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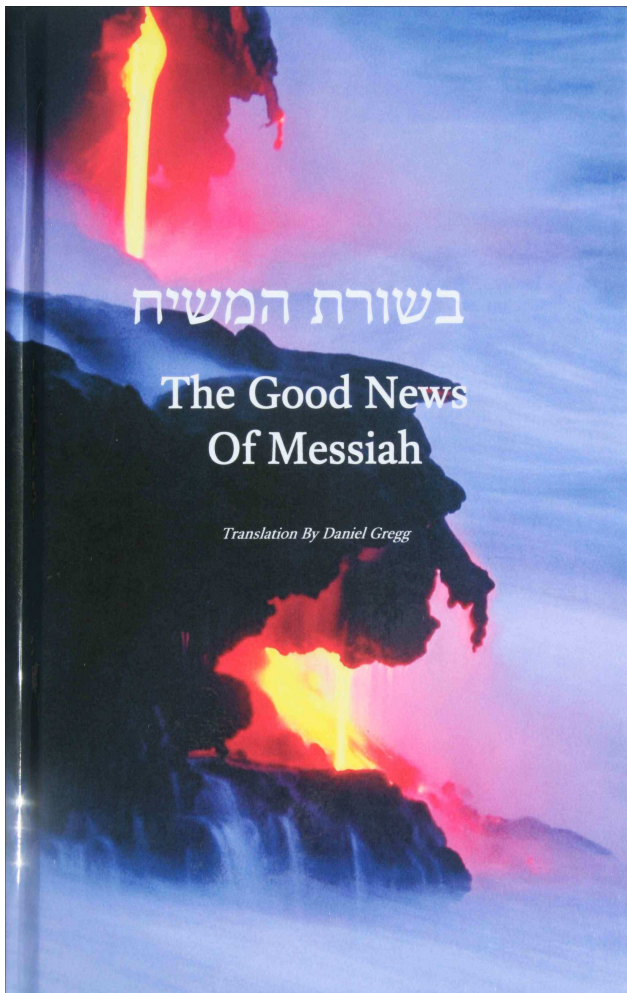
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הַמְּשִׁיחַ בְּשׁוֹרַת

THE GOOD NEWS
OF MESSIAH

THE MESSIANIC
ISRAEL STANDARD BIBLE

TRANSLATION BY

DANIEL R. GREGG

AVAILABLE AT: WWW.TORAHTIMES.ORG

Online Third Edition

The Good News of Messiah

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This is a print on demand Bible, which means that updates can be frequently issued. As the translator I cannot claim that everything is perfect to the original language, and new things are always coming along as I work with the original languages every time I sit down to translate. When a sufficient number of changes accumulate a fourth edition will be printed.

This book was engineered with two thicker pages around the first and last signature to improve the durability of the book over the usual manner of connecting the end page. The reader may detect one of the thicker papers on page 39-40.

The Third Edition makes the following major changes, 1. **give support to = be trustingly faithful to**. This was done because the Hebrew and Greek have the connotations of trust and being faithful, but the literal Hebrew sense “support” in English lacks it. So it turns out that literalness is at the expense of literalness. Give support to (loyalty, fidelity) or make support on (trust, reliance) remain the Hebraic ideas. Just keep in mind that there is no one English word that both connotes being trustingly faithful and the Hebrew root value of “support.” For this reason I try to mention the latter in footnotes. The object is to give the reader the right idea without creating an unnecessary impediment. 2. **Torah = Law**. There is too much misdirection in the Messianic Jewish Community that Torah does not mean Law. It does by usage. Further, the purpose of this translation is not to be cosmetically Hebraic when plain English will do. 3. **justiced = have justice done or have justice satisfied**. The literal justiced turns out not to have a plain enough meaning, so functional equivalents have been used. 4 **execution pole = cross**. Some words it is better to correct by explaining what they really meant in the original than by trying to change them. The real reason is that “execution pole” was too awkward for my family, and I think it does draw undue attention to a minor point.

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TOPICAL TEACHING OUTLINE

There are several methods of Bible study. The first is to read through the text regularly. The second is to look up all the verses on a particular topic. And the third is to do specific studies on important words. The few important words to study may be found in the General Notes, page xiii. Here you will find outlined important topics for which you can look up passages, and teachings which I steadfastly hold to. If the passage is typically mistranslated, the number of words mistranslated will be indicated by a superscript (which number does not include sacred names). This is not carried through completely, but only enough so that the reader will realize the extent of the problems.

Salvation: 1Cor 15:1-4⁴; Mat 7:21-23¹, 24:13; Mark 1:15¹; John 3:16³, 36³; Acts 13:38-39³; Rom 3:21-26¹²; 10:4³, 8-13⁷; Gal 2:16⁹, 5:19-21; Eph 2:8-9¹; Col 1:23²; Tit 3:4-7¹; Jam 2:20-26¹⁰; 1John 1:6-7, 2:3-4, 3:3-6, 5:1-3; Rev 3:5²; Gen. 15:6¹; Deu 30:11-16; Isa 53. *Arch-Heresy:* denying the requirement of repentance, saying salvation cannot be lost, or teaching believe only. *Definition of heresy:* teachings that cause the sheep to divide themselves against the scriptural truth on a matter. Everyone is guilty of believing some heresy at one time or another, even the saved. This is different from being a *heretic* which is a false teacher that primarily promotes heresy, or an *arch-heretic* which is a false teacher and wolf in sheeps clothing luring the faithful to their destruction with false doctrine, often mixing it with enough truth so that the pill will not be recognized as the poison that it is. Those things which I have labeled as *arch* heresy are the doctrines taught by the wolves.

Idol Sacrifices: Acts 15:29; 1Cor 8:12, 10:28; Rev 2:14, 20. The Catholic *transubstantiation* doctrine and *real presence* doctrine of Lutherans are idolatrous offerings. Saying the bread is God or that God is present in the bread and wine is idolatry. The genuine remembrance is at the Passover Seder. Other practices neglect Passover, but they are not idolatry, because they recognize the communion as only symbolic. *Arch-Heresy:* the Catholic version is the overt teaching of Balaam, and the Lutheran version the hidden teaching of Balaam.

Sabbath: Gen 2:1-3; Exo 20:8-11, 31:17; Neh 10:31; Luke 4:16; Acts 13:14, 27, 42, 44, 15:21, 16:13, 18:4; Mat 28:1²; Mar 16:1-2¹, 9¹; Luke 23:56b-24:1¹; John 20:1¹, 19¹; Acts 20:7¹; 1Cor 16:2¹; *not* Rom 14:5-6; *not* Gal 4:10; Col 2:16⁶; Rev 1:10. *Sunset to sunset:* Gen. 1:31; Lev. 23:32; Neh 13:19; Mar 1:32; *seventh day:* Gen 2:2. *Heresies:* lunar Sabbath, no-Sabbath, Sunday Sabbath, or sunrise to sunrise Sabbath.

Feast Days: Lev 23; Mat 5:17-19; John 2:13, 23, 6:4, 11:55; Acts 2:1, 12:4, 20:6, 16, 27:9; 1Cor 5:7-8, 16:8; Isa 66:23; Eze 45:21. *Heresy:* substituting Easter or Christmas or any other man made days in place of the divinely ordained holy days; also always calculating Pentecost on a Sunday by counting after the weekly Sabbath.

Resurrection Day: Mat 28:1²; Mar 16:1-2¹, 9¹; Luke 23:56b-24:1¹; John 20:1¹, 19¹; Acts 20:7¹; 1Cor 16:2¹. *Heresy:* Sunday resurrection theories.

Food Instructions: Gen 9:4; Lev 11; Deu 14; Acts 15:20, 29; *not* Mat 15:11¹; *not* Mark 7:19²; *not* Acts 10:12-15 (cf. 10:28; Eze 4:14-15); *not* Rom

14:14⁵; Rev 2:14, 20; *not* 1Cor 10:25-30; Eze 44:23. *Heresy*: teaching that Messiah removed the food laws.

Circumcision: Acts 15:5, 7-9, 21, 16:3; Rom. 2:25-29, 3:1-2, 30-31, 4:9-12; 1 Cor. 7:17-24; Gal 2:3-4, 13, 14, 5:2-3, 6, 6:15-16; Eze 44:7-9. Circumcision is required to inherit the physical land of Israel. It is a sign of the covenant similar to baptism. *Heresy*: condemning it or teaching that it is not legitimate, or teaching that the act of circumcision is the means of salvation (similar to the Catholic teaching on baptism).

Immersion (baptism): Mat 28:19¹; Acts 13:24¹, 19:3-4³; Rom 6:4¹; Eph 4:5¹; Col 2:12¹; 1Peter 3:21³. *Heresy*: sprinkling, pouring. *Arch-Heresy*: teaching the baptism erases the guilt of original sin, or that baptism regenerates a person.

Levitical Sacrifices: Acts 13:38-39, 18:18, 21:23-26; Rev. 11:1-2; also see Lev. 4:20, 26, 31, 35, 5:10, 13, 16, 18, 6:7, 19:30, 26:2; Jer. 33:17-22; Eze 23:38, 40-48; Zec 14:21; Mal 3:3-4. *Heresy*: denying the legitimacy of the Levitical service or replacing the scriptural Temple and Priesthood with laymen who are not the sons of Aaron. *Arch-Heresy*: elevating the Levitical offerings to atone for all sin, or *heresy*: lowering them so as not to atone for any sin (sins of ignorance). *Key truth*: only Messiah wipes away the penalty for serious sins called transgressions and iniquities; only Messiah ultimately cleanses the person of these sins and all other sin. In the absence of the Temple Messiah covers all sins of ignorance when they are confessed: 1John 1:9. *Dangerous heresy*: teaching that sacrifices or the Passover are to be offered apart from the Temple and scripturally appointed Priests. The place of the Name must first be restored before this can happen.

Israel's Predestination Acts 13:48³; Rom 8:28-29³; Eph 1:5, 11; Lev. 26:44. Rev. 7:4, 21:12. *Heresy*: individual predestination taught by Augustine and John Calvin, but this is an *arch-heresy* if one believes in their own predestination as the basis of their salvation. *Arch-heresy*: teaching that being Jewish or being circumcised as a Jew predestines one to salvation.

Eternal Judgment: Mat. 8:12¹, 13:42¹, 50¹, 22:13¹, 24:51¹, 25:30¹, 46; Luke 13:28¹, *not* 16:23 (*no duration mentioned*); Rev. 14:11³, 20:10³, 14-15. The severity of the punishment varies, but the eternal punishment is the second death (Mat. 10:28; Rev 2:11, 20:6, 14, 21:8), which is annihilation or extinction. *Heresy*: Catholic and Protestant doctrines of eternal torment defame the character and justice of God.

State of Death: Job 14:10-12; Psa 146:4; Ecl 9:6; Dan 12:2; Mat 9:24, 22:31-32, 27:52; Mar 5:39; Luke 8:52, 23:43; John 11:11-12, 25-27; Acts 7:60, 13:36; 1Cor 7:9, 15:51-52; 2Cor 5:6-8; Phi 1:23; 1The 4:13-15, 5:10; 2Pet 3:4. *Moses' early resurrection from death*: Mat 17:3-4, cf. 27:53; *Job's hope*: Job 19:25-26; *resurrection texts*: Lev 16:30; 25:9; Dan 12:2, 10-11; 1Cor 15:52; Mat 24:31. *Heresy*: death denial, claiming to have life apart from the resurrection promise, or a conscious state in death.

Everlasting Life Promised: 1John 2:25, 5:11-12. *Heresy*: claiming to already have it. Misunderstandings concerning eternal life are linked to the false teachings about the state of the dead, salvation, and the destruction of the wicked.

House of Israel: Gen 48:19; Rom 9:22-26; Gal 3:29; Eph 2:12-13, 3:1-6; *concerning Judah*: Mat 21:43; Zech 11:14; Eze 35:10; Eze 37:1-22; Rev 2:9, 3:9. *Heresy*: denying the equal inheritance rights of the Jewish or

non-Jewish faithful in Messiah; saying that the inheritance of non-Jews is only spiritual and that it does not include the land of Israel.

Yahweh our Justice: Messiah Yeshua is Yahweh our Almighty, the manifestation as a human being of the unseen Father, John 1:1, 18; Zec 12:10; Gen 19:24. *Arch-Heresy:* saying that only the Spirit of Yahweh dwelled in Yeshua and that the person, soul, or consciousness of Yeshua himself was not the Almighty; *Arch-Heresy:* saying that the Almighty Son, Yahweh, did not die and come back to life. *Note:* The divine Son is only part of the Almighty, the part that is Yeshua, yet who is one with the Father and Spirit.

Messenger of Yahweh: Gen 16:7-11, 21:17, 22:11-15, 31:11, 32:30 Exo 3:2, 14:19; 23:20; 24:10-11, 33:11 Jud 2:1, 4, 5:23, 6:11-12, 20-22, 13:3-21. Messiah Yeshua took this form before he was born of a virgin. *Heresy:* denying this or explaining it away.

Virgin Birth: Isa 7:14, Mat 1:23. *Heresy:* saying that *almah* means only a young woman or that Yeshua was not born of a Virgin.

Israel's Calendar: Gen 1:14. The new moon is with the light of the new moon when first seen in Israel. *Heresy:* the dark moon, conjunction. Exo 13:10. The year begins with the equinox. *Heresy:* trying to regulate the year by the ripeness of barley. Lev 23:11-16. Shavuot is calculated by counting 50 days after the ceasing from leaven on the first day of Passover. *Heresy:* counting after the weekly Sabbath. Ex 12:6, Num 28:1-4. The Passover is to be slain in Nisan 14 between noon and sunset. *Heresy:* saying it is to be slain after sunset during twilight at the end of Nisan 13, or claiming that Messiah observed the Passover then. See Mat 26:17; Mar 14:12; Luke 22:7; John 13:1.

Original Texts: the Hebrew Bible outranks all other sources, and takes priority over the Septuagint (LXX) in general, but especially in Chronology. The LXX does help correct some errant Hebrew copy mistakes and deliberate changes in messianic prophecies. *Heresy:* promoting the LXX over the Hebrew; *Heresy:* promoting some other form of Hebrew over Biblical Hebrew. The Greek New Testament is the primary source of truth in written form of the words of Messiah and His emissaries, though it is derived from Hebrew and Hebrew thought. *Heresy:* promoting late Aramaic, Syriac or some other form of Church pseudo-Hebrew against the Greek texts. *Heresy:* translating the Syriac Peshitta according to the Church sense of important words instead of the legitimate Hebrew sense. For example, 'faith' instead of the proper 'faithfulness.'

Sacred Names: the *name* of God means his 'reputation,' 'fame' or 'character' and only superficially how you pronounce it. Both Jewish and Christian scholars agree that it is **Yahweh**, though there are various convictions about saying it. It is heresy not to permit one their own conviction. *Arch-Heresy:* saying it is necessary to say the correct name for salvation. *The name of the Son:* see General notes **Yeshua**. *Arch-Heresy:* denying that the faithful have been saved under the name of Jesus, and spreading false doctrines about the origin of that name.

Imputed Righteousness: righteousness is only reckoned through obeying His commandments, by the Spirit teaching us. The Torah is being written on the heart. We call this sanctification. No one is yet perfect, so righteousness is not finally imputed until Messiah returns. We do not

deny imputation, but rather say that it is eschatological.

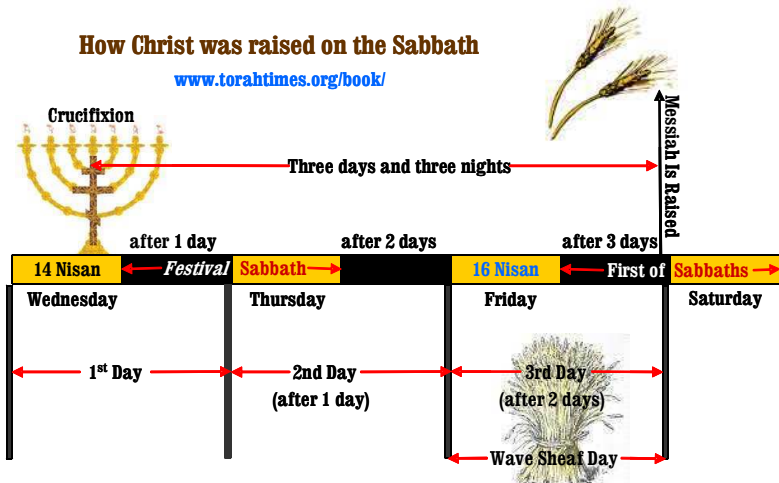
Justiced: see General Notes. *Heresy:* the declared righteous doctrine (Calvin & Luther), or the infused righteousness doctrine (Catholics). *Texts:* Acts 13:39-40; Rom 3:21-24, 26, 28, 30, 4:5, 5:1.

Nomos: the neglected meaning of this word is ‘norm’ or ‘status quo’, and is essential to understanding Paul. *Texts:* Rom 2:12, 3:21, 4:14-15, 5:20, 6:14-15, 7:6, 7:21, 23, 10:4; 1Cor. 9:20-21, 15:56; Gal 2:16, 19, 21, 3:19; Eph. 2:15; Phil. 3:9; also see General Notes. *Heresy:* mistranslating *nomos* as Law or Torah for the purpose of abolishing the Law in passages where Paul simply means the *status quo*.

Faithfulness texts: Rom 1:17, 3:22, 26, 4:3-6. This is just a sampling. The reader will find this correction almost everywhere. *Heresy:* reducing covenant faithfulness to mere faith.

Believe texts: I have translated based on the Hebrew root sense of “support”. See General Notes. This extremity was taken, following a precedent set by John, to correct the arch-heresy of all arch heresies, which is the *believe only* doctrine that allows so called ‘carnal Christians’ to continue to sin rebelliously and yet think they are saved. The evangelical world is infested with false teachers assuring sinners that they are saved without repentance, allowing idolatry and sexual immorality.

The Third Day: *three days:* Gen 40:12-13, 18-19; 42:17. Exo 10:22-23, 15:22; Jos 1:11, 2:16, 22, 3:2, 9:16; Jud 14:14; 1Sam 9:20, 20:19, 21:5, 1Sam 30:12-13; 2Sam 21:1; 1Ki 12:5; Jon 1:17; Hos 6:1-3; *third day:* Gen 22:4, 34:25, 40:20, 42:18; Exo 19:1, 11, 15, 16; Num 19:12, 31:19, 1Sa 20:5, etc.; *day before yesterday, third day:* Gen 31:2, 5; Exo 4:10, 5:7, etc. containing $\text{שְׁלֹשָׁה יָמִים} = \text{τρίτην ἡμέραν}$. This list is not even half of the passages, and there are numerous other passages using the number three, thirty, three thousand, etc. that taken together show an absolute pattern of teaching concerning Messiah’s death and resurrection on the third day. These must be sought out and spiritually discerned.



GENERAL NOTES

A GLOSSARY OF PERPETUAL NOTES FOR COMMON TERMS

Adversary. שָׂטָן *satan*. This Hebrew word means “adversary” and the Greek **διάβολος** *diabolos* means, “slanderer”, “accuser”. The word “devil” is a transliteration of **διάβολος**, and not a true translation. The GNM translates this “Accuser”. *Satan* is left in its Hebrew form since the original Greek has it that way.

Adōnai. אֲדֹנָי *adonai*. (My Lord, LORD). The *nomina sacra* (sacred words) are marked with the upraised arms: **ō**. Adōnai may also be understood as **Adōniy** אֲדֹנִי *adoniy*. (my lord, my master), **Adōn** אֲדֹן *adon*. (lord, master), or **Yāhweh** יהוה *yahwæh*. The use of the *nomina sacra* **KC** in the early manuscripts instead of the later **κύριος** *kurios* in many cases obscured the exact form of address used. It also obscures what the original speaker was confessing or was not confessing. The Scripture teaches that Yēshua is Yāhweh, but usually it takes a more indirect approach to making that point, to be found in the context. The choice of which form was meant is dependent on the context and not the *nomina sacra* itself. The reader should be aware that the actual word spoken has to be determined by the context, and cannot be proved by the Greek.

Almighty. אֱלֹהִים *alohim*. The upraised arms on the **ī** indicates a sacred title. All early manuscripts marked seven titles and names to indicate the Hebrew original and the divine status of the title or name. The reader may thus understand or read the Hebrew into the text. The English under the arms gives the meaning of the Hebrew. The root *aloh* means “mighty” or “powerful”, and the *im* plural ending in Hebrew is an intensifier meaning “most”, “all”, “highest”, “greatest”. The plural idea can be linguistically understood as intensification: “Mighty one *of ones*”, which is to say the mightiest over all other.

Almighty Sōn. בְּנֵי אֱלֹהִים *ben alohim*. This title may also be translated Sōn of the **Almighty**. The translation is meant to show that the phrase means more than simply the *son of Elohim*. It also means one who is like the Almighty and has the same nature. This occurs with other similar Hebrew phrases like “sons of the prophets”, which means “prophetic sons.” The meaning is not just that some prophets had

some kids. It is that the sons were also prophets. The phrase should be viewed as including the meaning “Sōn of the Almighty,” and also expanding on it, i.e. “**Almighty Sōn**” as suggested by the Hebrew phrase.

amæn. אָמֵן *amæn*. This word was borrowed into Greek (ἀμήν *amæn*) and translated so that it would sound just the same as the Hebrew. It has also been borrowed into English and most other languages where the Scriptures have gone. Therefore, the practice of many translations to render it “truly” or “verily” is not legitimate. It is from the same Hebrew root as **be faithful**, and literally means “let it be supported” (it is faithful; it is true) So this word will be seen in numerous places where it has been suppressed in other translations.

assembly. אֲסֵפָה *qəhal*. This word is traditionally translated “church”. Translators were heading in the right direction before AD 1611 but efforts to correct the term were prevented by King James I, when he required the translators to use “Church” for ἐκκλησία *ekklesia* instead of assembly or congregation. Assembly expresses the meaning of the term. Etymology can be misleading. The etymology is “called out”, but like the etymology of “understanding” is “to stand under”, it is not a perfect clue to the meaning. The assembly means the Assembly of Israel or the Congregation of Israel in the fullest sense, but Christians want to maintain a divorce from Israel and put their own sense of the word, which is why they retain “Church.”

(be) trustingly faithful. אָמַן *aman*; πιστεύω. No one English word can contain all the meaning in either the Hebrew verb *aman* or the Greek equivalent *pisteuo*. The Hebrew אָמַן in the *Hiphil* stem literally means ‘make support’ in two important senses combined in one word: 1. **to make** [one’s] **support** [on or in someone or something]; 2. **to give support** [to someone or something]. The first sense is that of ‘trust’ in something or someone, and as a subset contains the notion of ‘believing’ someone or something. The second sense is that of ‘being faithful’ or ‘being loyal’ to someone. When a personal object is the target of the verb, then belief, trust, and faithfulness to that person are all implied by the word. The dual concepts of trust and faithfulness can only be captured in a compound English phrase: ‘**to be trustingly faithful.**’ Where the context allows for something less than complete loyalty and trust, then the

translation is reduced to either the word ‘*support*’ or ‘*trust*.’ Significant concordance and proper connotations are achieved, *pistis* = *faithfulness*, *pistos* = *faithful*, *pisteuo* = *be trustingly faithful*.

crucified. תָּלָה *talah*. Greek: σταυρωθῆναι, *staurothaynai*. See **execution post**. This word has been retained, however the reader should be aware that the ‘cross’ ‘x’ etymology implied in the English or Latin word was not part of the original sense.

emissary. שְׁלִיחַ *shaliyakh*. Used instead of apostle. Both Hebrew and Greek (ἀπόστολος, *apostolos*) mean “one sent” as a “representative” or “delegate”. An emissary is a diplomat sent on a mission. The word “apostle” is not a translation at all. It is a transliteration. That means the Greek letters were expressed in equivalent English letters. The practice of transliteration gives the sound of the original word, but it obscures its meaning. Transliteration is only a legitimate practice with proper names.

enduring. עָלָם *olam*. This word is used as an adjective and equivalent to the Greek αἰώνιος, *aionios*. For example, the often used phrase “enduring life” refers to life of such quality that it keeps enduring. See **time immemorial**. (Though this is the meaning, where the context requires I have translated “everlasting” in the third edition.)

cross. צֶלֶב *tsaluv*. In the book of Esther the word אֵט *ets* is used. The word does not mean an “x” or “t” shape. Certainly such a “cross” could be categorized as an **execution post**, but not all such **posts** are the shape implied by “cross”. This would not be a problem except for the iconic use of the “cross” by many Christians, and the crucifix by others which is a form of idolatry. Some will doubtless find this accurate translation of the Greek σταυρός *stauros* unfamiliar, but that is due to the constant use of “cross” and the culturally engrained “t” shape constantly seen in artistic media. The probable procedure of Yeshua’s death (in my opinion) was to be nailed to a large post along with two others, and then the post was vertically leaned up to a living tree and fastened by ropes to the tree so that it would not topple. **Cross** is so ingrained in the reader psyche that I thought it better to retain this word in the third edition and to explain what the original really means.

faithfulness. אֱמוּנָה *emunah*. This is from the same root as support. Only it is a noun, and literally it means “supportiveness”. The term

faithfulness, however, is somewhat richer, and I have retained it. It often refers to the *faithfulness* of Messiah in Paul’s letters, or first Messiah’s faithfulness and then our faithful response. The translation “faith” used in most translations is an attempt to water down the meaning so that it just means “belief” or “believe”. However, “faithfulness” may be found under *πίστις pistis* in BDAG, 3rd edition,^a at the first definition, and in other lexicons. Other translations are almost always focused on the believers “faith” and totally mislead the readers that Messiah’s faithfulness is meant. The word also exists in an adjective form, **faithful** (supportive), which is sometimes watered down to “believer”. All these cases have been corrected too. Sometimes the translation compounds this word “trusting faithfulness” as context may indicate.

Fäther. אָבָא *abba*. Originally Aramaic, this title was borrowed into Hebrew for its sonorous quality. It means “papa” or “daddy”. The upraised arms אָ marks the sacred title status. If the reader knows enough Hebrew they may wish to combine the standard Hebrew form אָבִי *av* properly with the pronouns, e.g. אָבִינִי *avinu*.

Göd. אֵל *æl*. This form is used when the underlying Hebrew is singular. The title’s etymology means “Mighty One” or “Powerful One”. The upraised arms אֵ are used to mark the *nomina sacra* status. There have been many heretical and unscholarly attempts to disparage the word Göd. The infrequent use of Göd in this translation is merely due to the fact that *Almighty* is more accurate most of the time. However, the singular is sometimes meant, so the title ‘Göd’ does appear at times.

good news. בְּשׂוֹרָה *bəšorah*. The Hebrew and Greek (εὐαγγέλιον, *euangelion*) terms have this meaning. Whatever the sense of “gospel” is, it is clear that it is archaic and has to be explained. But “gospel” was prejudiced from the beginning because the same words that occur in the Torah and prophets were translated differently in the KJV and other translations. This causes a disconnect in the mind of the reader. It seems this was intentionally done to Christianize the NT and divorce it from the Torah as many other terms are so disconnected.

^a A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd Edition, revised and edited by Frederick William Danker.

holy ones. קְדוֹשִׁים *qədoshiym*. Greek: ἅγιοι *agioi*. This word means “set apart ones” or “holy ones”. The word “saints” is based on Latin and is a bit too churchy for good concordance with the Torah and prophets.

(the) heavens. הַשָּׁמַיִם *hashamayim*. The plural might sometimes be regarded as an intensive plural in Hebrew: “heaven of heavens,” or “highest heaven;” the translation retains the plural.

immerse. לְטַבֵּל *βαπτίζειν baptizein*. This term translates variations of “baptize”. It means to submerge or immerse under water. The word “baptize” is a transliteration. Baptism is: טְבִילָה *təviylah*.

Jacob. יַעֲקֹב *ya’akov*, *Ἰακωβ iakob*. Some proper names are discordant with the Torah and prophets even in the English versions. Jacob/James, Miriam/Mary, Judah/Judas are but three such examples. “James” is the worst case. It is not the purpose of this edition to Hebraize all the names, but where there is a particularly disagreeable disconnect with the Torah and prophets, it is necessary to correct the name.

justice. צְדָקָה, צֶדֶק *tsedeq, tədaqah*. The words for **justice** and **righteousness** are the same in Hebrew, Greek, Latin, and Latin related languages like French and Spanish. Typical English, sadly, separates the concepts of personal morals and judicial justice by dividing them into **righteousness** and **justice**. The reader should keep this in mind, and try substituting one term for the other to get the full sense. BDAG 3rd edition (δικαιοσύνη, *dikaioṣunay*) has “**justice**” in the first definition and “**righteousness**” in the second.

justiced. מְצַדֵּק *mətsuddaq*. This word is used in Paul’s letters in its original Greek sense to “do justice” to someone. To be “justiced” means to pay a penalty, or to have a penalty administered. The word (δικαίωω, *dikaioo*) is also used this way in Josephus and other contemporary sources. It means *to administer justice*, and almost always in the negative sense of punish. This sense is comparatively rare in Hebrew, but may be approached from the pual, “being made to be adjusted or balanced”, with the idea that the scale of divine justice is balanced with Yeshua’s payment of the penalty. The usual Hebrew senses are positive, to “make righteous” or “declare righteous”; the sense *administer justice* is used in 2Sam. 15:4 and Ps. 82:3 in a positive sense. To fully understand Paul both the normal Greek sense and the Hebrew sense must be considered on a

case by case basis. To *justice* someone means both 1. to administer correction by punishment, and 2. to administer correction by repair or straightening out what is incorrect or broken, or make righteous. To combine these two senses in one English word is exceedingly difficult. It is easy in Greek and Latin, and less difficult in Hebrew and Latin based languages like French and Spanish. At times Paul only means *justiced* in the negative sense of paying a penalty. At times he means both that sort of correction and also being made righteous.

If the text means only “declared righteous” or “justified”, then the MISB does not use the term “justiced”. In that case the traditional term or synonymous phrase is adequate. If the word only means “made righteous” in context then “made righteous” is adequate. English cannot perfectly translate *δικαίω* with one word, nor can it perfectly do so with various words when two senses are required. Where the context requires both “to administer justice” (as penalty) and “to make righteous”, I will try to remedy the problem in a footnote. The English word “corrected” might approach the required dual meaning. So this will be pointed out in footnotes in those places to give the whole of Paul’s meaning.

In this third edition, I thought it better to give a periphrastic functional equivalent of “justiced” to make plainer sense, hence “to have justice done,” or “have justice satisfied” are put for the more literal “justiced.” Although, “justiced” is a legitimate English word, it is too seldom used.

Christianity has devolved to the point of justifying the guilty. This is often expressed as declaring the guilty righteous or saying that the guilty are acquitted or declared innocent. The guilty are surely to be **justiced**, but not justified. The meaning of the cross of Messiah is that we are **justiced** by a substitutionary penalty. But this does not mean we are “declared righteous” or “innocent”. It is not justifying the guilty. The Almighty himself says it is not possible to justify the guilty (cf. Ex. 23:7; Deut. 25:1; 1Ki. 8:32; 2Chron. 6:23; Prov. 17:15.) Yet, the Church persists in teaching that the guilty are declared righteous. (This is really the mystery of lawlessness.)

In the cross of Messiah we are **justiced** (pay the penalty). And through his resurrection life we are *being made righteous* by our faithful response to his faithfulness on the cross. On the one hand, we are **justiced** without works (Yeshua’s singular work on the

cross), and on the other we are **justiced** by works, which is to say we are having our thoughts and behavior corrected through the work of the Holy Spirit as we repent and obey his commandments. The sense I talk about here can be documented under *δικαίωω* in BDAG, 3rd edition (definition 1), Thayer's Lexicon at the end of the entry, and other lexicons, though there is an attempt to suppress the meaning as applied to Paul. From the Hebrew standpoint, I think it would be best to reserve the Pual or Piel, "make to be adjusted/balanced" for translation into Hebrew and explain that in the cross divine justice is "balanced" by payment of the penalty, and that through repentance we are being made to be adjusted (corrected) to a righteous life. One of the things that made Paul difficult was his refined use of this word.

Justiced does not mean what Christian theologians of the Reformation claim, and that sense is that someone *is declared righteous* when they are in fact not righteous. Nor does it mean what the Catholic theologians claim which is that they are made inwardly or mystically righteous and perfected without a corresponding repentance and obedience to the commandments on the outside. The idea of an inward *perfect* righteousness derives from the Gnostic heresy. These ideas are the mystery of iniquity in the theology of the Church. Thankfully, not all Christians have taken these poisons into their hearts and have recognized the need for repentance. The truth is that righteousness is "imputed" progressively, and is only finally "imputed" eschatologically when Messiah returns.

One idea that must be guarded against is that sin can be totally compensated for. If sin may be totally compensated for, then we may sin and expect the sacrifice to totally compensate the Almighty. At times this was Israel's ancient view of sacrifice, but such sacrifices that the sinner thought would compensate the Almighty so that he could sin again were unwanted sacrifices. Sin is not compensated. Its results remain even after forgiveness, which are the damage to creation and the damage to the destinies of other people we have sinned against. Therefore when we are justiced in Messiah—when the scales of justice are balanced, the Almighty has in fact forgiven the requirement for a compensatory justice and taken it off the payment side of the balance altogether, and has left only a limited punitive penalty to be paid by Messiah. For this reason the teaching that Messiah's righteousness is imputed to the

account of the faithful so that the Almighty can be compensated for sin is a heretical teaching.

Law. See **Torah**.

loving-kindness. חֶסֶד *chesed*. This is traditionally “grace”, but it is felt that this word is so abused and appealed to by lawless teachers that they have virtually redefined it. “Grace” is a good word properly understood, but it has become a license for **sin**. **Loving-kindness** is more in tune with the original (χάρις, *charis*) and the Hebrew term.

messenger. מַלְאָךְ *malakh*. This is traditionally “angel”, but the latter has some rather churchy associations. The word “angel” (ἄγγελος, *aggelos*) is a transliteration. The messenger can be a created messenger or the Messenger of Yahweh, which would be YHWH in the form of a messenger, that is Yeshua, and that form may be purely human and not angelic. Only careful attention to the context can tell who is who, and sometimes the Messenger of Yahweh is not concerned with identifying himself. If it is not clear, or probable that it is a mere angel, messenger is lower case. If He is clearly the Almighty, then Messenger is capitalized.

Messiah. מָשִׁיחַ *mashiyakh*. This word is one of the sacred titles. Hence it is marked with the upraised arms ě. The reader may choose to substitute the Hebrew term if they wish. The tilde is to indicate that Hebrew is understood. The word means “anointed one”, however it is a loan word into other languages, so it is still pronounced like the Hebrew. The marking is also an indication of the *nomina sacra* in the original manuscripts which show divine status.

norm. נֹרְמָה, נֹמוֹס *normah, nomos*. Paul wrote in Greek, so we expect him to use the fundamental Greek sense of “nomos”, which is a “**norm**” for something. The word can also refer to the **status quo**, or a **custom**. Used in the genitive it means what is **customary**. This Greek sense is not contained in the word **Torah**, and it would be quite misleading to translate it Torah in the cases where Paul means the **norm** or **status quo**. Still, the Torah has its own norm for sinful man and this Paul often means. Due to the peculiar Greek sense, Hebrew and Aramaic borrowed the term as a transliterated form נֹמוֹס. This sense is listed in the first definition under νόμος *nomos* in BDAG, 3rd edition, and in other lexicons, though attempts are made in them to sweep this sense under the rug. See **Torah**.

onward. This word expresses the Hebrew term עד *ad* ($\epsilon\omega\varsigma$, $\epsilon\iota\varsigma$) *eos*, *eis* which can mean “until” or “perpetuity”. Imagine an arrow pointing to an event and then continuing beyond it, as a dotted line, for an indefinite period. It means up to an event and past it, but how far past is left unspecified by the word itself. So the Hebrew “until (and onward)” is unlike the English “until” which implies only up to an event, but never past it. It could also be rendered, “till beyond,” or “until by”. The Hebrew root *adah* אָדָה means “go on, pass by”. If you “pass by” something you at least go next to it, but how far past is uncertain. The word means onward (to), or onward (of, past) the point in time or object indicated. Various functional equivalents are used so as to render this without too much awkwardness.

Spirit. רוּחַ *ruakh*. The arms י mark the sacred name status of this word. The Spirit is the personal essence of Elohim, which is to say His essential being apart from taking any physical form or manifestation.

subjunctive equivalent. A subjunctive equivalent is when the Greek uses the future tense but the meaning is really future subjunctive. In regular Greek a phrase will read “he will + action”. The subjunctive equivalent is “he may + action”. This occurs where the original was taken from Hebrew in which the subjunctive and future are combined in the imperfect. What might appear to be certain in Greek is in reality only a possibility when filtered through Hebrew.

Sōn. בֶּן *bæn*, or בֵּן *ben*. The upraised arms on the “o” marks the *nomina sacra*. It also indicates deity. Used only for Yeshua, this word indicates his special nature as the Son of Elohim.

support. The literal sense of the Hebrew שָׂמַךְ (Gen 15:6 WTT) (typically translated *believe*) is *cause support*. In context it means to *give* one's *support* to a person, or to some factual idea, or to rely on (make a person one's support). I find the connotations of trust and fidelity in the word, as so translate this as “be trustingly faithful.” See **(be) trustingly faithful**.

tense. In this translation a good many Greek aorists are rendered in the present tense. It is a false theory of tense that attempts to equate either the Greek aorist or the Hebrew perfect with the Latin or English past tense. Pragmatically many of these forms are past tense, but past tense is not the unaffected meaning of either the

Greek or Hebrew perfect. The Greek perfect, likewise, is not a past tense. The theory of aspect that has best proved itself in context, and which I have adopted is that explained by Constantine R. Campbell in *Basics of Verbal Aspect In Biblical Greek*.

time immemorial. עולם *olam*. There are a number of variations of this phrase due to grammar and whether it is plural or singular. It expresses a Hebrew literalism which was carried over into Greek (*αιώνος*, *aionos*). The basic meaning is time beyond the horizon of memory. The root Hebrew word means “hidden” or “obscure”, so the idea is time into obscurity. Whether this means forever or somewhat less than forever is dependent on the context.

Torah. תורה *torah*. This word means “instruction”, but also refers to the five books of Moses or more generally to all of the Hebrew writings including the prophets. Sometimes it refers to a singular instruction. In Greek it is represented by the term “nomos” which means a “norm”. Paul switches back and forth between “**Torah**” and senses of “nomos” which do not mean “**Torah**”. He may switch from meaning the divine Norm (standard) to meaning the sinful norm (status quo or custom) very quickly. He may also use “norm” to refer to a legitimate part of Torah, but he wants to point out that it is the “norm”—the part which usually applies, such as the norm of judgment for a sinner that does not want to repent. Paul’s switching is only seamless in Greek. No foreign language (except “nomos” be borrowed into it and the semantic range learned) can express the senses in one concordant word. So the reader may expect some dissonance in the switching of English terms. This dissonance does not exist in Greek. See **norm**. The third edition uses the word **Law** instead of Torah, partly to correct the notion that Torah is not **Law**. Torah is **Law**, perhaps not so much by etymology as by usage.

unless. אלא *ella*. This may also be “if not *also*”, “if not *then*”, “not . . . so much as”, or “but”. It corresponds to the Greek *ἀλλὰ* *alla*. It is used to introduce an exception or limitation on a preceding statement or to oppose a preceding statement. Various functional equivalents are used to express the limiting function. The Aramaic word אלא was borrowed into Hebrew, and its meaning was transferred to the Greek conjunction which sounds just like it. Traditional translations often translate “but” to oppose the main statement, when Paul or Yeshua only meant to qualify it.

Yāhweh. יהוה *yahwæh*. See note on **Adōnai**. If the reader feels like substituting one of the other forms, he or she may put **Adōnai**, **Adōn**, or **Adōniy**. This is due to the fact that the nomina sacra **ΚC** has four possibilities which allows for the scruples of the reader as well as the speaker in the text without setting the matter in stone. Only in the cases where quotations are made from the Torah and prophets can we be sure that the nomina sacra stands for **Yāhweh** because the quoted Hebrew text has the divine name. Both Jewish and Christian scholars agree that the name is ‘Yahweh,’ but there are numerous divisive factions that deny or dispute it.

Yēshua. ישוע *yæshua*. An shortening of **Yēhoshua** יהושוע *yəhoshua*. Yeshua is a fully Hebrew word, and is not Aramaic. (Some confusion has been created by misreading Aramaic Lexicons, where it is borrowed from Hebrew.) **Yēhoshua** is Messiah’s full Hebrew name. The upraised arms **ē** indicates that Hebrew is meant, that the name is *nomina sacra*, and that the bearer is *Elohim*. Some readers may wish to substitute **Yēhoshua** for **Yēshua**. The difference is between familiar and formal as in my name “Dan” vs. “Daniel.” Yeshua’s name in Hebrew means “Yah’s Salvation” or “Salvation of Yah.” Both Jewish and Christian scholars of the highest rank and education agree on these forms. Yet there are many divisive and heretical minorities that teach non-Hebrew forms or improbable Hebrew forms. They know that if they can hook their audience on their particular divisive pronunciation as ‘correct’ that they can own them and divide the flock of Israel. And that is the reason and motivation for doing it.

MATTHEW

1 The record of the genealogy of Yēshua the Mēssiah, son of David, son of Abraham:

First Division

2 Abraham¹ fathered Isaac; and Isaac² fathered Jacob; and Jacob³ fathered Judah and his brothers; **3** and Judah⁴ fathered Perez and Zerah from Tamar; and Perez⁵ fathered Hezron; and Hezron⁶ fathered Ram; **4** and Ram⁷ fathered Amminadab; and Amminadab⁸ fathered Nahshon; and Nahshon⁹ fathered Salmon; **5** and Salmon¹⁰ fathered Boaz from Rahab; and Boaz¹¹ fathered Obed from Ruth; and Obed¹² fathered Jesse; ^a **6** and Jesse¹³ fathered David¹⁴ the king.

Second Division

And David¹ fathered Solomon from the wife of Uriah; **7** and Solomon² fathered Rehoboam; and Rehoboam³ fathered Abijah; and Abijah⁴ fathered Asa; **8** and Asa⁵ fathered Jehoshaphat; and Jehoshaphat⁶ fathered Joram; and Joram⁷ fathered Uzziah; ^b **9** and Uzziah⁸ fathered Jotham; and Jotham⁹ fathered Ahaz; and Ahaz¹⁰ fathered Hezekiah; **10** and Hezekiah¹¹ fathered Manasseh; and Manasseh¹² fathered Amon; and Amon¹³ fathered Josiah. **11** And Josiah¹⁴ fathered Jeconiah and his

^a *Salmon ... Boaz*: Ten or more generations are omitted here. The names are not known, but it may be assumed to be at least ten from Deut. 23:3, and the fact that the skipped period was about 300 years.

^b *Joram ... Uzziah*: Three kings are omitted here: Ahaziah, Joash, Amaziah. This was done to keep the 14-14-14 structure for purposes of memorization. The missing kings would be remembered separately, as well as which name was first in each table: Abraham, David, Jeconiah. Also, note that David is counted twice.

brothers, before the time of the deportation to Babylon. ^c

Third Division

12 And after the deportation to Babylon, Jeconiah¹ fathered Shealtiel; and Shealtiel² fathered Zerubbabel; ^d **13** and Zerubbabel³ fathered Abihud; and Abihud⁴ fathered Eliakim; and Eliakim⁵ fathered Azor; **14** and Azor⁶ fathered Zadok; and Zadok⁷ fathered Achim; and Achim⁸ fathered Eliud; **15** and Eliud⁹ fathered Eleazar; and Eleazar¹⁰ fathered Matthan; and Matthan¹¹ fathered Jacob; **16** and Jacob¹² fathered Joseph¹³ the husband of Miriam from whom was born Yēshua¹⁴ who is called Mēssiah.

17 So all the generations *listed* from Abraham to David are fourteen generations; and from David to the Babylonian deportation are fourteen generations; and from the Babylonian deportation to the Mēssiah are fourteen generations. ^e

The Birth Of Messiah

18 Now the birth of Yēshua the Mēssiah was this way. When his mother Miriam was betrothed to Joseph, before they came together, she was found to be with child from the Holy Spīrit. **19** And Joseph her

^c *Josiah ... Jeconiah*: The list skips over Jehoiakim to Josiah's grandson, and Jeconiah is reckoned as the first generation of the deportation.

^d *Shealtiel*: born of kinsman marriage. The biological father was Neri (Luke 3:27). The legal father was Jeconiah. *Zerubbabel*: born of kinsman marriage. The biological father was Pedaiah (1Chron. 3:19). The legal father was Shealtiel (Luke 3:27; Mat. 1:12).

^e *listed*: this has to mean all those generations whose names are listed in the three tables.

Matthew 1:20

husband, being a righteous man, and not willing to make her an example, wished to put her away secretly. **20** But as he considered this, behold, a messenger from Yāhweh appeared to him in a dream, saying, “Joseph, son of David, you should not be afraid to take Mīriam as your wife; for that which is conceived in her is from the Holy Spīrit. **21** And she will bear a Sōn; and you will call his name Yēshua, for he will save his people from their sins.”

22 Now all this happened so that what was spoken by Yāhweh through the prophet might be fulfilled, saying,

23 BEHOLD, THE VIRGIN WILL BE WITH CHILD, AND WILL BEAR A SŌN. AND THEY WILL CALL HIS NAME EMMANUEL, which translated means, “God is with us.”^a **24** And Joseph arose from his sleep, and did as the messenger from Yāhweh commanded him, and he took *her* as his wife, **25** and he did not know her until after she bore a Sōn; and he called his name Yēshua.

The Star In The Branch

2 Now when Yēshua was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east came to Jerusalem, saying, **2** “Where is he who has been born King of the Jews? For we saw his star in the rising, and we have come to worship him.”^b

3 And when Herod the king heard *this*, he was shaken up, and all Jerusalem with him. **4** And having

gathered together all the chief priests and scribes of the people, he was inquiring from them where the Mēs-siah was to be born. **5** And they said to him, “In BETHLEHEM OF JUDEA, for so it has been written by the prophet.”^c

Matthew's Adaptation Of Micah's Text

6 AND YOU BETHLEHEM, IN THE LAND OF JUDEA, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDEA. FOR OUT OF YOU WILL COME FORTH A RULER, WHO WILL SHEPHERD MY PEOPLE ISRAEL.^d

7 Then Herod secretly called the magi, and ascertained from them the time the star appeared. **8** And he sent them to Bethlehem, and said, “Go and carefully search for the child; and when you have found *him*, report to me, that I too may come and worship him.” **9** And having heard the king, they went their way; and lo, the star, which they saw in the Branch, went before them, until it came and stood over where the child was. **10** And when they saw the star, they rejoiced with exceedingly great joy.

11 And they came into the house and saw the child with Mīriam his mother; and they fell down and worshiped him; and opening their treasures they presented to him gifts: gold and frankincense and myrrh. **12** And having been warned in a dream not to return to Herod, they departed for their

^c Mic. 5:2.

^d *land of Judea*: Mathew simplified the Hebrew place name ‘Ephrata’ ● *Are by no means least...leaders*: Matthew’s mid-rash adapts the wording of Mic. 5:2 to make a different point than that made in the Hebrew text namely that Bethlehem, which produced David, also produces Messiah, and therefore is no longer least. ● *will shepherd*: adapted from Mic. 5:4 ● *my people*: expansion of ‘Israel’ (Mic. 5:2) and ‘his flock’ (LXX Mic. 5:4).

^a Isa 7:14 ● *they will call* – Matthew’s thought for thought translation follows a reading of Isaiah 7:14 found in the Dead Sea Scrolls (BHS אָ אָרָךְ) ● *virgin*: see end note 2a.

^b *rising*: or **Branch**, Jer. 23:5; Zec. 3:8, 6:12 אָרָךְ = Ἀνατολήν. Isa. 4:2 אָרָךְ = ἐπιλάμψει; Jer. 33:15 אָרָךְ. They **saw his star in the Branch**.

own country by another way. **13** Now when they had departed, behold, a messenger from Yāhweh appeared to Joseph in a dream, saying, “Arise and take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is going to search for the child to destroy him.” **14** And he arose and took the child and his mother by night, and departed for Egypt; **15** and was there until the death of Herod, so that what was spoken by Yāhweh through the prophet might be fulfilled, saying, OUT OF EGYPT I CALLED MY SŌN. ^a

The Slaughter In Bethlehem

16 Then when Herod saw that he was tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and in all its environs, from two years old and under, according to the time which he had ascertained from the magi. **17** Then was fulfilled that which was spoken through Jeremiah the prophet, saying, **18** “A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING OVER HER CHILDREN. AND SHE DESIRED NOT TO BE COMFORTED, BECAUSE THEY ARE NO MORE.” ^b

The Return From Egypt

19 But when Herod was dead, behold, a messenger from Yāhweh appeared in a dream to Joseph in Egypt, saying, **20** “Arise and take the child and his mother, and go into the land of Israel; for those who sought the child’s life are dead.” **21** And he arose and took the child and his mother, and came into the land of Israel. **22** But when he heard that

^a The source of this prophecy is Num. 24:8: “God brings Him out from Egypt.” But the wording is from Hos. 11:1 because it alludes to Num. 24:8. See also Num. 23:22, 24:7.

^b See end note 3. Mat. 2:18.

Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. And being warned in a dream, he departed for the regions of Galilee, **23** and came and dwelled in a city called Nazareth, where the word through the prophets was fulfilled: He will be called NETSRI. ^c

John the Immerser

3 And in those days John the Immerser came, proclaiming in the wilderness of Judea, saying, ^d **2** “Repent, for the kingdom of the heavens comes near.” **3** For this is he who was spoken about through Isaiah the prophet, saying, THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE READY THE WAY OF YĀHWEH, MAKE STRAIGHT HIS PATH. ^e **4** Now John himself had a garment of camel’s hair, and a leather belt around his waist; and his food was locusts and wild honey.

5 At that time Jerusalem was going out to him, and all Judea, and all the region around the Jordan; **6** and they were being immersed by him in the Jordan River, as they confessed their sins. **7** But when he saw many of the Pharisees and Sadducees coming for immersion, he said to them, “You spawn of vipers, who warned you to flee from the coming wrath? **8** Therefore produce fruit worthy repentance; **9** and do not presume to say to yourselves, ‘We have Abraham as our father;’ for I say to you, that the Almighty is able from these stones to raise up children

^c נְטָרִי (*netser*, Ναζωραῖος, נְטָרִי) Isa. 11:1; also syn: צְמַח Zec. 6:12; also 2Sam. 23:5 **for will he not make it Branch forth?** כִּי־לֵא יִצְמִיחַ

^d *immerser*: John’s immersion was one of repentance for backslidden Jews returning to covenant faithfulness.

^e Isa. 40:3 • *his path*: adaptation of the Hebrew, ‘the highway of our Almighty.’

Matthew 3:10

to Abraham. **10** And already the ax is laid at the root of the trees; therefore every tree that does not produce good fruit is cut down and thrown into the fire. **11** Truly, I immerse you in water to^a repentance, but he who is coming after me is mightier than I, and I am not worthy to carry his sandals; he will immerse you with the Holy Spirit and fire. **12** His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor; and he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

Yeshua's Immersion

13 Then Yēshua came from Galilee over the Jordan to John, to be immersed by him. **14** But John was preventing him, saying, “I have need to be immersed by you, and you are coming to me?” **15** But Yēshua answered *and* said to him, “Allow *it* now; for in this manner it is fitting for us to fulfill all righteousness.”^b Then he allowed him. **16** And *after being* immersed, Yēshua went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of the Almighty descending like a dove, coming upon Him, **17** and behold, a voice out of the heavens, saying, “This is my beloved Sōn, with whom I am well-pleased.”

The Temptation

4 Then Yēshua was led up into the wilderness by the Spirit to be tempted by the Accuser. **2** And after having fasted forty days and forty nights, he was hungry. **3** And the tempter came and said to him, “If you are the Almighty Sōn, command

^a *to: or concerning, with respect to.*

^b Yeshua's immersion was one of dedication to His ministry. He was almost 30 years old. Immersion rendered the recipient ritually pure and ready for ministry (cf. Luke 3:23).

that these stones become bread.”^c **4** But he answered and said, “It is written, **MAN WILL NOT LIVE ON BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF YĀHWEH.**”^d

5 Then the Accuser took him into the holy city; and he made him stand on the pinnacle of the temple, **6** and said to him, “If you are the Almighty Sōn throw yourself down; because it is written, **FOR HIS MESSENGERS HE WILL COMMAND CONCERNING YOU; and ON THEIR HANDS THEY WILL BEAR YOU UP, LEAST YOU STRIKE YOUR FOOT AGAINST A STONE.**”^e **7** Yēshua said to him, “Again, it is written, **YOU SHALL NOT PUT YĀHWEH YOUR ALMĪGHTY TO THE TEST.**”^f

8 Again, the Accuser took him to a very high mountain, and showed him all the kingdoms of the world, and their glory; **9** and he said to him, “All these things will I give you, if you fall down and worship me.” **10** Then Yēshua said to him, “Depart, Satan! For it is written, **YOU SHALL WORSHIP YĀHWEH YOUR ALMĪGHTY, AND SERVE HIM ALONE.**”^g **11** Then Satan left him; and behold, messengers came and *were* ministering to him.

Yeshua Retreats to Galilee

12 Now when he heard that John was arrested, he withdrew into Galilee; **13** and leaving Nazareth, he came and stayed in Capernaum, which is by the sea, in the region of Zebulun and Naphtali, **14** where he could fulfill that which was spoken through Isaiah the prophet, saying, **15** “**THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI WAY OF THE SEA,**

^c *Almighty Son: or Son of the Almighty.*

^d Deu. 8:3.

^e Psa. 91:11a, Psa. 91:12,

^f Deu. 6:16.

^g Deu. 26:10. 1Sam. 7:3.

BEYOND THE JORDAN, GALILEE OF THE NATIONS—16 THE PEOPLE WHO ARE SITTING IN DARKNESS SAW A GREAT LIGHT, AND TO THOSE WHO ARE SITTING IN A COUNTRY, EVEN IN THE SHADOW OF DEATH, A LIGHT RISES ON THEM.”^a

Disciples Called

17 From that time Yēshua began to proclaim and say, “Repent, for the kingdom of the heavens comes near.” 18 And walking by the Sea of Galilee, he saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. 19 And he said to them, “Follow me, and I will make you fishers of men.” 20 And they immediately left the nets, and followed him. 21 And going on from there he saw two other brothers, Jacob the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the boat and their father, and followed him.

Healing The Sick

23 And he was going around in all Galilee, teaching in their congregations, and proclaiming the good news of the kingdom, and healing every disease and every sickness among the people.^b 24 And the report about him went out into all Syria; and they brought to him all who were sick, having various diseases and suffering pains, demonized, epileptics, paralytics; and he healed them. 25 And many crowds followed him from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan.

^a Isa. 9:1-2 • *sitting*: Hebrew, ‘walking’ (reason for difference unknown)
• *rises*: thought equivalent for ‘shines,’ perhaps to suggest resurrection.

^b *congregations*: συναγωγαῖς = הקהלות. Syn: ἐκκλησία. See LXX.

Sermon On The Mountain

5 And seeing the multitudes, he went up to the mountain; and sitting down, his disciples came to him. 2 And opening his mouth, he was teaching them, saying,

3 “Blessed are the poor in spirit, for theirs is the kingdom of the heavens. 4 Blessed are those who mourn, for they will be comforted. 5 Blessed are the gentle, for they will inherit the earth. 6 Blessed are those who hunger and thirst for justice, for they will be satisfied. 7 Blessed are the merciful, for they will receive mercy. 8 Blessed are the pure in heart, for they will see the Almighty. 9 Blessed are the peacemakers, for they will be called sons of the Almighty. 10 Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of the heavens.^f 11 Blessed are you when they revile you, and persecute you, and speak every evil against you falsely, because of me. 12 Rejoice, and be glad, because your reward in the heavens is great, for likewise they persecuted the prophets who were before you. 13 You are the salt of the earth; but if the salt should be foolish, how can it be made salty *again*? It is no longer good for anything, except to be cast out and trodden under foot by men.^g 14 You are the light of the world. A city set on a hill cannot be hidden. 15 Neither should you burn a lamp, and put it under the peck-container, but on the lampstand; and it gives light to all in the house.^h 16 Likewise, let your

^c *earth*: or *land*.

^d *justice*: or *righteousness*.

^e *sons of the Almighty*: υἱοὶ τοῦ Θεοῦ *sons of God*, בְּנֵי אֱלֹהִים.

^f *righteousness*: or *justice*’s.

^g *foolish*: μαρανθηῖ or, *insipid, tasteless*.

^h *peck-container*: μῶδιον 8.75 liters, a *peck* (archaic); a basket or pot measuring a peck.

Matthew 5:17

light shine before men that they may see your good works, and glorify your Fäther who is in the heavens.”

The Perpetuity Of The Law

17 “You should not think that I come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. ^a 18 “Amæn, for I say to you, while heaven and earth shall pass away, one yod or one horn will by no means pass away from the Law.” ^b

19^c “While all will come to pass, whoever then abolishes one of the least of these commandments, and likewise teaches others, will be called least in the kingdom of the heavens; but whoever keeps and teaches *them*, he will be called great in the kingdom of the heavens. 20 For I say to you, that unless your justice abounds above *that* of the scribes and Pharisees, you will not enter the kingdom of the heavens.” ^d

21 “You have heard that it was said to the ancients, YOU SHALL NOT COMMIT MURDER and ‘whoever commits murder will be liable to the judgment.’ ^e 22 But I say to you that everyone who is angry with his brother will be guilty in the judgment; and whoever will say to his brother, ‘Raca,’ will be guilty before the sanhedrin; and whoever will say, ‘You fool,’ will be guilty *enough to*

go into the fiery gehenna.” ^f

23 “If therefore you should present your gift upon the altar, and there remember that your brother has something against you, 24 leave there your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift. 25 Be well disposed toward your adversary at law quickly while you are with him on the way, lest your opponent deliver you to the judge, and the judge to the officer, and into prison you are thrown. 26 Amæn, I say to you, you may not come out of there, until you have paid the last quadrans.” ^g

27 “You have heard that it was said, YOU SHALL NOT COMMIT ADULTERY; ^h 28 but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart. 29 And if your right eye makes you stumble, tear it out, and throw it from you; for it is better for you that one of your members should perish, and *that* your whole body should not be thrown into gehenna. 30 And if your right hand makes you stumble, cut it off, and throw it from you; for it is better for you that one of your members should perish, and *that* your whole body should not go into gehenna.

Remarriage Before A Proper Divorce

31 And it was said, ‘whoever may send away his wife, let him give her a certificate of divorce’. ⁱ 32 Yet *also*, I say to you that everyone sending away his wife, except for *the* matter

^a *abolish*: καταλῦσαι *untie, loose*. Law: תורה, *instruction*; the first five books of the Scripture. *fulfill*: πληρῶσαι תאכלת, ❶ *to do and observe, keep*; ❷ *to make prophecies or promises come true, fulfill*; ❸ *to supply what is lacking, complete*.

^b *horn*: or, *serif, flourish*; see end note 4. Mat. 5:18.

^c The last clause of vs. 18 is punctuated here to the beginning clause of vs. 19.

^d *justice*: or *righteousness*. See end note 5. Mat. 5:20.

^e Ex. 20:13; Deut. 5:17.

^f Yeshua is teaching that no one will be found innocent by these examples.

^g *quadrans*: a copper coin valued at 1/64th denarius. A denarius was 3.9 gr. silver under Augustus, and 3.4 gr. silver under Nero.

^h Deut. 5:18.

ⁱ *said*: An oral summation based on Deut. 24:1.

of unchastity, makes her to be *an* adulteress. And whoever may marry *the* separated woman commits adultery.”^a

33 “Again, you have heard that it was said to the ancients, ‘You shall not give a false vow, but shall pay back your vows to Yāhweh.’^b **34** So I say to you, do not take oaths in general, either by heaven, because it is the throne of the Almighty,^c **35** or by the earth, because it is the footstool of his feet, or by Jerusalem, because it is the city of the great King. **36** Nor by your head shall you take an oath, because you cannot make one hair white or black. **37** But let your word be, ‘Yes, yes’ or ‘No, no’; and what exceeds these is from the evil one.^d

38 “You have heard that it was said, EYE FOR EYE, AND TOOTH FOR TOOTH.^e **39** But I say to you, do not resist the evil one—but whoever strikes you on your right cheek, turn to him the other also.^f

40 “And *when* anyone wants to sue you, and to take your under shirt, let him have your outer garment also.”^g

^a *unchastity*: See end note 6. Mat. 5:32.

^b *said...ancients*: An oral summation, and not a direct quote of the Law. cf. Lev. 19:12; Num. 30:3(2); Deu. 23:22 (21).

^c *in general*: The original means don’t make a habit of oaths. Yeshua is not saying that an oath is never to be taken.

^d The double affirmation or double negation was sufficient confirmation of one’s word for ordinary purposes.

^e Ex. 21:24 (Lev. 24:20; Deu. 19:21).

^f The law of retaliation is for the judge to administer, not for the victim. Yeshua is saying the victim should go out of his way to show that he is not retaliating. Then his heart will be in the right place. *Turning the other cheek* is a principle, not a literalism meant to put the victim back in harms way.

^g Yeshua is speaking of relatively minor disputes here...small claims, as is clear

41 “And whoever will compel you to go one mile, go with him two.”^h

42 “To him who asks of you, give, and you should not turn away from him who wants to borrow from you.”ⁱ

43 “You heard that it was said, ‘You shall love your neighbor, and hate your enemy.’ **44** But I say to you, love your enemies, and pray for those persecuting you **45** so that you may be sons of your Fāther who is in the heavens; because he makes his sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous. **46** For when you love those loving you, what reward have you? Do not even the tax collectors do the same? **47** And when you greet your brothers only, what do you do more *than others*? Do not even the nations do the same? **48** Therefore you are to be perfect, as your heavenly Fāther is perfect.

Righteousness Before Men

6 “Take care not to perform your righteousness before men to be seen by them; otherwise you have no reward with your Fāther who is in the heavens. **2** Whenever therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the congregations and in the streets, that they may be glorified by men. Amēn, I say to you, they have their reward in full. **3** But when you give alms, do not let your left hand know what your right hand is doing **4** that your alms may be in secret; and your

from the example of the shirt and coat.

^h This is a case where one is in exile and is forced into some servitude by the authorities. Give more than they ask.

ⁱ The giving here means to lend something that someone wants to borrow that you yourself do not need while the other is borrowing. It also means to give food to a hungry person who asks for it.

Matthew 6:5

Fäther who sees in secret will repay you.

5 And whenever you may pray, you should not be as the hypocrites; for they love to stand and pray in the congregations and on the street corners, so that they may be seen by men. Amæn, I say to you, they have received their reward. **6** But you, when you pray, go into your inner room, and when you have shut your door, pray to your Fäther who is in secret, and your Fäther who sees in secret will repay you.”

7 “And when you are praying, do not use meaningless repetition, as the nations do, for they think that they will be heard for their many words. **8** Therefore do not be like them; for your Fäther knows what you need, before you ask him. **9** Pray, then, in this way: ‘Our Fäther who art in heaven, hallowed be your name. **10** Thy kingdom come. Thy will be done, on earth as it is in heaven. **11** Give us this day our daily bread. **12** And forgive us our debts, as we also have forgiven our debtors. **13** And do not lead us into temptation, but deliver us from evil. [For Thine is the kingdom, and the power, and the glory, forever. Amæn.]”

14 “For if you forgive men for their trespasses, your heavenly Fäther will also forgive you. **15** But if you do not forgive men, then your Fäther will not forgive your trespasses.”

Fasting

16 “And whenever you fast, do not put on a gloomy face as the hypocrites *do*, for they neglect their appearance in order to be seen fasting by men. Amæn, I say to you, they have their reward in full. **17** But you, when you fast, anoint your head, and wash your face **18** so that you may not be seen fasting by men, but by your Fäther who is in secret; and your Fäther who sees in secret will repay you.”

19 “Do not lay up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. **20** But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; **21** for where your treasure is, there will your heart be also. **22** The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light. ^a **23** But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!”

24 “No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve the Almighty and money. **25** For this reason I say to you, do not be anxious for your life, *as to* what you will eat, or what you will drink; nor for your body, *as to* what you will put on. Is not life more than food, and the body *more* than clothing? **26** Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and *yet* your heavenly Fäther feeds them. Are you not worth much more than they? **27** And which of you by being anxious can add a *single* cubit to his stature? **28** And why are you anxious about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, **29** yet I say to you that even Solomon in all his glory did not clothe himself like one of these. **30** But if the Almighty so arrays the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will he* not much more *do so for* you, men of little

^a Yeshua is speaking of generosity here. One should spend their wealth for the kingdom and not hoard it for self. A good eye is a Hebrew idiom for generosity.

steadfastness?"^a

31 "Do not be anxious then, saying, 'What will we eat?' or 'What will we drink?' or 'With what will we clothe ourselves?' **32** For all these things the nations eagerly seek; for your heavenly Fāther knows that you need all these things. **33** But seek first his kingdom and his righteousness; and all these things will be added to you.^b **34** Therefore do not be anxious for tomorrow; for tomorrow will care for itself. *Each* day has enough trouble of its own.

Judging Others

7 "Do not judge, so that you will not be judged, **2** because in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. **3** And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? **4** Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye? **5** You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

6 "Do not give what is holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.

7 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. **8** For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. **9** Or what man is there among you, when his son will ask him for a loaf, will give him a stone? **10** Or if he will ask for a fish, he will not give him a snake, will he? **11** If you then, being evil, know how

to give good gifts to your children, how much more will your Fāther who is in the heavens give what is good to those who ask him!

12 "Therefore, however you want people to treat you, so treat them, for this is the law and the prophets.

13 "Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. **14** For the gate is small, and the way is narrow that leads to life, and few are those who find it.

False Prophets

15 "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. **16** You will know them by their fruits. Grapes are not gathered from thorns, or figs from thistles, are they? **17** Even so, every good tree bears good fruit; but the bad tree bears bad fruit. **18** A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. **19** Every tree that does not bear good fruit is cut down and thrown into the fire. **20** So then, you will know them by their fruits.

21 "Not everyone who says to me, 'Adōnai, Adōnai,' will enter the kingdom of heaven; but he who does the will of my Fāther who is in heaven. **22** Many will say to me on that day, 'Adōnai, Adōnai, did we not prophesy in your name, and in your name cast out demons, and in your name perform many miracles?' **23** And then I will declare to them, 'I never knew you; depart from me, you who practice lawlessness.'

24 "Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock. **25** And the rain descended, and the floods came, and the winds blew, and burst against that house; and it did not fall, for it was founded upon the rock. **26** And everyone who hears

^a tomorrow: idiom for "hereafter".

^b righteousness: or *justice*.

Matthew 7:27

these words of Mine, and does not act upon them, will be like a foolish man, who built his house upon the sand. **27** And the rain descended, and the floods came, and the winds blew, and burst against that house; and it fell, and great was its fall.”

28 The result was that when Yēshua had finished these words, the multitudes were amazed at his teaching; **29** for he was teaching them as one having authority, and not as their scribes.

A Leper Cleansed

8 And when he had come down from the mountain, great multitudes followed him. **2** And behold, a leper came to him, and bowed down to him, saying, “Adōnai, if you are willing, you can make me clean.” **3** And he stretched out his hand and touched him, saying, “I am willing; be cleansed.” And immediately his leprosy was cleansed. **4** And Yēshua said to him, “See that you tell no one; but go, show yourself to the priest, and present the offering that Moses commanded, for a testimony to them.”

5 And when he had entered Capernaum, a centurion came to him, entreating him, **6** and saying, “Adōnai, my servant is lying paralyzed at home, suffering great pain.” **7** And he said to him, “I will come and heal him.” **8** But the centurion answered and said, “Adōnai, I am not worthy for you to come under my roof, but just say the word, and my servant will be healed. **9** For I, too, am a man under authority, with soldiers under me; and I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes, and to my servant, ‘Do this!’ and he does it.” **10** Now when Yēshua heard *it*, he expressed amazement, and said to those who were following, “Amæn I say to you, I have not found such great trusting faithfulness with anyone in Israel. **11**

And I say to you, that many will come from east and west, and recline *to eat* with Abraham, and Isaac, and Jacob, in the kingdom of the heavens; **12** but the sons of the kingdom will be cast out into the outer darkness; thither will be weeping and gnashing of teeth.” ^a **13** And Yēshua said to the centurion, “Go your way; let it be done to you as you have faithfully trusted.” And the servant was healed in that hour.

Peter’s Mother-in-law and Many Others Healed

14 And when Yēshua had come to Peter’s home, he saw his mother-in-law lying sick in bed with a fever. **15** And he touched her hand, and the fever left her; and she arose, and waited on him.

16 And when it became later, they brought to him many who were demon-possessed; and he cast out the spirits with a word, and healed all who were ill **17** in order that what was spoken through Isaiah the prophet might be fulfilled, saying, **HE TOOK OUR INFIRMITIES, AND CARRIED AWAY THE DISEASES.** ^b

Discipleship Tested

18 Now when Yēshua saw a crowd around him, he gave orders to depart to the other side. **19** And a certain scribe came and said to him, “Teacher, I will follow you wherever you go.” **20** And Yēshua said to him, “The foxes have holes, and the birds of the air *have* nests; but the Sōn of Man has nowhere to lay his head.” **21** And another of the disciples said to him, “Adōni, permit me first to go and bury my father.” **22** But Yēshua

^a *thither: to that place.* *Thither* is the accurate sense, but it is ambiguous. The weeping and gnashing of teeth to occur between the sentencing and the execution of the judgment.

^b Isa. 53:4.

said to him, "Follow me; and allow the dead to bury their own dead."

23 And when he got into the boat, his disciples followed him. **24** And behold, there arose a great storm in the sea, so that the boat was covered with the waves; but he himself was asleep. **25** And they came, and awoke him, saying, "Save us, Adōnai; we are perishing!" **26** And he said to them, "Why are you timid, you men of little steadfastness?" Then he arose, and rebuked the winds and the sea; and it became perfectly calm. **27** And the men expressed amazement, saying, "What kind of a man is this, that even the winds and the sea obey him?"

Yeshua Casts Out Demons

28 And when he had come to the other side into the country of the Gadarenes, two men who were demon-possessed met him as they were coming out of the tombs, so very violent that no one could pass by that way. **29** And behold, they cried out, saying, "What do we have to do with you, Sōn of the Almīghty? Have you come here to torment us before the time?" **30** Now there was at a distance from them a herd of many swine feeding. **31** And the demons were entreating him, saying, "If you cast us out, send us into the herd of swine." **32** And he said to them, "Begone!" And they came out, and went into the swine, and behold, the whole herd rushed down the steep bank into the sea and perished in the waters. **33** And the herdsmen ran away, and going into the city, they reported everything, also the news of the demoniacs. **34** And behold, the whole city came out to meet Yēshua; and when they saw him, they begged him to depart from their region.

A Paralytic Healed

9 And stepping up into a boat, he crossed over, and came into his

own city. **2** And behold, they were bringing to him a paralytic, lying on a bed; and Yēshua, seeing their determined trust, said to the paralytic, "Take courage, child, your sins are forgiven." ^a **3** And behold, some of he scribes said within themselves, "This man blasphemeth." **4** And Yēshua seeing their thoughts said, "Why are you thinking evil in your hearts? **5** For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise, and walk'? **6** But in order that you may know that the Sōn of Man has authority on the earth to forgive sins—then he said to the paralytic—rise, take your bed, and go to your home." **7** And rising, he went away to his home. **8** But the multitudes seeing *it* were filled with awe, and glorified the Almīghty, who gives such authority to men.

Matthew Called

9 And as Yēshua passed by from there, he saw a man, sitting over the tax office called Matthew, and he said to him, "Follow me!" And rising up, he followed him.

10 And it happened as he was reclining in the house *to eat*, that behold, many tax-collectors and sinners, who came, were reclining together with Yēshua and his disciples. **11** And the Pharisees seeing *it*, said to his disciples, "Why is your Teacher eating with the tax-collectors and sinners?" **12** But when he heard this, he said, "*It is* not those who are healthy who need a doctor, but those who are sick. **13** But go and learn what *this* means, I DESIRE COMPASSION, AND NOT SACRIFICE, ^b for I did not come to call the righteous, but sinners."

^a *determined trust*: or *supported trust, committed trust*. They did more than just believe or trust – they supported it with daring action.

^b Hos. 6:6.

Matthew 9:14

The Question About Fasting

14 Then the disciples of John came to him, saying, “Why do we and the Pharisees fast, but your disciples do not fast?” **15** And Yēshua said to them, “The sons of the wedding hall cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast. **16** But no one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment, and a worse tear is made. **17** Nor do they put new wine into old wineskins; otherwise the wineskins burst, and the wine is poured out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.”

Miracles of Healing

18 As he was saying these things to them, behold, there came an official, and bowed down to him, saying, “My daughter just died; but come and lay your hand on her, and she will live.” ^a **19** And rising Yēshua followed him, and his disciples.

20 And behold, *there was* a woman who was suffering from a blood flow for twelve years, *who* coming up behind him touched the fringe of his clothing; **21** for she was saying within herself, “If I only can touch his garment, I will be healed.” **22** But Yēshua turning and seeing her said, “Daughter, take courage; your determined trust has delivered you.” And at once the woman was delivered.

23 And as Yēshua came into the official’s house, and saw the flute-players, and the crowd in noisy disorder, **24** he was saying, “Depart; for the girl has not died, but she sleeps.” And they ridiculed him. ^b **25**

^a bowed down: or **worshipped**.

^b has not died: He refers to the second death here, and the fact that her non-

But when the crowd was put out, entering he took hold of her hand; and the girl was raised. **26** And this news went out into all that land.

27 And as Yēshua passed on from there, two blind men followed him, crying out, and saying, “Have mercy on us, Sōn of David!” **28** And when he was coming into the house, the blind men came up to him, and Yēshua said to them, “Are you faithfully trusting that I am able to do this?” They said to him, “Yes, Adōnai.” ^c **29** Then he touched their eyes, saying, “Be it done to you according to your faithful trust.” ^d **30** And their eyes were opened. And Yēshua sternly warned them, saying, “See *that* no one knows!” **31** But they went out, and broadcast about him in all that land.

32 And as they were going out, behold, a mute man, demon-possessed, was brought to him. **33** And after the demon was cast out, the mute man spoke; and the multitudes were amazed, saying, “Nothing like this was ever seen in Israel.” **34** But the Pharisees were saying, “He casts out the demons by the ruler of the demons.”

35 And Yēshua was going around all the towns and the villages, teaching in their congregations, and proclaiming the good news of the kingdom, and healing every disease and every sickness. **36** And seeing the multitudes, he felt compassion for them, because they were troubled and cast off as sheep without a shepherd. **37** Then he said to his disciples, “The harvest is abundant, but the workers are few. **38** Therefore implore the Master of the harvest to send out wor-

physical spirit is not destroyed, but is only sleeping. The text could also be explained by the conjunction, ‘unless she sleeps.’

^c faithfully trusting: **supporting**.

^d faithful trust: **support, commitment**.

kers into his harvest.”^a

The Twelve Disciples; Instructions for Service

10 And calling unto his twelve disciples, he gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness. **2** Now the names of the twelve emissaries are these: the first, Simon, who is called Peter, and Andrew his brother; and Jacob the one from Zebedee, and John his brother; **3** Philip and Bartholomew; Thomas and Matthew the tax-gatherer; Jacob the one from Alphaeus, and Thaddaeus; **4** Simon the Zealot, and Judah Iscariot, the one who betrayed him.

5 These twelve Yēshua sent out instructing them, saying, “Do not go in the way of the nations, and do not enter a town of the Samaritans; ^b **6** but rather go to the lost sheep of the house of Israel. **7** And as you go, proclaim, saying, ‘The kingdom of the heavens comes near.’ **8** Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely you received, freely give. **9** Do not provide gold, or silver, or copper for your belts, **10** or a bag for the journey, or even two tunics, or sandals, or a staff; for the worker is worthy of his food.

11 “And into whatever city or village you enter, ask who is worthy in it; and remain there until you go away. **12** And as you enter the house, give it your greeting. **13** And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. ^c **14** And whoever does not receive you, or listen to your words, as you go out of that house or that city, shake off the

^a Master: **Adon, Adonai.**

^b nations: the seven Canaanite nations, that were still nearby; Deu. 7:1.

^c peace: or **shalom.**

dust from your feet. **15** Amæn, I say to you, it will be more bearable for the land of Sodom and Gomorrah in the day of judgment, than for that town.

A Hard Road Before Them

16 “Behold, I send you out as sheep in the midst of wolves; therefore be as wise as serpents, and innocent as doves. **17** But beware of men; for they will deliver you up to the sanhedrins, and whip you in their congregations; ^d **18** and you will even be brought before governors and kings for my sake, as a testimony to them and to the nations. **19** But when they deliver you up, do not become anxious about how or what you will speak; for it will be given to you in that hour what you should say. **20** For it is not you who speak, but the Spirit of your Fäther who speaks in you.

21 “And brother will deliver up brother to death, and a father a child; and children will rise up against parents, and have them to be put to death. **22** And you will be hated by all on account of my name, but it is the one who endures to the end who will be saved. **23** But whenever they persecute you in this city, flee to the next; for amæn, I say to you, you will not finish with the cities of Israel, until ever the Søn of Man shall come.

The Meaning of Discipleship

24 “A disciple is not above his teacher, nor a slave above his master. **25** It is enough for the disciple that he become like his teacher, and the slave like his master. If they call the head of the house Beelzebul, how much more the members of his household! **26** Therefore do not fear them, for there is nothing veiled that will not be revealed, and hidden that will not be made known. **27** What I tell you in the darkness, declare in the light; and what you hear in the ear,

^d sanhedrins: or **councils.**

Matthew 10:28

proclaim over the housetops.

28 “And do not fear those killing the body, but are unable to kill the soul; but rather fear him who is able to destroy both soul and body in Gehenna. ^a **29** Are not two sparrows sold for an asses? And not one of them will fall to the ground without your Fäther *noticing*. ^b **30** But on you even the hairs of the head are all numbered. **31** Therefore do not fear; you are of more value than many sparrows.

32 “Everyone therefore who will confess me before men, I will also confess him before my Fäther who is in the heavens. **33** But whoever will deny me before men, I will also deny him before my Fäther who is in the heavens.

34 “Do not think that I came to bring peace on the earth; I did not come to bring peace, so much as a sword. ^c **35** For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; **36** and a man’s enemies will be the members of his household. **37** He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. **38** And he who does not take his cross and follow after me is not worthy of me. **39** He who finds his life will lose it, and he who loses his life for my sake will

^a *body and soul*: this is the second death. The soul also is to be destroyed • *gehenna*: the valley of the sons of Hinnom; this was the garbage dump outside Jerusalem where a perpetual fire was kept burning. It is a figure of the lake of fire, into which the wicked are cast to be consumed and annihilated after the last judgment.

^b *asses*: A copper coin of uncertain value not more than 1/16th denarius, or 0.2 gr. silver.

^c *so much as*: or, *if not, except*.

find it.

The Reward For Faithfulness

40 “He who receives you receives me, and he who receives me receives him who sent me. **41** He who receives a prophet in the name of a prophet will receive a prophet’s reward; and he who receives a just man in the name of a just man will receive a just man’s reward. **42** And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, amæn, I say to you he will not lose his reward.”

John’s Doubts

11 And it happened when Yëshua finished giving instructions to his twelve disciples, that he departed from there to teach and proclaim in their cities.

2 Now when John in prison heard of the works of Mëssiah, he sent *a message* by his disciples, **3** and said to him, “Are you the coming One, or shall we look for someone else?” **4** And Yëshua answered and said to them, “Go and report to John what you hear and see: **5** the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the good news proclaimed to them. **6** And blessed is he who will not stumble because of me.”

Yeshua Speaks About John

7 And as these were going away, Yëshua began to speak to the multitudes about John, “What did you go out into the wilderness to look at? A reed shaken by the wind? **8** But what did you go out to see? A man dressed in soft clothes? behold, those who wear soft clothes are in kings’ palaces. **9** But why did you go out? To see a prophet? Yes, I say to you, and one who is more than a prophet. **10** This is the one about whom it is written, BEHOLD, I SEND

MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU. ^a **11** Amæn, I say to you, among those born of women there has not arisen one greater than John the Immerser; but he who is least in the kingdom of the heavens is greater than he. **12** And from the days of John the Immerser until now the kingdom of the heavens suffers violence, and violent men take it by force. **13** Certainly, all the prophets and the Law prophesied *Mēssiah* beyond John. ^b **14** But if you care to accept it, he himself is like Elijah, (who is still to come). **15** He who has ears to hear, let him hear.

16 “But to what will I compare this generation? It is like children sitting in the market places, who call out to the other *children*, **17** and say, ‘We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.’ **18** For John came neither eating nor drinking, and they say, ‘He has a demon!’ **19** The Sōn of Man came eating and drinking, and they say, ‘behold, a gluttonous man and a drunkard, a friend of tax-collectors and sinners!’ Yet wisdom is justified by her deeds.”

The Unrepenting Cities

20 Then he began to reproach the

^a Mal. 3:1 • Matthew adds commentary, ‘before your face,’ and ‘of you’ to explain that the Father is addressing the Messiah, as in Psa. 110:1. The Almighty talks to the other personality of himself in the Hebrew saying ‘before Me,’ but Matthew explains this to mean ‘you.’

^b *beyond*: this is a case where ‘until’ would not make sense. The prophets prophesied and prophecy many things beyond John. See General Notes. Yeshua’s point is that Elijah the Prophet is *still to come*. John can only be called Elijah in the sense that he came in the Spirit and Power of Elijah.

cities in which most of his miracles were done, because they did not repent. **21** Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. **22** Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in *the* day of judgment, than for you. **23** And you, Capernaum, will not be exalted to heaven, will you? You will descend to the grave; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. **24** Nevertheless I say to you that it will be more tolerable for the land of Sodom in *the* day of judgment, than for you.”

Come to Me

25 At that time Yēshua continuing said, “I praise you, Fāther, Adōnai of the heavens and the earth, that you did hide these things from *the* wise and intelligent and did reveal them to babes. **26** Yes, Fāther, for thus it was well-pleasing in your sight.

27 “All things have been handed over to me by my Fāther; and no one knows the Sōn, except the Fāther; nor does anyone know the Fāther, except the Sōn, and anyone to whom the Sōn wills to reveal *him*.

28 “Come to me, all who are weary and heavy-laden, and I will give you rest. **29** Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and you will find rest for your souls. **30** For my yoke is easy, and my load is light.”

Picking Grain To Eat On The Sabbaths

12 At that time Yēshua went on the Sabbaths through the grain fields, and his disciples became hungry and began to pick the grain ears and eat *them*. ^c **2** But when the

^c *Sabbaths*: also on the second-first Sabbath. See Luke 6:1. *Sabbaths* is

Matthew 12:3

Pharisees saw it, they said to him, “Behold, your disciples do what is not lawful to do on Sabbath.” **3** But he said to them, “Have you not read what David did, when he became hungry, he and his companions; **4** how he entered the house of the Almighty, and they ate the consecrated bread, which was not lawful for him to eat, nor for those with him, but for the priests alone? **5** Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath, and are innocent? **6** But I say to you, that something greater than the temple is here. **7** But if you had known what this means, I DESIRE COMPASSION, AND NOT A SACRIFICE, ^a you would not have condemned the innocent.

Master of the Sabbath

8 For the Sōn of Man is Adōnai of the Sabbath.” ^b

9 And departing from there, he went into their congregation. **10** And behold, *there was* a man with a withered hand. And they questioned him, saying, “Is it lawful to heal on the Sabbath?”—in order that they might accuse him. **11** And he said to them, “What man will there be among you, who will have one sheep, and if it falls into a pit on the Sabbath, will he not take hold of it, and lift it out? **12** Of how much more value then is a man than a sheep! So then, it is lawful to do good on the Sabbath.” **13** Then he said to the man, “Stretch out your hand!” And he stretched it out, and it was restored to normal, like the other. **14** But the Pharisees went out, and counseled together against him, *as to* how they might

plural indicating that this plucking of grain to eat was a habit of his disciples and not just a one time occurrence.

^a Hos. 6:6.

^b *Adon:* or, **Master of the Sabbath**, an expert on the Sabbath.

destroy him. **15** But Yēshua, aware of *this*, withdrew from there.

And many followed him, and he healed them all, **16** and warned them not to make him known, **17** in order that what was spoken through Isaiah the prophet, might be fulfilled, saying, **18** BEHOLD, MY SERVANT WHOM I HAVE CHOSEN; MY BELOVED IN WHOM MY SOUL IS WELL-PLEASED; I WILL PUT MY SPÍRIT UPON HIM, AND HE WILL ANNOUNCE JUSTICE TO THE NATIONS. **19** HE WILL NOT QUARREL, NOR RAISE AN OUTCRY; NOR WILL ANYONE HEAR HIS VOICE IN THE STREETS. **20** A CRUSHED REED HE WILL NOT BREAK UP, AND A SMOLDERING WICK HE WILL NOT PUT OUT, WHILE HE SHALL LEAD JUSTICE TO VICTORY. **21**... THEN IN HIS NAME THE NATIONS WILL CONFIDENTLY TRUST. ^c

The Pharisees Rebuked

22 Then there was brought to him a demon-possessed man *who was* blind and dumb, and he healed him, so that the dumb man spoke and saw. **23** And all the multitudes were amazed, and were saying, “This *man* cannot be the Sōn of David, can he?” **24** But when the Pharisees heard it, they said, “This man casts out demons only by Beelzebul the ruler of the demons.”

25 And knowing their thoughts he said to them, “Any kingdom divided

^c Isa. 42:1-4 • *my beloved* is a functional equivalent for ‘I am supported on him’ (אֲנִי מְשָׁכָן עָלָיו). John 13:23 supplies the image needed to connect this idiom with the equivalent ‘my beloved.’ See also John 1:18 • *crushed reed* – a broken person • *smoldering wick* – a person whose life is going out • *victory* – thought equivalent for *truth*, see similar text Hab. 2:4: וְלֹא יִצֵּא לְנֶצַח מִשְׁפָּט. • *Then in his name the nations will confidently trust:* this text is derived from the Hebrew text from which the Septuagint was made (וְלִשְׁמוֹ יִתְבַּחֲרוּ יְהוּדִים).