

against itself is laid waste; and any city or house divided against itself will not stand. **26** And if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? **27** And if I by Beelzebul cast out demons, by whom do your sons cast them out? Consequently they will be your judges. **28** But if I cast out demons by the Spirit of the Almighty, then the kingdom of the Almighty has come upon you.

29 "Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house.

Blasphemy Against The Spirit

30 "He who is not with me is against me; and he who does not gather with me scatters. **31** Therefore I say to you, any sin and blasphemy will be forgiven men, but blasphemy against the Spirit will not be forgiven. **32** And whoever will speak a word against the Son of Man, it will be forgiven him; but whoever will speak against the Holy Spirit, it will not be forgiven him, either in this age, or in the one coming.

By Your Words You Will Be Justified

33 "Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit. **34** You spawn of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. **35** The good man out of his good treasure brings forth what is good; and the evil man out of his evil treasure brings forth what is evil. **36** And I say to you, that every careless word that men will speak, they will render account for it in the day of judgment. **37** For by your words you will be justified, and by your words you will be condemned."

We Want To See A Sign

38 Then some of the scribes and Pharisees answered him, saying, "Teacher, we want to see a sign from you." **39** But he answered and said to them, "An evil and adulterous generation demands a sign; and no sign will be given to it except the sign of Jonah the prophet; **40** for just as JONAH WAS IN THE BELLY OF THE GREAT FISH THREE DAYS AND THREE NIGHTS, so will the Son of Man be THREE DAYS AND THREE NIGHTS in the heart of the earth. ^a **41** The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the proclaiming of Jonah; and behold, something greater than Jonah is here. **42** The Queen of the South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

43 "Now when the unclean spirit goes out of a man, it passes through waterless places, seeking rest, and does not find it. **44** Then it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied, swept, and put in order. **45** Then it goes, and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation."^b

^a Jonah 2:1(1:17). 1Sam. 30:1, 12, 17. The Samuel text is also another *third day* messianic passage. It shows that inclusive counting is meant, where a part of day or night is counted, thought in all cases there have to be as many parts as counted. Therefore, three nights are needed. Two will not do.

^b The unclean spirits were probably what was left of those Nephilim destroyed in

Matthew 12:46

My Mother And My Brothers

46 While he was still speaking to the multitudes, behold, his mother and brothers were standing outside, seeking to speak to him. **47** And someone said to him, "Behold, your mother and your brothers are standing outside seeking to speak to you." **48** But he answered the one who was telling him and said, "Who is my mother and who are my brothers?" **49** And stretching out his hand toward his disciples, he said, "Behold, my mother and my brothers! **50** For whoever does the will of my Father who is in the heavens, he is my brother and sister and mother."

He Spoke In Parables

13 On that day Yēshua went out of the house, and was sitting by the sea. **2** And great multitudes gathered to him, so that he got into a boat and sat down, and the whole multitude was standing on the beach. **3** And he spoke many things to them in parables, saying,

"Behold, the sower went out to sow; **4** and as he sowed, some *seeds* fell beside the road, and the birds came and ate them up. **5** And others fell upon the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. **6** But when the sun had risen, they were scorched; and because they had no root, they withered away. **7** And others fell among the thorns, and the thorns came up and choked them out. **8** And

the Deluge. They lost their bodies, but because they were offspring of *the sons of God* (cf. Gen. 6), as hybrids, they retained the angelic abilities described by Yeshua to wander through dry places. They retain the ability to link up with the flesh, which they seek as a more agreeable way to exist, but they have to compete with humans and other evil spirits to achieve this.

others fell on the good soil, and yielded a crop, some a hundredfold, some sixty, and some thirty. **9** He who has ears, let him hear."

Why Do You Speak In Parables?

10 And the disciples came and said to him, "Why do you speak to them in parables?" **11** And he answered and said to them, "To you it has been granted to know the mysteries of the kingdom of the heavens, but to them it has not been granted. **12** For whoever has, to him will *more* be given, and he will have an abundance; but whoever does not have, even what he has will be taken away from him. ^a **13** Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. **14** And in their case the prophecy of Isaiah is being fulfilled, which says, HEARING YOU SHALL HEAR, BUT NO, YOU WOULD NOT UNDERSTAND; AND SEEING YOU SHALL SEE, BUT NO, YOU WOULD NOT SEE. ^b **15** FOR THE HEART OF THIS PEOPLE IS DULL AND THEIR EARS HARDLY HEAR, AND THEIR EYES THEY HAVE CLOSED, LEST THEY SHOULD SEE WITH THEIR EYES, AND MIGHT HEAR WITH THEIR EARS, AND THEIR HEART SHOULD UNDERSTAND AND SHOULD RETURN, AND I SHALL HEAL THEM. ^c **16** But blessed are your eyes, because they see; and your ears, because they hear. **17** For amēn I say

^a *has, have:* or, holds fast. The idea of possession here is an active retaining of the truth one has been taught. If one does not keep it, then his mind will be darkened, and the truth he did have will be taken away.

^b Isa. 6:9.

^c Isa. 6:10: *is dull* (מִן* הַשְׂמִן) • *hardly hear* (מִן* הַכֶּבֶד) • *they have closed* (מִן* עָשָׂה) • Mathew has pluralized all the pronouns • *I heal* – read with the LXX: (Ἐγὼ ἰσοῦ).

to you, that many prophets and just men desired to see what you see, and did not see *it*; and to hear what you hear, and did not hear *it*.

The Seed Is The Word Of Truth

18 “Hear then the parable of the sower. 19 When anyone hears the word of the kingdom, and does not understand it, the evil *one* comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. 20 And the one on whom seed was sown on the rocky places, this is the man who hears the word, and immediately receives it with joy; 21 yet he has no *firm* root in himself, but is *only* temporary, and when affliction or persecution arises because of the word, immediately he falls away. 22 And the one on whom seed was sown among the thorns, this is the man who hears the word, but the worry of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful. 23 And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty.”

Weeds Among Wheat

24 He set forth another parable to them, saying, “The kingdom of the heavens may be compared to a man who sowed good seed in his field. 25 But while men were sleeping, his enemy came and sowed tares also among the wheat, and went away. 26 But when the wheat sprang up and bore grain, then the tares became evident also. 27 And the servants of the landowner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ 28 And he said to them, ‘An enemy has done this!’ And the servants said to him, ‘Do you want

us, then, to go and gather them up?’

29 But he said, ‘No; lest while you are gathering up the tares, you may uproot the wheat with them. 30 Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, “First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.”’

The Mustard Seed

31 He presented another parable to them, saying, “The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field; 32 and this is smaller than all *manner* of seeds; but when it is full grown, it is larger than the garden plants, and becomes a tree, so that the birds of the air come and nest in its branches.”

The Leaven

33 He spoke another parable to them, “The kingdom of the heavens is like leaven, which a woman took, and hid in three pecks of meal, until it was all leavened.”

34 All these things Yēshua spoke to the multitudes in parables, and he did not speak to them without a parable, 35 so that what was spoken through the prophet might be fulfilled, saying, I WILL OPEN MY MOUTH IN PARABLES; I WILL POUR OUT THINGS BEING HIDDEN FROM AFORETIME. ^a

The Weeds Explained

36 Then he left the multitudes, and went into the house. And his disciples came to him, saying, “Explain to us the parable of the tares of the field.” 37 And he answered and said, “The one who sows the good seed is the Sōn of Man, 38 and the field is the world; and *as for* the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; 39 and the enemy who sowed them is the Accuser, and the harvest

^a Psa. 78:2.

Matthew 13:40

is the end of the age; and the reapers are messengers. **40** Therefore just as the tares are gathered up and burned with fire, so will it be at the end of the age. **41** The Sōn of Man will send forth his messengers, and they will gather out of his kingdom all stumbling blocks, and those who commit lawlessness, **42** and will cast them into the furnace of fire; *on the way* to that place there will be weeping and gnashing of teeth. **43** Then the righteous will shine forth as the sun in the kingdom of their Fāther. He who has ears, let him hear.

Hidden Treasure

44 “The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid; and from joy over it he goes and sells all that he has, and buys that field.

A Pearl Of Great Value

45 “Again, the kingdom of the heavens is like a merchant seeking fine pearls, **46** and upon finding one pearl of great value, he went and sold all that he had, and bought it.

A Dragnet

47 “Again, the kingdom of the heavens is like a dragnet cast into the sea, and gathering *fish* of every kind; **48** and when it was filled, they drew it up on the beach; and they sat down, and gathered the good *fish* into containers, but the bad they threw away. **49** So it will be at the end of the age; the messengers will come forth, and take out the wicked from among the righteous, **50** and will cast them into the furnace of fire; *on the way* to that place will be weeping and gnashing of teeth.

51 “Have you understood all these things?” They said to him, “Yes.” **52** And he said to them, “Therefore every scribe who has become a disciple of the kingdom of the heavens is like a head of a household, who

brings forth out of his treasure things new and old.”

Yeshua Returns To Nazareth

53 And it came about that when Yēshua had finished these parables, he departed from there. **54** And coming to his home town he was teaching them in their congregation, so that they became astonished, and said, “Where *did* this man *get* this wisdom, and *these* miraculous powers? **55** Is not this the carpenter’s son? Is not his mother called Miriam, and his brothers, Jacob and Joseph and Simon and Judah? **56** And his sisters, are they not all with us? Where then *did* this man *get* all these things?” **57** And they took offense at him. But Yēshua said to them, “A prophet is not without honor except in his home town, and in his *own* household.” **58** And he did not do many miracles there because of their lack of support. ^a

John the Immerser Beheaded

14 At that time Herod the tetrarch heard the news about Yēshua, **2** and said to his servants, “This is John the Immerser; he has risen from the dead; and that is why miraculous powers are at work in him.”

3 For when Herod had John arrested, he bound him, and put him in prison on account of Herodias, the wife of his brother Philip. **4** For John was saying to him, “It is not lawful for you to have her.” **5** And although he wanted to put him to death, he feared the multitude, because they regarded him as a prophet. **6** But when Herod’s birthday came, the daughter of Herodias danced before *them* and pleased Herod. **7** Thereupon he promised with an oath to give her whatever she asked. **8** And having been prompted by her mother, she said, “Give me here on a platter the head of John the Immerser.” **9**

^a support: or *faithfulness, loyalty*.

And although he was grieved, the king commanded *it* to be given because of his oaths, and because of his dinner guests. **10** And he sent and had John beheaded in the prison. **11** And his head was brought on a platter and given to the girl; and she brought *it* to her mother. **12** And his disciples came and took away the body and buried it; and they went and reported to Yēshua.

Five Thousand Fed

13 Now when Yēshua heard *it*, he withdrew from there in a boat, to a lonely place by himself; and when the multitudes heard *of this*, they followed him on foot from the cities. **14** And when he went ashore, he saw a great multitude, and felt compassion for them, and healed their sick.

15 And when it was later, the disciples came to him, saying, “The place is desolate, and the hour is already past; so send the multitudes away, that they may go into the villages and buy food for themselves.” **16** But Yēshua said to them, “They do not need to go away; you give them *something* to eat!” **17** And they said to him, “We have here only five loaves and two fish.” **18** And he said, “Bring them here to me.” **19** And ordering the multitudes to recline on the grass, he took the five loaves and the two fish, and looking up toward heaven, he blessed *Yāhweh*, and breaking the loaves he gave them to the disciples, and the disciples *gave* to the multitudes, **20** and they all ate, and were satisfied. And they picked up what was left over of the broken pieces, twelve full baskets. **21** And there were about five thousand men who ate, aside from women and children.

Walking On The Sea

22 And immediately he made the disciples get into the boat, and go

ahead of him to the other side, while he sent the multitudes away. **23** And after he had sent the multitudes away, he went up to the mountain by himself to pray; and when it was later, he was there alone. **24** But the boat was already many stadia away from the land, battered by the waves; for the wind was contrary.^a **25** And in the fourth watch of the night he came to them, walking on the sea. **26** And when the disciples saw him walking on the sea, they were frightened, saying, “It is a ghost!” And they cried out for fear. **27** But immediately Yēshua spoke to them, saying, “Take courage, it is I; do not be afraid.” **28** And Peter answered him and said, “Adōnai, if it is you, command me to come to you on the water.” **29** And he said, “Come!” And Peter got out of the boat, and walked on the water and came toward Yēshua. **30** But seeing the wind, he became afraid, and beginning to sink, he cried out, saying, “Yāhweh, save me!”^b **31** And immediately Yēshua stretched out his hand and took hold of him, and said to him, “You of little steadfastness, why did you doubt?”^c **32** And when they got into the boat, the wind stopped. **33** And those who were in the boat worshiped him, saying, “You are certainly the Almighty Sōn!”

34 And when they had crossed over, they came to land at Gennesaret. **35** And when the men of that place recognized him, they sent into all that surrounding district and brought to him all who were sick; **36** and they were entreating him that they might just touch the fringe of his cloak; and as many as touched *it* were cured.

^a *stadia*: a stadium is 606.75 feet.

^b *Yahweh*: or *Adonai*.

^c *steadfastness*: or *supportiveness*.

Matthew 15:1

Traditions Of Men

15 Then some Pharisees and scribes came to Yēshua from Jerusalem, saying, **2** “Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.” **3** And he answered and said to them, “And why do you yourselves transgress the commandment of the Almighty for the sake of your tradition? **4** For the Almighty said, HONOR YOUR FATHER AND YOUR MOTHER, ^a and, HE WHO SPEAKS EVIL OF ... FATHER OR ... MOTHER, SHALL BE PUT TO DEATH. ^b **5** But you say, ‘whoever will say to father or mother, “Anything of mine you might have been helped by has been given to the Almighty,” **6** he is not to honor his father or his mother.’ And *thus* you invalidated the word of the Almighty for the sake of your tradition. **7** You hypocrites, rightly did Isaiah prophesy of you, saying, **8** THIS PEOPLE DRAWS NEAR TO ME WITH THEIR MOUTH AND WITH THE LIPS THEY HONOR ME, BUT THEIR HEART IS DISTANT FROM ME. **9** BUT VAINLY THEY REVERENCE ME, TEACHING AS TEACHINGS THE COMMANDMENTS OF MEN.” ^c **10** And after he called the multitude to him, he said to them, “Hear and understand. **11** What enters into the mouth does not defile the man, so much as what proceeds out of the mouth—this defiles the man.” ^d

12 Then the disciples came and said to him, “Do you know that the Pharisees were offended when they

heard this statement?” **13** But he answered and said, “Every plant which my heavenly Fāther did not plant will be rooted up. **14** Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit.”

The Heart Of Man

15 And Peter answered and said to him, “Explain the parable to us.” **16** And he said, “Are you still lacking in understanding also? **17** Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated? **18** But the things that proceed out of the mouth come from the heart, and those defile the man. **19** For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. **20** These are the things which defile the man; but to eat with unwashed hands does not defile the man.”

A Canaanite Woman

21 And Yēshua went away from there, and withdrew into the district of Tyre and Sidon. **22** And behold, a Canaanite woman came out from that region, and was crying out, saying, “Have mercy on me, Adōnai, Sōn of David; my daughter is cruelly demon-possessed.” **23** But he did not answer her a word. And his disciples came to *him* and kept asking him, saying, “Send her away, for she is shouting out after us.” **24** But he answered and said, “I was sent only to the lost sheep of the house of Israel.” **25** But she came and was bowing down before him, saying, “Adōnai, help me!” **26** And he answered and said, “It is not good to take the children’s bread and throw it to the dogs.” **27** But she said, “Yes, Adōnai; but even the dogs feed on the crumbs which fall from their masters’ table.” **28** Then Yēshua answered and said to her, “Woman,

^a Ex. 20:12, Deu. 5:16.

^b Ex. 21:17.

^c Isa. 29:13: VAINLY – possibly the Hebrew text read: **יִתֵּן**.

^d *defile*: to contaminate by sharing or association with the unclean. See Mark 7:15-19. *so much as*: **if not also** (אִם לֹא = ἀλλὰ). The conjunction introduces a qualification or limitation of the main statement.

your determined trust is great; be it done for you as you wish.” And her daughter was healed at once.

Healing Many

29 And departing from there, Yēshua went along by the Sea of Galilee, and having gone up to the mountain, he was sitting there. **30** And great multitudes came to him, bringing with them *those who were* lame, crippled, blind, dumb, and many others, and they laid them down at his feet; and he healed them, **31** so that the multitude marveled as they saw the dumb speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the Almĭghty of Israel.

Four Thousand Fed

32 And Yēshua called his disciples to him, and said, “I feel compassion for the multitude, because they have remained with me now three days and have nothing to eat; and I do not wish to send them away hungry, lest they faint on the way.” **33** And the disciples said to him, “Where would we get so many loaves in a desolate place to satisfy such a great multitude?” **34** And Yēshua said to them, “How many loaves do you have?” And they said, “Seven, and a few small fish.” **35** And he directed the multitude to sit down on the ground; **36** and he took the seven loaves and the fish; and giving thanks, he broke them and started giving them to the disciples, and the disciples *in turn*, to the multitudes. **37** And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full. **38** And those who ate were four thousand men, besides women and children. **39** And sending away the multitudes, he got into the boat, and came to the region of Magadan.

The Pharisees Test Yeshua

16 And the Pharisees and Sadducees came up, and testing him asked him to show them a sign from heaven. **2** But he answered and said to them, “When it is late, you say, ‘*It will be* fair weather, for the heaven is red.’ **3** And when early, ‘*There will be* a storm today, for the heaven is red and threatening.’ Do you know how to discern the face of the heaven, but cannot *discern* the signs of the appointed times? **4** An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah.” And he left them, and went away. ^a

5 And the disciples came to the other side and had forgotten to take bread. **6** And Yēshua said to them, “Watch out and beware of the leaven of the Pharisees and Sadducees.” **7** And they began to discuss among themselves, saying, “*It is* because we took no bread.” **8** But Yēshua, aware of this, said, “You men of little steadfastness, why do you discuss among yourselves that you have no bread? ^b **9** Do you not yet understand or remember the five loaves of the five thousand, and how many baskets you took up? **10** Or the seven loaves of the four thousand, and how many large baskets you took up? **11** How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.” **12** Then they understood that he did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Peter's Confession of Messiah

13 Now when Yēshua came into the district of Caesarea Philippi, he

^a *sign of Jonah*: see Mat. 12:40.

^b *steadfastness*: **supportiveness, faithfulness.**

Matthew 16:14

was asking his disciples, saying, "Who do people say that the Sōn of Man is?" **14** And they said, "Some say John the Immerser; and others, Elijah; but still others, Jeremiah, or one of the prophets." **15** He said to them, "But who do you say that I am?" **16** And Simon Peter answered and said, "You are the Mēssiah, the Living Almīghty Sōn." **17** And Yēshua answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, so much as my Fāther who is in the heavens. **18** And I also say to you that you are Peter, and upon this rock I will build my Assembly; and the gates of the grave will not overpower it. **19** I will give you the keys of the kingdom of the heavens; and whatever you will bind on earth will be bound in the heavens, and whatever you will loose on earth will be loosed in the heavens." **20** Then he warned the disciples that they should tell no one that he was the Mēssiah.

Yeshua Foretells His Death

21 From that time Yēshua the Mēssiah began to show his disciples that "it is necessary for" him to go to Jerusalem, and "to suffer many things" from "the elders and *the* chief priests and *the* scribes, and to be killed, and after three days to rise." **22** And Peter took him aside and began to rebuke him, saying, "Forbid it, Adōnai! This will never happen to you." **23** But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are not setting your mind on the Almīghty's interests, but man's."

Discipleship Is Costly

24 Then Yēshua said to his disciples, "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. **25** For whoever wishes to save his life

will lose it; but whoever loses his life for my sake will find it. **26** For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul? **27** For the Sōn of Man is going to come in the glory of his Fāther with his messengers; and will then recompense every man according to his deeds. **28** Amāen, I say to you, there are some of those who are standing here who will not taste death until they can see the Sōn of Man coming in his kingdom."

The Transfiguration After Six Days

17 And after six days Yēshua took with him Peter and Jacob and John his brother, and brought them up to a high mountain by themselves. **2** And he was transfigured before them; and his face shone like the sun, and his garments became as white as light. **3** And behold, Moses and Elijah appeared to them, talking with him. **4** And Peter replied and said to Yēshua, "Adōnai, it is good for us to be here; if you wish, I will make three tabernacles here, one for you, and one for Moses, and one for Elijah." **5** While he was still speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, said, "This is my beloved Sōn, with whom I am well-pleased; listen to him!" **6** And when the disciples heard this, they fell on their faces and were much afraid. **7** And Yēshua came to them and touched them and said, "Arise, and do not be afraid." **8** And lifting up their eyes, they saw no one, except Yēshua himself, alone.

9 And as they were coming down from the mountain, Yēshua commanded them, saying, "Tell the vision to no one until the Sōn of Man has risen from the dead." **10** And his disciples asked him, saying, "Why then do the scribes say that Elijah must come first?" **11** And he answered and said,

“Elijah is coming and will restore all things; **12** but I say to you, that Elijah already came, and they did not recognize him, but they did to him whatever they wished. So also the Sōn of Man is going to suffer at their hands.” **13** Then the disciples understood that he had spoken to them about John the Immerser.

The Lunatic Son

14 And when they came to the multitude, a man came up to him, falling on his knees before him, and saying, **15** “Adōnai, have mercy on my son, for he is a lunatic, and is very ill; for he often falls into the fire, and often into the water. **16** And I brought him to your disciples, and they could not cure him.” **17** And Yēshua answered and said, “Unfaithful and perverted generation, how long will I be with you? How long will I put up with you? Bring him here to me.” **18** And Yēshua rebuked him, and the demon came out of him, and the boy was cured at once.

19 Then the disciples came to Yēshua privately and said, “Why could we not cast it out?” **20** And he said to them, “because of the littleness of your determined trust; for amæn, I say to you, if you have steadfastness as a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you.” **21** But this kind does not go out except by prayer and fasting.”

22 And while they were gathering together in Galilee, Yēshua said to them, “The Sōn of Man is about to be delivered into the hands of men; **23** and they will kill him, and after three days he will be raised.” And they were deeply grieved.

^a *determined trust*: or, **steadfast trust, supported trust.**

The Temple Tax

24 And when they had come to Capernaum, those who collected the two-drachma tax came to Peter, and said, “Does your teacher not pay the two-drachma tax?” **25** He said, “Yes.” And when he came into the house, Yēshua spoke to him first, saying, “What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?” **26** And upon his saying, “From strangers,” Yēshua said to him, “Consequently the sons are exempt. **27** But, lest we give them offense, go to the sea, and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a stater. Take that and give it to them for you and me.” ^b

Who Is The Greatest In The Kingdom?

18 At that time the disciples came to Yēshua, saying, “Who then is greatest in the kingdom of the heavens?” **2** And he called a child to himself and set him before them, **3** and said, “Amæn, I say to you, unless you can be turned and become like children, you will not enter the kingdom of the heavens. **4** whoever then humbles himself as this child, he is the greatest in the kingdom of the heavens. **5** And whoever receives one such child in my name receives me; **6** but whoever causes one of these little ones who are trustingly faithful to me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea.

Stumbling Blocks

7 Woe to the world because of *its* stumbling blocks! For it is inevitable that stumbling blocks come; but

^b *stater*: a Tyrian coin sufficient to pay the temple tax for two. It was made of nearly pure silver, 14 gr, 94% Ag .

Matthew 18:8

woe to that man through whom the stumbling block comes!

8 “And if your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than having two hands or two feet, to be cast into the enduring fire. **9** And if your eye causes you to stumble, pluck it out, and throw it from you. It is better for you to enter life with one eye, than having two eyes, to be cast into the fiery hell. **10** See that you do not despise one of these little ones, for I say to you, that their messengers in the heavens continually behold the face of my Fäther who is in the heavens.^a

Ninety-nine Plus One

12 “What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? **13** And if it turns out that he finds it, amæn, I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. **14** Thus it is not *the* will of your Fäther who is in the heavens that one of these little ones perish.

Discipline and Prayer

15 “And if your brother sins against you, go and reprove him in private; if he listens to you, you have won your brother. **16** But if he does not listen *to you*, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. **17** And if he refuses to listen to them, tell it to the assembly; and if he refuses to listen even to the assembly, let him be to you as a Gentile and a tax-gatherer. **18** Amæn I say to you, whatever you will bind on earth will be bound in heaven; and whatever you loose on

^a vs. 11 is omitted by the most ancient manuscripts and testimony.

earth will be loosed in heaven. **19** Again I say to you, that if two of you agree on earth about anything that they may ask, it will be done for them by my Fäther who is in the heavens. **20** For where two or three have gathered together in my name, there I am in their midst.”

Forgiveness

21 Then Peter came and said to him, “Adõnai, how often will my brother sin against me and I forgive him? Up to seven times?” **22** Yēshua said to him, “I do not say to you, up to seven times, but up to seventy times seven. **23** For this reason the kingdom of the heavens may be compared to a certain king who wished to settle accounts with his slaves. **24** And when he had begun to settle *them*, there was brought to him one who owed him ten thousand talents. **25** But since he did not have *the means* to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. **26** The slave therefore falling down, prostrated himself before him, saying, ‘Have patience with me, and I will repay you everything.’ **27** And the lord of that slave felt compassion and released him and forgave him the debt.

28 “But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and was choking *him*, saying, ‘Pay back what you owe.’ **29** So his fellow slave fell down and was entreating him, saying, ‘Have patience with me and I will repay you.’ **30** He was unwilling however, but went and threw him in prison until he should pay back what was owed. **31** So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. **32** Then summoning him, his

lord said to him, ‘You wicked slave, I forgave you all that debt because you entreated me. **33** ‘Should you not also have had mercy on your fellow slave, even as I had mercy on you?’ **34** And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. **35** So will my heavenly Father also do to you, if each of you does not forgive his brother from your heart.”

Concerning Divorce And Separation

19 And it came about that when Yēshua had finished these words, he departed from Galilee, and came into the region of Judea beyond the Jordan; **2** and great multitudes followed him, and he healed them there.

3 And *some* Pharisees came to him, testing him, and saying, “Is it lawful *for a man* to send his wife away for any cause at all?” **4** And he answered and said, “Have you not read, that he who created *them* from the beginning made them male and female, **5** and said, THEREFORE, A MAN WILL LEAVE FATHER AND MOTHER AND WILL CLEAVE TO HIS WIFE; AND THE TWO WILL BE AS ONE FLESH. ^a **6** Consequently they are no longer two, but one flesh. What therefore the Almighty has joined together, let no man separate.”

7 They said to him, “Why then did Moses command to give her a certificate of divorce and send *her* away?” **8** He said to them, “because of your hardness of heart, Moses permitted you to send away your wives; but from the beginning it has not been this way. **9** And I say to you, whoever sends his wife away, except for an unlawful union, and shall marry another woman, is committing adultery.” ^b

^a Gen 2:24.

^b *unlawful union*: a ‘certificate of divorce’ is

10 The disciples said to him, “If the relationship of the man with his wife is like this, it is better not to marry.” **11** But he said to them, “Not all men *can* accept this statement, but *only* those to whom it has been given. **12** For there are single persons who were born that way from their mother’s womb; and there are singles who were made singles by men; and there are *also* singles who made themselves singles for the sake of the kingdom of the heavens. He who is able to accept *this*, let him accept *it*.”

Yeshua Blesses The Children

13 Then *some* children were brought to him so that he might lay his hands on them and pray; and the disciples rebuked them. **14** But Yēshua said, “Let the children alone, and do not hinder them from coming to me; for the kingdom of the heavens belongs to such as these.” **15** And after laying his hands on them, he departed from there.

The Rich Young Ruler

16 And behold, one came to him and said, “Teacher, what good thing shall I do that I may obtain everlasting life?” **17** And he said to him, “Why are you asking me about what is good? None is good except one—the Almighty; but if you wish to enter into life, keep the commandments.” **18** He said to him, “Which ones?” And Yēshua said, “YOU SHALL NOT MURDER; YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT STEAL; YOU SHALL NOT BEAR FALSE WITNESS; ^c **19** HONOR YOUR FATHER AND ... MOTHER and

not necessary in the case of prohibited relationship. See Mat. 5:32. *adultery*: This is because the first marriage covenant is not legally ended without a ‘certificate of divorce.’ Merely sending away the wife is not enough to legally end the covenant.

^c Ex. 20:13(13-16). Deu. 5:17(17-20).

Matthew 19:20

YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”^a **20** The young man said to him, “All these things I have kept; what am I still lacking?” **21** Yēshua said to him, “If you wish to be complete, go *and* sell your possessions and give to *the* poor, and you will have treasure in the heavens; and come, follow me.” **22** But when the young man heard this statement, he went away grieved; for he was one who owned much property.

23 And Yēshua said to his disciples, “Amæn I say to you, it is hard for a rich man to enter the kingdom of the heavens. **24** And again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of the Almighty.” **25** And when the disciples heard *this*, they were very astonished and said, “Then who can be saved?” **26** And looking upon *them* Yēshua said to them, “With men this is impossible, but with the Almighty all things are possible.”

Twelve Thrones

27 Then Peter answered and said to him, “Behold, we have left everything and followed you; what then will there be for us?” **28** And Yēshua said to them, “Amæn I say to you, that you who have followed me, in the restoration when the Sōn of Man will sit on his glorious throne, you also will sit upon twelve thrones, judging the twelve tribes of Israel. **29** And everyone who has left houses or brothers or sisters or father or mother or children or farms for my name’s sake, will receive many times as much, and will inherit everlasting life. **30** But many *who are* first will be last; and *the* last, first.

Laborers in the Vineyard

20 “For the kingdom of the heavens is like a landowner who

^a Ex. 20:12, Lev. 19:18.

went out early in the morning to hire laborers for his vineyard. **2** And when he had agreed with the laborers for a denarius for the day, he sent them into his vineyard. **3** And he went out about the third hour and saw others standing idle in the market place; **4** and to those he said, ‘You too go into the vineyard, and whatever is right I will give you.’ And *so* they went. **5** Again he went out about the sixth and the ninth hour, and did the same thing. **6** And about the eleventh *hour* he went out, and found others standing; and he said to them, ‘Why have you been standing here idle all day long?’ **7** They said to him, ‘because no one hired us.’ He said to them, ‘You too go into the vineyard.’

8 “And when it became later, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last *group* to the first.’ **9** And when those *hired* about the eleventh hour came, each one received a denarius. **10** And when those *hired* first came, they thought that they would receive more; and they also received each one a denarius. **11** And when they received it, they grumbled at the landowner, **12** saying, ‘These last men have worked *only* one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.’ **13** But he answered and said to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius? **14** ‘Take what is yours and go your way, but I wish to give to this last man the same as to you. **15** ‘Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?’ **16** Thus the last will be first, and the first last.”

The Third Day He Will Rise

17 And as Yēshua was about to

go up to Jerusalem, he took the twelve *disciples* aside by themselves, and on the way he said to them, **18** “Behold, we are going up to Jerusalem; and the Sōn of Man will be delivered to the chief priests and scribes, and they will condemn him to death, **19** and they will deliver him to the nations to mock and scourge and crucify *him*, and the third day he will rise.”

A Mother's Bold Request

20 Then the mother of the sons of Zebedee came to him with her sons, bowing down, and making a request of him. **21** And he said to her, “What do you wish?” She said to him, “Command that in your kingdom these two sons of mine may sit, one on your right and one on your left.” **22** But Yēshua answered and said, “You do not know what you are asking for. Are you able to drink the cup that I am about to drink?” They said to him, “We are able.” **23** He said to them, “My cup you will drink; but to sit on my right and on *my* left, this is not mine to give, but it is for those for whom it has been prepared by my Fāther.”

24 And hearing *this*, the ten became indignant with the two brothers. **25** But Yēshua called them to himself, and said, “You know that the rulers of the nations lord it over them, and *their* great men exercise authority over them. **26** It is not so among you, but whoever wishes to become great among you will be your servant, **27** and whoever wishes to be first among you will be your slave; **28** just as the Sōn of Man did not come to be served, but to serve, and to give his life a ransom for many.”

Two Blind Men

29 And as they were going out from Jericho, a great multitude followed him. **30** And behold, two blind men sitting by the road, hearing

that Yēshua was passing by, cried out, saying, “Adōnai, have mercy on us, Sōn of David!” **31** And the multitude sternly told them to be quiet; but they cried out all the more, saying, “Adōnai, have mercy on us, Sōn of David!” **32** And Yēshua stopped and called them, and said, “What do you want me to do for you?” **33** They said to him, “Adōnai, *we want* our eyes to be opened.” **34** And moved with compassion, Yēshua touched their eyes; and immediately they regained their sight and followed him.

Yeshua Rides On A Donkey

21 And when they were approaching Jerusalem and had come to Bethphage, to the Mount of Olives, then Yēshua sent two disciples, **2** saying to them, “Go into the village opposite you, and immediately you will find a donkey tied *there* and a colt with her; untie *them*, and bring *them* to me. **3** And if anyone says something to you, you shall say, ‘Adōnai has need of them,’ and immediately he will send them.” **4** Now this took place so that what was spoken through the prophet might be fulfilled, saying, **5** SAY TO ... THE DAUGHTER OF ZION ... BEHOLD YOUR KING COMES TO YOU ... HUMBLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, SON OF A BEAST OF BURDEN. ^a

6 And the disciples went and did just as Yēshua had directed them, **7** and brought the donkey and the colt, and laid on them their garments, on which he sat. **8** And most of the multitude spread their garments in the road, and others were cutting branches from the trees, and spreading them in the road. **9** And the multitudes going before him, and those who followed after were crying out, saying, “Hosanna to the Sōn of Da-

^a *humble*: or **poor, afflicted**. Zec. 9:9.

Matthew 21:10

vid; blessed is he who comes in the name of Yāhweh; hosanna in the highest!"

10 And when he had entered Jerusalem, all the city was stirred, saying, "Who is this?" **11** And the multitudes were saying, "This is the prophet Yēshua, from Nazareth in Galilee."

The Moneychangers Cast Out

12 And Yēshua entered the temple and cast out all those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves. **13** And he said to them, "It is written, MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER but you are making it a DEN OF ROBBERS." ^a

14 And *the* blind and *the* lame came to him in the temple, and he healed them. **15** But when the chief priests and the scribes saw the wonderful things that he had done, and the children who were crying out in the temple and saying, "Hosanna to the Sōn of David," they became indignant, **16** and said to him, "Do you hear what these are saying?" And Yēshua said to them, "Yes; have you never read, OUT OF THE MOUTH OF CHILDREN AND NURSING INFANTS YOU PREPARE PRAISE?" ^b **17** And he left them and went out of the city to Bethany, and lodged there.

The Barren Fig Tree

18 Now in the morning, when he returned to the city, he became hungry. **19** And seeing a lone fig tree by the road, he came to it, and found nothing on it except leaves only; and he said to it, "No longer will there be fruit from you until the age." And at once the fig tree withered. **20** And seeing *this*, the disciples marveled, saying, "How did the fig tree wither

at once?" **21** And Yēshua answered and said to them, "Amæn I say to you, if you have determined faithful trust, and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it can happen. **22** And all, as much ever you should ask in prayer, being trustingly supportive, you shall receive."

Who Gave You This Authority?

23 And when he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" **24** And Yēshua answered and said to them, "I will ask you one thing too, which if you tell me, I will also tell you by what authority I do these things. **25** The immersion of John was from what *source*, from heaven or from men?" And they were reasoning among themselves, saying, "If we say, 'from heaven,' he will say to us, 'Then why didn't you support him?' **26** But if we say, 'From men,' we fear the multitude; for they all hold that John was a prophet." **27** And answering Yēshua, they said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these things."

The Son That Obeyed After Refusing

28 "But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.' **29** And he answered and said, 'I will, sir'; and he did not go. **30** And he came to the second and said the same thing. But he answered and said, 'I will not'; *yet* he afterward regretted *it* and went. **31** Which of the two did the will of his father?" They said, "The latter." Yēshua said to them, "Amæn, I say to you that the tax-collectors and harlots will get into the kingdom

^a Isa. 56:7, Jer. 7:11.

^b Psa. 8:3(2). PRAISE ִהְלֵל, תְּהַלֵּל.

of the Almighty before you. **32** For John came to you in the way of justice and you did not give *your* support to him; but the tax-collectors and harlots supported him; and you, seeing this, did not even feel remorse afterward so as to support to him.”^a

The Landowner's Sön

33 “Listen to another parable. There was a landowner who planted a vineyard and put a wall around it and dug a wine press in it, and built a tower, and rented it out to vine-growers, and went on a journey. **34** And when the harvest time approached, he sent his slaves to the vine-growers to receive his produce. **35** And the vine-growers took his slaves and beat one, and killed another, and stoned a third. **36** Again he sent another group of slaves larger than the first; and they did the same thing to them. **37** But afterward he sent his son to them, saying, ‘They will respect my son.’ **38** But when the vine-growers saw the son, they said among themselves, ‘This is the heir; come, let us kill him, and seize his inheritance.’ **39** And they took him, and threw him out of the vineyard, and killed him. **40** Therefore when the owner of the vineyard comes, what will he do to those vine-growers?” **41** They said to him, “He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers, who will pay him the proceeds at the *proper* seasons.”

42 Yēshua said to them, “Did you never read in the Scriptures, THE STONE WHICH THE BUILDERS REJECT, THIS HAS BECOME THE CHIEF CORNER STONE; THIS CAME ABOUT FROM YÁHWEH, AND IT IS MARVELOUS IN OUR EYES.^b **43** Therefore I say to

^a justice: or **righteousness**.

^b has: or **is**. chief: or **top, head**. Psa. 118:22-23.

you, the kingdom of the Almighty will be taken away from you, and be given to a nation producing the fruit of it.^c **44** And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.”

45 And when the chief priests and the Pharisees heard his parables, they understood that he was speaking about them. **46** And *they were* seeking to seize him, *but* they feared the multitudes, because they held him to be a prophet.

The Marriage Feast

22 And Yēshua answered and spoke to them again in parables, saying, **2** “The kingdom of the heavens may be compared to a king who gave a wedding feast for his son. **3** And he sent out his slaves to call those who were invited to the wedding feast, and they were unwilling to come. **4** Again he sent out other slaves saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and my fattened livestock are *all* butchered and everything is ready; come to the wedding feast.”’ **5** But they paid no attention and went their way, one to his own farm, another to his business, **6** and the rest seized his slaves and mistreated them and killed them. **7** But the king was enraged and sent his armies, and destroyed those murderers, and set their city on fire.”

8 “Then he said to his slaves, ‘The wedding is ready, but those who were invited were not worthy. **9** ‘Go therefore to the main highways, and as many as you find *there*, invite to the wedding feast.’ **10** And those slaves went out into the streets, and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests.”

11 “But when the king came in

^c nation: ‘not My people’ (Ephraim).

Matthew 22:12

to look over the dinner guests, he saw there a man not dressed in wedding clothes, **12** and he said to him, ‘Friend, how did you come in here without wedding clothes?’ And he was speechless. **13** Then the king said to the servants, ‘Bind him hand and foot, and cast him into the outer darkness; to that place there will be weeping and gnashing of teeth.’ **14** For many are called, but few *are* chosen.”

Give To Caesar What Is Caesar’s

15 Then the Pharisees went and counseled together how they might trap him in what he said. **16** And they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are truthful and teach the way of the Almighty in truth, and defer to no one; for you are not partial to any. **17** Tell us therefore, what do you think? Is it lawful to give a poll-tax to Caesar, or not?” **18** But Yēshua perceived their malice, and said, “Why are you testing me, you hypocrites? **19** Show me the coin *used* for the poll-tax.” And they brought him a denarius. **20** And he said to them, “Whose likeness and inscription is this?” **21** They said to him, “Caesar’s.” Then he said to them, “Then render to Caesar the things that are Caesar’s; and to the Almighty the things that are the Almighty’s.” **22** And hearing *this*, they were amazed, and leaving him, they went away.

Sadducees Who Denied The Resurrection

23 On that day *some* Sadducees (who say there is no resurrection) came to him and questioned him, **24** saying, “Teacher, Moses said, ‘If a man dies, having no children, his brother as next of kin will marry his wife, and raise up an offspring for his brother.’ **25** Now there were seven brothers with us; and the first married and died, and having no offspring left

his wife to his brother; **26** so also the second, and the third, down to the seventh. **27** And last of all, the woman died. **28** In the resurrection therefore whose wife of the seven will she be? For they all had her.”

29 But Yēshua answered and said to them, “You are mistaken, not understanding the Scriptures, or the power of the Almighty. **30** For in the resurrection they neither marry, nor are given in marriage, but are like messengers in heaven. **31** But regarding the resurrection of the dead, have you not read that which was spoken to you by the Almighty, saying, **32** I AM...THE ALMIGHTY OF ABRAHAM, AND THE ALMIGHTY OF ISAAC, AND THE ALMIGHTY OF JACOB? He is not the Almighty of the dead if not *also* of the living.”^a

33 And when the multitudes heard *this*, they were astonished at his teaching. **34** But when the Pharisees heard that he had put the Sadducees to silence, they gathered themselves together. **35** And one of them, a lawyer, asked him, testing him, **36** “Teacher, which is the greatest commandment in the Law?” **37** And he said to him, “YOU SHALL LOVE YĀHWEH YOUR ALMIGHTY WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.”^b **38** This is the greatest and foremost commandment. **39** The second is like it, YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.^c **40** On these two commandments hang the whole law and the prophets.”

41 Now while the Pharisees were gathered together, Yēshua asked them a question, **42** saying, “What do you think about the Mēssiah, whose son

^a Ex. 3:6. *if not: unless*, ἀλλὰ = נִלְּאָ = נִלְּאָ דַּסָּ; the conjunction limits the preceding clause without denying it. See LSJ.

^b Deu. 6:5.

^c Lev. 19:18.

is he?" They said to him, "*The son of David.*" **43** He said to them, "Then how does David in the Spīrit call him 'Adōnai,' saying, **44** SAYS YĀHWEH TO MY ADŌNAI, 'REMAIN AT MY RIGHT HAND WHILE I SET YOUR ENEMIES AS A FOOTSTOOL OF YOUR FEET'?" ^a **45** If David then calls him 'Adōnai,' how is he his son?" **46** And no one was able to answer him a word, nor did anyone dare from that day on to ask him another question.

Hypocritical Religion Condemned

23 Then Yēshua spoke to the multitudes and to his disciples, **2** saying, "The scribes and the Pharisees sit on the seat of Moses. **3** All therefore, whatsoever, they should say to keep, do and observe, but do not be doing according to their deeds; for they are speaking, and not doing. **4** And they tie up heavy loads, and lay them on men's shoulders; but they themselves are unwilling to move them with *so much as* a finger. **5** But they do all their deeds to be noticed by men; for they broaden their phylacteries, and lengthen the tassels of *their garments*. **6** And they love the place of honor at banquets, and the chief seats in the congregations, **7** and respectful greetings in the market places, and being called by men, Rabbi.

8 "But you should not be called Rabbi; for One is your Teacher, and you are all brothers. **9** And a "father" you should not call *someone* for yourselves on earth; for One is your Fāther, he who is in the heavens. **10** And do not be called leaders; for One is your Leader, *that is*, Mēssiah. **11** But the greatest among you will be your servant. **12** And whoever exalts himself will be humbled; and whoever humbles himself will be

^a Says: **¶** *utterance of, oracle of.* *sit:* or *stay on, remain, dwell.* Psa. 110:1: See end note 8. Mat. 22:44.

exalted.

Woes For Hypocrisy

13 "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of the heavens from men; for you do not enter in yourselves, nor do you allow those who are entering to go in. **14** Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, even while for a pretense you make long prayers; therefore you will receive greater condemnation. ^b

15 "Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.

16 "Woe to you, blind guides, who say, 'whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated.' **17** You fools and blind men; which is more important, the gold, or the temple that sanctified the gold? **18** And, 'whoever swears by the altar, *that is* nothing, but whoever swears by the offering upon it, he is obligated.' **19** You blind men, which is more important, the offering or the altar that sanctifies the offering? **20** Therefore he who swears by the altar, swears *both* by the altar and by everything on it. **21** And he who swears by the temple, swears *both* by the temple and by him who dwells within it. **22** And he who swears by heaven, swears *both* by the throne of the Almighty and by him who sits upon it.

23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe the mint and dill and cumin, and have neglected the weightier provisions of the Law: justice and mercy and faithfulness; but these are the things

^b The manuscripts are divided on whether vs. 14 is genuine.

Matthew 23:24

you should have done without neglecting the others. **24** You blind guides, who strain out a gnat and swallow a camel!

25 “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the dish, but inside they are full of robbery and self-indulgence. **26** You blind Pharisee, first clean the inside of the cup and the dish, so that the outside of it may become clean also.

27 “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness. **28** Even so you too outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the just, **30** and say, ‘If we were *living* in the days of our fathers, we would not have been partners with them in *shedding* the blood of the prophets.’ **31** Consequently you bear witness against yourselves, that you are sons of those who murdered the prophets. **32** Fill up then the measure of your fathers.

33 “You serpents, you brood of vipers, how will you escape the sentence of hell? **34** Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your congregations, and persecute from city to city, **35** that upon you may fall *the guilt* of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. **36** Amæn I say to you, all these things will come upon this generation.

Yeshua Lament's Over Jerusalem

37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. **38** behold, your house is being left to you desolate! ^a **39** For I say to you, from now on you will not see me until you say, BLESSED IS HE WHO COMES IN THE NAME OF YĀHWEH!” ^b

Signs Of The Last Days

24 And Yĕshua came out from the temple and was going away when his disciples came up to point out the temple buildings to him. **2** And he answered and said to them, “Do you not see all these things? Amæn, I say to you, not one stone here will be left upon another, which will not be torn down.”

3 And as he was sitting on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what *will be* the sign of your coming, and of the end of the age?”

4 And Yĕshua answered and said to them, “See to it that no one misleads you. **5** For many will come in my name, saying, ‘I am the messiah,’ and will mislead many. **6** And you will be hearing of wars and rumors of wars; see that you are not frightened, for *they* must take place, but *it* is not yet the end. **7** For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. **8** But all these things are the beginning of birth pangs. **9** Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on

^a *house*: the house of Judah and the holy house.

^b Psa. 118:26.

account of my name. **10** And at that time many will be made to stumble, and will betray one another and hate one another. **11** And many false prophets will arise, and will mislead many. **12** And because lawlessness is increased, most people's love will grow cold. **13** But the one who endures to the end, he will be saved. **14** And this good news of the kingdom will be proclaimed in the whole world for a witness to all the nations, and then the end will come.

Lawless Times

15 Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), **16** then let those who are in Judea flee to the mountains; **17** let him who is on the housetop not go down to get the things out that are in his house; **18** and let him who is in the field not turn back to get his cloak. **19** But woe to those who are with child and to those who nurse babes in those days! **20** But pray that your flight may not be in the winter, or on a Sabbath; **21** for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. **22** And unless those days are cut short, no life can be saved; but for the sake of the elect those days will be cut short.

23 "Then if anyone says to you, 'Behold, here is the messiah,' or 'There,' you should not give any support to it. **24** For false messiahs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. **25** behold, I have told you in advance. **26** If therefore they say to you, 'Behold, he is in the wilderness,' do not go forth; or 'Behold, he is in the inner rooms,' you should not give any support to it. **27** For just as the

lightning comes from the east, and flashes even to the west, so will the coming of the Søn of Man be. **28** Wherever the corpse is, there the vultures will gather.

The Sign Of The Søn Of Man

29 But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the heaven, and the powers of the heavens will be shaken, **30** and then the sign of the Søn of Man will appear in the heaven, and then all the tribes of the earth will mourn, and they will see THE SÖN OF MAN COMING ON THE CLOUDS OF HEAVEN with power and great glory. ^a **31** And he will send forth his messengers with the great shofar and they will gather together his chosen from the four winds, from one boundary of the heavens to the other boundary. ^b

Parable of the Fig Tree

32 Now learn the parable from the fig tree: when its branch has already become tender, and puts forth its leaves, you know that summer is near; **33** even so you too, when you see all these things, recognize that he is near, *right* at the door. **34** Amæn, I say to you, this generation will not pass away while these things take place. **35** The heavens and the earth may pass away, but my words will not pass away.

36 But concerning that day or time no one has come to know, not even the messengers of the heavens, nor the Søn, but the Fäther alone. ^c **37** For the coming of the Søn of Man will be just like the days of Noah. **38** For as in those days, which were before the flood, they were eating

^a cf. Zec. 12:10-14: *families of the land*. Dan. 7:13-14.

^b *great shofar*: Lev. 25:9.

^c *day or time*: See end note 1. Mat. 24:36.

Matthew 24:39

and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, **39** and they did not understand until the flood came and took them all away; so will the coming of the Sōn of Man be. **40** Then there will be two men in the field; one will be taken, and one will be left. **41** Two women *will be* grinding at the mill; one is taken, and one is left.

Observe The Seasons Of His Coming

42 Therefore be observant—*lest* you do not recognize which day your Adōnai is coming. **43** But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. **44** For this reason you be prepared too; *lest* the Sōn of Man is coming at an hour when you do not think *he will*.

45 Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time? **46** Blessed is that slave whom his master finds so doing when he comes. **47** Amæn, I say to you, that he will put him in charge of all his possessions. **48** But if an evil slave says in his heart, ‘My master is not coming for a long time,’ **49** and shall begin to beat his fellow slaves and eat and drink with drunkards; **50** the master of that slave will come on a day when he does not expect and at a time which he does not recognize, **51** and will cut him in pieces and assign him a place with the hypocrites; *on the way* to that place there will be weeping and gnashing of teeth.”

Five Virgins Without Oil, Five With

25 “At that time, the kingdom of the heavens will be comparable to ten virgins, who took their lamps, and went out to meet the

bridegroom. **2** And five of them were foolish, and five were prudent. **3** For when the foolish took their lamps, they took no oil with them, **4** but the prudent took oil in flasks along with their lamps. **5** Now while the bridegroom was delaying, they all got drowsy and were sleeping. **6** But at midnight there was a shout, ‘Behold, the bridegroom! Come out to meet *him*.’ **7** Then all those virgins rose, and trimmed their lamps. **8** And the foolish said to the prudent, ‘Give us some of your oil, for our lamps are going out.’ **9** But the prudent answered, saying, ‘No, there will not be enough for us and you *too*; go instead to the dealers and buy *some* for yourselves.’ **10** And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. **11** And later the other virgins also came, saying, ‘Adōnai, Adōnai, open up for us.’ **12** But he answered and said, ‘Amæn I say to you, I do not know you.’ **13** Be on the alert then, for you do not know the day nor the hour.

The Buried Talent

14 “For *it is* just like a man *about* to go on a journey, who called his own slaves, and entrusted his possessions to them. **15** And to one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. **16** immediately the one who had received the five talents went and traded with them, and gained five more talents. **17** In the same manner the one who *had received* the two *talents* gained two more. **18** But he who received the one *talent* went away and dug in the ground, and hid his master’s silver.

19 “Now after a long time the master of those slaves came and settled accounts with them. **20** And

the one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me; see, I have gained five more talents.' **21** His master said to him, 'Well done, good and faithful servant; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master.' **22** The one also who *had received* the two talents came up and said, 'Master, you entrusted to me two talents; see, I have gained two more talents.' **23** His master said to him, 'Well done, good and faithful servant; you were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

24 "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no *seed*.' **25** 'And I was afraid, and went away and hid your talent in the ground; see, you have what is yours.' **26** But his master answered and said to him, 'You wicked, lazy servant, you knew that I reap where I did not sow, and gather where I scattered no *seed*.' **27** 'Then you ought to have put my silver in the bank, and on my arrival I would have received *what is mine* back with interest.' **28** 'Therefore take away the talent from him, and give it to the one who has the ten talents.' **29** Thus for everyone holding fast *more* will be given, and he will hold an abundance; but from the one who does not hold fast, even what he does hold will be taken away. **30** And cast out the worthless servant into the outer darkness; thither there will be weeping and gnashing of teeth. ^a

The Sheep And The Goats

31 "But when the Sōn of Man

^a *thither*: or *to that place*.

comes in his glory, and all the messengers with him, then he will sit on his glorious throne. **32** And all the nations will be gathered before him; and he will separate them from one another, as the shepherd separates the sheep from the goats; **33** and he will put the sheep on his right, and the goats on the left.

34 "Then the King will say to those on his right, 'Come, you who are blessed of my Fāther, inherit the kingdom prepared for you from the beginning of the world.' **35** 'For I was hungry, and you gave me *something* to eat; I was thirsty, and you gave me drink; I was a stranger, and you invited me in; **36** naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.' **37** Then the righteous will answer him, saying, 'Yāhweh, when did we see you hungry, and feed you, or thirsty, and give you drink? **38** 'And when did we see you a stranger, and invite you in, or naked, and clothe you? **39** 'And when did we see you sick, or in prison, and come to you?' **40** And the King will answer and say to them, 'Amēn I say to you, to the extent that you did it to one of these brothers of Mine, *even the least of them*, you did it to me.'

41 "Then he will also say to those on his left, 'Depart from me, accursed ones, into the enduring fire which has been prepared for the Accuser and his messengers; **42** for I was hungry, and you gave me *nothing* to eat; I was thirsty, and you gave me nothing to drink; **43** I was a stranger, and you did not invite me in; naked, and you did not clothe me; sick, and in prison, and you did not visit me.' **44** Then they themselves also will answer, saying, 'Yāhweh, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of you?' **45** Then he will answer

Matthew 25:46

them, saying, ‘Amæn I say to you, to the extent that you did not do it to one of the least of these, you did not do it to me.’ **46** And these will go away to an everlasting penalty, but the righteous to everlasting life.”

The Third Day Before Passover

26 And it came about that when Yēshua had finished all these words, he said to his disciples, **2** “You know that after two days the Passover is coming, and the Sōn of Man is *to be* delivered up for crucifixion.”

3 Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; **4** and they plotted together to seize Yēshua by stealth, and kill *him*. **5** But they were saying, “Not during the festival, lest a riot occur among the people.”

Yeshua Anointed For His Burial

6 Now when Yēshua was in Bethany, at the home of Simon the leper, **7** a woman came to him with an alabaster vial of very costly perfume, and she poured it on his head as he reclined *at the table*. **8** But the disciples were indignant when they saw *this*, and said, “Why this waste? **9** For this *perfume* might have been sold for a high price and given to the poor.” **10** But Yēshua, aware of this, said to them, “Why do you bother the woman? For she has done a good deed to me. **11** For the poor you have with you always; but you do not always have me. **12** For when she poured this perfume upon my body, she did it to prepare me for burial. **13** Amæn, I say to you, wherever this good news is proclaimed in the whole world, what this woman has done will also be spoken of, in memory of her.”

Judah's Betrayal

14 Then one of the twelve,

named Judah Iscariot, went to the chief priests, **15** and said, “What are you willing to give me to deliver him up to you?” And they weighed out to him thirty pieces of silver. **16** And from then on he was looking for a good opportunity to betray him.

17 Now on the day before Unleavened Bread the disciples came to Yēshua, saying, “Where do you desire we should prepare for you to eat the Passover?” ^a

18 And he said, “Go into the city to a certain man, and say to him: the teacher says, my time is at hand; with you I am keeping the Passover with my disciples.” ^b

19 And the disciples did as Yēshua had directed them; and they made

^a *before, or ‘ahead of’*: See Exodus 12:15: בַּיּוֹם הַרְּאִשׁוֹן, ‘*on the day ahead*’; רֵאשׁוֹן: ‘*earlier, former*’ (HALOT); ‘*previous*’; ‘*before*’ (BDB 3a). So also the word here, πρῶτη, ‘*earliest*’, ‘*earlier*’, ‘*before*’ (BDAG, 3rd, 1β). The context also confirms this meaning. It is too late to prepare for Passover on Nisan 15. *to eat*: all the preparation was done with the goal of eating the lamb when the daylight portion of the 14th day ended. Serious preparations usually began at the end of daylight part of Nisan 13.

^b *keeping*: There is no reason why these words might not be literally understood. “The Passover” meant the lamb that was kept in the house prior to its sacrifice (cf. Ex. 12:3), or the word may be translated ‘doing’ ποιῶ. As the word is present tense, keeping any part of Passover makes the statement true, including assisting the owner in the removal of the last leaven, which was part of keeping the Passover. The notion that keeping the Passover means only the eating of it on the first day of unleavened bread is an assumption that leads to misunderstanding the correct time of the feast.

ready the Passover. ^a

The Seder Before Passover

20 Now as it was becoming later, he was reclining with the twelve disciples. **21** And as they were eating, he said, “Amæn, I say to you that one of you will betray me.” **22** And being deeply grieved, they each one began to say to him, “Surely not I, Adōnai?” **23** And he answered and said, “He who dipped his hand with me in the bowl is the one who will betray me. **24** The Sōn of Man goes, just as it is written of him; but woe to that man by whom the Sōn of Man is betrayed! It would have been good for that man if he had not been born.” **25** And Judah, who was betraying him, replied and said, “Surely it is not I, Rabbi?” He said to him, “You have said *it* yourself.”

The Meaning Of The Third Cup

26 And while they were eating, Yēshua took bread, and after blessing *Yāhweh*, he broke *it* and gave *it* to the disciples, and said, “Take, eat; this represents my body.” **27** And when he had taken a cup and given thanks, he gave *it* to them, saying, “Drink from it, all of you; **28** for this represents my blood of the covenant, which is poured out for many for forgiveness of sins. **29** But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Fāther’s kingdom.”

30 And after singing a hymn, they went out to the Mount of Olives. **31** Then Yēshua said to them, “You will all fall away because of me this night, for it is written, I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF

^a *made ready*: Not for supper, but selecting, inspecting, feeding, washing and grooming, the lamb before its sacrifice. See Luke 22:13. The lamb would not be killed until the next day, at which time Yeshua was also killed.

THE FLOCK WILL BE SCATTERED. ^b **32** But after I have been raised, I will go before you to Galilee.” **33** But Peter answered and said to him, “*Even* though all may fall away because of you, I will never fall away.” **34** Yēshua said to him, “Amæn, I say to you that this *very* night, before a cock crows, you will deny me three times.” **35** Peter said to him, “Even if I have to die with you, I will not deny you.” All the disciples said the same thing too.

The Garden of Gethsemane

36 Then Yēshua came with them to a place called Gethsemane, and said to his disciples, “Sit here while I go over there and pray.” **37** And he took with him Peter and the two sons of Zebedee, and began to be grieved and distressed. **38** Then he said to them, “My soul is deeply grieved, to the point of death; remain here and keep watch with me.” **39** And he went a little beyond *them*, and fell on his face and prayed, saying, “My Fāther, if it is possible, let this cup pass from me; yet not as I will, but as you will.” **40** And he came to the disciples and found them sleeping, and said to Peter, “So, you could not keep watch with me for one hour? **41** Keep watching and praying, that you may not enter into temptation; the spirit is willing, but the flesh is weak.”

42 He went away again a second time and prayed, saying, “My Fāther, if this cannot pass away unless I drink it, your will be done.” **43** And again he came and found them sleeping, for their eyes were heavy.

44 And he left them again, and went away and prayed a third time, saying the same thing once more. **45** Then he came to the disciples, and

^b Zec. 13:7. Matthew clarifies who does the striking by adding “I will.” He also expands “sheep” to “sheep of the flock.”

Matthew 26:46

said to them, "Are you still sleeping and taking your rest? behold, the hour is at hand and the Søn of Man is being betrayed into the hands of sinners. **46** Arise, let us be going; behold, the one who betrays me is at hand!"

Yeshua's Arrest

47 And while he was still speaking, behold, Judah, one of the twelve, came up, accompanied by a great multitude with swords and clubs, from the chief priests and elders of the people. **48** Now he who was betraying him gave them a sign, saying, "Whomever I will kiss, he is the one; seize him." **49** And immediately he went to Yēshua and said, "Hail, Rabbi!" and kissed him. **50** And Yēshua said to him, "Friend, do what you have come for." Then they came and laid hands on Yēshua and seized him.

51 And behold, one of those who were with Yēshua reached and drew out his sword, and struck the slave of the high priest, and cut off his ear. **52** Then Yēshua said to him, "Put your sword back into its place; for all those who take up the sword will perish by the sword. **53** Or do you think that I cannot appeal to my Fāther, and he will at once put at my disposal more than twelve legions of messengers? **54** How then will the Scriptures be fulfilled, that it must happen this way?"

55 At that time Yēshua said to the multitudes, "Have you come out with swords and clubs to arrest me as against a robber? Every day I used to sit in the temple teaching and you did not seize me. **56** But all this has taken place that the Scriptures of the prophets may be fulfilled." Then all the disciples left him and fled.

Caiaphas Questions Yeshua

57 And those who had seized Yēshua led him away to Caiaphas,

the high priest, where the scribes and the elders were gathered together. **58** But Peter also was following him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome.

59 Now the chief priests and the whole Sanhedrin kept trying to obtain false testimony against Yēshua, in order that they might put him to death; **60** and they did not find *any*, even though many false witnesses came forward. But later on two came forward, **61** and said, "This man stated, 'I am able to destroy the temple of the Almīghty and to rebuild it in three days.'" **62** And the high priest stood up and said to him, "Do you make no answer? What is it that these men are testifying against you?" **63** But Yēshua kept silent. And the high priest said to him, "I adjure you by the living Almīghty, that you tell us whether you are the Mēssiah, the Almīghty Søn."

64 Yēshua said to him, "You have said *yourself*; nevertheless I tell you, hereafter you will see the Søn OF MAN SITTING AT THE RIGHT HAND OF Power, and COMING ON THE CLOUDS OF HEAVEN."^a **65** Then the high priest tore his robes, saying, "He has blasphemed! What further need do we have of witnesses? behold, you have now heard the blasphemy; **66** what do you think?" They answered and said, "He is deserving of death!" **67** Then they spat in his face and beat him with their fists; and others slapped him, **68** and said, "Prophecy to us, you Mēssiah; who is the one who hit you?"

Peter's Denials

69 Now Peter was sitting outside in the courtyard, and a certain servant-girl came to him and said, "You

^a Dan. 7:13 ^f Psa. 110:1. *Power*: God himself.

too were with Yēshua the Galilean.”
70 But he denied it before them all, saying, “I do not know what you are talking about.” **71** And when he had gone out to the gateway, another *servant-girl* saw him and said to those who were there, “This man was with Yēshua of Nazareth.” **72** And again he denied it with an oath, “I do not know the man.” **73** And a little later the bystanders came up and said to Peter, “Surely you too are *one* of them; for the way you talk gives you away.” **74** Then he began to curse and swear, “I do not know the man!” And immediately a cock crowed. **75** And Peter remembered the word which Yēshua had said, “Before a cock crows, you will deny me three times.” And he went out and wept bitterly.

Judah's Remorse

27 Now when morning had come, all the chief priests and the elders of the people took counsel against Yēshua to put him to death; **2** and they bound him, and led him away, and delivered him up to Pilate the governor.

3 Then when Judah, who had betrayed him, saw that he was condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, **4** saying, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See to *that* yourself!” **5** AND HE THREW THE PIECES OF SILVER INTO THE SANCTUARY and departed; and he went away and hanged himself. ^a

6 And the chief priests took the pieces of silver and said, “It is not

lawful to put them into the temple treasury, since it is the price of blood.” **7** And they counseled together and with the silver bought the Potter's Field as a burial place for strangers. **8** For this reason that field has been called the Field of Blood to this day. **9** Then that which was spoken through the prophet was fulfilled, saying, AND THEY TOOK THE THIRTY PIECES OF SILVER, THE SPLENDID PRICE WHICH THE SONS OF ISRAEL SET **10** AND THEY GAVE THEM TO THE FIELD OF THE POTTER, AS YĀHWEH DIRECTED ME. ^b

Pilate Questions Yeshua

11 Now Yēshua stood before the governor, and the governor questioned him, saying, “Are you the King of the Jews?” And Yēshua said to him, “*It is as you say.*” **12** And while he was being accused by the chief priests and elders, he made no answer. **13** Then Pilate said to him, “Do you not hear how many things they testify against you?” **14** And he did not answer him with regard to even a *single* charge, so that the governor was quite amazed.

15 Now at *the* feast the governor was accustomed to release for the multitude *any* one prisoner whom they wanted. **16** And they were holding at that time a notorious prisoner, called Barabbas. **17** When therefore they were gathered together, Pilate said to them, “Whom do you want me to release for you? Barabbas, or Yēshua who is called Mēssiah?” **18** For he knew that because of envy they had delivered him up. **19** And while he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do

^a Zec. 11:13: AND I THREW IT INTO (כָּבִית 6)

THE HOUSE OF YAHWEH – The prophet acted in the role of the future person(s) that fulfilled the prophecy. Matthew does not say this is written, but it is obvious he has adapted the text to Judas' fulfillment.

^b Zec. 11:13: Matthew quotes the clauses in a different order, and replaces the first person pronouns in the prophecy with subject phrases to indicate those who finally acted to fulfill it.

Matthew 27:20

with that righteous Man; for last night I suffered greatly in a dream because of him.” **20** But the chief priests and the elders persuaded the multitudes to ask for Barabbas, and to put Yēshua to death. **21** But the governor answered and said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” **22** Pilate said to them, “Then what will I do with Yēshua who is called Mēssiah?” They all said, “Let him be hanged!” **23** And he said, “Why, what evil has he done?” But they kept shouting all the more, saying, “Let him be hanged!” **24** And when Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the multitude, saying, “I am innocent of this Man’s blood; see to that yourselves.” **25** And all the people answered and said, “His blood be on us and on our children!” **26** Then he released Barabbas for them; but after having Yēshua scourged, he delivered him to be crucified.

King Of The Jews!

27 Then the soldiers of the governor took Yēshua into the Praetorium and gathered the whole Roman cohort around him. **28** And they stripped him, and put a scarlet robe on him. **29** And after weaving a crown of thorns, they put it on his head, and a reed in his right hand; and they kneeled down before him and mocked him, saying, “Hail, King of the Jews!” **30** And they spat on him, and took the reed and were beating him on the head. **31** And after they had mocked him, they took his robe off and put his garments on him, and led him away to crucify him.

32 And as they were coming out, they found a man of Cyrene named Simon, whom they pressed into service to bear his cross.

The Crucifixion

33 And when they had come to a place called Golgotha, which means Place of a Skull, **34** they gave him wine to drink mingled with gall; and after tasting it, he was unwilling to drink. **35** And when they had crucified him, they divided up his garments among themselves, casting lots; **36** and sitting down, they were keeping watch over him there. **37** And they put up above his head the charge against him which read, “THIS IS YĒSHUA THE KING OF THE JEWS.”

38 At that time two robbers were crucified with him, one on the right and one on the left. **39** And those passing by were hurling abuse at him, wagging their heads, **40** and saying, “You who were going to destroy the temple and rebuild it in three days, save yourself! If you are the Almighty Sōn, come down from the cross.”

41 In the same way the chief priests also, along with the scribes and elders, were mocking him, and saying, **42** “He saved others? he cannot save himself. King of Israel he is? let him now come down from the cross, and we will faithfully trust in him. **43** He prevails on the Almighty? let Him deliver now if He takes pleasure in him; for he said, ‘I am the Sōn of the Almighty.’” **44** And the robbers also, who were crucified with him, were casting the same insult at him.

45 Now from the sixth hour darkness fell upon all the land until the ninth hour. **46** And about the ninth hour Yēshua cried out with a loud voice, saying, ELI, ELI, LAMA SHEBAQTANI? that is, “My God, my God, why have you forsaken me?” ^a **47** And some of those who were standing there, when they heard it, were saying, “This man is calling for

^a Psa. 22:2(1). *Shebaqtani*: Mishnaic Hebrew שְׁבַקְתָּנִי = שְׁבַקְתָּנִי.

Elijah.” **48** And immediately one of them ran, and taking a sponge, he filled it with sour wine, and put it on a reed, and gave him a drink. **49** But the rest of them said, “Let us see whether Elijah will come to save him.” **50** And Yēshua cried out again with a loud voice, and yielded up his spirit.

51 And behold, the veil of the temple was torn in two from top to bottom, and the earth shook; and the rocks were split, **52** and the tombs were opened; and many bodies of the holy ones who had fallen asleep were raised; **53** and coming out of the tombs after his resurrection they entered the holy city and appeared to many. **54** Now the centurion, and those who were with him keeping guard over Yēshua, when they saw the earthquake and the things that were happening, became very frightened and said, “Truly this was the Almighty Sōn!”

55 And many women were there looking on from a distance, who had followed Yēshua from Galilee, ministering to him, **56** among whom was Miriam Magdalene, along with Miriam the mother of Jacob and Joseph, and the mother of the sons of Zebedee.

Yeshua is Buried

57 And when it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Yēshua. **58** This man went to Pilate and asked for the body of Yēshua. Then Pilate ordered it to be given over to him. **59** And Joseph took the body and wrapped it in a clean linen cloth, **60** and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away. **61** And Miriam Magdalene was there, and the other Miriam, sitting opposite the grave.

62 Now on the morrow which is the one after the preparation, the chief priests and the Pharisees gathered together with Pilate, **63** and said, “Sir, we remember that when he was still alive that deceiver said, ‘After three days I rise again.’ **64** Therefore, give orders for the grave to be made secure till the end of the third day, lest the disciples come and steal him away and say to the people, ‘He has risen from the dead,’ and the last deception will be worse than the first.” ^a **65** Pilate said to them, “You have a guard; go, make it as secure as you know how.” **66** And they went and made the grave secure, by sealing the stone, and with the guard.

The Resurrection

28 Now the later of the Sabbaths, at the dawning on the first of the Sabbaths, Miriam Magdalene and the other Miriam came to look at the grave.^b **2** And behold, a severe earthquake had occurred; a messenger, verily, from Yāhweh descended from heaven and came and rolled away the stone and sat upon it. **3** And his appearance was like lightning, and his garment as white as snow; **4** and the guards shook for fear of him, and became like dead men. **5** And the messenger answered and said to the women, “Do not be afraid; for I know that you are looking for Yēshua who has been crucified. **6** He is not here, for he has risen, just as he said. Come, see the place where he was lying. **7** And go quickly and tell his disciples

^a till the end of: The language includes the whole of the third day.

^b the later of the Sabbaths: This is to make clear that the weekly Sabbath after the annual Sabbath is meant (cf. Luke 6:1). the first of the Sabbaths: The first Sabbath after Passover. See Lev. 23:15 in which seven Sabbaths are counted after the Passover Rest Day.

Matthew 28:8

that he has risen from the dead; and behold, he is going before you into Galilee, there you will see him; behold, I have told you.”

8 And they departed quickly from the tomb with fear and great joy and ran to report it to his disciples. **9** And behold, Yēshua met them and greeted them. And they came up and took hold of his feet and worshiped him. **10** Then Yēshua said to them, “Do not be afraid; go and take word to my brothers to leave for Galilee, and there they will see me.”

11 Now while they were on their way, behold, some of the guard came into the city and reported to the chief priests all that had happened. **12** And when they had assembled with the elders and counseled together, they gave a large sum of silver to the soldiers, **13** and said, “You are to say, ‘His disciples came by night and stole him away while we were asleep.’ **14** And if this should come to the governor’s ears, we will win him over and keep you out of trouble.”

15 And they took the silver and did as they were instructed; and this story was widely spread among the Jews, *and is* to this day.

Yeshua’s Commandment

16 But the eleven disciples proceeded to Galilee, to the mountain which Yēshua had designated. **17**

And when they saw him, they worshiped him; but some were doubtful. **18** And Yēshua came up and spoke to them, saying, “All authority has been given to me in heaven and on earth.

19 Go therefore and make disciples of all the nations, immersing them in the Name of the Fāther, also of the Sōn, also of the Holy Spirit, **20** teaching them to observe all that I commanded you; and lo, I am with you all the days onward the end of the age.”

28:19 *disciples:* or, **learners.** *nations:* or **peoples, ethnicities.** A smaller unit than the modern political nation. A ‘people’ is defined by geography, language, and culture. *immersing:* Immersion in water officially joins the convert to Israel. *Name:* **reputation, fame, Yahweh:** he who was, who is, and is to come. See Deu. 6:4. Zec. 14:9. Rev. 1:17; 22:1-3; Isa. 44:6. *also...also:* or **and, even, that is.** See Isa. 48:16; Gen. 19:24.

28:20 *all:* See Mat. 5:17-20; 23:1-3; Ex. 20:1-17. John 14:21, 15:10; 1 John 2:3-4. Rev. 22:14. Mal. 4:4. Yeshua commanded his disciples (Jews) to teach the nations everything He had commanded them. Since Yeshua is the Almighty Son, that means everything he said through Moses. *you:* **ye, y’all.** *all the days:* see Jer. 31:36, 33:18; Deu. 5:29, 11:1; 1Sam. 2:35.

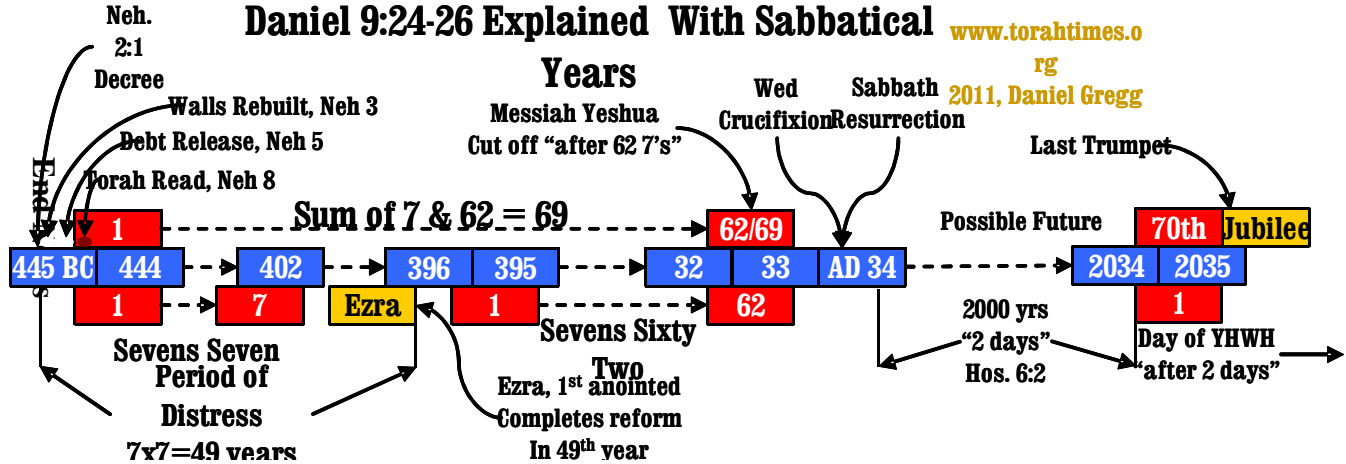
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End Times Chart

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note 1. Mat. 24:36: *day or time:* Yeshua expresses two things by this statement. The first is the impossibility of knowing the time of the end so far, or too far in advance. The second is the difficulty implied in knowing when the end will be when it comes near. He does not say it will be outright impossible to know, nor that no one should point out some educated possibilities of when toward the end of days. Of course, no one should say Yahweh spoke to me and say it will be on such and such a date when in reality they are only guessing, or when in reality their choice of date contradicts the boundaries and constraints on the time already set by the Scripture. And there are plenty of people who claim that Adonai spoke to them when He did no such thing. It is always possible that He may speak to some very near the end, but clearly those who claim this have been proven false prophets time and again. Thus, in my work, which is based on mathematics, science, and careful reasoning, I only make educated guesses and point out possible futures. I make no claims that Yahweh has revealed the date to me. The ironic reality is, though, that the models I construct of the end are far more probable and accurate, to fit the limits placed by the Scripture, than those who come saying thus said Yahweh to them, and yet they are prophesying the imaginings of their own hearts, because they want to make themselves appear spiritually connected to the Almighty in order to gather a following by an unethical or deceptive means. People love to follow those who will tell them what to think because they hate to think.

note 2a. Mat. 1:23. *virgin:* *παρθένος* = *עַלְמָה*. Isa. 7:14; Besides Isa. 7:14, the word *almah* is used for a virgin in Gen. 24:43 in reference to Rebecca who was yet to be married to Isaac, and in Ex. 2:8 in reference to Miriam while still a child (see also Song 1:3, 6:8). The word is also used for a musical score called “virgins” [*עַלְמֹת*] (1Chr. 15:20; Psa. 46:1). See also Psa. 68:25, “maidens” or “virgins” and Prov. 30:19. Gen. 24:14 initially uses the word [*הַיְעָרָה*] “lass” “damsel” for Rebecca, for which the Septuagint also has *παρθένος*. Then the Hebrew text calls her a *בְּתוּלָה* in vs. 16, and again the LXX has *παρθένος*. *Betulah* [*בְּתוּלָה*] means a virgin of any age and is used for legal definitions in the Law. The word *עַלְמָה* is restricted to a virgin who is still a young unmarried woman. The root of *עַלְמָה* is *עַלַּם* meaning **hidden**, **concealed**, and signifies that the virgin has not been known by a man. In pre-modernist English society “lass,” “damsel,” “maid” “maiden” “miss” all meant unmarried virgin women. “Lass” and “damsel” have particular connotations of “young” and “maid” or “miss” can be any age, so long as unmarried. After the sexual rebellion of modern society, the modern meanings of these terms have become corrupted.

note 2b. Mat. 1:23. The quotation apparatus. Ancient texts had no punctuation. They had no periods, no quotation marks, no commas. They did not even have spaces between the words. Hebrew texts had no vowels, and Greek texts had no breathing marks or accents. Quotation standards were different also. The writer was allowed to add words to explain things without telling the reader. Modern texts would show these words in []. The writer was also allowed to omit material. Modern texts would use ellipses ... to show this. Furthermore, when quoting scripture, it was also acceptable to insert a commentary into the quotation. These were called targums. Also the writer added words to make the text flow better, or changed the grammatical form of verbs, or used a dynamic equivalent of the original. This was all done without changing the meaning, and was considered acceptable.

By modern standards these practices would be considered extreme, not scholarly, and sometimes deceptive. However, modern norms are not ancient norms. The only moral constant is that the writer should not change the meaning of the original text, however much material he needs to omit to focus on the most

important points, or however much material he needs to add to explain the sense. The apparatus is necessary to show where everything comes from in the original source, because enemies of the good news now exploit the expectation of modern norms among naive persons to bring the words of Yeshua into disrepute. But they should know that ancient Jews employed the ancient norms in texts outside the good news. They should also know that the apparatus illustrates the ancient norms. After studying the extent and nature of the cases, the reader will understand that the good news writers make no implicit claim to follow modern standards. If there were just one or two deviations in theologically critical texts from modern standards, then one might suppose the writer is engaging in the practice of putting into the text what is not in the original (eisegesis). However, after witnessing the consistent and extensive nature ancient norm, the reader will have to agree that modern standards do not apply, and that if the ancient reader wanted to separate the commentary, find the ellipses or stylistic changes, or double check on the author, then he would have to read the original. Rest assured, the primary reason for quoting material was not so that skeptics could check it for veracity. The primary reason was simply to say what it meant. As for skeptics, in modern times, even when all the modern conventions are used, the tendency of evil men to engage in written deceit has not become less. It has increased. And considering ancient targumic standards, Matthew is rather conservative.

The quotation apparatus works as follows. First, the parts of the Hebrew original where differences occur are translated from Hebrew literally in the footnotes. Often this is the whole verse. Otherwise, it is only the part of the verse that contains differences. First, text that has only been added by the writer is marked: (*omit text*). If text has been only been elided then it is marked [*text*]. If the original text follows a Hebrew manuscript other than the expected Masoretic text, then the text is underlined and bold red *text*, and the actual Hebrew form is given after in (), and the basis of the witness is cited according to the symbols used by BHS, with the following idiosyncrasies: \mathfrak{M}^* = consonant Masoretic text. \mathfrak{M} = Masoretic Text, \mathfrak{H} = an original Hebrew based solely on the the Koine Text \mathfrak{K} . If the writers words only explain original words or give a dynamic equivalent, the text is simply **bold red**. This category is used for everything from simple dynamic equivalence to cases where modern practice would require ellipses and brackets together. In order words, the writer deleted a word, and added a commentary in place of it... which would be an extreme form of dynamic equivalence, which we call paraphrase or amplifying the text.

Most of the cases will be presented without further explanation. The reader who wants to test the veracity of the quotes will have to study the original Hebrew, and Greek together, and have a good understanding of exegesis. This is a professional activity and skill. However, the apparatus will point in the right direction and give the right starting points when something becomes a controversy and needs to be investigated or studied out. The Matthew 1:23 text is now explained: *Isa 7:14*: “Behold, the virgin will **be pregnant**, and will bear a Sōn, and **be’eth made to be called** ($\mathfrak{Q}^{\mathfrak{a}}\mathfrak{S}^{\mathfrak{s}}$ אֵתְּמַלֵּא) his name Emmanuel.” Matthew’s “**they will call**” clarification is to show who will call the child Emmanuel, which is the “house of David” in Isaiah 7:13, addressed as “ye” in the text. The original Hebrew text read “And (it = his name) be’eth made to be called” ($\mathfrak{Q}^{\mathfrak{a}}\mathfrak{S}^{\mathfrak{s}}$ וְקָרָא). $\mathfrak{Q}^{\mathfrak{a}}=1\mathfrak{Q}1\mathfrak{s}^{\mathfrak{a}}$ (Isaiah, Dead Sea Scrolls. See BHS.) The Hebrew uses the 3rd person masculine singular *pual* verb אֵתְּמַלֵּא. A plain sense English version would run, “And his name will be called Immanuel.” Matthew clarifies who the active subject is for the passive verb, and supplies “they.”

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The parsimonius explanation of this evidence (וְקָרָא וְשָׁמְעוּ) is against the reading “she will call” from מִן (Masoretic text). The DSS, LXX, and NT do not support it. The Isaiah prophetic text address the house of David directly with “ye”, and then switches to the third person passive in the last clause, “and will be called.” This is because Ahaz’s house is being addressed directly in the immediate context, but the house of David, “will call” Messiah Emmanuel in the prophetic future. We can only conclude then that Rabbinic scribes altered the text to “she calleth” in order to aid their argument that Emmanuel is no more than a theophoric name given by the virgin.

note 3. Mat. 2:18: Jer. 31:14(15). The language of this prophecy was relevant to the similar situation recorded here concerning Bethlehem. When an ancient text describes a similar contemporary situation it is said to be “fulfilled.” The use of the word fulfilled πληρόω does not always mean the writer is claiming an intentional prediction came to pass. It is merely a literary method, to say that one thing compares to another thing, or to say that it is repeated anew, or applies in the new situation. This is a pre rabbinic, pre AD 70 method of using scripture. The word “fulfill” should not be taken to mean that the new situation was predicted, but that the new situation fit anew or re-applied the ancient text. The reason for the allusion to Jer. 31:15 here is probably because Matthew wants us to notice the following verses, Jer. 31:16-21. Messiah’s chief mission would be to return the lost tribes of Israel to the covenant, and these tribes were classified under the sons of Jacob’s wife Rachel, namely the house of Joseph and his chief heir Ephraim. Like the slain children, Ephraim was no more. Ephraim was exiled, and Messiah came to restore him to life, as Joseph was restored to life after being dead in the eyes of Israel.

note 4. Mat. 5:18: *horn*. Yeshua’s hyperbole refers to the binding validity of the Law, and not some supposed perfection of the existing text itself, as can be seen in his reference to the *serif* and *flourish* of the text. These were little decorations that scribes sometimes placed on letters. They were called horns because they looked like projections. These alterations were certainly not part of the original text from Moses’ time. Further, Yeshua refers to the smallest letter of the alphabet, the yod letter י/י, equivalent to the Greek *iota*. It is well known that many Hebrew words are written two ways, sometimes without vowel letters (called כתיב חסר), and sometimes with it (כתיב מלא). Thus, spelling variants show up in ancient manuscripts. Only the blind and ignorant fundamentalist supposes the texts we have are perfect copies of the original. Yet some may like to suppose that Yeshua is only speaking of a perfection of the written text, and not of its moral imperatives, so that they might escape from obligation to the moral imperatives, however, the facts show that he is speaking of the moral imperatives of the Law. The text itself has suffered many textual errors (and some deliberate alterations), a matter easily proved by studying quotations used in the good news from the Hebrew text, and then comparing them to the Septuagint. Differences exist even between two Hebrew manuscripts of the same text type, but most of them are not serious, and with the few that are, a parsimonius decision can be made. Even though the texts are not perfect, the Hebrew is the primary source, and overall the best, with the Septuagint or quotation in the good news supplying what is lacking. For what imperfections cannot be resolved, we must pray for the redemptive intervention of the Almighty to resolve it.

note 5. Mat. 5:20: *justice*. The Pharisees, with a few exceptions, sought to establish their own justice with the Almighty (cf. Rom. 10:1-3). The definition of legalism is trying to achieve one’s own salvation by particular rituals or good deeds. Salvation cannot be achieved this way as no one ascends into heaven to get the perfect word

of the Almighty except the One who came down from heaven, nor must one do penances to be saved. For that is to descend into the abyss of purgatory and to deny that Messiah died for our sins. Salvation is freely bestowed and must be received by the faithful commitment of the heart to righteousness (because Messiah rose from the dead), which is how one abides in salvation. We remain in salvation through faithfulness. We do not achieve it thereby. And this faithfulness is a moment by moment commitment to remain in Messiah's word. It is not in heaven that someone must go and get it. It is not across the sea or at the bottom of it, but it is near us, and in our heart. This is the faithfulness that Yahweh requires, that is sufficient to remain in his love. And whatever else is lacking, he will supply to us at the right time.

When one does not thus receive the salvation freely given with faithful commitment, then it is impossible to please Yahweh from the heart. The proper fear of Yahweh is to fear falling out of salvation by disobedience. Outside of this fear operates under condemnation. For the one seeking to achieve it with their own justice cannot receive it, and remains under condemnation.

note 6. Mat. 5:32: *unchastity*. This refers to prohibited relationships not recognized as marriage, in which case no certificate is needed to terminate a covenant claim, since no covenant claim can legally exist for a prohibited relationship. *adulteress*: That is, if she remarries, because she didn't get a proper certificate of divorce. See Mark 10:11-12. *separated*: or *sent away*. The word does not mean 'divorced', but like the previous usages in vs. 31 and 32, it means 'separated' or 'sent away.' *adultery*: She is an adulteress in the eyes of the Law because she does not have a valid 'certificate of divorce' סִפְרֵי בְרִיתָהָ. The Law recognizes separation (sending away) as continuing the marriage covenant. The only legal way to end it is with a bill of divorcement.

note 8. Mat. 22:44. Psa. 110:1. The first Greek texts read: ΕΙΠΕΝ ΚΣ ΤΩ ΚΩ ΜΟΥ without the spaces between the words. To approximate this in English we could write, "Said LD to the LD of me" The question is what does LD mean? or the Greek equivalents ΚΣ and ΚΩ? These symbols are technical shorthands called *nomina sacra*. They tell the reader to fill in the appropriate Hebrew title or name for the Almighty. As this text is a quotation of the Hebrew text, the substitutions are obvious: ΚΣ = יהוה = Yahweh, and ΚΩ = אדני = {אדני or אֲדֹנָי or אֲדֹנָי}. The Masorettes, with prejudice against Messiah, pointed the text Adoni אֲדֹנָי, since they had reserved Adonai אֲדֹנָי for divine use only. However, the choice between Adoni and Adonai is context dependent, and is completely subjective when trying to categorize Adoni for non-divine use vs. Adonai for divine use. The difference between Adonai and Adoni is precisely the difference between Elohai אֱלֹהָי / אֱלֹהֵי (my great El) and Eli (my El) אֱלִי; and both forms are used for God. Adonai is an intensive plural meaning "my great Adon" and originally there is no difference between אֲדֹנָי and אֲדֹנָי, other than אֲדֹנָי being an *in pause* form to emphasize the intensive plural. In absolute state usage the "my" should always be translated as the regular plural is: אֲדֹנָיִם. In the construct state אֲדֹנָי, there is no 'my.' Whether the plural is intensive or a true plural also depends on the context, usually whether it is used with other plural words or not.

We can be certain in Psa. 110:1 that the sense is "my great Adon" (אֲדֹנָי) because the only person who could be lord of David would be a high king. Thus Adonai = my Lord of lords = my great Lord. Further, the one whom David speaks about will hold the scepter of Zion (vs. 2), and perform the functions of a king. Thus the one spoken about can only be David's Son, who was spoken to in the manner of vs. 1 before David wrote the Psalm. Yet none of David's immediate sons

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or descendants could have fulfilled the text, “Adonai (Yahweh) upon your right hand shattereth in the day of his wrath, kings” (Psa. 110:5). See Isa. 13:13; Zep. 2:3; Zec. 1:18; For all of David’s enemies were defeated by the time Solomon became king, and Solomon fought no wars.

Thus, there is only one that could be called David’s Lord at that time, that will destroy the nations, and this one is the Messiah because “his going forth is from aforetime, from days of time immemorial” (Mic. 5:2).

Now the Jewish interpreters, long after Yeshua cited this Psalm, decided that David was not the author of Psalm 110. They did this so that one of David’s subordinates could write, “Yahweh said to my lord (David)....” Thus the Stone Edition translates לְדָוִד “regarding David,” yet the JPS and TNK versions say it is a Psalm of David” Out of the 140 or so uses of the words מְזִמֹּר לְדָוִד some would have us believe that all but 1 means “A Psalm of David”! The exception they need to read contrary to the norm so that they can refute the application to Yeshua.

MARK

Make Ready The Way Of Yāhweh

1 The beginning of the good news of Yēshua the Mēssiah, the Almīghty Sōn. **2** As it is written in the prophets, BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE THE WAY OF YOU BEFORE YOU. ^a **3** THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE READY THE WAY OF YĀHWEH, MAKE STRAIGHT ... THE PATH OF HIM! ^b

4 John the Immerser appeared in the wilderness announcing an immersion of repentance for the forgiveness of sins. **5** And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being immersed by him in the Jordan River, confessing their sins. **6** And John was clothed with camel's hair and *had* a leather belt around his waist, and his diet was locusts and wild honey. **7** And he was proclaiming, and saying, "After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of his sandals. **8** I immersed you with water; but he will immerse you with the Holy Spīrit."

The Immersion of Yeshua

9 And it came about in those days that Yēshua came from Nazareth in Galilee, and was immersed by John in the Jordan. **10** And immediately coming up out of the water, he saw the heavens opening, and the Spīrit like a dove descending upon him; **11** and a voice came out of the heavens: "You are my beloved Sōn, in you I am well-pleased."

12 And immediately the Spīrit drove him out into the wilderness. **13** And he was in the wilderness forty days being tempted by Satan; and he was with the wild beasts, and the mes-

sengers were ministering to him.

Yeshua Announces The Good News

14 And after John was imprisoned, Yēshua came into Galilee, announcing the good news of the Almīghty, **15** and saying, "The time is fulfilled, and the kingdom of the Almīghty is at hand; repent and faithfully trust in the good news." ^c

16 And as he was going along by the Sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen. **17** And Yēshua said to them, "Follow me, and I will make you fishers of men." **18** And they immediately left the nets and followed him.

19 And going on a little farther, he saw Jacob the *son* of Zebedee, and John his brother, who were also in the boat mending the nets. **20** And immediately he called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow him.

21 And they went into Capernaum; and straightaway on the Sabbath he entered the congregation and was teaching. **22** And they were amazed at his teaching; for he was teaching them as one having authority, and not as the scribes.

23 And just then there was in their congregation a man with an unclean spirit; and he cried out, **24** saying, "What do we have to do with you, Yēshua the Netsari? Have you come to destroy us? I know who you are—the Holy One of the Almīghty!" ^d **25** And Yēshua rebuked him, saying, "Be quiet, and come out of him!" **26** And throwing him into convulsions, the unclean spirit cried out with a loud voice, and came out of him.

^a Mal. 3:1.

^b Isa. 40:3.

^c trust in: *place support in*.

^d Netsari: Ναζαρηέν = הַנְצָרִי.

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27 And they were all amazed, so that they debated among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him." 28 And straightaway the news about him went out everywhere into all the surrounding district of Galilee.

Crowds Healed

29 And straightaway after they had come out of the congregation, they came into the house of Simon and Andrew, with Jacob and John. 30 Now Simon's mother-in-law was lying sick with a fever; and straightaway they spoke to him about her. 31 And he came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them.

32 And when it was later, after the sun had set, they were bringing to him all who were ill and those who were demon-possessed. 33 And the whole city had gathered at the door. 34 And he healed many who were ill with various diseases, and cast out many demons; and he was not permitting the demons to speak, because they knew who he was.

35 And in the early morning, while it was still dark, he arose and went out and departed to a lonely place, and was praying there. 36 And Simon and his companions hunted for him; 37 and they found him, and said to him, "Everyone is looking for you." 38 And he said to them, "Let us go somewhere else, to the towns nearby, in order that I may proclaim there also; for that is what I came out for." 39 And he went into their congregations throughout all Galilee, proclaiming and casting out the demons.

40 And a leper came to him, beseeching him and falling on his knees before him, and saying to him, "If you are willing, you can make me clean." 41 And moved with compassion, he stretched out his hand, and touched him, and said to him, "I am willing; be

cleansed." 42 And straightaway the leprosy left him and he was cleansed. 43 And he sternly warned him and straightaway sent him away, 44 and he said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a testimony to them." 45 But he went out and began to proclaim it freely and to spread the news about, to such an extent that Yēshua could no longer publicly enter a city, but he stayed out in unpopulated areas; and they were coming to him from everywhere.

The Paralytic Healed

2 And when he had come back to Capernaum several days afterward, it was heard that he was at home. 2 And many were gathered together, so that there was no longer room, even near the door; and he was speaking the word to them. 3 And they came, bringing to him a paralytic, carried by four men. 4 And being unable to get to him because of the crowd, they removed the roof above him; and when they had dug an opening, they let down the pallet on which the paralytic was lying. 5 And Yēshua seeing their steadfastness said to the paralytic, "My son, your sins are forgiven." 6 But there were some of the scribes sitting there and reasoning in their hearts, 7 "Why does this man speak that way? He is blaspheming; who can forgive sins but the Almighty alone?" 8 And immediately Yēshua, aware in his spirit that they were reasoning that way within themselves, said to them, "Why are you reasoning about these things in your hearts? 9 Which is easier, to say to the paralytic, 'Your sins are forgiven'; or to say, 'Arise, and take up your pallet and walk'?" 10 But in order that you may know that the Sōn of Man has authority on earth to forgive sins," he says to the paralytic, 11 "I say to you, rise, take up your pallet and go home." 12 And he rose and straightaway took

up the pallet and went out in the sight of all; so that they were all amazed and were glorifying the Almighty, saying, "We have never seen anything like this."

13 And he went out again by the seashore; and all the multitude were coming to him, and he was teaching them.

Levi (Matthew) Called

14 And as he passed by, he saw Levi the *son* of Alphaeus sitting in the tax office, and he said to him, "Follow me!" And he rose and followed him.

15 And it came about that he was reclining in his house, and many tax-collectors and sinners were dining with Yēshua and his disciples; for there were many of them, and they were following him. **16** And when the scribes of the Pharisees saw that he was eating with the sinners and tax-collectors, they were saying to his disciples, "Why is he eating and drinking with tax-collectors and sinners?" **17** And hearing this, Yēshua said to them, "It is not those who are healthy who need a doctor, but those who are sick; I did not come to call the righteous, but sinners."

18 And John's disciples and the Pharisees were fasting; and they came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" **19** And Yēshua said to them, "While the bridegroom is with them, the attendants of the bridegroom do not fast, do they? So long as they have the bridegroom with them, they cannot fast. **20** But the days will come when the bridegroom is taken away from them, and then they will fast in that day. **21** No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results. **22** And no one puts new wine into old wineskins (otherwise the wine

will burst the skins, and the wine is lost, and the skins) but new wine into new wineskins."

Question of the Sabbath

23 And it came about that he was passing through the grain fields on the Sabbaths, and his disciples began to make their way along while picking the heads. **24** And the Pharisees were saying to him, "See here, why are they doing what is not lawful on the Sabbaths?" **25** And he said to them, "Have you never read what David did when he was in need and became hungry, he and his companions: **26** how he entered the house of the Almighty in the time of Abiathar the high priest, and ate the consecrated bread, which is not lawful to eat except the priests, and he gave also to those who were with him?" **27** And he was saying to them, "The Sabbath was made for man, and not man for the Sabbath. **28** Consequently, the *Sōn* of Man is Adōnai even of the Sabbath."

Yeshua Heals on the Sabbath

3 And he entered again into a congregation; and a man was there with a withered hand. **2** And they were watching him, *to see* if he would heal him during the Sabbaths, in order that they might accuse him. **3** And he said to the man with the withered hand, "Rise and *come* forward!" **4** And he said to them, "Is it lawful on the Sabbaths to do good or to do harm, to save a life or to kill?" But they kept silent. **5** And after looking around at them with anger, grieved at their hardness of heart, he said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored. **6** And the Pharisees went out and straightaway were taking counsel with the Herodians against him, *as to* how they might destroy him.

7 And Yēshua withdrew to the sea with his disciples; and a great multitude from Galilee followed; and *also*

Mark 3:8

from Judea, **8** and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great multitude heard of all that he was doing and came to him. **9** And he told his disciples that a boat should stand ready for him because of the multitude, in order that they might not crowd him; **10** for he had healed many, with the result that all those who had afflictions pressed about him in order to touch him. **11** And whenever the unclean spirits beheld him, they would fall down before him and cry out, saying, "You are the Almighty Son!" **12** And he was sternly rebuking them not to make him known.

The Twelve Are Chosen

13 And he went up to the mountain and summoned those whom he himself wanted, and they came to him. **14** And he appointed twelve, that they might be with him, and that he might send them out to proclaim, **15** and to have authority to cast out the demons.

16 And he appointed the twelve: Simon (to whom he gave the name Peter),

17 and Jacob, the son of Zebedee, and John the brother of Jacob; (to them he gave the name Boanerges, which means, "Sons of Thunder");

18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Jacob the son of Alphaeus, and Thaddaeus, and Simon the Zealot;

19 and Judah Iscariot, who also betrayed him. **20** And he came home, and the multitude gathered again, to such an extent that they could not even eat a meal. **21** And when his own people heard, they went out to take custody of him; for they were saying, "He has lost his senses."

22 And the scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "He casts out the demons by the ruler

of the demons." **23** And he called them to himself and began speaking to them in parables, "How can Satan cast out Satan? **24** And if a kingdom is divided against itself, that kingdom cannot stand. **25** And if a house is divided against itself, that house will not be able to stand. **26** And if Satan has risen up against himself and is divided, he cannot stand, but he is finished! **27** But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house. **28** Amæn, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter; **29** but whoever blasphemes against the Holy Spirit has no forgiveness to time immemorial, but is guilty of an enduring sin." **30** For they were saying, "He has an unclean spirit."

31 And his mother and his brothers arrived, and standing outside they sent to him, and called him. **32** And a multitude was sitting around him, and they said to him, "Behold, your mother and your brothers are outside looking for you." **33** And answering them, he said, "Who are my mother and my brothers?" **34** And looking about on those who were sitting around him, he said, "Behold, my mother and my brothers! **35** For whoever does the will of the Almighty, he is my brother and sister and mother."

Parable of the Sower and Soils

4 And he began to teach again by the sea. And such a very great multitude gathered to him that he got into a boat on the sea and sat down; and the whole multitude was by the sea on the land. **2** And he was teaching them many things in parables, and was saying to them in his teaching, **3** "Listen! behold, the sower went out to sow; **4** and it came about that as he was sowing, some fell beside the road, and the birds came and ate it up. **5** And other fell on the rocky ground where it did not have much soil; and straight-

away it sprang up because it had no depth of soil. **6** And after the sun had risen, it was scorched; and because it had no root, it withered away. **7** And others fell among the thorns, and the thorns came up and choked it, and it yielded no crop. **8** And others fell into the good soil, and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundred-fold.” **9** And he was saying, “He who has ears to hear, let him hear.”

10 And as soon as he was alone, his followers, along with the twelve, were asking him about the parables.

11 And he was saying to them, “To you has been given the mystery of the kingdom of the Almighty; but those who are outside get everything in parables, **12** in order that seeing, they may see and should not perceive; and hearing, they may hear and should not understand, lest they return and be forgiven.”^a

The Parable Explained

13 And he said to them, “Do you not understand this parable? Then how will you understand any of the parables? **14** The sower sows the word. **15** And these are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them. **16** And in a similar way these are the ones on whom seed was sown on the rocky places, who, when they hear the word, immediately receive it with joy; **17** and they have no firm root in themselves, but they are only temporary; then, when affliction or persecution arises because of the word, immediately they fall away. **18** And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, **19** and the worries of the world, and the deceitfulness of riches, and the desires for other things enter

in and choke the word, and it becomes unfruitful. **20** And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it, and bear fruit, thirty, sixty, and a hundred-fold.”

21 And he was saying to them, “A lamp is not brought to be put under a peck-measure, is it, or under a bed? Is it not brought to be put on the lampstand? **22** For nothing is hidden, except to be revealed; nor has anything been secret, unless also that it should come to light. **23** If any man has ears to hear, let him hear.”

24 And he was saying to them, “Take care what you listen to. By your standard of measure it will be measured to you; and more will be given you besides. **25** For whoever has, to him will more be given; and whoever does not have, even what he has will be taken away from him.”

Parable of the Seed

26 And he was saying, “The kingdom of the Almighty is like a man who casts seed upon the soil; **27** and goes to bed at night and gets up by day, and the seed sprouts up and grows—how, he himself does not know. **28** The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. **29** But when the crop permits, he immediately puts in the sickle, because the harvest has come.”

Parable of the Mustard Seed

30 And he said, “How shall we picture the kingdom of the Almighty, or by what parable shall we present it? **31** It is like a mustard seed, which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil, **32** yet when it is sown, grows up and becomes larger than all the garden plants and forms large branches; so that the birds of the air can nest under its shade.”

33 And with many such parables

^a See Isa. 6:9-10.

Mark 4:34

he was speaking the word to them as they were able to hear it; **34** and he did not speak to them without a parable; but he was explaining everything privately to his own disciples.

Yeshua Quiets The Sea

35 And on that day, when evening had come, he said to them, "Let us go over to the other side." **36** And leaving the multitude, they took him along with them, just as he was, in the boat; and other boats were with him. **37** And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. **38** And he himself was in the stern, asleep on the cushion; and they awoke him and said to him, "Teacher, do you not care that we are perishing?" **39** And being aroused, he rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. **40** And he said to them, "Why are you so timid? How is it that you have no firmness?" **41** And they became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey him?"

The Gerasene Demoniac

5 And they came to the other side of the sea, into the country of the Gerasenes. **2** And when he had come out of the boat, immediately a man from the tombs with an unclean spirit met him, **3** and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; **4** because he had often been bound with shackles and chains, and the chains were torn apart by him, and the shackles broken in pieces, and no one was strong enough to subdue him. **5** And constantly night and day, among the tombs and in the mountains, he was crying out and gashing himself with stones.

6 And seeing Yeshua from a distance, he ran up and bowed down be-

fore him; **7** and crying out with a loud voice, he said, "What do I have to do with you, Yeshua, Sōn of the Almighty, the Most High? I implore you by the Almighty, do not torment me!" **8** For he was saying to him, "Come out of the man, you unclean spirit!" **9** And he was asking him, "What is your name?" And he said to him, "My name is Legion; for we are many." **10** And he was entreating him earnestly not to send them out of the country.

11 Now there was a big herd of swine feeding there on the mountain. **12** And *the demons* entreated him, saying, "Send us into the swine so that we may enter them." **13** And he gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of *them*; and they were drowned in the sea. **14** And their herdsmen ran away and reported it in the city and *out* in the country. And *the people* came to see what it was that had happened. **15** And they came to Yeshua and observed the man who was demon-possessed sitting down, clothed and in his right mind, the very man who had had the legion; and they became frightened. **16** And those who had seen it described to them how it had happened to the demon-possessed man, and *all* about the swine. **17** And they began to entreat him to depart from their region.

18 And as he was getting into the boat, the man who was demon-possessed was entreating him that he might accompany him. **19** And he did not let him, but he said to him, "Go home to your people and report to them what great things Yāhweh has done for you, and *how* he had mercy on you." **20** And he went away and began to proclaim in Decapolis what great things Yeshua had done for him; and everyone marveled.

Miracles and Healing

21 And when Yeshua had crossed