewise by the gift on it, he owes. ¹⁹You're blind, for which is greater: the gift or the altar which consecrates the gift? ²⁰So, the one who swears by the altar, swears by it and everything on it. ²¹And the one who swears by the temple, swears by it and those cause to dwell in it, ²²and the one who swears by the Heavens, swears by God's throne and by the One who sits on it.

²³Woe to you, scribes and Pharisees, pretenders, because you give the tithes, the dill, and the cumin and you forgot the importance of the Torah: the punishment, the mercy, and the faith. But he was bound to do these and to not forget that one.^A ²⁴Blind guides, as you strain out the mosquito but you swallow the camel.

²⁵Woe to you, scribes and Pharisees, pretenders, because you clean the outside of the cup and dish, but they^B are filled the inside the

has a noun which is transliterated into contemporary English as "wadi." A wadi is a shallow creek that is partially or totally dried up, depending on the moon and the seasons. This seems to be a much more sensible translation.

^A 23: 23 i. e. (in other words) "Don't brag that you do some things right if you don't do it all right."

^B 23: 25 "they" and not "you." Perhaps, other forces are at work here. According to Matthew 13: 24-28.

robbery and self-indulgence. ²⁶Blind Perush! First, continually cleanse inside of the cup, in order that it and the outside becomes continually clean!

²⁷Woe to you, scribes and Pharisees, pretenders, because you're like a tomb which has been whitewashed: someone whose outside, on the one hand, shines beautiful, but on the other hand, they are filled with bones of the dead and everything unclean. ²⁸And so, you shine to the righteous mortals on the outside, on the one hand, but on the other hand, you're full of hypocrisy and lawlessness.

²⁹Woe to you, scribes and Pharisees, pretenders, because you restore the graves of the prophets and you decorate the monuments of the righteous, ³⁰and you say, 'If we would have [lived] in the days of our fathers, we would have no share in the death of the prophets.' ³¹So, you confirm yourselves that you're the descendants of those who murdered the prophets. ³²And you, you fulfill the measure of your fathers. ³³Serpents, children of vipers, how might you escape from the coming judgement?

³⁴After this, listen, I shall send out to your prophets and to your wise ones and to your scribes. Because of them, you shall murder and crucify and because of them, you shall whip in your synagogues and you shall hasten from city into city. ³⁵In order that it came on you all the blood of the innocent is spilled on the Earth from the murder of Abel^A the innocent until the murder of Zechariah^B ben Bachar-Yahu^C,

^A 23: 35 Genesis 4: 1-16

^B 23: 35 This is the Anglicized version of the Hebrew name means "remember YHWH."

^C 23: 35 This is Hebrew name means "choose YHWH."

whom you murdered between the shrine and the altar. ³⁶Honestly, I tell you, all of these things have come on this generation.

Jesus mourns for Jerusalem

³⁷Jerusalem! Jerusalem! The city who murders the prophets and stones the one whom have been sent to her, how often I desired to gather your children together, whom manner a bird gathers her young birds to her under her wings, and you did not desire [it]. ³⁸Listen! It is let go to you of your own house [is] abandoned. ³⁹For I say to you, UNDER NO CIRCUMSTANCES might you see Me from now until you say,

'Blessed is the One who comes in the Name of YHWH!'

Chapter 24

Jesus predicts the temple's destruction

¹And after Jesus departed of the sanctuary He left, and His disciples approached Him to call His attention to^A the building of the temple.

²But, responding, He said, "Do you not see these things? Seriously, I tell you, UNDER NO CIRCUMSTANCES might here a stone be left upon another stone which shall not be torn down."^B

^A 24: 1 The Koiné Greek Aorist Active Infinitive Verb ἐπιδείξαι [ě-pē-dī-xī] literally means "to demonstrate one's self" or "to show one's self" or "to do one's self."

Since YHWH has shown how he feels about the inside, perhaps His disciples want to know how He feels about the outside.

^B 24: 2 i. e. "Fight as hard as you want, but I guarantee you that someone'll come in and tear this temple down!" This was fulfilled in 70 by the Romans during the First Jewish-Roman War.

Signs of the times & the end of the age

³But as He sits down on the Mount of Olives, His disciples came along with Him as they say, "Explain to us, when are these things are to be, and what sort of the miracle of the moth arrival and end of the age?"

⁴And responding, Jesus told them, "You make sure that anyone of you might not go astray! ⁵For many shall appear in My Name as they say, 'I AM the Anointed One' and they shall lead many astray. ⁶But you're about to hear conflict and report of the battles. Perceive, but don't be disturbed! For it must come, but it not the end yet! ⁷For nation shall rise up on nation and kingdom on kingdom and there shall be famine and earthquakes in various places. ⁸But all of these things are the beginning of the birth pains.

⁹Then, they shall give you over into custody into oppression and they shall murder you, and you shall be the ones who are hated by the nations because of My Name. And,, many shall be caused to fall and they shall hand others over into custody and they shall hate others.

¹¹And many false prophets shall rise up they shall lead many astray.

¹²And through that to be increased, the man of lawlessness extinguished the love of many. ¹³But after he endured to the end, this one shall be delivered. ¹⁴And this Gospel of the Kingdom shall be preached on the entire world to a martyr in each nation and then the end shall come.

The great tribulation

¹⁵So, when you see the detestable thing of destruction that which is said through Dani'El the prophet which has made its stand on the Holy Mountain... the one who reads aloud, think! ¹⁶Then, the ones in

Judah, flee into the hills! ¹⁷The one on the rooftops, don't come down to take up (anything) from his house! ¹⁸And the one who is in the field, don't turn back to pick up his clothing! ¹⁹But, woe to the women whom are pregnant and those who breast-feed their babies in that day!

²⁰But you must pray and don't cease, in order that your soul doesn't become rainy and stormy weather. ²¹For,, it shall be great oppression such as it has not been from the beginning of the world until now but it shall UNDER NO CIRCUMSTANCES again! ²²And unless those days are shortened, not a single person shall be delivered. But because of the chosen,^A those days shall be shortened.

²³Then, if anyone of you might say, 'Listen! Here is the Anointed One!' or 'There!' Don't believe it! ²⁴For false Messiahs and false prophets shall be raised and they shall give a great sign and wonders so to deceive, even the excellent, if they are able. ²⁵Listen! I have told you in advance! ²⁶So, if they might say to you, 'Listen! He is in the desert!,' then DON'T GO OUT! Listen! In the inner room! DON'T PUT YOUR TRUST IN IT! ²⁷For, just as the lightning comes out in the East and shines as far as the West, in the same manner shall the arrival of the Son of Man shall be. ²⁸Where there might be a corpse; there the buzzard shall be gathered.

^A 24: 22 The Koiné Greek masculine plural accusative adjective ἐκλεκτοὺς [ĕk-lĕk-toos] is traditionally translated into contemporary English as “elect” or “chosen.” However, it can also mean “excellent” or “choice” or “select.” These words imply that some mortals are more righteous than others, but it does not hint towards the typical notion of predestination that “elect” and “chosen” seem to suggest.

The Son of Man appears.

²⁹But, immediately, after those days of oppression,
the sun shall be darkened,

and the moon shall not give her radiance
and the lightning shall fall from the Heavens,
and the Kingdom of the Heavens shall be incited^A

³⁰And then the sign of the Son of Man shall be shone in the
Heavens and then all of the nations of earth they shall cut
themselves and they shall observe the Son of Man who appears in
the clouds of the Heavens^B with great authority and glory. ³¹And He
shall send out His angels with an enormous trumpet and they shall
gather His chosen ones together out of the four winds, from one end
of the Heavens to the other.

Lesson from the fig tree

³²But from the fig tree, you shall learn the parable: Now, when her
branch becomes tender and she might put forth the leaves, you know
that summer is near. ³³In this same manner, also, when you see all
these things you shall know that He is close to the door. ³⁴Honestly, I
say to you, UNDER NO CIRCUMSTANCES might He come until all
these things might happen. ³⁵The Heavens and the Earth shall pass
away, but My words might UNDER NO CIRCUMSTANCES pass away.

No one knows the day nor hour.

³⁶ But about that day and hour, no one has known. The angels of the

^A 24: 29 Isaiah 13: 10; Joel 2: 10; 'Ezeki'El 32:7

^B 24: 30 Dani'El 7:13; Zechariah 12: 10-14

Heavens don't know. The Son doesn't even know. No one knows except the Father.

³⁷ The appearing of the Son of Man shall be just like Noah's time. ³⁸ Just before the flood, they were eating, drinking, marrying, and being given in marriage, right up until the day Noah went into the ark. ³⁹ And they did not know until the flood came and it took everybody. That's how it'll when the Son of Man appears. ⁴⁰ Two men shall be in the field: one shall be taken and the other one left. ⁴¹ Two women shall be grinding in the mill. One shall be taken along and one left. ⁴² So, stay alert! Because you don't know which day your LORD shall come. ⁴³ But, you must know that because if the master of the house had known which watch the thief comes, he stayed alert maybe and maybe not permitted his house to be broken into. ⁴⁴ And through this, also, you must become prepared because you don't know the hour the Son of Man shall come.

The faithful servant and the evil servant

⁴⁵ Who is the faithful and wise minister whom YHWH ordained over the slaves of His household to give them the food of the season? ⁴⁶ That servant is well positioned for success is the one whom, when his LORD comes, He finds him doing this. ⁴⁷ Amén, I say to you that everyone who is at his disposal shall ordain him. ⁴⁸ But if he might say that the slave is evil in his heart, My LORD shall delay. ⁴⁹ And if he begins to abuse his fellow slaves, he might eat but also drink with the drunkards, ⁵⁰ That slave's LORD shall come on the day which he doesn't expect and in an hour which he doesn't know. ⁵¹ And He shall cut him in two pieces and He shall place his parts with the perpetrators. In that place, there shall be weeping and grinding of teeth.

Chapter 25

The parable of the wise and foolish virgins

¹Then the Kingdom of the Heavens is like 10 virgins who, after they take up their lamps, they went out into the bridegroom's meeting. ²But five of them were foolish and five [were] wise. ³For when the foolish ones took their lamps, they did not take olive oil with them. ⁴But the wise ones took olive oil in the containers with their lamps. ⁵But as the bridegroom takes his time, they all became drowsy and sat down. ⁶But, in the middle of the night, there was a shouting, 'Look, the groom! Come out to meet him!' ⁷Then, those virgins get up and put their lamps in order. ⁸But the foolish ones told the wise ones, 'Give us some of your olive oil because our lamps are burnt out.' ⁹But the wise ones answered to say, 'Have you lost your mind? This enough for us and you. Rather, go to the merchants and buy it yourselves!' ¹⁰But as they went away from them to buy, the bridegroom came and the ones whom were prepared went with him into the wedding feast and the door is shut. ¹¹But, later, the other virgins came to say, 'Lord, Lord, Open [the door] for us!' ¹²But, responding, he said, 'Honestly, I tell you, I am not acquainted with you.' ¹³So, stay alert because you neither know the day nor the hour.

Don't waste your talents!

¹⁴For, just as, when a man who leaves home, he called his own servants and handed to them that which is at his disposal, ¹⁵and to one servant, he gave five talents and to another, two and yet to another, one: each according to his own ability, and departed on his journey. Immediately. ¹⁶After he left, the servant who received five talents left worked with them and gained another five. ¹⁷Likewise, the

servant with two gained another two. ¹⁸But after [the master] departed, the servant who received one dug earth and he hid YHWH's money.

¹⁹But after a long time, the master of those servants came and he settled [his] account with them. ²⁰And after the servant who received five talents approached, he presented the other five talents, as he says, 'Lord, you gave me five talents. Listen, I gained five more.' ²¹His lord was saying to him, 'Great, good, and faithful servant, you were faithful in small matters, I shall appoint you in greater matters. Enter your lord's joy! ²²And after the servant who received two talents

approached, he presented the other two talents, as he says, 'Lord, you gave me two talents. Listen, I gained two more.' ²³His lord was saying to him, 'Great, good, and faithful servant, you were faithful in small matters, I shall appoint you in greater matters. Enter your LORD's joy!

²⁴And after the servant who received two talents approached, he presented the other two talents, as he says, 'Lord, I knew you... because you're a harsh man... as you harvest where you didn't scatter seeds and as you gather together from where you didn't scatter.

²⁵And after being afraid, I went out... I hid your talent in the earth. Look! Have that which is yours!' ²⁶But responding, his master told him, 'Wicked and lazy slave, you had known that I harvest where I didn't scatter seed and I gather together from where I did not scatter?

²⁷So, you were bound to throw my money to the money changers and when I returned, maybe I shall obtain that which is mine together with interest. ²⁸So, take the one talent from him and give it to the one who has the ten talents. ²⁹For the one who has, all shall be given and it shall be caused to abound. But to the one who does not have, even that which he has shall be taken from him. ³⁰And the useless slave, throw him out into the outer darkness. There, it shall be

weeping and grinding of teeth.

The Son of Man'll judge the nations

³¹But when the Son of Man came in His glory with all of the angels with Him, He shall sit on His throne. ³²And He shall bring them together before each of the nations and He shall separate them from the others, just as a shepherd separates the sheep from the goats. ³³And, on the one hand, He shall stand the sheep firm on His right, but, on the other hand, the goats out of His left. ³⁴Then, the King shall say to those on His right, 'Come! You who are consecrated by My Father, inherit that which has been prepared for you, a kingdom from the foundation of humanity. ³⁵For I was hungry and you gave Me [food] to eat, and I thirsted and you gave Me a drink, I was a stranger and you have invited Me as a guest. ³⁶Naked and you clothed Me, I was weak and you cared for Me. I was in prison and you came to Me.' ³⁷Then, the righteous shall answer as they say, 'When did we see You as You were hungry and we fed you or thirsty and we gave You something to drink? ³⁸And when did we see You as a stranger and we invited You in as a guest or naked and we dressed You? ³⁹And when did we see You weak or in prison and come to You?' ⁴⁰And responding, the King shall say to them, 'Sincerely, I tell you, everything that you did for one of the least of My brothers, you did for Me.' ⁴¹And then, He shall say to those in His left, 'Go away from Me, you who are cursed into eternal fire which has been prepared for the tempter and his messengers. ⁴²For, I was hungry and you gave Me nothing to eat, thirsty and you didn't give Me anything to drink. ⁴³A stranger and you didn't invite Me in as a guest, naked and you didn't clothe Me, weak and in prison and you didn't concern yourselves about Me.' ⁴⁴Then, after they considered their response,

and as they say, 'Lord, when did we see You hungry or thirsty or wandering or naked or weak or in prison and we didn't serve You?'

⁴⁵Then He shall answer them, as He says, 'Honestly, I say to you, everything that you didn't do for one of the least of these, neither did you do it for Me.' ⁴⁶And they shall go into eternal punishment, but the innocent into eternal life."

Chapter 26

The plot to kill Jesus

'And it happened that when Jesus finished all of these statements, He told His disciples, ²"You know that Passover is in two days and the Son of Man shall be handed over into custody to be crucified."

³Then, the chief priests and the elders of the people were gathered together in the Kaiaphah's house. ⁴And after they plotted with treachery in order that they might arrest and murder Jesus. ⁵So, they said, "Not in the festival! The people would riot!"

"Don't waste the oil!"

⁶But after Jesus went to Bethany in Shimon the leper's house, ^{7a}a woman who had an alabaster flask of very expensive ointment approached Him and poured [it] over His head while He reclined at the table. ⁸But when they saw it, the disciples became indignant as they say, "Why waste it?" ⁹For this is able to be sold for much and given to the poor." ¹⁰But after Jesus knew, He told them, "Why are y'all bothering this woman? For, she has done a good deed for Me. ¹¹For you always have the poor ones with you, but you don't always have Me. ¹²So, when she poured this oil on My body, she did it to prepare Me for burial. ¹³Honestly, I tell you, where/ when this good news is proclaimed in the entire world, they shall also speak of this

thing that she did in her memory.”

Yehudah Ish-Kerioth agrees to betray Jesus.

¹⁴Then, one of the twelve, the one who is called Y^ehudah, the one from the city, after he went to the chief priests, ¹⁵he said, “What do you want to give me and I shall hand Him over to you?” So, they made their stand with him thirty silver coins. ¹⁶And from then, he was seeking a favorable opportunity in order that he might hand Him over.

Jesus celebrates Pesach with His disciples

¹⁷But, before the Festival of Unleavened Bread,^A the disciples approached Jesus, as they say, “Where do You want to eat the Festival of Unleavened Bread?” ¹⁸But He said, “Go into the city to a certain person and tell him, ‘The Teacher says, “My time is near. By you, I do the Festival of Unleavened Bread with My disciples.”’” ¹⁹And the disciples did just as ordered Jesus ordered and prepared the Festival of Unleavened Bread.

²⁰But when evening came, He was at the table with the twelve. ²¹And as they eat their [food], He said, “Honestly, I tell you that one out of you shall hand Me over into custody.” ²²And as they became extremely grieved, they began to say to Him one after another^B,

^A 26: 17 The Festival of Unleavened Bread is also known as “Pesach.” According to <http://www.jewfaq.org/holidaya.htm>, this is Ancient Hebrew for “Passover” and dates back to the tenth plague in Egypt.

^B 26: 22 The Koiné Greek phrase εἰς ἕκαστος [is hē-kās-toss] is more accurately translated into contemporary English as “one each one,” which is not very clear, unless it is an emphatic way of saying “each one.”

"Surely, it isn't me, is it, LORD?"

²³But, responding, He said, "The one who dips the hand in the dish with Me, this one shall hand Me over into custody. ²⁴On the one hand, the Son of Man goes away even as it has been written about Him, but WOE to that man through where the Son of Man is given over into custody. It was better with him if that man was never born."

²⁵But, responding, Yehudah who handed Him over said, "Surely, it isn't me, is it, Rabbi?" He says, "You said."

Pesach revisited

²⁶But after they ate, Jesus took bread and after He blessed [it], He broke [it], and when He gave [it] to the disciples, He said, "Take! Eat! This is My Body." ²⁷And after He took a cup and after He gave thanks, He gave [it] to them, as He says, "All of you drink of this! ²⁸For this is My blood of the covenant which is poured out to the pardon of the sinfulness of the many. ²⁹But I tell you... UNDER NO CIRCUMSTANCES might I now drink from this fruit of the vine until that day I drink it new in My Father's Kingdom." ³⁰And after they sang a hymn, they went out to the Mount of Olives.

"You'll deny Me three before the rooster crows."

³¹Then, Jesus says to them, "All of you shall be caused to fall in Me tonight, for it has been written,
I shall strike the Shepherd down
and the Shepherd's sheep shall be scattered.^A

³²but, with that which to be raised Me I shall go ahead you into the

^A 26: 31 This is highly reminiscent of Zechariah 13: 7.

Galilee.”³³ But, responding, Peter told Him, “Even if all of them are caused to fall in You, I shall never be caused to fall!”³⁴ Jesus was affirming to him, “Honestly, I say to you that tonight, before the rooster [is] to crow, you yourself shall reject Me three times.”³⁵ Peter says to Him, “Even if He might bind me together with You to death, UNDER NO CIRCUMSTANCES shall I reject You.” And all of the other disciples said likewise.

Praying in the garden

³⁶ Then Jesus went with them into the place which is called Gethsemane and He says to the disciples, “Stay focused on My Father and don’t let yourselves fall into temptation while I go to pray!”^A ³⁷ And when He took Peter, Jacob, and John. He began to be grieved and to be distressed. ³⁸ Then, He says to them, “My soul is very sad^B to the point of death. Remain here and stay alert with Me!”³⁹ And after He went forward a little, He fell on His face as He prays and says, “My Father, if it is possible, pass this cup away from Me! However, not as I desire but as You [desire].”⁴⁰ And He came to the disciples and He finds them as they are sleeping and He says to Peter, “So, are you powerless to stay alert with Me for one hour?”⁴¹ Stay alert and pray, in order that you don’t enter into enticement! On the one hand, the spirit is eager, but, on the other hand, the body is feeble.”⁴² Again, after He went out a second time, He prayed, as He said, “My Father, if this is not able to pass by unless I drink of it, the

^A 26: 36 The Koiné Greek sentence literally means “Stay of him while when I go to that place that I might pray.” Seemingly, emendation is required.

^B 26: 38 42nd Psalm, verse 6; 43rd Psalm, verse 5

let Your plan be accomplished!" ⁴³And returning again, He found them as they sleep for their eyes have been burdened. ⁴⁴And after He forgave them, when He went away again, He prayed for the third time the statement which He said again. ⁴⁵Then He comes to the disciples and He says to them, "You sleep finally and refresh yourselves... Hey! The hour is near and the Son of Man shall be given over into sinners' hands. ⁴⁶Be raised, that we might go! Look! The one who hands Me over into custody is near!"

Betrayed, arrested, turned over into custody

⁴⁷And while He was still speaking, Listen! Yehudah one of the twelve came and with him a great multitude with swords and poles from the chief priests and the elders of the people. ⁴⁸But the one who hands Him over into custody gave them a sign as he says, "He is the one whom I kiss. You arrest Him." ⁴⁹And immediately, as they approach Jesus, he said, "Hello, Rabbi!" And he kissed Him. ⁵⁰But Jesus told him, "Friend, for that, you're here." Then, after they approached, they put their hands on Jesus and arrested Him. ⁵¹And, Listen! One of those with Jesus, after he stretched out his hands, he drew his sword and after he struck the chief priest's slave, he cut his ear off. ⁵²Then, Jesus says to him, "Return your sword to her place! For all who take the sword shall lose themselves with the sword. ⁵³Or, do you think that I am unable to implore My Father, and He shall, immediately, place beside Me more than twelve legions of the angels? ⁵⁴Consequently, how would the writings be fulfilled? So, in this manner it must be." ⁵⁵At that time, Jesus told the crowds, "Like for a

^A 26: 54 The Koiné Greek sentence was very ambiguous to decipher, but this

revolutionary,^A you come out with swords and clubs to arrest Me? To the day in the temple I was sitting in the temple while teaching and you didn't grab Me. ⁵⁶But all of this has happened in order that the writings of the prophets might be fulfilled." Then, all of the disciples who gave up, fled.

Jesus of Nazareth vs. the Sanhedrin

⁵⁷But the ones who arrested and brought Jesus before Caiaphas the chief priest, where the scribes and the elders were gathered. ⁵⁸But Peter follows Him from far off as far as the chief priest's house and when they entered in, he was sitting with the assistants to observe the outcome.

⁵⁹But the chief priests and the entire Sanhedrin were seeking a false witness against Jesus in order that they might kill Him, ⁶⁰and they did not find false witness of the multitude when they entered. But, finally, two approached. ⁶¹They said, "This man said, 'I am able to destroy the temple and rebuild it through three days.'" ⁶²And when he stood, the chief priest told Him, "Are You not defending Yourself? Why are they testifying against You?" ⁶³But Jesus kept silent. And the chief priest told Him, "I beg You, down from the Living God, in order that You might tell us if You're the Anointed One, The Son of God."

⁶⁴Jesus says to him, "You said [it]. However, I tell you, from now, you shall see the Son of Man^B as He sits at the Right Hand of Power and

translation conveys His idea.

^A 26: 55 my note on Matthew 8: 4

^B 26: 64 Dani'El 7: 13; 110th Psalm, verse 1. Also, by Jesus' time, it had become

as He appears on the clouds of the Heavens.”^A ⁶⁵Then, the chief priest tore his robe as he says, “He blasphemed! Why do still have need of witnesses? Listen! Now! Pay attention! Blasphemy! ⁶⁶What do you think?” But when they respond, they said, “He is deserving of death!” ⁶⁷Then, they spat in His face and they struck Him with their fists and they slapped [Him], as they say, “Prophecy Anointed One, who is it that hit You?”

Peter denies Jesus thrice

⁶⁹But Peter was sitting outside in the courtyard. And a servant girl approached him as she says, “And you, you were with Jesus of the Galilee.” ⁷⁰But he disowned [Him] before all of them, as he says, “I don’t know what you’re saying.” ⁷¹But when he came out into the vestibule, another person saw him and says to him, “This man was with Jesus the Nazarene!” ⁷²And again, he repudiated with an oath that “I don’t know the Man!” ⁷³But with a little [time], when they approached, the ones who stood told Peter, “Actually, also, you’re one of them, and for your accent makes you evident.” ⁷⁴Then he began to curse and to take oaths that “I don’t know the Man!” And immediately, a rooster crowed!

⁷⁵And Peter was reminded of the saying Jesus had said that “before the rooster [is] to crow, you yourself shall reject Me three times.”^B And when he went out, he cried out bitterly.

common to use this phrase as a circumlocution (in reference to one’s self) like “yours truly” or speaking in third person.

^A 26: 64 Acts 1: 4-15

^B 26: 75 According to Matthew 26: 34

Chapter 27

Jesus handed over to Pilate.

¹But when it became morning, all of the chief priests and elders of the people formulated a plan against Jesus in order that to murder Him. ²And after they bound Him, they led Him away and handed Him over to Pilate the governor.

Yehudah's suicide

³Then, after Y^ehudah who handed Him over into custody saw that He is condemned to die, after he thought about it, he returned the 30 silver [coins] to the chief priests and elders ⁴when he said, "I sinned when I gave up the blood of an Innocent Man."

But they said, "What is it to us? You shall see to it yourself!"

⁵And when he threw the silver down into the sanctuary, he departed and after he went out, he hanged himself. ⁶But after the chief priests collected the silver, they said, "It is not kosher to put this into the temple treasury since it is honorarium of blood." ⁷So, after the council convened, they used the silver to buy the potter's field as a burial place for strangers. ⁸For this reason, it is called Field of Blood until today.^A ⁹Then, the word which was spoken through Jeremiah the prophet is fulfilled, when he said, "And they took the thirty silver coins, the value of Him who had been priced which is priced the sons

^A 27: 8 Most scholars agree that "The Gospel on the lips of Matthew" was written in or around 75 CE.

of Israel.”^A ¹⁰So, they gave it to potter’s field, just as my lord prescribed.^B

Pilate interrogates Jesus

¹¹But Jesus is made to stand before the governor. And the governor asked Him, as he says, “Are You the King of the Jews?” But Jesus was saying, “You say.” ¹²And to the one who brought charges against^C Him because of the chief priests and elders He said nothing in response. ¹³Then Pilate says to Him, “Don’t You hear this extravagant

^A 27: 9 The Koiné Greek here uses various conjugations of τιμή [tēm-ā] which can be translated into contemporary English as “price, value, honor, respect, place of honor, honorarium.” The ambiguity confused me tremendously. I used the NKJV for assistance. The Nestle-Aland Novum Testamentum Græce references Jeremiah 18: 2 and 32: 7-9, but this seems to be an amalgamation of the two. In Jeremiah 18, YHWH compares Israel to broken clay jars. 32: 6-15 tells of how YHWH had Jeremiah to sell his property in the land of Anathoth for 17 pieces of silver.

^B 27: 10 The Koiné Greek phrase καθὰ συνέταξέν μοι Κύριος [kāth-ā soon-ē-tāz-ēn moy Koo-rē-ōs] is unclear. It could mean “just as My Lord [Jesus] directed” or it could mean, “just as my lord wrote beforehand.” Jeremiah 18: 2

^C 27: 12 The Koiné Greek phrase ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο [ēn tō ka-tā-gor-ice-thī au-tōn hoo-pō tōn ār-kē-ē-rē-ōn kī press-boot-ē-rōn hoo-dēn ā-pēk-rēn-ā-tō] is properly translated into contemporary English as “in the to be brought charges against Him by the chief priests and elders He said nothing in response.” This can be ambiguous and confusing.

testimony against You?”^A ¹⁴And He did not respond to him, not even a word, so to marvel the governor very much.

Bar-Abba or Beyn Adam?

¹⁵But according to the festival, the governor had made the custom to release one prisoner to the people whom they were choosing. ¹⁶But,, they were having a well-known prisoner who is called [Jesus] Bar-abbah^B ¹⁷So, after they have been gathered together, Pilate told them, “Which one do you want that I shall set free? [Jesus] Barabbas? Or Jesus who is the Anointed One?” ¹⁸For he was perceiving that through jealousy they handed Him over into custody.

¹⁹But as he sits on the step, his wife sent out to him, “Don’t set yourself against that Innocent Man, for I suffered tremendously today according to a dream because of Him.”

²⁰But the chief priests and the elders convinced the multitudes in order that they might demand that Barabbas but that they might destroy Jesus. ²¹But, responding, the governor told them, “Which one from the two do you desire I shall dismiss to you?” but they said, “Barabbas!” ²²Pilate says to them, “So, what shall I do [about] Jesus who is called the Anointed One?” All of them said, “Let Him be

^A 27:13 The Koiné Greek question οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν [ook ä-koo-ice põ-să soo kä-tă-măr-toor-oo-sên] literally means “not you hear how great you they testify against?”

^B 27: 16 might the name “Barabbas” mean “son of father” If so, Pilate asked the people if they wanted Jesus son of father or Jesus who is called the Anointed One. We now know that Jesus the Nazarene was both the Anointed One and the Son of the Father in the Heavens.

crucified!” ²³But he said, “For what evil did He do?” And they cried out even more, “Let Him be crucified!”

²⁴But after Pilate noticed that he achieves nothing But, instead it became more uproar, when he took water, he washed his hands contrary to the multitudes, as he says, “I am innocent of this Man’s blood. You see to it!” ²⁵And responding, the crowd told him, “His blood is on us and on our children!” ²⁶Then, he released Barabbas to them, but after he beat Jesus with a whip, he gave Him over into custody in order that they might crucify Him.

²⁷Then, when the governor’s soldiers took Jesus along into the praetorium, the entire cohort gathered on Him. ²⁸And after they undressed Him, they put a red cloak on Him, ²⁹And after they plaited crown of thorns, they put it on His head and a reed in His right hand as they say, “Rejoice! King of the Jews!” ³⁰And after they spat on Him, they took the reed and hit Him on His head. ³¹And after^A they made fun of Him, they took the red cloak off of Him and dressed Him with His clothes, and they led Him away to crucify Him.^B

³² But as they came out, they found a man from Cyrene^C named

^A 27: 31 The Koiné Greek conjunction ὅτε [hō-tē] is properly translated into contemporary English as “when” or “while” or “as long as” which could cause confusion. Hence, I used “after” which conveys the point and loses nothing in translation.

^B 27: 31 The Koiné Greek phrase εἰς τὸ σταυρῶσαι [ice tō stau-rō-sī] is more accurately translated into contemporary English as “into the to crucify.” This can be confusing and, hence, I paraphrased.

^C 27: 31 The Koiné Greek masculine singular accusative noun Κυρηναῖον [Koo-rā-nī-ōn] is more commonly translated into contemporary English as “Cyrene”

Shimon. They pressed this man into service in order that he might carry^A His cross.

³³ And after they came into a place which called Golgotha, which is called "Place of the Skull." ³⁴ They gave wine which had been mixed with bile.^B And after He came to know what it was but He didn't desire to drink. ³⁵ But after they nailed Him to the cross,^C they distributed His clothing as they cast lots.^D ³⁶ And as they were sitting down, guarding Him there. ³⁷ And they put His accusation up over His head which has been written:

^A 27: 32 The Koiné Greek 3rd person singular aorist active subjunctive verb ἄρῃ [ă-rā] is properly translated into contemporary English as "he/ she/ it might take" or "he/ she/ it might take up" or "he/ she/ it might take away" or "he/ she/ it might remove" or "he/ she/ it might raise." In any sense, Shimon carried the cross the rest of the way because Jesus had lost so much blood that He had become too weak to lift it. This is an obvious sign that the flogging He had endured was extremely severe.

^B 27: 34 Bile is "a yellow or greenish viscid alkaline fluid secreted by the liver and passed into the duodenum where it aids especially in the emulsification and absorption of fats called also fel." It is said that this liquid was something that made one seem dead for a period and was used to fake death on the cross in many cases. Apparently, Jesus' reaction to it seems consistent with such a possibility. He didn't want to fake His death; He was well acquainted with the Father's plan of salvation, that He had to suffer and die or our sins could never be forgiven.

^C 27: 35 The Koiné Greek says, "But after they crucified Him, they..." Even so, this is more descriptive and more conducive to making a mental timeline of the events.

^D 27: 35 22nd Psalm, verse 19

THIS IS JESUS. KING OF THE JEWS.

³⁸Then, together with Him, they crucified two revolutionaries: one by His right and one by His left.^A ³⁹But the ones who are going were blaspheming Him and as they shake their heads ⁴⁰and as they say, "The One who tears the temple down and rebuilds [it] in three days, save Yourself, if You're the Son of God, and descend from the cross!"⁴¹And, similarly, as the chief priests who, with the scribes and the elders, mock [Him], they were saying, ⁴²"He saved others, [but] He is not able to save Himself! Come down from the cross now, and we might put our trust on Him. ⁴³He trusted God; so He might save Him if He desires. For He said, 'I am God's Son.'" ⁴⁴But this, plus the revolutionaries who are crucified together with Him were insulting Him. ⁴⁵But the sixth hour, darkness came over all the land, until the ninth hour.^B ⁴⁶And near the ninth hour, Jesus cried out a great cry, as He says,

"Elohiy, 'Elohiy! I'mah savachthaniy?"^C
"My God! My God! Why have you abandoned Me?"

⁴⁷But some of those who had stood, when they heard, they were

^A 27: 38 Our Lord is portrayed as nothing more than an insurrectionist, being crucified between two others convicted of the same crime. my note on Matthew 8: 4 about the Messianic Secret.

^B 27: 45 i. e., from noon to 3 pm

^C 27: 46 Psalm 22: 2

saying, "He summons 'Eliyahu!" ⁴⁸And, immediately, after one of them strove to advance [past the guards] and when he took a sponge and so, after he filled [it with] sour vinegar, and after he placed [it] on a reed, he gave [it to] Him to drink. ⁴⁹But the others we saying, "Leave! So we might see if 'Eliyahu comes before he shall save Him!" ⁵⁰But after Jesus cried out a great cry again, He gave up the ghost.^A

⁵¹⁻⁵³ And, listen! The sanctuary's veil is split in two, from top to bottom,^B and the Earth trembled, and the stones are split. And the tombs are opened and many bodies of the holy ones whom have fallen asleep were awakened. And after they came out of their graves with His resurrection, they entered into Jerusalem and are made visible to the many.

⁵⁴But, while the centurion and those with him guard Jesus, when they saw the earthquake and that which happened, they became extremely fearful, as they say, "Truthfully, this man was God's Son."

⁵⁵But, in that place, many women were from who observe, they followed Jesus from the Galilee while they care for Him. ⁵⁶Among them [are] Miriam of Mig-dala^C and the Miriam who is Ya'akōv and

^A 27: 50 Mark 15: 37 is almost identical. Luke 23:46 reports that Jesus' last words were "Into Your hands, I commit my Spirit." John 19:30 reports that Jesus' last words were, "It is finished."

^B 27: 51 Beyond this veil/ curtain was the Holy of Holies, where the chief priest entered once a year to atone for the sins of the people. The veil being torn from top to bottom implies that anyone can approach God's throne for forgiveness of sins or any other requests we might have.

^C 27: 56 Traditionally, her name is translated as "Mary Magdalene." Mig-dala is of

Joseph's mother and the mother of Zebedee's sons.

⁵⁷But when evening came, a wealthy man from Arimathea, named Joseph, he is the one who became a disciple of Jesus. ⁵⁸After this man approached Pilate, he asked for Jesus's body. Then, Pilate ordered [it] to be given up. ⁵⁹And after he took the body, Joseph wrapped it [in] a clean linen cloth. ⁶⁰And he laid it in his unused tomb which he cut in the stone, and after he rolled a large stone [over] the door of the tomb, he departed.

⁶¹But, in that place, there was Miriam from Migdol and the other Miriam sitting in front of grave.

⁶²But, the next day, someone is with preparation the chief priests and Pharisees are gathered with Pilate ⁶³as they say, "Lord, we are remembered that that deceiver said while He was living, 'Within three days, I shall rise.'"

⁶⁴So, make sure it's heavily guarded for three days. Otherwise, His disciples might come and steal His body. That way, they can tell the people, 'He is raised from the dead!'

This would create more drama than the first lie."

⁶⁵⁻⁶⁶ Pilate told them, "You have a guard. Do what you see fit!"

So, they left and sealed on stone and kept a large squad to protect it.

Chapter 28

[Get on up!](#)

¹⁻⁷ But early on Shabbat, Miriam of Mig-dala and the other Miriam

tremendous importance to "the Jesus movement" in the 1st and 2nd centuries. In fact, it might even be possible that this Gospel was written in Mig-dala.

came to check the tomb and the other Miriam [with her]. ²And listen! There was a tremendous earthquake because an angel of YHWH came down from the Heavens and rolled the stone away. Then, he sat on it. His appearance was as lightning and his garment white as snow. The soldiers guarding the tomb trembled and passed out.

The angel told the women, "Don't be afraid, for I know you seek Jesus. Yeah, He was crucified, He ain't here. He is raised just as He said. Come... look, here is the place where He was laid. Quickly, go ahead and tell His disciples, 'He is raised from the dead. Listen! He goes before you into the Galilee! He's waiting for you!' Listen! I told you!"^{11A}

⁸And when they left quickly from the tomb with fear and great joy, they ran to report to His disciples.

⁹And, listen! Jesus met them, as He says, "Wazzap, y'all?!" But, after they approached, they grasped His feet and worshipped Him. ¹⁰Then, Jesus says to them, "Don't be afraid! Go report to My brothers in order that they might go into the Galilee; there, they shall see Me."

¹¹⁻¹⁵ But as they go to them, Listen! Someone in the guard came into the city and told the chief priests everything that happened. The chief priests met up with the elders to a plan a lie. They brought a lot of hush money and gave it to the soldiers, saying, "Please say that His disciples who came overnight and stole His body when we were asleep. If this is heard by the governor, we'll take care of him! You,

^A 28: 1-7 The angel seems bossy. I used to wonder why, but I would guess that he's trying to make them focus. Like the guards who passed out, the ladies were dazed and amazed. Something like, "Listen to my words and not what you're seeing!" This reminds me of Acts 1: 1-10.

just make sure the people never find out!"

¹⁵But the ones who took the silver and spread the lie. Quite a few Jews still believe it.

¹⁶ But the 11 disciples into Galilee, to the mountain where Jesus directed them. ¹⁷ When they saw Him, they worshipped Him, but they doubted. ¹⁸ As Jesus got closer, He spoke to them, saying, "Everything, in the Heavens and on the Earth, is given to Me. ¹⁹ So, wherever you go, whenever you get there,^A make disciples of all the nations, as you baptize them in the Name of the Father, Son, and Holy Spirit ²⁰ Teach them to observe everything I commanded you. Pay attention! I AM^B with you every day until the end of the age!

^A 28: 19 note on Matthew 2: 8

^B 28: 20 According to Matthew 14: 27 and especially According to Matthew 1: 23.