

2. Matthew - Mattiyah

Version 6.3: 8-2-17

Chapter 1

1:1 The book of the birth of **YAHUSHUA**,
The Messiah, a son of David, a son of Abraham.

genesis - nativity, birth.
iesous, of Hebrew origin
(Yahoshua). Properly, YAHUSHUA.
The word is the same as Joshua in Hebrew - so why isn't
"Jesus" called Joshua also?
Christos - anointed, i.e. **the Messiah**, a title of YAHUSHUA -
not the name.
**(Note: This should be messias NOT christos! Messias is a
Greek word and is the most appropriate word to use here.)**
huiois - "son", inferring kinship - also translated as child or
foal. It means an offspring in the generic sense, not a personal
child.
David means beloved.
Abraham means father of a great multitude.

1:2 Abraham conceived Yitzhak,
Yitzhak conceived Ya'akob,
and Ya'akob conceived Yahudah and his brothers.

Yitzhak means laughter.
Ya'akob means heel catcher.
Yahudah means YAH be praised.

1:3 Yahudah conceived Perez and Zerah by Tamar.
Perez conceived Hezron, and Hezron conceived Ram.

Perez means divided.
Zerah means a rising of light.
Tamar means a palm tree.
Hezron means enclosed.
Ram means high.

1:4 Ram conceived Amminadab.
Amminadab conceived Nahshon,
and Nahshon conceived Salmon.

Amminadab means my people are willing.
Nahshon means a diviner.
Salmon means image, resemblance.

1:5 Salmon conceived Boaz by Rahab,
Boaz conceived Obed by Ruth,
Obed conceived Yishai,

Boaz means in him is strength.
Rahab means arrogance; breadth.
Obed means serving.
Yishai means he who exists. This is Jesse.

1:6 and Yishai conceived David the king.
David the king conceived Shelomoh
by her who had been the wife of Uriyah.

Shelomoh means peaceableness.
Uriyah means my light is YAH.

1:7 Shelomoh conceived Rehob'am,
Rehab'am conceived Abiyah,
and Abiyah conceived Asa.

Rehab'am means a people enlarged.
Abiyah means my father is YAH.
Asa means healer.

1:8 Asa conceived Yahoshaphat.
Yahoshaphat conceived Yoram,
and Yoram conceived Uzziyah.

Yahoshaphat means YAHWEH is judge.
Yoram means YAHWEH is exalted.
Uzziyah means my strength is YAHWEH.

1:9 Uzziyah conceived Yotam.
Yotam conceived Ahaz,
and Ahaz conceived Hizkiyah.

Yotam means YAHWEH is perfect.

Ahaz means possessor.
Hizkiyah means strengthened by YAHWEH.

1:10 Hizkiyah conceived Menashe.
Menashe conceived Amon,
and Amon conceived Yoshiyah.

Menashe means causing to forget.
Amon means to nourish; to be faithful.
Yoshiyah means sustained by YAHWEH.

1:11 Yoshiyah conceived Yekonyah and his brothers
about the time they were carried away to Babylon.

Yekonyah means YAHWEH will establish.
Babylon means confusion (by mixing).

1:12 Now after they were carried away to Babylon
Yekonyah conceived Shealti'el,
and Shealti'el conceived Zerubbabel.

Shealti'el means I have asked of El.
Zerubbabel means descended from Babylon.

1:13 Zerubbabel conceived Abiud.
Abiud conceived Elyakim,
and Elyakim conceived Azor.

Abiud means father of renown.
Elyakim means El will establish.
Azor means helped.

1:14 Azor conceived Tzadok,
Tzadok conceived Akim,
and Akim conceived Eliud.

Tzadok means to justify.
Akim means without winter.
Eliud means El of majesty.

1:15 Eliud conceived Ele'zar,
Ele'zar conceived Mattan,
and Mattan conceived Ya'akob.

Ele'zar means El is helper.
Mattan means a gift.
Ya'akob means heel catcher.

1:16 And Ya'akob conceived Yoseph,
the husband of Miryam,
from whom was conceived **YAHUSHUA**,
who is set forth as The Messiah.

Yoseph means let him add.
Miryam means their rebellion.
Husband means literally "Miryam's man".

1:17 Accordingly all the generations
from Abraham to David
are fourteen generations.
And from David until the captivity in Babylon
are fourteen generations.
And from the captivity in Babylon until The Messiah
are fourteen generations.

1:18 Now the birth of **YAHUSHUA**, The Messiah
was according to this:

Miryam (Mary), indeed His mother,
having become engaged to marry Yoseph,
but before they came together,
was found to have a *child* in her womb
by means of The Set Apart Divine Nature of **YAHWEH**.

This is the first reference is Mattiyah to "The Holy Spirit". The Greek wording is **pneumatōs agiōu**. **agios (hagios)** means sacred, set apart. In Hebrew thought, undefiled, pure. **pneuma** means breath. Literally, it means the set apart (consecrated - holy) breath (**pneuma**), or "sacred breath". A thorough study of the terms involved leads to the understanding that there is no "person" known as the "Holy Spirit".

pneuma is typically translated as "spirit", which is a Greek creation. In Hebrew thought it was believed that the breath, or wind of man, represented his innermost being - his nature, or character. There was no such thing as a "spirit". The breath of YAHWEH therefore was seen as the nature or character of YAHWEH Himself - His Divine Nature.

1:19 Then Yoseph, her man, being just, and not wanting to put her to open shame wanted to privately divorce her.

Yoseph is literally "her man". **dikaïos** -equitable, fair; it also means innocent or holy. Divorce her. Being engaged to someone in Hebrew culture was perceived as already being married. Thus the concept of divorce is appropriate.

1:20 But while he pondered these things, behold! A messenger of **YAHWEH** was seen by him in a dream saying, "Yoseph, son of David, do not be afraid to receive to yourself Miryam as your wife because that which is conceived in her is from The Set Apart Divine Nature of **YAHWEH**."

idou – imperative – Lo! Behold! It means "pay attention" whenever it's used. **aggelos** - a messenger, especially an "angel". The Greek is pronounced an-geh-los, giving us "angel". There is no article given in the text to make this "the angel of YAHWEH." "was seen by him" - This is a Hebraism common in The Old Covenant. It's often translated as "appeared to him". It means "was experienced by him". We really don't know what that means. It could represent a variety of ways in which one might "experience" something. What we do know is that this was in a dream, not in a physical encounter.

1:21 Now she will produce a son. And you are to call His name **YAHUSHUA**, because He will deliver His people from their offenses."

sozo – save, deliver, or protect. YAHUSHUA means YAH saves or deliverers, YAH being a shortened form of YAHWEH. This is the proper Hebrew name of The Messiah – NOT "Jesus", which is the English transliteration of a Greek term, **iesous**. "Jesus" was **never** His proper name. If the translators were consistent it would be rendered as "Joshua" as is done in translating The Old Covenant into English. Every offense (traditionally 'sin') is rebellion against the will of YAHWEH. It's fundamental form is "selfishness", putting my desires above YAHWEH's desires. Also, it means to miss the mark, or the target one is aiming at. For the Hebrew it meant going off the pathway YAHWEH had given to them (not following His instructions) and therefore becoming "lost". Rebellion is essentially refusal to follow directions.

1:22 Now all this happened in order that it might be fulfilled which was spoken by **YAHWEH** by means of the prophet, saying,

The Greek uses **hupo**, meaning under. It directly implies "under the direction of YAHWEH" (improperly translated as "the LORD" in most translations).

1:23 "*Behold!*
A virgin will conceive and bear a son,
and they will call His name Immanu'el,"
which is translated, 'El (God) with us'
(Is. 7.14)

El is the shortened form for The Elohim of Genesis 1.1

1:24 Then Yoseph, being fully aroused from sleep, did as the messenger of **YAHWEH** had instructed him.

And he received his wife.

1:25 And he did not know her *carnally*
until she had produced her firstborn son.
And he called His name **YAHUSHUA**.

Chapter 2

2:1 Now after **YAHUSHUA** was born
in Bet Lechem of Yahudah
in the days of Herod the king, behold!
Magicians from the East came to Yerushalaim

Bet Lechem means house of bread; house of food.
Yahudah means land of Yahudah.
Herod means heroic.
magos – from a Hebrew term for magicians, or sorcerers -
not "wise men".

2:2 saying, "Where is He who has been produced
as King of the Yisra'elites,
because we have seen His star in the East
and have come to worship Him?"

loudiaios - Yahudahan; i.e. belonging to Jehudah.
The nation of Yisra'el was divided into two kingdoms with
Yisra'el as the Northern Kingdom, and Judah as the
Southern Kingdom for many years. Then Yisra'el was
captured and taken into captivity first. Judah (properly
Yahudah) remained in the land. It, in essence, became
"Yisra'el" as we understand it today.
However, This is misleading. Many from the Twelve Tribes
lived in either kingdom. The fall of the Northern kingdom
therefore included people from many tribes, including some
from Judah.
Eventually Judah went into captivity as well, taking with them
many from each of the Twelve Tribes, not just from Judah.
To call them all "Jews" is to label them all as Yahudeans.
This was simply not true. They were all "Yisra'elites".
Unfortunately, the label "Jew" has become attached to all of
them. An attempt will be made to help us remember this
reality, although at times it will be difficult to keep this in
focus.

2:3 Now having heard this Herod, the *Roman* King,
was agitated, and all Yerushalaim with him.

2:4 And having gathered together all the chief priests
and scribes of the people he inquired of them
where The Messiah was to be born.

christos – appears in the Greek text. It means anointed, i.e.
The Messiah, a description or title of YAHUSHUA (Jesus). It is
translated, **incorrectly**, as "Christ". The Hebrews were not
looking for "Christ", they were looking for The Messiah. There's
a separate Greek term that could have, and should have, been
used here. It is **Messias**, meaning messiah, and should
properly be used to describe The Messiah everywhere
christos appears in the text.

2:5 Then they said to him,
"In Bet Lechem of Yahudah, because in this way
it is written by the prophet,

2:6 *"But you, Bet Lechem, in the land of Yahudah,
are not the least among the rulers of Yahudah,
because out of you will come a ruler
who will shepherd My people Yisra'el."*
(Mic. 5.2)

2:7 Then Herod, having privately called the magicians,
determined from them the time the star appeared.

2:8 And he sent them to Bet Lechem saying,
"Go and search diligently concerning the young child.
And whenever you find Him bring back word to me
so that I may go and worship Him also."

Note that the reference is to a child, not to an infant.

2:9 Having listened attentively to the king they departed.
And behold!

The star which they had seen in the East
went before them

until it came and stood above the place
where the young child was.

2:10 Having seen the star they rejoiced
with exceedingly great joy.

2:11 And having come into the house,
they saw the young child with Miryam, His mother.
And they fell down and worshiped Him.

And having opened their treasures
they presented gifts to Him,
gold, frankincense, and myrrh.

Note that they came into a house, not a stable.
Again the reference is to a young child, not an infant.
doron - a present, specifically a sacrifice.

2:12 And having been divinely warned in a dream
that they should not return to Herod,
they departed for their own country
by means of a different way.

2:13 Now having departed, behold!
A messenger of **YAHWEH** was seen by Yoseph
in a dream saying,
"Arise!

Take the young child and His mother
and run away into Mitsraim.
And stay there until I tell you
because Herod will seek the young child
to completely destroy Him."

Mitsraim is Egypt.
Mitsraim is a son of Ham, son of Noah.

2:14 Then he arose.
He took the young child and His mother by night
and departed for Mitsraim.

2:15 And he was there until the death of Herod
in order that it might be fulfilled
which was spoken by **YAHWEH**
by means of the prophet saying,

*"Out of Mitsraim I called My Son."
(Hos 11.1)*

2:16 Then Herod, having seen that he was mocked
by the magicians, was exceedingly enraged.
And he sent out to murder all the children
who were in Bet Lechem and in all its borders,
from two years old and down, according to the time
which he had ascertained from the magicians.

Note carefully what's said. All the children, not just the
males, under the age of two were murdered. This means
YAHUSHUA was under the age of two when the magicians
came to visit him. It was **not** the night of His birth. He was
not an infant lying in a manger at this point.

2:17 Then was fulfilled what was spoken by Yirmyah,
the prophet, saying,

Yirmyah means YAH will elevate, This is Jeremiah.

2:18 *"A voice was heard in Ramah.
Lamentation, weeping and great mourning.
Rachel weeping for her children,
refusing to be comforted
because they are no more."*

(Jer. 31.15)

Ramah means the height.
Rachel means a ewe.

2:19 Then, Herod being dead, behold!
A messenger of **YAHWEH**, by means of a dream,
was seen by Yoseph in Mitsraim

2:20 saying,
“Arise!

Take the young child and His mother
and go into the land of Yisra'el
because those who sought
the young child's life are dead.”

2:21 Then he arose,
took the young child and His mother
and came into the land of Yisra'el.

2:22 But having heard that Archelaus
was reigning over Yahudah instead of his father, Herod,
he was afraid to go there.

Archelaus means ruling the people.

Then being divinely warned by means of a dream,
he turned aside into the region of The Galil.

Galil means a circuit.

2:23 And he went and resided
in a town called Nazareth
so that it might be fulfilled
which was spoken by the prophets,
“He will be called a Nazarene.”
(No reference found.)

Nazareth means a branch; preservation.

Chapter 3

3:1 In those days Yahanathan the baptizer
appeared publicly
proclaiming in the wilderness of Yahudah.

Yahanathan is Greek for Johanan which means YAHWEH
shows favor.
kerusso – to herald, to announce as an official messenger.
Translated as: preach, proclaim, publish.

3:2 And he was saying, “Reconsider,
because The Kingdom of The Heavens
has come near!”

metanoeo – the term often translated as “reconsider”.
It means to think differently, to reconsider, or to change your
mind. Reconsider means to view or think of an action with
deep regret or remorse. As used scripturally it is used to
suggest one stop what they are doing that violates
YAHWEH's teachings and to begin to live as one of His
people, by faith doing what He desires.
The past tense is used regarding The Kingdom of The
Heavens. It has already arrived by means of the coming of
The Messiah.
This phrase deserves special attention. YAHUSHUA uses it
many times as He teaches His students. It's capitalized
because there is only ONE Kingdom of The Heavens –
YAHWEH's Kingdom. It's plural in the Greek.
This seems odd to us until we remember that Paul (Sha'ul)
speaks of being caught up to “the third heaven”, implying
there are at least three.

3:3 Indeed, this is the one
spoken of by the prophet, Yeshay'yah, saying,
*“The voice of one crying in the wilderness,
‘Prepare the way of **YAHWEH**.
Make His paths straight.’”*

(Is 40.3)

The Old Covenant text contains YAHWEH. It's not referring to
The Messiah.
To make one's paths straight meant to eliminate turning to the

right or to the left, thereby leaving the path and becoming lost.
It also means making the path level and smooth so that travel is easier.
Yeshay'yah means YAHWEH has delivered.

3:4 Now Yahanathan himself
was clothed in camel's hair
with a leather belt around his hips.
And his food was locusts and natural honey.

Contrary to popular opinion this was probably not bugs. It was more likely the pods of the locust tree, from which carob is made.

3:5 Then Yerushalaim, all Yahudah,
and all the region surrounding The Yarden
went out to him.

Yerushalaim means complete teaching of well being.
Yarden means descent.

3:6 And they were baptized by him in The Yarden,
acknowledging their offenses.

exomologeō – translated as confess, profess, or promise, but it really means to acknowledge or agree fully.
To acknowledge is to admit the truth of one's offenses. To confess is to admit guilt for a fault of some kind.

3:7 Now having seen many
of the Pharisees and Sadducees
coming to his baptism he said to them,
"Offspring of poisonous snakes!
Who has instructed you to flee
from the wrath that is about to come?"

orge - properly, desire (as a reaching forth or excitement of the mind; violent passion; by implication punishment.
It's YAHWEH's desire to totally destroy rebellion against His Word. Whenever you see "wrath" remember that this is where it comes from. YAHWEH cannot tolerate "offense" in His presence. Hence, it must ultimately be completely destroyed. His "desire" (wrath) will accomplish this.
Pharisees means the separated.
Sadducees means the righteous; the just.

3:8 Accordingly produce fruits
appropriate to reconsideration.

3:9 And do not think to say to yourselves,
'We have Abraham as our father.'
Indeed, I say to you that **YAHWEH** is able
to raise up children to Abraham from these stones.

3:10 And even now the ax
is laid against the root of the trees.
Assuredly every tree which does not bear good fruit
is cut down and thrown into the fire.

3:11 I indeed baptize you with water
for the sake of reconsideration.
But He who is coming after me is mightier than I,
whose sandals I am not fit to carry.

He will baptize you with the set apart
Divine Nature of **YAHWEH** and with fire.

3:12 His winnowing fork is in His hand
and He will perfectly cleanse His threshing floor
and gather His grain into the granary.
But He will totally consume the chaff
with unquenchable fire."

Chaff is worthless waste

3:13 Then **YAHUSHUA** came from The Galil
to Yahanathan at The Yarden to be baptized by him.

3:14 Now Yahanathan strongly hindered Him saying,
"I need to be baptized by You,
and are You coming to me?"

3:15 But **YAHUSHUA** responding said to him,

“Permit it now,
because in this manner it is fitting for us
to fulfill all justification.”
Then he permitted Him.

Permit it now literally means 'leave it alone.'
dikaosune – means equity of character or act, justification. It
is most often translated as righteousness.

3:16 Having been baptized **YAHUSHUA** ascended
straight out of the water.
And behold! The Heavens opened for Him!
And he (Yahonathan) saw
The Divine Nature of **YAHWEH**
descending like a dove and coming over Him.

3:17 And behold!
A voice from The Heaven was saying,
“This is My beloved Son in whom I am well pleased.”

The reference to “The Heaven” is to the abode of YAHWEH,
not merely the sky. YAHWEH is The Elohim of Genesis 1.1.
With these words The Messiah is identified to Yahonathan –
and to us.

Chapter 4

4:1 Then **YAHUSHUA** was led up
by The Divine Nature of **YAHWEH** into the wilderness
to be tested by The False Accuser.

diabolos – a traducer, or slanderer; one who speaks badly or
tells lies about someone so as to damage their reputation –
translated as the devil, **false accuser**, slanderer.
The Septuagint uses this term to translate the Hebrew word,
satan which means an opponent, adversary.
This is not his name. His name is Lucifer. This is merely a title
that identifies his character.

4:2 And having fasted forty days and forty nights,
afterward He was hungry.

Lit. – famished

4:3 And the testing having come to Him,
the false accuser said,
“If You exist as a son of **YAHWEH**
speak to these stones to become bread.”

There is no article before “son”.
eipon – means speak or say.
The Hebrew word for bread is **lechem**. It means food or bread.

4:4 But He responded saying,
“It is written.

*‘A human being is not to live merely upon bread,
but rather upon every utterance
that proceeds through the mouth of **YAHWEH**.’ ”*
(Deut 8.3)

4:5 Then The False Accuser
took Him up into the set apart city.
And he stood Him on the pinnacle of The Temple.

A very high point on the Eastern wall of The Temple area from
which the High Priest announced the coming of the new day
each morning. It was several hundred feet to the ground below.

4:6 And he said to Him,
“If You are a son of **YAHWEH** throw Yourself down.
Because indeed it is written,

‘He will give His messengers charge over you,’
(Ps. 91.11)

and, *‘In their hands they will bear you up
lest you dash your foot against a stone.’ ”*
(Ps. 91.12)

4:7 **YAHUSHUA** spoke to him,
“It is written again,

'You are not to test **YAHWEH**, your Elohim.' ”
(Deut. 6.16)

4:8 Once more The False Accuser
took Him up upon an exceedingly high mountain
and showed Him all the kingdoms of the world
and their honor.

kosmos – orderly arrangement, the world, but may include the universe.
doxa – glory; but also translated as dignity, honor, praise, worship, etc.

4:9 And he said to Him,
“All these things I will give You
if You will fall down and worship me.

Implying they are within his authority.

4:10 Then **YAHUSHUA** said to him,
“Get away, Adversary!

For it is written,

*‘You are to worship **YAHWEH**, your Elohim,
and Him only you are to serve.’ ”*

(Deut. 5.7, etc.)

Satan means an opponent, adversary.

4:11 Then The False Accuser let Him alone.
And behold!

YAH-messengers came and attended to Him.

aggelos - a messenger; especially an angel.
These are messengers sent by YAHWEH, but the text does not specifically tell us this is the case. These would be divine beings. to distinguish them we'll use YAH-messengers.

4:12 Now **YAHUSHUA**, having heard that Yahanathan
had been committed to prison, withdrew into The Galil.

4:13 And abandoning Nazareth He came and resided
in Kafar'nahum which is along the sea
within the borders of Zebulun and Naphtali,

Kafar'nahum means village of comfort. This is the proper Hebrew designation.
Zebulun means dwelling.
Naphtali means my wrestling.

4:14 in order that it might be fulfilled which was spoken
by Yeshay'yah the prophet, saying,

4:15-16

*“The land of Zebulun and the land of Naphtali,
by the way of the sea beyond The Yarden,
The Galil of the Gentiles,
the people who sat in darkness,
have seen a great light,
and upon those who sat in the region
and shadow of death light has dawned.”*

(Is. 9.1-2)

4:17 From that time **YAHUSHUA**

began to proclaim and to say,

“Reconsider because

The Kingdom of The Heavens is near.”

metanoeo - to think differently or afterwards, i.e. reconsider.
basileia - properly, royalty; i.e. (abstractly) rule or (concretely) a realm (kingdom).
Many are not familiar with "kingdom" because they've never had a king. They do understand the concept of a ruler and the "territory", either physical or mental, over which one rules.

4:18 And **YAHUSHUA**, walking by The Sea of Galil,
saw two brothers, Shim'on, called Peter,
and Andrew, his brother, throwing a net into the sea

because they were fishermen.

Shim'on means hearkening, listening carefully.
Peter means a stone.
Andrew means manly.

4:19 And He said to them,
"Come here behind Me and I will make you
fishers of human beings."

4:20 Then they immediately left their nets
and accompanied Him.

akoloutheo – to be in the same way with, i.e. to accompany
(specially as a student) – follow, teach.
YAHUSHUA does not ask us to "follow" Him, to merely walk
behind Him. Rather, He invites us to accompany Him, as
partners, walking beside Him.

4:21 And going forward from there
He saw two other brothers,
Ya'akob, the son of Zabdiy,
and Yahanathan, his brother,
in the boat with Zabdiy, their father,
repairing their nets.
And He called to them.

Zabdiy means giving one.

4:22 And immediately they left the boat and their father.
And they accompanied Him.

4:23 And YAHUSHUA walked around all The Galil,
teaching in their assemblies,
proclaiming the good news
concerning The Kingdom of *The Heavens*
and healing every ailment and every disease
among the people.

sunagoge – an assemblage of persons, synagogue.
Note that by analogy this is considered by Strong to be "a
Christian church". It's translated as an assembly, congregation,
or synagogue. Please fix it in your mind that **there is no**
"church" in The New Covenant.
It's always an "assembly" of the people of YAHWEH.
In the Old Covenant it was also referred to as an assembly or
congregation, not a "church".
Church is a term that was created much later. It's a "religious"
term that ought not be in Scripture because it was never used
by those who wrote the original text.
euaggelion – a good message, i.e. the gospel.
While often translated as "the gospel", do not miss its real
meaning. It literally applies to everything within The New
Covenant writings - and The Old Covenant as well.
therapeuo – to wait upon menially, to adore, to relieve: -cure,
heal, worship.
nosos - a malady - disease, infirmity, sickness. Best
understood as an ailment;- something wrong with the body.
malakia - softness, i.e. enervation (debility): - disease.

4:24 And awareness of Him went into all of Syria.
And they brought to Him all the sick people
who were afflicted with various ailments and torments,
and those who were possessed by unclean natures,
and epileptics, and paralytics.
And He healed them.

akoe – hearing – translated as audience, ear, fame, which you
heard, hearing, preached, report, rumor.
Fame is not accurate. He's not merely a popular figure. The
awareness of what He was doing is what spread – by people
hearing of His acts of love and compassion.
Syria means exalted.
Torments literally means tortures.
A "demon" is the same as an unclean nature. It is a
disembodied entity.

4:25 And great crowds
accompanied Him from The Galil,

and Decapolis, and Yerushalaim, and Yahudah,
and beyond The Yarden.

Decapolis means ten cities.

Chapter 5

5:1 And seeing the crowds He went up on a mountain.

And having sat down His students came near to Him.

mathetes – a learner, pupil – disciple.

Disciple is a “religious” term. It fails to remind us that we are learners - students. It implies blind “followers” which we are not to become.

5:2 And He opened His mouth and taught them saying,

5:3 “Happy are those with a humiliated nature

because theirs is The Kingdom of The Heavens.

makarios - supremely blessed; by extension, fortunate, well off: - blessed, happy.

This is a poor rendering of the Hebrew concept this term is used to replace in the Septuagint.

ashar - to be straight (especially level), right, happy; figuratively, to go forward, be honest, proper.

To more accurately convey the concept we will use “happy”.

ptochos - crouching; distressed.

The concept is that of humility, not poverty.

5:4 Happy are those who grieve
because they will be comforted.

5:5 Happy are the respectful

because they will inherit the earth.

praus – mild, humble, meek.

The word has no English equivalent. The idea is one who is not self-centered but other-centered. They respect the value of those around them – hence are respectful, though even that does not convey the full meaning.

5:6 Happy are those who hunger and thirst for justification
because they will be satisfied.

5:7 Happy are the compassionate
because they will obtain compassion.

5:8 Happy are the pure in heart

because they will gaze with amazement at **YAHWEH**.

5:9 Happy are the peacemakers

because they will be called children of **YAHWEH**.

5:10 Happy are those who are persecuted

for the sake of justification

because theirs is The Kingdom of The Heavens.

This completes a series of blessings which begins and ends with reference to The Kingdom of The Heavens. There are eight blessings in this series.

5:11 Happy are you whenever they defame you,
and persecute you, and say every hurtful thing
against you falsely on account of Me.

5:12 Rejoice even with exceeding joy

because great is your compensation in The Heavens.

Indeed, in this manner they persecuted the prophets
who were before you.

misthos – pay for service. – hire, reward, wages. The concept of a reward in Heaven is based on a very selfish orientation.

When you do your work and are paid for it you are **not** receiving a “reward”. You are being paid for your labor – compensated.

We are **not** going to be “rewarded” in Heaven for doing what we were supposed to do. The only compensation we might receive will be for doing more than we were supposed to do.

5:13 You are the salt of the earth.

But if the salt becomes tasteless how will it season?

It is then good for nothing except to be thrown out
and trampled underfoot by human beings.

5:14 You are the light of the world.
A town that is laid out on a mountain
is not able to be concealed.
5:15 Neither do they light a lamp
and put it under a basket
but rather on a lampstand.
And it radiates brilliantly to everyone in the house.
5:16 Let your light shine in this manner
before human beings
so that they might see your good works
and honor your Father Who is in The Heavens.

5:17 Do not think that I came to destroy
The Torah or The Prophets.
I did not come to destroy them,
but rather to fulfill them.

The Torah and The Prophets were the entire Scriptures for the people of that day. They had nothing else.
The concept of fulfillment meant to "complete" them, to cause everything predicted to exist.

5:18 Indeed assuredly I say to you
until the sky and the earth pass away
one jot or one tittle
will by no means perish from The Torah
until everything happens.

These are the smallest punctuation marks within The Torah and The Prophets. YAHWEH does nothing without a purpose and leaves out not even the smallest detail of what He says.

5:19 Whoever therefore destroys
the least one of these instructions,
and in this manner teaches human beings,
will be called least in The Kingdom of The Heavens.
But whoever does and teaches them
will be called great in The Kingdom of The Heavens.

5:20 Indeed I say to you that if your right action
does not exceed the right action
of the scribes and Pharisees
you will by no means enter
The Kingdom of The Heavens.

dikaosune – equity, justification – typically translated as righteousness.
Right action is implied by the comparison to the scribes and Pharisees who were always flaunting their "good works" – thereby trying to justify themselves.

5:21 You have heard that it was said by the aged,
'You are not to murder.'
(Ex. 20.13, Deut. 5.17)
and *'Whoever murders
will be in danger of the judgment.'*
(Ex 21.12-14)

5:22 But I say to you
that whoever is angry with his brother without a reason
will be liable to the judgment!
And whoever says to his brother, 'Raca!'
will be liable to The Sanhedrin.
But whoever says, 'You fool!'
will be liable to the hell of fire.

Raca means worthless one.
The Sanhedrin is The Council of 72 who were the official leaders of Yisra'el.
moros - dull, stupid. - from which comes moron.
geena - of Hebrew origin (H1516 and H2011); valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Yerushalaim, used as a name for the place (or state) of

everlasting punishment; hell.

5:23 Now then, if you bring your gift to the slaughter site
and there remember that your brother
has something against you,

An "altar" is a place of slaughter where animals are butchered, the blood is poured out around the site, and part of the animal are burned. It is not a "pretty" place. It's purpose was to call attention to the need for blood to be shed in order to "cover" (make atonement) for one's "offenses" (rebellious acts against The Word of YAHWEH.

5:24 Leave your gift there before the slaughter site
and withdraw.
First be reconciled to your brother.
And then come and offer your gift.

5:25 Agree with your opponent without delay
while you are on the way with him
lest your opponent deliver you to the judge,
the judge hand you over to the officer,
and you be thrown into prison.

5:26 Assuredly I say to you
you will by no means get out of there
until you have paid the last penny.

5:27 You have heard that it was said to those of old,
'You are not to commit adultery.'
(Deut. 5.18)

5:28 But I say to you
that whoever looks at a woman to strongly desire her
has already committed adultery with her in his heart!

kardia – the heart, or figuratively the thoughts or feelings; also, the middle.
One might say, "the center of your being".

5:29 If your right eye entices you to be tripped up
tear it out and throw it away from you
because it is to your advantage
that one of your body parts
might be fully destroyed
rather than for your whole body
to be thrown into hell!

5:30 And if your right hand entices you to stumble
cut it off and throw it away from you,
because it is to your advantage
that one of your body parts
might be fully destroyed
rather than for your whole body
to be thrown into hell!

5:31 It has been said that,
*'Whoever divorces his wife,
let him give her a certificate of divorce.'*
(Deut 24.1-4)

5:32 But I say to you
that whoever divorces his wife
except for sexual immorality
causes her to commit adultery!
And whoever marries a woman who is divorced
commits adultery.

5:33 Again, you have heard
that it was said to those of old,
*'You are not to swear falsely,
but are to perform your oaths to YAHWEH.'*

(Ex. 20.7, Lev. 19.12)

5:34 But I say to you,
Do not swear at all, neither by The Heaven,
because it is YAHWEH's throne,
5:35 nor by the earth because it is His footstool,
nor by Yerushalaim
because it is the city of The Great King!
5:36 Neither are you to swear by your head,
because you cannot make one hair white or black.
5:37 But let your word be
'Yes, Yes,' and 'No, No!'
Indeed, whatever is beyond these
is from that which is morally wrong.

There is no verb present in the text.
This is a "double mention", which is a Hebraism. Whenever such a repetition is made it is intended to amplify the meaning, making it emphatic. It means your word is to be absolute, Yes, or No. There is no need to add any further qualifications.
poneros - hurtful, i.e. evil in effect or influence. It is effectively moral wrong doing.
Our concept of evil is very different from that of T=the Hebrews. For them everything was covered under one term that means "bad". It included everything from the slightly bad to the extremely awful. Every such act represent harm to another.

5:38 You have heard that it was said,
'An eye for an eye and a tooth for a tooth.'
(Lev. 24.19-20)

5:39 But I say to you,
Do not resist the morally wrong!
But rather, whoever strikes you on your right cheek,
turn the other to him also!

5:40 If anyone wants to condemn you *at law*
and take away your shirt, send him your coat also.
5:41 And whoever compels you to go one mile,
go with him two!
5:42 Give to him who asks you!
And from him who wants to borrow from you
do not turn away!

5:43 You have heard that it was said,
*'You are to love your neighbor
and hate your enemy.'*
(Lev. 19.18 Deut 23.6)

5:44 But I say to you,
Love those who are hateful!
Speak well of those who curse you!
Do good to those who detest you!
And pray for those who slander you and persecute you
5:45 in order that you may become
children of your Father in The Heavens,
because He makes His sun rise
on the harmful and on the good,
and sends rain on the just and on the unjust!
5:46 Indeed if you love those who love you
what compensation do you have?
Do not even the tax collectors do the same?

agapao - to love (in a social or moral sense).
Love in the Hebrew mind is not a highly emotional event. It has more to do with loyalty than with feelings.

5:47 And if you welcome your brothers only
what do you do that's superior to others?
Do not even the tax collectors do in this manner?
5:48 You therefore are to be complete,
exactly like your Father Who is in The Heavens
is complete.

teleios – complete (mental and moral character, etc.) – translated as perfect, man, of full age. It implies maturity of all aspects of one's life. It's root word means the goal or end which is sought – finished. It does not mean without fault because that's impossible for humans. Coupled with other Scriptural injunctions it refers to living a "holy" (set apart) life.

Chapter 6

6:1 Be cautious that you
do not do your charitable deeds
in front of human beings to be observed by them.
Otherwise you have no compensation
from your Father Who is in The Heavens.

6:2 Therefore when you do a charitable deed
do not sound a trumpet blast in front of you
exactly like the hypocrites do in the synagogues
and in the streets so that they might be honored
by human beings.

Assuredly I say to you they have their compensation!

6:3 But when you do a charitable deed
do not let your left hand know
what your right hand is doing

6:4 in order that your charitable deed
may be concealed.

And your Father who sees into what's concealed
will Himself repay you in the open.

6:5 And when you pray you are not to be
exactly like the hypocrites!
Indeed they love to pray standing in the assemblies
and on the corners of the streets
so that they might be observed by human beings.
Assuredly I say to you they have their compensation!

6:6 But you, when you pray go into your closet.
And when you have closed your door
pray to your Father who is in private.
And your Father who sees into the private place
will repay you in the open.

6:7 Now when you pray
do not use meaningless repetitions
exactly like the Gentiles do
because indeed they think
they will be heard by means of their many words.
6:8 Therefore do not become like them!

Indeed, your Father understands
the things you have need of
before you ask Him.

6:9 Pray in this manner therefore:
Our Father Who is in The Heavens,
let Your name be sanctified!

6:10 Let Your rule come!
Let Your will be done upon the earth
as it is done in The Heaven!

NOTE: This is **not** a "prayer" you are to use. On the contrary, it's a formula or pattern by which to pray. It sets certain priorities in their proper order.

thelema – a determination, a choice, purpose, decree, or inclination. – desire, pleasure, will.
The traditional ways of interpreting this leave out the very essential aspect of the definition – a determination. YAHWEH's will is what He has determined. It's more than mere desire.

6:11 Give us this day our daily food!

6:12 And forgive us our debts

even as we forgive our debtors!

opheliema – something owed, due; morally, a fault. – debt.
The debt we owe to YAHWEH is the “price” required for violating His will, His determination.
The required penalty is **death!**
The penalty is “paid in full” – cancelled – by YAHUSHUA’s death, resurrection, and ascension.
It is the **only basis** for our debt being “forgiven”!
aphiemi – to send forth. It is often translated as forgive, but there are several other meanings. Effectively it means to cancel or eliminate, in this case one’s debt owed to YAHWEH for violating His will.
In the same way He has “forgiven” us – sending away our debt – we are to forgive others. Debt cancelled!

6:13 And do not lead us into difficult trials,
but instead deliver us from the harmful
because Yours is the dominion
and the power and the honor
into the ages! Amen!

There is no reference to “evil one”. We are asking to be delivered from “the harmful” things/acts we encounter in this world.
If “the evil one” was intended it should read “the devil”, or “Satan”.
The imperative mood is used throughout these verses. It establishes a profound emphasis in each statement.

6:14 Indeed, if you forgive human beings
their unintentional errors,
your Heavenly Father will also forgive you.

paraptoma – a side-slip, an unintentional error or a willful transgression. It’s translated as fall, fault, offense, offense, and trespass.

6:15 But if you do not forgive human beings
their unintentional errors
neither will your Father
forgive your unintentional errors.

6:16 Now when you fast
do not become exactly like the hypocrites,
with a mournful appearance.
Indeed, they disfigure their faces in order that they
may appear to human beings to be fasting.
Assuredly I say to you they have their compensation!

6:17 But you, when you fast
anoint your head and wash your face,
6:18 so that you do not appear to human beings
to be fasting,
but rather to your Father who is in the private place!
And your Father who sees in private
will repay you openly.

6:19 Do not amass for yourselves
wealth upon the earth
where moth and corrosion cause to disappear
and where thieves break in and steal.

brosis – eating. Used as a metaphor for corrosion.

6:20 But amass for yourselves wealth in The Heaven,
where neither moth nor corrosion cause to disappear
and where thieves do not break in and steal.

6:21 Indeed, where your wealth is
there your heart will be also.

6:22 The lamp of the body is the eye.
If therefore your eye is clear
your whole body will be full of illumination.

6:23 But if your eye is *focused on* the harmful

your whole body will be full of darkness.
If therefore the light that is in you is darkness
how great is that darkness!

6:24 No one can serve two masters.
Indeed, either he will detest the one and love the other,
or else he will be loyal to the one and despise the other.
You are not able to serve **YAHWEH** and serve wealth.

kurios – supreme in authority. Master – translated as God, Lord, master and sir.
This is an example of the confusing use of this term.
It could say “two lords”. The use of “lord” has created a great deal of unnecessary deception in many modern translations.

6:25 Because of this I say to you,
do not be anxious concerning your life,
what you will eat or what you will drink;
nor about your body, what you will put on!
Is not life more than food
and the body more than clothing?

psuche – breath, by implication spirit the self.
This is “the breath of life” that was breathed into Adam when he became a living being.

6:26 Observe carefully the birds of the air
because they neither sow, nor reap,
nor gather into granaries.
Yet your Heavenly Father feeds them.
Are you not of much more value than they?

6:27 Which of you by being anxious
can add one cubit to his stature?

6:28 And why are you anxious about clothing?
Consider carefully the lilies of the field,
in what manner they grow!
They do not work hard.
Neither do they spin.

As in spinning thread to make clothing. Most of us have lost touch with this concept in our modern lifestyles.

6:29 However I say to you that not even Shelomoh
in all his splendor was arrayed like one of these.

6:30 Now if **YAHWEH** so clothes
the vegetation of the field,
which exists today
but tomorrow is thrown into the oven,
will He not much more clothe you, incredulous ones?

6:31 Therefore do not be anxious saying,
“What will we eat?” or
“What will we drink?” or
“What will we wear?”

6:32 because after all these things the nations seek.
Indeed, your Heavenly Father understands
that you need all these things.

ethnos – a race or a tribe, especially a foreign one (non-Yisra'elite). As a non-Yisra'elite one was considered to be a pagan. This can be translated as – Gentile, heathen, nation, people.

6:33 But seek first The Kingdom of **YAHWEH**
and His justification!

And all these things will be added to you!

6:34 Therefore do not be anxious about tomorrow
because tomorrow will be anxious
about its own things.
Sufficient for the day is its own trouble.

Chapter 7

7:1 Condemn not

in order that you be not condemned
7:2 because by whatever decision you condemn
you will be condemned,
and with whatever measure you use,
it will be measured to you in return.

7:3 Now why do you look at the twig
in your brother's eye
but do not fully observe the beam
in your own eye?

7:4 Or how can you say to your brother,
'Let me remove the twig from your eye.'
But behold! A beam is in your own eye?

7:5 Hypocrite!
First remove the beam from your own eye.
And then you will see clearly
to remove the twig from your brother's eye.

7:6 Do not give what is sacred to the dogs,
nor throw your pearls in front of swine
lest they trample them under their feet
and turn and tear you into pieces.

hagios – sacred (physically pure, morally blameless or religious, ceremonially consecrated) – translated as holy, most holy, saint.
It means something or someone set apart for YAHWEH's purposes.
Giving to the dogs is a metaphor for making defiled.

7:7 Ask and it will be given to you!
Seek and you will find!
Knock and it will be opened up to you!
7:8 Indeed, everyone who asks receives!
And he who seeks finds!
And to him who knocks it will be opened!

7:9 Or, what human being is there among you
who if his son asks for bread will give him a stone?
7:10 Or if he asks for a fish will he give him a snake?
7:11 If you then, being hurtful,
understand how to give good gifts to your children,
how much more will your Father
Who is in The Heavens
give good things to those who ask Him!

7:12 Therefore **everything you desire
for human beings to do to you, do also to them!**
Indeed this is The Torah and The Prophets.

This is "The Golden Rule" stated slightly differently.

7:13 Enter in by the narrow gate
because wide is the gate and broad is the path
that leads to ruin or loss and there are many
who enter through it;
7:14 because narrow is the gate
and constricted is the path
which leads to *Eternal* Life, and they are very few
who find it.

7:15 Now be cautious of false prophets
who come to you in sheep's clothing,
but inside they are ravenous wolves!
7:16 You will recognize them by their fruits.
Neither does one gather grapes off of thorn bushes
or figs off of thistles.
7:17 Likewise every good tree produces good fruit.

But a bad tree produces bad fruit.
7:18 A good tree cannot produce bad fruit,
nor can a bad tree produce good fruit.
7:19 Every tree that does not produce good fruit
is cut down and thrown into the fire.
7:20 Truly, by their fruits you will recognize them.

7:21 Not everyone who says to Me, 'Master, Master!'
will enter The Kingdom of The Heavens,
but rather, he who is doing the will of My Father,
Who is in The Heavens.

7:22 Many will say to Me in that day, 'Master, Master!
Have we not prophesied in Your name,
ejected unclean natures in Your name,
and done many signs in Your name?'

7:23 Yet then I will declare to them,
'I never knew you!
Depart from Me, you who practice lawlessness!'

7:24 Therefore everyone
that hears these words of Mine and does them,
I will compare him to a thoughtful man
who built his house upon the rock.

7:25 And the rain descended.
The floods came.
And the winds blew.
And they beat on that house.
But it did not fall
because it was erected upon the rock.

7:26 Yet everyone that hears these words of Mine
and is not doing them
is to be compared to a stupid man
who built his house upon the sand.

7:27 And the rain descended.
The floods came.
And the winds blew.
And they beat on that house.
And it fell.
And great was its fall."

7:28 And it happened when **YAHUSHUA**
had entirely completed these words
that the people were astonished
concerning His instruction

7:29 because it was so that He taught
as one having authority,
and not as the scribes.

Chapter 8

8:1 Having come down from the mountain,
great multitudes accompanied Him.

8:2 And behold!

A leper came and worshiped Him saying,
"Master, if You desire You are able to cleanse me."

8:3 And **YAHUSHUA** extended His hand.

And He touched him saying, "I desire it.
Be cleansed!"

A "righteous" Yisra'elite would never touch an "unclean" leper. It would cause them to be defiled.

And at once his leprosy was cleansed.

8:4 And **YAHUSHUA** said to him,
"See that you speak to not even one.

But instead withdraw.
Show yourself to the priest.

And offer up the gift that Moshe instructed
as evidence to them.”

8:5 Now **YAHUSHUA** having entered Kafar'nahum,
a centurion approached Him imploring Him

8:6 saying,

“Master, my child is lying at home paralyzed,
terribly tormented.”

8:7 And **YAHUSHUA** said to him,

“I will come and will heal him.”

8:8 The centurion answered and said,

“Master, I am not worthy
for You to enter under my roof.

But merely say a word
and my child will be healed.

8:9 Indeed I also am a person under authority
having soldiers under me.

And I say to this one, ‘Go!’ and he goes,

and to another, ‘Come!’ and he comes,

and to my slave, ‘Do this.’ and he does it.”

8:10 Now **YAHUSHUA**, having heard it marveled.

And He said to those who accompanied *Him*,

“Assuredly I say to you

I have not found trust as vast as this

not even in Yisra'el!

<p>pistis – persuasion, credence, moral conviction – translates as assurance, belief, believe, faith, fidelity. Faith means to have complete trust or confidence in someone or something. Belief is acceptance that something is true or exists. Both concepts require trust.</p>
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8:11 Now I say to you that many will be present
from east and west.

And they will sit down
with Abraham, Yitzhak, and Ya'akob
in The Kingdom of The Heavens.

8:12 But the children of The Kingdom will be ejected
into the outer darkness.

In that place will be lamentation and grating of the teeth.”

8:13 Then **YAHUSHUA** said to the centurion,

“Go your way.

And as you have trusted may it happen for you.”

And his child was healed in the very same hour.

8:14 And **YAHUSHUA** having come into Peter's house,
saw his wife's mother lying down with a fever.

8:15 Then He touched her hand and the fever left her.

And she arose and waited upon them.

8:16 Then, it having become evening,

they brought to Him many
who were possessed by unclean natures.

And He ejected the *unclean* natures with a word.

And He healed all that had diseases

8:17 so that it might be fulfilled

which was spoken by Yeshay'yah, the prophet, saying,

*“He Himself took our infirmities
and bore our sicknesses.”*

(Is. 53.4)

8:18 Now **YAHUSHUA**,

having seen great crowds around Him,

ordered them to go across.

8:19 And a certain scribe approached and said to Him,
"Teacher, I will accompany You wherever You go."

8:20 And YAHUSHUA said to him,
"Foxes have dens and birds of the sky have nests,
but The Son of Man has no place to lay His head."

Son of Man is idiomatic. Literally it is - son, or child, of a human being. It's in direct contrast with "son of God" (actually YAHWEH, or The Elohim) or "child of God". It remphasizes His humanity in contrast to His deity.

8:21 And a different one of His students said to Him,
"Master, allow me first to go and to bury my father."

mathetes – a learner, pupil. Often translated as disciple.

8:22 But YAHUSHUA said to him,
"Accompany Me!
And permit the dead to bury their own dead."

8:23 And having entered a boat
His students accompanied Him.

8:24 And behold!
A great shaking happened in the sea,
so that the boat was covered under the waves.
But He was asleep.

8:25 And His students approached.
And they awakened Him saying,
"Master, save us!
We are perishing!"

8:26 Then He said to them,
"Why are you fearful, incredulous ones?"
Then He arose.

And He rebuked the winds and the sea.
And there was a great tranquility.

8:27 Then the men marveled saying,
"What sort of being is this
that even the winds and the sea
listen attentively to Him?"

Obedience is the result of listening attentively. It results in doing what you have learned by listening attentively. It is not blindly doing what you are told.

8:28 And having come across the sea
into the area of the Gergesenes
He encountered two who were possessed
by unclean natures
coming out of the tombs, exceedingly dangerous,
so that no one was able to come near that road.

Gergesenes - probably the same as Gergashites, meaning a stranger drawing near.

8:29 And behold!
They cried out saying,
"What have we to do with You, YAHUSHUA,
You Son of YAHWEH?
Have You come here to torture us before the time?"

8:30 Now a good way off from them
there was a herd of many swine feeding.

8:31 Then the unclean natures begged Him saying,
"If You eject us allow us to go away
into the herd of swine."

8:32 And He said to them, "Go away!"
And having come out they went into the herd of swine.
And behold!

The whole herd of swine rushed down the steep bank
into the sea and they died in the water.

8:33 Now those who tended them ran away.

And they went away into the town
and announced everything,
even what had happened to the ones possessed
by the unclean natures.
8:34 And behold!

The whole town came out to meet **YAHUSHUA**.
And having seen Him they begged Him
to depart from their region.

One must wonder about this reaction. He has just healed two men who were a total threat to the community, yet they beg Him to leave. Perhaps it was because of the loss of revenue involved in the death of the swine.

Chapter 9

9:1 And He got into a boat, crossed over,
and went to His own town.

9:2 And behold!

They brought to Him a paralytic lying upon a bed.
And **YAHUSHUA**, seeing their trust,
said to the paralytic,
"Child, have courage!
Your offenses are forgiven you."

9:3 And behold!

Some of the scribes said within themselves,
"This one blasphemes!"

9:4 Then **YAHUSHUA**, understanding their thoughts,
said, "Why do you carefully think of harm in your hearts?"

As opposed to blasphemy which is speaking hurtful things.

9:5 Indeed, which is easier?

To say, "Your offenses are forgiven you."
or to say, 'Arise and walk about'?

9:6 Now in order that you may understand
that The Son of Man has authority upon the earth
to forgive offenses..."

Then He said to the paralytic,
"Arise! Pick up your bed!
And go to your house!"

Unfinished statements are a form of Hebraism. This occurs often in Hebrew literature. The ending was left to the listener to "fill in the blanks". Generally it inferred that something very negative would result.

9:7 And he arose.

And he went off to his house.

9:8 Now the multitudes having seen this marveled.

And they honored **YAHWEH**,
who had given such authority to human beings.

Note that the text states this authority was given to human beings, plural, not merely to one "man", singular. This is subtle, but most significant.

9:9 And **YAHUSHUA**, passing on from there,
saw a person named Mattiyah sitting at the tax office.
And He said to him, "Accompany Me."
And he arose and accompanied Him.

Mattiyah means gift of YAHWEH. It is normally given as Matthew.

9:10 Now it happened that **YAHUSHUA**
was sitting at the table in the house.

And behold!

Many tax collectors and offenders came and sat down
with Him and His students.

9:11 And the Pharisees having seen it said to His students,

“Why does your teacher eat with tax collectors and offenders?”

9:12 And YAHUSHUA, having heard it said to them, “Those who are strong have no need of a physician, but rather, those who are poorly.

9:13 Now go learn what this is:

“I desire compassion and not sacrifice.”

(Ps. 40.6)

Indeed, I did not come to invite the innocent, but rather the offenders to reconsideration.”

9:14 Then the students of Yahanathan came to Him saying,

“Why do we and the Pharisees fast often, but Your students do not fast?”

9:15 And YAHUSHUA said to them, “The friends of the bridegroom are not able to mourn as long as the bridegroom is with them. But the days will come when the bridegroom is removed from them, and then they will fast.

apairo – to lift off, remove.

Speaking of lifting off in relation to The Messiah is quite interesting.

9:16 No one puts a patch of new cloth upon an old garment because the patch pulls away from the garment and the gap is made worse.

9:17 Neither does one put new wine into old wineskins. Otherwise the wineskins break and the wine runs out.

And the wineskins are ruined. Instead they put new wine into new wineskins and both are preserved.”

9:18 As He spoke these things to them, behold!

A ruler came and worshiped Him saying,

“My daughter has just died.

Nevertheless, come and lay Your hand upon her and she will live.”

archon – a first, in rank or power – chief, prince, ruler, magistrate. The context does not provide enough to know which it was.

9:19 And YAHUSHUA arose and accompanied him; also His students.

9:20 And behold!

A woman having had a hemorrhage for twelve years came from behind.

And she touched the hem of His garment

In Hebrew culture the hem, or more correctly the fringe, of one's garment represented one's authority. By touching it she was placing herself under His authority.

9:21 because she said to herself, “If I merely touch His garment I will be delivered.”

9:22 Then YAHUSHUA turned around.

And having seen her He said,

“Have courage, daughter!

Your trust has delivered you.”

And the woman was delivered from that very same hour.

9:23 And YAHUSHUA, having come into the ruler's house and seeing the flute players

and the disturbed crowd
9:24 said to them, "Make room!
Indeed the girl is not dead but rather is sleeping."
And they laughed scornfully at Him.
9:25 But when the crowd had been ejected
He went in and took her by the hand.
And the girl was raised up.
9:26 And the report of this went out into all that land.

9:27 And **YAHUSHUA** having gone from there,
two blind ones were accompanying Him
crying out and saying,
"Have compassion on us Son of David!"
9:28 Now having come into the house,
the blind men approached Him.
And **YAHUSHUA** said to them,
"Do you believe that I am able to do this?"
They said to Him, "Yes, Master."
9:29 Then He touched their eyes saying,
"According to your belief be it done to you!"

This is an extremely significant statement. It implies that we receive what we request based upon the level of our belief (trust). If our belief is solid and mature our request will be granted. This is affirmed by other passages of Scripture.

9:30 And their eyes were opened up.
And **YAHUSHUA** sternly warned them saying,
"See to it that no one knows!"
9:31 But having gone out they spread the news
concerning Him into all that country.

9:32 Now they having gone out, behold!
They brought to Him a mute person
and possessed by an unclean nature.
9:33 And when the unclean nature
had been ejected the mute one spoke.
And the crowds marveled saying,
"This has never been seen in Yisra'el!"
9:34 But the Pharisees said,
"He ejects unclean natures
by the ruler of the unclean natures."

9:35 Then **YAHUSHUA** went about
all the towns and villages,
teaching in their assemblies,
proclaiming the good news
concerning The Kingdom, and healing every affliction
and every disease among the people.
9:36 Now having seen the crowds
He was moved with compassion concerning them
because they were weary
and were scattered like sheep having no shepherd.
9:37 Then He said to His students,
"The harvest truly is great but the laborers are few.
9:38 Therefore ask The Sovereign of the harvest
to send out laborers for the sake of His harvest."

Chapter 10

10:1 And having invited His twelve students to Him
He gave them authority over unclean natures
to expel them
and to heal every affliction and every disease.

10:2 Now the names
of the twelve ambassadors are these:
first, Shim'on, who is called Peter,
and Andrew, his brother, Ya'akob, the son of Zabdiy,

and Yahanathan, his brother,

Yahanathan is Greek for Yohanan. It means YAHWEH favored.
apostolos – a delegate, specially, an ambassador of the good news; officially a commissioner of The Messiah (with miraculous powers). –apostle, messenger, he that is sent. An ambassador is a personal delegate of the one who sends them, with 'legal' abilities not granted to others. They are official representatives.
This is not considered when speaking of the twelve special students of The Messiah.
For that reason the term ambassador is used to cause a rethinking of their position and purpose.
Shim'on is Greek for Simeon. It means he hears.
Peter means a stone.
Andrew means manly.
Ya'akob means he will take by the heel. This is James in Greek
Zabdiy means gift.

10:3 Philip and Bartalmay, Ta'om,
and Mattiyah, the tax collector, Ya'akob,
the son of Alphaeus,
and Lebbaeus, whose surname was Thaddaeus;

Philip means lover of horses.
Bartalmay means son of ridges.
Ta'om means twin. (Ta'om)
Mattiyah means gift of Yah.
Lebbaeus means a laver. There is no noted Hebrew origin for this name.
Thaddaeus means sucking plenty. There is no noted Hebrew origin for this name.

10:4 Shim'on, the Cananite, and Yahudah of Iscariot,
(who also betrayed Him).

10:5 These twelve **YAHUSHUA** set apart,
ordering them saying,
"You are not to go into the way of the Gentiles!
And you are not to enter into a town of the Shomeronites.

ethnos – a race, a tribe, specially, a foreign one (pagan). - Gentile, heathen, nation, people.
Gentiles are typically seen as those who do NOT worship YAHWEH. They were considered by Hebrews to be "unclean". They were not even to associate with them in any meaningful manner.
This teaching was therefore brand new to the Hebrew culture. YAHWEH was "theirs". He did not belong to anyone outside their group. This identifies why there are certain "ethnic" issues that show up frequently in the text.
Shomeronites were "corrupted" Hebrews, worshipping idols, and therefore considered to be "unclean". No Hebrew would typically associate with them. They are traditionally called 'Samaritans'.

10:6 But go instead to the lost sheep
of the household of Yisra'el.

10:7 Now as you go proclaim saying,
'The Kingdom of The Heavens is at hand.'

10:8 Heal the feeble,
cleanse the lepers,
raise up the dead,
expel unclean natures!
Freely you have received.
Freely give!

therapeuo – to wait upon menially, to adore YAHWEH, or to relieve (of disease) – cure, heal, worship.
astheneo – to be feeble – diseased, impotent, sick, weak.

10:9 Acquire neither gold, nor silver, nor copper
in your money belts,

10:10 nor a leather pouch for food for your journey,
not even two shirts, not even sandals, not even staffs,

because a worker is deserving of his nourishment.

10:11 Now into whatever town or village you enter
inquire who in it is deserving.

And stay in that place until you go out.

10:12 And when you enter into a household embrace it!

10:13 And if the household is deserving

let your peace come upon it!

But if it is not deserving

let your peace return to you!

eirene - peace; prosperity.

This is the Greek word that "translates" **shalom** from the Hebrew. Shalom means total well-being, in every dimension of one's existence.

10:14 And whomever will not receive you
nor hear your words,

as you depart from that house or town

shake off the dust from your feet.

10:15 Assuredly I say to you

it will be more tolerable

for the land of Sodom and Amarah

in the day of judgment than for that town!

Sodom means fettered.

Amarah means bondage.

krisis – decision, a tribunal, by implication, justice –
accusation, condemnation, damnation, judgment.

10:16 Behold!

I send you out as sheep in the midst of wolves.

Therefore be wise as snakes and innocent as doves.

10:17 Now pay attention to human beings

because they will deliver you up to councils.

And they will flog you in their assemblies.

10:18 You will be brought

before leaders and sovereigns

on account of Me

for the sake of evidence to them and to the Gentiles.

10:19 Now whenever they deliver you up

do not be anxious about how

or what you should speak

because it will be given to you in that hour

what you should say.

The concept of "deliver you up" literally means 'betray you'.

10:20 Indeed, it is not you who are speaking

but rather The Divine Nature of your Father

Who is speaking through you.

10:21 Now a brother will betray a brother unto death;

even a father *betray* a child.

And children will attack parents and kill them.

10:22 And you will be detested by everyone

because of My name.

onoma – a "name" (literally or figuratively) (authority,
character) – called, name, surname. The name in Hebrew
culture carried with it the authority or character of the person.

However, he who perseveres to the end point
will be delivered.

10:23 When they persecute you in this town

run away into a different one!

Indeed, assuredly I say to you,

you will not have completed

the towns of Yisra'el even

until The Son of Man has come!

10:24 A student is not over his teacher

nor is a slave over his master.

10:25 It is satisfactory for a student
that he be like his teacher
and a slave like his master.
If they have called
the head of the household Beelzeboul,
how much worse will they call
those of his household?

Beelzeboul - dung god. Also a reference to The Adversary.
This is likely a scribal error. A Hebrew person would most likely
use Ba'al Zebub, Lord of the Fly.

10:26 Therefore do not be afraid of them,
because there is not even one thing covered up
that will not be uncovered,
or concealed that will not be known.

10:27 What I tell you in the darkness speak in the light.
And what you hear in the ear proclaim upon the roof.

10:28 And do not fear those who kill the body
but cannot kill the nature!
But rather fear Him who is able to fully destroy both
nature and body in hell!

10:29 Are not two sparrows sold for a copper coin?
Yet not one of them will fall upon the ground
without your Father.

10:30 Moreover the very hairs of your head
are all counted.

10:31 Therefore do not be afraid!
You are of more value than many sparrows.

10:32 Therefore anyone who acknowledges Me
in front of human beings
I will likewise acknowledge

in front of My Father Who is in The Heavens.

10:33 However anyone who disavows Me

in front of human beings

I will also disavow In front of My Father

Who is in The Heavens.

10:34 Do not consider that I came
to throw peace upon the earth.

I did not come to throw peace, but rather a sword.

10:35 Indeed, I have come to set a person at variance
against his father, a daughter against her mother,
and a daughter-in-law against her mother-in-law.

10:36 And a person's enemies will be those
from his own household.

See Micah 7.6

10:37 He who loves father or mother above Me
is not deserving of Me.

And he who loves son or daughter above Me
is not deserving of Me.

phileo – brotherly love

10:38 And he who does not take up his torture stake
and accompany Me is not deserving of Me.

stauros – a stake or post, a pole or cross (as an instrument of
capital punishment.
Literally - a torture stake, a very cruel instrument of death.

10:39 He who finds his life will completely destroy it.
And he who completely destroys his life on account of Me
will find it.

10:40 He who receives you receives Me.
And he who receives Me receives Him who sent Me.

dechomai – to receive – accept.
It means to receive by deliberate and ready actions. It is not mere mental assent, but active choosing to be involved with The Messiah.

10:41 He who receives a prophet
for the sake of the name of a prophet
will receive a prophet's compensation.
And he who receives a just person
for the sake of the name of a just person
will receive a just person's compensation.
10:42 Even if one gives merely a cup of cool water
to one of these little ones in the name of a student
assuredly I say to you
he will by no means lose his compensation!"

Chapter 11

11:1 Now it happened that
when **YAHUSHUA** had finished
the arrangements for His twelve students
He left that place to teach
and to proclaim in their towns.
11:2 And Yahnathan, having heard in prison
about the acts of The Messiah, sent two of his students.
11:3 And they said to Him, "Are You The Coming One
or do we anticipate a different one?"

The Coming One is a euphemism for The Messiah

11:4 **YAHUSHUA** responded. And He said to them,
"Go and tell Yahnathan the things
which you hear and observe.
11:5 The blind see and the lame walk.
The lepers are cleansed and the deaf hear.
The dead are raised up and the poor have
the good news proclaimed to them.
11:6 And happy is he who is not tripped up by Me."

11:7 Now these having gone on their way,
YAHUSHUA began to speak
to the crowds concerning Yahnathan.
"What did you go out into the wilderness to examine?
A reed shaken by the wind?

11:8 Or else, what did you go out to see?
A human being clothed in soft garments?
Behold!
Those who wear soft clothing are in kings' houses.
11:9 Or else, what did you go out to see?
A prophet?

Yes, I say to you, and much more than a prophet!
11:10 Indeed, this is he of whom it is written,
*"Behold! I send My messenger before Your face,
who will prepare Your way before You."*
(Is. 40.3, Mal. 3.1, 4.5)

11:11 **Assuredly I say to you
among those born of women there has not arisen
one greater than Yahnathan the baptizer!**
However, he who is least
in The Kingdom of The Heavens
is greater than he.

11:12 Now from the days
of Yahnathan the baptizer until now
The Kingdom of The Heavens suffers violence.
And the violent ones seize it by force.

biazo – to force, to crowd oneself into, to be seized. The concept is that of one seeking to force their way into The

Heavens.

11:13 Indeed, all The Prophets and The Torah prophesied until Yahanathan.

foretold Divine events

11:14 And if you are inclined to accept it, **he is Eliyah who has appeared.**

11:15 He who has ears to hear, listen!

11:16 Now to what will I compare this generation? It is similar to children sitting in the town square and speaking to their companions

11:17 and saying,

'We played the flute for you and you did not dance. We mourned for you and you did not lament.'

11:18 Indeed, Yahanathan came neither eating nor drinking, and they say, 'He has an unclean nature.'

11:19 The Son of Man came eating and drinking, and they say, 'Behold!

A glutton and a winebibber, a friend of tax collectors and offenders!'

Even wisdom is rendered innocent by its offspring."

Literally, by what it produces.

11:20 Then He began to revile the towns in which most of His mighty acts had been done because they did not reconsider.

11:21 "Woe to you, Chorazin!

Woe to you, Bet Sayda!

Because if the mighty acts which were done in you had been done in Tzor and Tzidon they would have reconsidered long ago in sackcloth and ashes.

Chorazin means furnace of smoke.
Bet Sayda means house of provision.
Tzor means a rock. (It is Tyre.)
Tzidon means fishery.

11:22 Moreover I say to you it will be more enduring for Tzor and Tzidon in the day of judgment than for you.

11:23 And you, Kafar'nahum, who were lifted up as far as The Heavens, will be thrust down to She'ol because if the mighty acts which were done in you had been done in Sedom it would have remained until this very day.

She'ol - Hades or the world of the dead; the grave; the depths. She'ol is the proper Hebrew word to be used here. It refers to the place where the dead await the final judgment. It is **not** 'hell'.

11:24 And I say to you that it will be more enduring for the land of Sedom in the day of judgment than for you."

11:25 At that time **YAHUSHUA** responded saying, "I acknowledge You, Father, Sovereign of The Heavens and the earth, because You have hidden these things from the wise and prudent and have revealed them to babies.

11:26 Yes, Father, because in this way it was satisfying in Your eyes.

11:27 All things have been delivered to Me by My Father.
And no one recognizes The Son

except The Father.
Nor does anyone recognize The Father
except The Son,
and the one to whom
The Son is willing to reveal Him.

11:28 Come to Me,
all you who are fatigued and are overburdened!
And I will give you rest!

11:29 Take My yoke upon you and learn from Me
because I am gentle and humble in heart.

And you will find rest for your lives.

11:30 Indeed My yoke is useful
and My load is easy to carry."

Chapter 12

12:1 At that time **YAHUSHUA**
traveled through the grain fields
on The Sabbath.

Now His students were hungry
and began to pull off the grain and eat.

12:2 But the Pharisees, having seen it said to Him,
"Behold! Your students are doing
what it is not right to do on The Sabbath."

exesti – it is right.
This is often translated as "lawful", but this is not correct.

12:3 But He said to them,
"Have you not read what David did
when he was hungry,
he and those with him;

12:4 how he entered into The House of **YAHWEH**
and ate the Bread of the Presence of the offering
which was not right for him to eat,
nor for those with him,
except only the priests?

12:5 Or have you not read in The Torah
that on The Sabbath
the priests in The Temple desecrate The Sabbath
yet are innocent?

12:6 Now I say to you that on this spot
is One greater than The Temple.

12:7 But if you had known what this is,
'I desire compassion and not sacrifice,'
(Hos 6.6)
you would not have pronounced the innocent guilty.

12:8 Indeed, The Son of Man is Master
even of The Sabbath."

12:9 And having departed from there
He entered into their assembly.

12:10 And behold!

There was a person who had a withered hand.

And they asked Him saying,

"Is it right to heal on The Sabbath?,"

in order that they might charge Him with some offense.

The point made here is often missed. They wanted to charge
Him with a legal offense, not just any error. If they could do that
they would then have a legal basis for putting Him to death.

12:11 But He said to them,
"What person is there among you who has one sheep
and if it falls into a hole on The Sabbath
will not grab it and raise it up?"

12:12 How much better, then, is a person than a sheep?
Therefore it is right to do good on The Sabbath.”

12:13 Then He said to the person,
“Extend your hand.”
And he extended it.
And it was restored as healthy as the other.

12:14 Then the Pharisees went out
and took counsel against Him
how they might destroy Him.

12:15 But YAHUSHUA, knowing it,
departed from there.

And great crowds accompanied Him.
And He healed them all.

12:16 Yet He warned them not to make Him apparent

12:17 so that it might be fulfilled which was spoken
by Yeshay'iah the prophet saying,

12:18-21

*“Behold!
My Servant whom I have chosen,
My Beloved in whom My Divine Nature
is well pleased!
I will put My Divine Nature upon Him.
And He will declare justice to the Gentiles.
He will not quarrel nor cry out,
Nor will anyone hear His voice in the streets.
A bruised reed He will not break,
and smoking flax He will not quench,
until He sends forth justice to victory.
And in His name Gentiles will trust.”*

(Is. 42-1-4)

12:22 Then one was brought to Him
who was possessed by an unclean nature,
blind and mute.

And He healed him.

Thus the blind and mute one both spoke and saw.

12:23 And all the people were astounded and said,
“Is this not The Son of David?”

existemi – to put (stand) out of wits, i.e. astound, or become
astounded, insane – amaze, be astonished, be beside self,
bewitch, wonder.

12:24 But the Pharisees having heard it said,
“This one does not expel unclean natures
except by Ba'al Zebub,
the ruler of the unclean natures.”

12:25 Now YAHUSHUA understood their deliberations.

And He said to them,

“Every kingdom divided against itself is laid waste.
And every town or household divided against itself
will not stand.

12:26 If The Adversary expels The Adversary
he is divided against himself.

How then will his kingdom stand?

12:27 And if I expel unclean natures by Ba'al Zebub
by whom do your sons expel them?

Therefore they will be your judges.

12:28 But if I expel an unclean nature

by The Divine Nature of YAHWEH

surely The Kingdom of YAHWEH

has arrived before you.

12:29 Or, how can one enter into a strong man's house

and plunder his goods
unless he first binds the strong man?
And then he will plunder his house.

12:30 He who is not with Me is against Me.
And he who does not gather with Me scatters abroad.

12:31 Because of this I say to you
every offense and blasphemy
will be forgiven persons.
However the blasphemy of The Divine Nature of **YAHWEH**
will not be forgiven persons!

blasphemia – vilification (especially against YAHWEH –
blasphemy, evil speaking, railing. Vilification is speaking or
writing about something in an abusively disparaging manner.

12:32 And whoever speaks a word
against The Son of Man,
it will be forgiven them.
But whoever speaks against
The Set Apart Divine Nature of **YAHWEH**,
it will not be forgiven them, either in this age
or in the age to come!

If you want to know what the one “unpardonable offense” is it
has just been plainly identified.

12:33 Either make the tree good and its fruit good
or else make the tree rotten and its fruit rotten
because a tree is known by its fruit.

12:34 Offspring of poisonous snakes!
How can you, being hurtful, speak good things?
Indeed, out of the surplus of the heart
the mouth speaks.

12:35 A good person
out of the good wealth of his heart
brings forth good things,
and a hurtful person out of the hurtful treasure
brings forth hurtful things.

12:36 Now I say to you that for every idle word
human beings may speak
they will give an account concerning it
in the day of judgment.

12:37 Indeed, by your words
you will be rendered innocent
and by your words you will be pronounced guilty!”

12:38 Then some of the scribes
and Pharisees responded saying,
“Teacher, we want to see a sign from You.”

12:39 And He responded. And He said to them,
“A hurtful and adulterous generation seeks after a sign.
And no sign will be given to it
except the sign of the prophet, Yonah.

12:40 Indeed, just as Yonah
was three days and three nights
in the belly of the great fish,
in like manner will The Son of Man
be three days and three nights
in the heart of the earth.

12:41 The men of Nineveh
will stand up in the judgment
against this generation and will condemn it
because they reconsidered
at the proclamation of Yonah,

Nineveh means offspring of ease.

And behold!
One greater than Yonah is here!

12:42 The queen of the South
will rise up in the judgment
against this generation and will condemn it
because she came from the ends of the earth
to hear the wisdom of Shelomoh.
And indeed one greater than Shelomoh is here!

12:43 When an unclean nature
goes out of a human being
it traverses through waterless places seeking rest.
But it finds none.

12:44 Then it says,
"I will return into my dwelling place
from which I came out."

And having come he finds it empty,
swept, and decorated.

12:45 Then he goes and takes with him
seven other natures
more harmful than himself.
And they enter and dwell there.
And the final state of that human being
is more aggravated than the first.
In this manner it will also be
for this harmful generation."

12:46 While He was still talking to the crowds, behold!
His mother and brothers were standing outside
seeking to speak with Him.

12:47 Then one said to Him, "Behold!
Your mother and Your brothers are standing outside
seeking to speak with You."

12:48 But He answered.

And He said to him who spoke to Him,
"Who is My mother and who are My brothers?"

12:49 And He extended His hand toward His students.
And He said, "Behold! My mother and My brothers!

12:50 Indeed, whoever does the will of My Father
Who is in The Heavens,
this one is My brother and sister and mother."

Chapter 13

13:1 Now on that same day
YAHUSHUA went out of the house
and sat beside the sea.

13:2 And great crowds gathered together beside Him
so that He got into a boat and sat down.
And the whole crowd stood upon the shore.

13:3 And He spoke many things to them
in parables saying,

"Behold! A sower went out to sow.

13:4 And in his sowing some seed fell by the road,
and the birds came and devoured them.

13:5 Some other seed fell on rocky places
where they had not much soil.

And they soon germinated
because they had no depth of soil.

13:6 Now when the sun arose they were scorched,
and because they had no root they dried up.

13:7 And some other seed fell among thorns.
And the thorns grew up and stifled them.

13:8 But other seed fell

upon good ground and yielded a crop,
even a hundredfold, or sixtyfold, or thirtyfold.

13:9 He who has ears to hear, let him listen!"

13:10 And the students came and said to Him,
"Why do You speak to them in parables?"

13:11 Then He responded saying to them,
"Because it has been given to you
to know the mysteries
of The Kingdom of The Heavens.
But to them it has not been given.

13:12 Indeed, whoever has,
to him things will be given.
And he will have an excess.
But whoever does not have,
from him will be taken away even what he has.

echo - to hold. (used in various applications).
He who "has" and "does not have" both contain this verb.
While it can mean to possess something, it could also mean to
"hold on to". This would make more sense in this context.

13:13 Because of this I speak to them in parables
because observing, they do not see,
and listening, they do not hear.
Neither do they comprehend.

13:14 And with them the prophecy of Yeshay'ah
is completed which says,

*"Hearing you will hear
and will not understand,
and seeing you will see
and not perceive,*

13:15 *because the hearts
of this people have grown dull.
Their ears are hard of hearing,
and their eyes they have closed,
lest they should see with their eyes
and hear with their ears,
lest they should understand with their hearts
and turn so that I
might heal them.'*
(Is. 6-9-10)

13:16 But happy are your eyes because they see,
and your ears because they hear.

13:17 Indeed assuredly I say to you
that many prophets and just men
desired to see what you are seeing and did not see it,
and to hear what you are hearing and did not hear it.

13:18 You therefore listen to the parable of the sower.

They've already "heard" the parable. But this time they are
given the meaning of it. This time they are to listen with
understanding – not just hearing the sounds.

13:19 When anyone hears
the message of The Kingdom
yet does not understand it
the hurtful one comes and seizes
what was sown in his heart.
This is the seed beside the road.

13:20 Now the seed upon rocky places
is the same as he who hears the word
and immediately receives it with joy.

13:21 But he has no root in himself

but instead exists only for the moment.
Then when trouble or persecution arises
because of the word
he is immediately tripped up.

13:22 Now the seed sown among the thorns
is the one who hears the word,
yet the cares of this world
and the deceitfulness of riches strangle the word.
And he becomes unfruitful.

13:23 But that sown into the good ground
is he who hears the word and comprehends it.
Now this one bears fruit and produces indeed
a hundredfold, also sixtyfold, also thirtyfold.”

13:24 He presented another parable to them saying,
“The Kingdom of The Heavens
is compared to a human being
who sowed good seed in his field.

13:25 But while the person slept his adversary came
and sowed tares in the middle of the grain
and went away.

Tares were noxious weeds.

13:26 Now the grain germinated and produced a crop.
Then the tares also appeared.

13:27 So the slaves of the owner came and said to him,
‘Master, did you not sow good seed in your field?
From what does it have tares?’

13:28 He said to them,
‘An adversary has done this.’

The slaves said to him,
‘Do you want us then to go and gather them up?’

13:29 But he said,
‘No, lest while you gather up the tares
you also uproot the grain at the same time as them.

13:30 Allow both to grow together until the harvest.
And at the time of harvest I will say to the harvesters,

‘First gather together the tares
and bind them in bundles to burn them.
But gather the grain into my granary.’ ‘

13:31 He presented another parable to them saying,
“The Kingdom of The Heavens
is similar to a mustard seed
which a person took and sowed in his field.

13:32 It certainly is the smallest of all the seeds.
But when it is grown it is the largest among the herbs
and becomes a tree so that the birds of the sky
come and nest in its branches.”

13:33 He spoke another parable to them.
“The Kingdom of The Heavens is similar to leaven
which a woman took and concealed
in three measures of meal
until it was all leavened.”

13:34 All these things **YAHUSHUA** spoke
to the crowds in parables.

And without a parable He did not speak to them

13:35 in order that it might be fulfilled
which was spoken by the prophet saying,
*“I will open My mouth in parables;
I will utter things kept secret
from the foundation of the world.”*

(Ps. 78.2-3)

13:36 Then YAHUSHUA sent the crowds away.
And He went into the house.
And His students came to Him saying,
"Explain to us the parable of the tares of the field."

13:37 Then He responded. And He said to them,
"Now He who sows the good seed is the Son of Man.
13:38 And the field is the world.
And the good seeds are the children of The Kingdom.
But the tares are the children of the hurtful one.
13:39 And the adversary who sowed them
is The False Accuser.
And the harvest is the end of the age.
And the harvesters are the YAH-messengers.

13:40 Therefore exactly as the tares are gathered
and burned in the fire,
so will it be at the end of this age.

13:41 The Son of Man will send out His messengers
and they will gather out of His Kingdom
everything that offends,
even those who practice lawlessness.
13:42 And He will throw them into the furnace of fire.
There will be lamentation and grating of the teeth.

13:43 Then will the innocent shine forth like the sun
in The Kingdom of their Father.

He who has ears to hear let him listen!

13:44 Furthermore The Kingdom of The Heavens
is similar to wealth concealed in a field
which a person having found concealed it.
And because of delight over it he goes away.
And he sells everything he has.
And he purchases that field.

13:45 Furthermore The Kingdom of The Heavens
is similar to a merchant person seeking beautiful pearls,
13:46 who having found one pearl of extreme value
went and sold everything he had and purchased it.

13:47 Furthermore The Kingdom of The Heavens
is similar to a fishing net that was thrown into the sea.
And it collected some of every kind,
13:48 which, when it was full,
they hauled upon the shore and sat down.
They gathered the good into containers
but threw the worthless away.

13:49 So will it be at the end of the age.
The YAH-messengers will come forth,
separate the hurtful from the midst of the innocent,
13:50 and throw them into the furnace of fire.
There will be lamentation and grating of the teeth."

13:51 YAHUSHUA said to them,
"Have you comprehended all these things?"
They said to Him, "Yes, Master."

13:52 Then He said to them,
"Therefore every scribe instructed
concerning The Kingdom of The Heavens
is similar to a person, a head of the family,

who ejects out of his wealth new and old.”

ekballo - Same term as used for “casting out” unclean natures.
It means to send forth, throw out, or throw away.

13:53 And it happened when **YAHUSHUA**
had finished these parables
that He departed from there.

13:54 And when He had come
into His own home town
He taught them in their assembly
so that they were astonished.
And they said,

“From where is this wisdom and these signs?

13:55 Is this not the carpenter’s son?

Is not His mother called Miryam,

and His brothers Ya’akob,

Yoses, Shim’on, and Yahudah?

13:56 And His sisters, are they not all with us?

From where then did He get all these things?”

13:57 And they were offended by Him.

But **YAHUSHUA** said to them,

“A prophet is not without honor

except in his own home town

and in his own family.”

13:58 And He did not do many signs there
because of their distrust.

Chapter 14

14:1 At that time Herod, the tetrarch,
heard the report concerning **YAHUSHUA**.

A tetrarch ruled one fourth of a country.

14:2 And he said to his servants,

“This is Yahanathan the baptizer.

He is risen from the dead

and therefore these signs are accomplished by him.”

14:3 Indeed, Herod had seized Yahanathan,
bound him, and put him in prison
because of Herodias, wife of his brother, Philip,

14:4 because Yahanathan had said to him,

“It is not right for you to have her.”

14:5 And desiring to kill him he feared the crowd
because they held him to be a prophet.

14:6 But when Herod’s birthday was celebrated
the daughter of Herodias danced before them.

And she pleased Herod,

14:7 because of which he agreed with an oath
to give to her whatever she might ask.

14:8 Now she, having been provoked by her mother said,

“Give me here upon a platter
the head of Yahanathan the baptizer.”

14:9 And the king was distressed

but because of the oaths

and because of those who sat at dinner with him
he ordered it to be given to her.

14:10 And he sent.

And he had Yahanathan beheaded in the prison.

14:11 And his head was carried on a platter
and given to the girl.

And she carried it to her mother.

14:12 Then his students came and took away the body.

And they buried it.

And they went and reported it to **YAHUSHUA**.

14:13 YAHUSHUA, having heard it,
departed from there by boat
to a deserted place by Himself.
And when the crowds heard it
they followed Him on foot away from the towns.
14:14 And as YAHUSHUA was going out
He saw a great crowd.
And He was moved with compassion for them.
And He healed their unhealthy.

14:15 Now evening having arrived
His students came to Him saying,
"This is a deserted place
and the hour is already late.
Send the crowds away
that they may go into the villages
and buy themselves food."

14:16 But YAHUSHUA said to them,
"They do not need to go away.
You give them something to eat."

14:17 But they said to Him,
"We have here only five loaves and two fish."

14:18 Then He said, "Bring them here to Me."

14:19 Then He directed the crowds
to sit down upon the grass.
And He took the five loaves and the two fish.
Looking up into The Heaven He blessed *and* broke
and gave the loaves to the students.
The students gave *them* to the crowds.

14:20 And they all ate and were satisfied.
And they picked up the remaining pieces,
twelve baskets full.

14:21 Now those who had eaten
were about five thousand men,
besides women and children.

14:22 Immediately YAHUSHUA compelled His students
to get into the boat
and go ahead of Him to the other side
while He sent the crowds away.

14:23 And having sent the crowds away
He went up on the mountain by Himself to pray.
Now evening having come He was there alone.

14:24 But the boat was already in the middle of the sea,
tormented under the waves
because the wind was contrary.

14:25 Now in the fourth watch of the night
YAHUSHUA came behind them, walking upon the sea.

14:26 And the students
seeing Him walking upon the sea,
were agitated saying, "It is a ghost"
And they cried out from fear.

14:27 But immediately YAHUSHUA
spoke to them saying,
"Have courage! It is I!
Do not be afraid!"

14:28 And Peter responding to Him said,
"Master, if it is You urge me to come toward You
upon the water."

14:29 Then He said, "Come!"
And Peter, having descended from the boat,
walked upon the water going toward YAHUSHUA.
14:30 But looking at the powerful wind he was afraid.

And beginning to drown he cried out saying,
"Master, save me!"
14:31 Now immediately **YAHUSHUA**
extended His hand and grabbed him.
And He said to him,
"You of little trust, why did you doubt?"

14:32 And having boarded the boat
the wind ceased.

14:33 Now those in the boat
came and worshiped Him saying,
"Truly You are a son of **YAHWEH!**"

The Greek does not have the article. **Huios** – means "son"
(sometimes of animals) used very widely of immediate, remote
or figuratively, kinship – child, foal, son.

14:34 Having crossed over
they came to the land of Gennesaret.

Gennesaret is Greek for Chinneret, which means a harp.

14:35 And the men of that place
having recognized Him
sent out into all that surrounding region
and brought to Him all who were diseased.

14:36 And they called Him near
in order that they might merely touch
the hem of His garment.

And as many as touched it were completely cured.

The hem, or fringe, of one's garment represented their
authority. To touch it was to put oneself under the authority of
that person.

Chapter 15

15:1 Then the scribes and Pharisees
who were from Yerushalaim
came to **YAHUSHUA** saying,
15:2 "Why do Your students go contrary
to the tradition of the elders?
Indeed, they do not wash their hands
when they eat food."

15:3 Then He answered.
And He said to them,
"Why do you also go contrary
to the instruction of **YAHWEH** because of your tradition?"

15:4 Indeed, **YAHWEH** instructed saying,
'Honor your father and your mother'.
(Ex. 20.12)

And,
*'He who curses father or mother,
is to be put to death.'*
(Ex. 21.17)

15:5 But you say,
'Whoever may say to his father or mother,
"Whatever benefit you might have received from me
is now a sacrifice to **YAHWEH.**"

15:6 And he need not honor his father or mother.'

**Thus you have invalidated
the instruction of **YAHWEH**
by means of your tradition.**

15:7 Hypocrites!
Well did Yeshay'ah prophesy concerning you saying,

15:8 *'These people draw near to Me with their mouth,
and honor Me with their lips,
but their heart is far from Me.*

15:9 *And in vain they worship Me,*

teaching as doctrines the instructions of men.' "
(Is. 29.13)

Note: This issue is a primary theme of the teaching of YAHUSHUA during His earthly ministry. It caused Him to use the strongest words found coming from His mouth. It is still a problem today. It's at the very root of many discrepancies within the versions of Scripture we have today. This must be corrected.

15:10 And He called the crowd to Himself.
And He said to them, "Listen and comprehend!
15:11 It is not what enters into the mouth
that defiles a person,
but rather what comes out of the mouth.
This defiles a person."

15:12 At that time His students approached
and said to Him,
"Do You understand
that the Pharisees were ensnared
upon hearing this message?"
15:13 But He responding said,
"Every plant which My Heavenly Father
has not planted will be uprooted.
15:14 Leave them alone.
They are blind leaders of the blind.
And if the blind leads the blind
both will fall into a pit."

15:15 Then Peter responded and said to Him,
"Explain this parable to us."
15:16 So YAHUSHUA said,
"Are you even now without understanding?
15:17 Do you not yet understand that
whatever enters into the mouth goes into the stomach
and is ejected into the toilet?
15:18 But those things
which are discharged out of the mouth
come from the heart.
And they defile a person.

15:19 Indeed, out of the heart proceed
hurtful discussions,
murders,
adulteries,
sexual immoralities,
thefts,
untrue testimonies,
and blasphemies.
15:20 These are what defile a person.
But to eat with unwashed hands defiles no person."

15:21 And YAHUSHUA went out from there.
And He retired into to the region of Tzor and Tzidon.
15:22 And behold!
A woman of Kena'an came from that region
and cried out to Him saying,
"Have compassion on me, Master, Son of David!
My daughter is severely possessed
by an unclean nature."
15:23 But He responded to her not a word.
And His disciples approached.
And they urged Him saying,
"Send her away because she cries out after us."
15:24 But He responded saying,
"I was not sent except to the lost sheep

of the house of Yisra'el.”

This is an important statement. The Hebrew Messiah was not sent by His Father to anyone except His Chosen People, Yisra'el. Yet many have benefitted from His coming.

15:25 Then she came and worshiped Him saying,
“Master, help me!”

15:26 But He responded saying,
“It is not proper to take the children’s food
and throw it to the little dogs.”

15:27 And she said,
“Yes, Master.

Yet even the little dogs eat the crumbs
which fall from their masters’ table.”

15:28 Then YAHUSHUA responded.

And He said to her,

“Alas, woman, great is your trust!

May it be to you as you desire.”

And her daughter was cured from that very hour.

15:29 And YAHUSHUA departed from there.

And He went along the Sea of Galil.

And He went up onto a mountain.

And He sat down there.

15:30 Then great crowds approached Him,
having with them the lame, blind, mute, maimed,
and many others.

And they dropped them at YAHUSHUA’s feet.

And He healed them,

15:31 so much so that the crowds marveled at seeing
the mute speaking,

the maimed made whole,

the lame walking,

and the blind seeing.

And they honored The Elohim of Yisra'el.

15:32 Then YAHUSHUA called His students to Himself.

And He said,

“I have compassion upon on the crowds
because they have remained with Me now three days.

And they have nothing to eat.

And I am not willing to send them away without food
lest they faint on the way.”

15:33 Then His students said to Him,

“From where will we get that much bread
in the wilderness to satisfy such a great crowd?”

15:34 And YAHUSHUA said to them,

“How much bread do you have?”

And they said, “Seven, and a few little fish.”

15:35 And He directed the crowd
to sit down upon the ground.

15:36 And He took the seven loaves and the fish.

And He gave thanks, broke them, and gave them
to His students.

And the students gave to the multitude.

15:37 And they all ate and were satisfied.

And they picked up seven large baskets
full of the pieces that were left.

15:38 Now those who ate were four thousand men,
besides women and children.

15:39 And He sent away the crowd, got into the boat,
and came to the region of Magdala.

Chapter 16

16:1 And having approached,
the Pharisees and Sadducees were testing Him,
asking Him to exhibit a sign to them from The Heaven.

16:2 Responding He said to them,
“When it is evening you say,
‘It will be fair weather because the sky is red.’

16:3 and at dawn,
“It will be foul weather today
because the sky is red and overcast.’
Hypocrites!

You know how to discern the face of the sky,
but you are not able *to discern* the signs of the times.

16:4 A hurtful and adulterous generation seeks for a sign.
Yet no sign will be given to it
except the sign of the prophet Yonah.”
And He left them and went away.

16:5 And His students, having gone to the other side,
had neglected to take bread.

16:6 And **YAHUSHUA** said to them,
“Discern clearly, and pay attention
because of the leaven
of the Pharisees and the Sadducees.”

16:7 And they deliberated among themselves saying,
“It is because we have taken no bread.”

16:8 But **YAHUSHUA**, knowing it, said to them,
“Oh you of little trust!

Why do you deliberate among yourselves
because you have brought no bread?

16:9 Do you not yet comprehend nor remember
the five loaves of the five thousand
and how many small baskets you picked up,

16:10 nor the seven loaves of the four thousand
and how many large baskets you picked up?

16:11 How is it that you do not comprehend
that I did not speak to you concerning bread,
but rather, to pay attention to the leaven
of the Pharisees and Sadducees.”

16:12 Then they put it together
that He did not tell them
to pay attention to the leaven of the bread,
but rather to the instruction
of the Pharisees and the Sadducees.

16:13 Now **YAHUSHUA**,
having come into the region of Caesarea Philippi,
asked His students saying,

“Who do human beings say that I,
The Son of Man, am?”

16:14 Then they said,
“Some say Yahanathan the baptizer, some Eliyah,
and others Yirm'yah or one of the prophets.”

Yirm'yah means Yah will be elevated.

16:15 He said to them,
“But who do you say that I am?”

16:16 Then Shim'on Peter responded saying,
“You are The Messiah,
The Son of The Living Elohim!”

Christos – means anointed one, or, The Messiah. There is only one such being. The proper Greek word to have been used here is **Messias**. There is also only one **living deity**. The Hebrew term is *elohim* (or a variation of that term). He is The Elohim of Genesis 1.1. He is also YAHWEH, as revealed in Ex. 3.14-15. He also has only one true Son. Hence, the terms are all capitalized.

16:17 And **YAHUSHUA** responding said to him,
"Happy are you, Shim'on Bar-Yonah,
because flesh and blood has not revealed this to you,
but rather My Father Who is in The Heavens!

16:18 Now I also say to you that you are Peter.
And upon this rock I will build My assembly.
And the gates of she'ol will not overpower it.

Peter is here given a new name by The Messiah. This is done in response to his testimony to the existence of The Messiah, YAHUSHUA. Take note of the statement made by YAHUSHUA. Shim'on did not get this by his own wisdom. It was granted to him by YAHWEH Himself. Our understanding of these words is affected by the "versification" and paragraphing of this text. For most, this is extremely misunderstood. Indeed, an entire "religion" has been built on the misinterpretation of this one passage - The Roman Catholic Church.

The "rock" is not Peter.

Peter means a small stone, not a rock.

The Rock is The Messiah Himself.

It is upon Him that the assembly will be built, not Peter!

ekklesia - a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Yisra'eliteish synagogue, or community of members on earth or saints in heaven or both).

Note that YAHUSHUA did **not** use the term 'church' because it did not exist in His day.

The **ekklesia** is the group of "called out ones" – called out of the world into faith/belief in YAHWEH and in YAHUSHUA.

She'ol - Hades or the place (state) of the dead: the grave, the depths. This is not "hell".

16:19 And I will give to you *people*
the keys of The Kingdom of The Heavens.
And whatever you bind upon the earth
will be bound in The Heavens.
And whatever you loose on the earth
will be loosed in The Heavens."

Note: The "keys" is a metaphor for the knowledge and authority that YAHUSHUA grants to those who are trusting fully in Him as The Messiah.

The statement is made to "the students", not to people in general. Thus, it is made to believers. A believer can do only what YAHWEH grants him the ability to do. In this instance the context clearly identifies that these believers are being granted the authority of The Kingdom of The Heavens themselves in order to accomplish "the building of the assembly".

16:20 Then He charged His students
that they tell not even one
that He was **YAHUSHUA**, The Messiah.

16:21 From that time **YAHUSHUA**
began to show to His students
that He must go into Yerushalaim
and experience many things
from the elders and chief priests and scribes,
and be killed,
and the third day be raised up.

16:22 And Peter took Him aside
and began to admonish Him saying,
"**YAHWEH** be favorable to You, Master!
This will never happen to You!"

"YAHWEH be favorable to you" is a Hebraism, a very common expression that is not evident in the Greek. It's an affirmation

similar to "May it never be so!"

16:23 Now He, turning around, said to Peter,
"Get behind Me, adversary!"

Satan means opponent or adversary. It's very possible this statement merely expressed the concept of Peter being an adversary, not the person of Satan himself.

You are a snare to Me,
because you are not considering the things of **YAHWEH**,
but rather the things of human beings!"

16:24 Then **YAHUSHUA** said to His students.
"If anyone desires to come after Me
let him utterly deny himself
and pick up his torture stake and accompany Me.

stauros - a stake or post (as set upright), i.e. a pole or cross (as an instrument of capital punishment.)
The "cross" was **not** a "pretty decoration". It was an instrument of death that caused great anguish for the one so put to death. We have made it "an idol" and a money-grabbing "trinket", demeaning its true value.

16:25 Indeed, whoever desires to save his life
will fully destroy it,
but whoever fully destroys his life for My sake
will find it.

16:26 Indeed, what profit is it to a person
if he gains the whole world yet damages his own life?
Or what will a man give in exchange for his life?

The term used for life is the same in verses 25 and 26. It is **psuche**, which means the life essence – or breath of life – that was given to Adam by The Elohim in Genesis. It is **not** "the soul", which is a much later Greek concept.

16:27 Indeed, The Son of Man is about to come
in the magnificence of His Father with His messengers.
And then He will give to each one
according to their practices.

16:28 Assuredly I say to you
there are some standing here
who will not taste death until they have seen
The Son of Man coming in His kingdom!"

Chapter 17

17:1 Now after six days **YAHUSHUA** took
Peter, Ya'akob, and Yahanathan, his brother,
and brought them up
onto a high mountain by themselves.

17:2 And He was transformed in front of them.
And His face shone like the sun.
And His clothes became as white as the light.

metamorphoo - transform; a change of form.
This is traditionally translated as "transfigured". That term means little to most people. However the concept of 'morphing' is now readily understood.

17:3 And behold!
Moshe and Eliyah were seen by them
talking with Him.

17:4 Now Peter responded saying to **YAHUSHUA**,
"Master, it is good for us to be here.
If You desire let us make here three tents,
one for You, one for Moshe, and one for Eliyah."

17:5 While he was still speaking, behold!
A bright cloud overshadowed them.

And behold! A voice from the cloud saying,
"This is My beloved Son in whom I am well pleased.
Listen to Him!"

17:6 And the students having heard it
fell upon their faces.

And they were extremely afraid.

17:7 And YAHUSHUA approached.

And he touched them.

And He said, "Arise!

And do not be afraid!"

17:8 And having lifted up their eyes they saw no one
except YAHUSHUA alone.

17:9 And as they descended from the mountain

YAHUSHUA charged them saying,

"Tell the vision to not even one

until The Son of Man is raised up from being dead."

<p><i>nekros</i> – dead. It is a physical state in which a body has no life in it. There is no article with it. The reference is not to belonging to some group of dead people, but rather to His human physical condition.</p>

17:10 And His students asked Him saying,

"Why then do the scribes say
that Eliyah must come first?"

17:11 Then YAHUSHUA responded saying to them,

"Truly, Eliyah comes first and will restore all things.

17:12 Now I say to you that Eliyah has already come.

And they did not recognize him.

But instead they did to him whatever they desired.

Likewise The Son of Man

is also about to suffer under them."

17:13 Then the students put it together

that He spoke to them

concerning Yahanathan the baptizer.

17:14 And having come toward the crowd

a person approached Him,

kneeling down to Him and saying,

17:15 "Master, have compassion on my son

because he is crazy and suffers severely.

Indeed he frequently falls into the fire

and frequently into the water.

17:16 And I brought him to Your students

but they were not able to cure him."

17:17 Then YAHUSHUA responded saying,

"Disbelieving and corrupt generation!

How long shall I be with you?

How long shall I put up with you?

Bring him here to Me!"

17:18 And YAHUSHUA rebuked the unclean nature.

And it came out of him.

And the child was cured from that very hour.

17:19 Then the students approached YAHUSHUA

privately saying,

"Why could we not eject it?"

17:20 And YAHUSHUA said to them,

"Because of your lack of trust.

Indeed, assuredly I say to you

if you have trust even as a mustard seed

you will say to this mountain,

'Change places from here to there!'

And it will change places.

And not even one thing will be impossible for you.

17:21 However this kind is not discharged
except by prayer and fasting.”

17:22 Now as they remained in The Galil
YAHUSHUA said to them,
“The Son of Man is about to be betrayed
into the hands of human beings.

17:23 And they will kill Him.
Yet the third day He will be raised up.”
And they were exceedingly sad.

17:24 Now having come to Kafar'nahum
those who received The Temple tax
approached Peter and said,
“Does your teacher not pay the Temple tax?”

17:25 He said, “Yes.”
And having come into the house
YAHUSHUA anticipated him saying,
“What do you think, Shim'on?
From whom do the kings of the earth
take customs or taxes,
from their son or from others?”

17:26 Peter said to Him, “From others.”
YAHUSHUA said to him,
“Then the children are not obligated.
17:27 However lest we offend them go to the sea.
Throw in a hook.
And take the fish that comes up first.
And having opened its mouth
you will find a piece of money.
Take that and give it to them for Me and you.”

Chapter 18

18:1 At that very hour the students
approached **YAHUSHUA** saying,
“Who then is perhaps greater in
The Kingdom of The Heavens?”

18:2 And **YAHUSHUA** summoned a little child,
stood him in the midst of them,
18:3 and said,

“Assuredly I say to you unless you are converted
and become as little children
you will never enter into
The Kingdom of The Heavens!

18:4 Therefore whoever humbles himself
like this little child
is the greater in The Kingdom of The Heavens.

18:5 If anyone receives one little child such as this
in My name he receives Me.

18:6 But if anyone trips up one of these little ones
who trusts in Me
it would be better for him if a large millstone
were hung around his neck and he were drowned
in the depth of the sea.

18:7 Woe to the world because of snares!
Indeed it is necessary that snares must come.
But woe to that person by whom the snare comes!
18:8 Now if your hand or foot ensnares you
cut it off and throw it away from you.
It is good for you to enter into Life lame or maimed
rather than having two hands or two feet
to be thrown into the eternal fire.

18:9 And if your eye ensnares you

tear it out and throw it away from you.
It is good for you to enter into Life with one eye
rather than having two eyes to be cast into hell fire.

18:10 Pay attention that you do not despise
one of these little ones!
Indeed I say to you that in The Heavens
their messengers are always looking
at the face of My Father
Who is in The Heavens
18:11 because The Son of Man has come
to deliver that which was being destroyed.

18:12 What do you think?
If a person has a hundred sheep
and one of them wanders off
does he not leave the ninety nine
and go to the mountains
to seek the one that is wandering?

18:13 And if it happens that he finds it
assuredly I say to you
he rejoices more over that one
than over the ninety nine
that did not wander off!

18:14 In the same way it is not the will of your Father
Who is in The Heavens
that one of these little ones be completely destroyed.

18:15 Now if your brother acts unfaithfully against you
go and admonish him, between you and him alone.
If he listens to you you have gained your brother.

hamartano - to miss the mark, i.e. to err, especially to offend.
There are two Hebrew terms that are typically translated as
"trespass". **ma'al** - an unfaithful act. **pesha** - rebellion. In the
Greek there is little distinction in terms. The context supplies
the understanding. In this case it would be an unfaithful act
rather than rebellion because rebellion requires a relationship
of authority.

18:16 But if he will not listen
take with you one or two more
in order that

*'by the mouth of two or three witnesses
every word may be established.'*

(Deut. 19.15)

18:17 And if he refuses to listen
to them tell it to the assembly.
Now if he refuses to listen to the assembly
let him be to you as a heathen and a tax collector.

These are both understood to be ceremonially unclean and
one was not to associate with such a person.

18:18 Assuredly I say to you
whatever you bind upon the earth
will be bound in The Heaven
and whatever you loose upon the earth
will be loosed in The Heaven!

18:19 Again I say to you
that if two of you agree upon the earth
concerning any matter,
if they ask, it will happen to them
according to My Father Who is in The Heavens.

18:20 Indeed, where two or three
are gathered together for the sake of My name
I am there, in the midst of them."

18:21 Then Peter approached Him saying,
"Master, how many times will my brother
act unfaithfully against me and I will forgive him?
Up to seven times?"

18:22 **YAHUSHUA** said to him,
"I do not say to you up to seven times,
but rather up to seventy times seven.

18:23 For this cause The Kingdom of The Heavens
is compared to a certain king
who wanted to settle accounts
with his slaves.

18:24 Now having begun to settle accounts,
one was brought to him
who owed him ten thousand talents.

18:25 But having nothing to pay
his master ordered him to be sold,
also his wife and children
and all that he had, and payment be given.

18:26 The slave therefore fell down
and prostrated himself saying,
'Master, have patience with me
and I will give you everything.'

18:27 Then the master of that slave had compassion
and released him. And he forgave him the debt.

18:28 But that slave went out
and found one of his fellow slaves
who owed him a hundred denari.
And he seized him by the throat saying,
'Give to me what you owe!'

Two hundred denari is equivalent to ten donkeys.

18:29 Therefore his fellow slave fell down at his feet
and implored him saying,
"Have patience with me,
and I will give you everything.'

18:30 But he would not.
But instead he went and threw him into prison
until he should pay the debt.

18:31 Now when his fellow slaves saw what happened
they were greatly distressed.
And they went and told their master
everything that happened.

18:32 Then his master having called him said to him,
"You hurtful slave!

I forgave you all that debt because you begged me.

18:33 Should you not also have had compassion
on your fellow slave even as I had compassion on you?"

18:34 And his master was enraged.
And he delivered him to the torturers
until he gave all that was due to him.

18:35 In this same manner My Heavenly Father
will even do to you if each of you from his heart
does not forgive his brother his errors."

Chapter 19

19:1 Now it was after **YAHUSHUA**
had finished these sayings.

And He departed from The Galil.
And He went into the region of Yahudah,
across The Yarden.

19:2 And great crowds accompanied Him.
And He healed them there.

19:3 And the Pharisees approached Him to test Him.

And they said to Him,

“Is it right for a man to divorce his wife according to any cause?”

19:4 Then He responded. And He said to them,

“Have you not read that He who made them from the beginning made them male and female.

(Gen. 1.27)

19:5 And He said,

‘For this reason a man will leave his father and mother and be joined to his woman.

And the two will become one flesh’?

(Gen. 2.24)

19:6 Therefore they are no longer two, but rather one flesh.

Therefore what **YAHWEH** has joined together let no human being separate.”

19:7 They said to Him,

“Why then did Moshe teach to give a certificate of divorce and to divorce her?”

19:8 He said to them,

“Moshe, because of the hardness of your hearts, allowed you to divorce your wives.

But from the beginning it was not this way.

19:9 Now I say to you whoever divorces his wife

except because of sexual immorality

and marries a different one commits adultery.

And whoever marries her

who is divorced commits adultery.”

19:10 His students said to Him,

“If such is the case of the person with his wife it is better not to marry.”

19:11 Then He said to them,

“Everyone cannot accept this saying,

but rather those to whom it has been given.

19:12 Indeed, there are eunuchs

who were born in this way

from their mother’s womb.

And there are eunuchs who were made eunuchs

by human beings.

And there are eunuchs

who have made themselves eunuchs

for the sake of The Kingdom of The Heavens.

He who is able to accept it, let him accept it.”

Eunuchs are males who are unable to have children.

19:13 Then little children were brought to Him

in order that He might lay His hands upon them and pray.

But the students admonished them.

19:14 Then **YAHUSHUA** said,

“Permit the little children to come to Me

and do not prevent them

because of this sort is The Kingdom of The Heavens.”

19:15 And having laid His hands upon them

He departed from there.

19:16 And behold!

One approached Him and said,

“Good Teacher, what good thing shall I do

in order that I may have Eternal Life?”

19:17 Then He said to him,

“Why do you call Me good?
No one is good except One, **YAHWEH**.
Now if you desire to enter into *eternal* Life
protect the instructions.”

tereo – to guard (from loss or injury), properly, keeping the eye upon. The implication is to live in full accordance with them. The instructions being referred to here are those found in The Torah if Yisra'el. **The Torah is not law. It is instruction!** This is what is to be protected by doing according to what is taught.

19:18 He said to Him, “Which ones?”

Then **YAHUSHUA** said,

“You are not to murder.

You are not to commit adultery.

You are not to steal.

You are not to bear false witness.

19:19 *Honor your father and your mother,*

and, *You are to love your neighbor*

as yourself.”

(Ex. 20-12-17, Deut. 5.16-21)

19:20 The young man said to Him,

“All these things I have protected from my youth.

What do I still lack?”

19:21 **YAHUSHUA** said to him,

“If you desire to be complete, go!

Sell what you have and give to the poor!

And you will have wealth in The Heaven.

And come! Accompany Me!”

19:22 But the young man having heard that saying

went away distressed

because he had many possessions.

19:23 Then **YAHUSHUA** said to His students,

“Assuredly I say to you

that it is difficult for a wealthy one

to enter into The Kingdom of The Heavens!

19:24 And furthermore I say to you

it is easier for a camel

to go through the eye of a needle

than for a wealthy one to enter into

The Kingdom of **YAHWEH**.”

Note the conjunction of The Kingdom of The Heavens and The Kingdom of YAHWEH. This is the first time this direct link appears in Mattiyah. It is most important.

19:25 Then His students having heard this

were exceedingly astonished saying,

“Who then can be delivered?”

19:26 Then **YAHUSHUA** looked firmly at them.

And He said to them,

“With human beings this is impossible,

but with **YAHWEH** all things are possible!”

19:27 Then Peter responded saying to Him,

“Behold!

We have left everything and accompanied You.

What then will we be like?”

19:28 Then **YAHUSHUA** said to them,

“Assuredly I say to you that in the non-carnal rebirth

when The Son of Man sits upon the throne of His honor

you who have accompanied Me

will also sit upon twelve thrones

judging the twelve tribes of Yisra'el.

19:29 And everyone who has left

houses

or brothers
or sisters
or father
or mother
or wife
or children
or lands
for the sake of My name will receive a hundredfold.
And he will inherit Eternal Life.
19:30 But many who are first will be last,
and the last first.

protos – foremost (in time, place, order, or importance)
- before, beginning, best, chief(est), first (of all), former.
eschatos – farthest, final (of place or time) – ends of, last, latter
end, lowest, uttermost.
The text has been left as is in this case because of its wide-
spread usage, but it appears there is much more to its
meaning than English conveys properly.

Chapter 20

20:1 Indeed The Kingdom of The Heavens
is similar to a master of a house
who went out each day at dawn
to hire laborers for his vineyard.
20:2 Now having agreed with the laborers
for a denarius a day
he sent them into his vineyard.
20:3 He also went out around the third hour
and saw others standing idle in the marketplace,
20:4 Likewise he said to them,
'You also go into the vineyard
and whatever is fair I will give to you.'
And they went.
20:5 Again he went out around the sixth
and the ninth hour and did the same.
20:6 And around the eleventh hour
he went out and found others standing idle.
And he said to them,
'Why have you been standing here idle all day?'
20:7 They said to him,
'Because no one hired us.'
He said to them,
'You also go into the vineyard
and whatever is fair you will receive.'

20:8 Now evening having come
the master of the vineyard said to his steward.
'Call the laborers and give them their wages
beginning from the last until the first.'
20:9 And those having come around the eleventh hour
each received a denarius.
20:10 Now when the first came
they supposed that they would receive more.
Yet they also each received a denarius.
20:11 Now having received it they grumbled
against the master of the house
20:12 saying,
'These last ones have worked only one hour
and you made them equal to us
who have endured the burden and the heat of the day.'

20:13 Then he responded to one of them.
And he said,
'Friend, I am doing you no wrong.
Did you not agree with me for a denarius?'
20:14 Take what is yours and go your way.

I desire to give to this last man the same as to you.
20:15 Is it not right for me to do what I desire
with my own things?
Or is your eye hurtful because I am good?’

20:16 Even so the last will be first and the first last.
For many are invited but few selected.”

20:17 Now **YAHUSHUA**, going up to Yerushalaim,
drew the twelve students aside on the road.

And He said to them,

20:18 “Behold!

We are going up to Yerushalaim.

And The Son of Man will be delivered
to the chief priests and to the scribes.

And they will sentence Him to death.

20:19 And they will deliver Him to the Gentiles
for the sake of ridicule, and scourging, and crucifixion.
Yet at the third day He will be raised up!”

20:20 Then the mother of the sons of Zabdiy
approached Him with her sons, prostrating herself
and asking for something from Him.

20:21 And He said to her,

“What do you desire?”

Then she said to Him,

“Direct that these, my two sons, are seated,
one by Your right hand and the other by the left,
in Your kingdom.”

20:22 Then **YAHUSHUA** responded saying,

“You do not understand what you ask.

Are you able to drink the cup that I am about to drink,
and to be baptized with the baptism
that I am to be baptized with?”

They said to Him, “We are able.”

baptizo – means to immerse, submerge. YAHUSHUA has already been baptized by Yahonathan The Baptizer in The Yarden River. He is **not** about to have that repeated. Thus what is represented is the complete immersion in the experiences that lie ahead.

20:23 And He said to them,
“You will indeed drink My cup,
and be baptized with the baptism
that I am baptized with.
However to sit at My right hand and at My left
is not Mine to give,
but is for whom for which it is prepared by My Father.”

20:24 And having heard it,
the ten were greatly displeased
concerning the two brothers.

20:25 Then **YAHUSHUA** summoned them.

And He said,

“You understand that the rulers of the Gentiles
control them,
and those who are great have full authority over them.

20:26 But it will not be this way among you!

Instead, let whoever desires
to become great among you be your slave!

20:27 And whoever desires to be first among you,
let him be your slave

20:28 just as The Son of Man
did not come to be served, but rather to serve,
and to give His life as a ransom for many.”

lutron – something to loosen with, i.e. a redemption price (figuratively, atonement) – ransom. A ransom is the price paid for one's freedom. The loosening is from the debt owed because of rebellion (offense) against YAHWEH's will.

20:29 And as they went out of Yericho
a great crowd accompanied Him.

20:30 And behold!

Two blind men sitting beside the road,
having heard that YAHUSHUA was passing by,
cried out saying,

"Have compassion on us, Master, Son of David!"

20:31 But the crowd admonished them

in order that they should be quiet.

But they cried in greater degree saying,

"Have compassion on us, Master, Son of David!"

20:32 And YAHUSHUA stood.

And He called to them.

And He said,

"What do you desire that I do for you?"

20:33 They said to Him,

"Master, that our eyes may be opened."

20:34 Then YAHUSHUA had compassion.

And He touched their eyes.

And at once their eyes received sight.

And they accompanied Him.

Chapter 21

21:1 And having drawn near to Yerushalaim,
and having come to Bet Phag on the Mount of Olives,
then YAHUSHUA sent two students

Bet Phag means house of figs.

21:2 saying to them,

"Go into the village before you.

And immediately you will find a donkey tied
and a colt with her.

Loose them and bring them to Me.

21:3 And if anyone says anything to you,

you are to say,

"The Master has need of them,"

And immediately he will send them."

21:4 Now all this happened

in order that it might be fulfilled

which was spoken by the prophet saying,

21:5 *"Tell the daughter of Zion,*

'Behold!

Your King is coming to you humbly

and sitting on a donkey,

a colt, the foal of a donkey.' "

(Zech 9.9-10)

21:6 Then the students went and did

as YAHUSHUA urged them.

21:7 They brought the donkey and the colt,

laid their clothes over them,

and seated Him upon them.

21:8 Then a very great crowd

spread their clothes on the road.

Then others chopped branches from the trees

and spread them on the road.

21:9 Then the crowds that went before

and those who followed cried out saying,

"Hosanna to The Son of David!

'Blessed be He who comes in the name of YAHWEH!'

Hosanna in the highest!"

Hosanna means "save now!"
It is both a request for help and an exclamation of praise.
This was typical of a crowd acclaiming a new king in Yisra'el.
The reference to The Son of David is a direct reference to The Messiah.
Once again we find the confusing use here of "The LORD" in most translations. Is it YAHWEH, or YAHUSHUA? He is not coming in His own name, representing Himself. He is coming as the representative of The Most High, YAHWEH. The context reveals this.
hupsistos – superlative meaning highest, i.e. The Supreme (God) or the heavens – most high, highest.

21:10 And having entered into Yerushalaim,
the whole city was rocked saying, "Who is this?"

seio – to rock (vibrate, properly, sideways or to and fro), i.e. (generally) to agitate, (figuratively, to throw into a tremor (of fear or concern) – move, quake, shake.
It's the term used for an earthquake. It's use is somewhat humorous in this instance.

21:11 Then the crowds said,
"This is YAHUSHUA, the prophet
from Nazareth of The Galil."

21:12 Then YAHUSHUA entered into
The Temple of YAHWEH.
And He ejected everyone
who bought and sold in The Temple.
And He turned upside down
the tables of the money changers
and the benches of those who sold doves.

21:13 And He said to them,
"It is written,

'My house is to be called a house of prayer,'
(Is. 56.7)

but you have made it
'a den of thieves.' "

(Jer. 7.11)

21:14 Then the blind and the lame
approached Him in The Temple.
And He healed them.

21:15 But when the chief priests and scribes
saw the signs that He did
and the children crying out in The Temple
and saying, "Hosanna to The Son of David!"
they were greatly displeased.

21:16 And they said to Him,
"Do You hear what these are saying?"

And YAHUSHUA said to them, "Yes!
Have you never read,

*'Out of the mouth of babes and nursing infants
You have perfected praise'?* "

(Ps. 8.2)

21:17 Then He left them.
And He went out of the city to Bet Any.
And He spent the night there.

21:18 Now in the morning as He returned to the city
He was hungry.

21:19 And seeing a fig tree by the road,
He came to it and found nothing on it but leaves.

And He said to it,
"May there be no fruit upon you forever."

And instantly the fig tree shriveled up.
21:20 And the students having seen it marveled saying,
"How instantly the fig tree shriveled up!"

21:21 Then YAHUSHUA responded to them saying,
"Assuredly I say to you
if you trust and do not waver
you will not only do *as was done* to the fig tree,
but instead even if you say to this mountain,
'Be lifted up and be thrown into the sea.' it will be done.
21:22 And however much you might ask in prayer,
trusting, you will receive."

21:23 And having come into The Temple,
the chief priests and the elders of the people
approached Him as He was teaching saying,
"By what authority are You doing these things?
And who gave You this authority?"

21:24 Then YAHUSHUA responded saying to them,
"I also will ask you one thing,
which if you tell Me I also will tell you
by what authority I do these things.
21:25 The baptism of Yahanathan, where was it from?
From The Heaven or from human beings?"
Then they deliberated among themselves saying,
"If we say, 'From The Heaven.'
He will say to us, 'Why then did you not believe him?'
21:26 But if we say, 'From human beings.'
we are afraid of the crowd because everyone
holds Yahanathan to be a prophet."

21:27 And they responded to YAHUSHUA saying,
"We do not understand."
And He said to them,
"Neither do I tell you
by what authority I do these things.

21:28 But what do you think?
A person had two sons.
And he approached the first and said,
'Son, go! Work today in my vineyard.'
21:29 Then He responded saying, "I do not want to.'
But afterward he regretted it and went.
21:30 Then he approached the second
and said likewise.
Now he responded saying, "I go, sir!"
But he did not go.
21:31 Which of the two did the will of his father?"
They said to Him, "The first."
YAHUSHUA said to them, "Assuredly I say to you
that tax collectors and prostitutes will go before you into
The Kingdom of YAHWEH.
21:32 Indeed, Yahanathan came to you
through the way of justification.
And you did not believe him.
But the tax collectors and the prostitutes believed him.
And having seen it you did not afterward regret it
and believe him.

21:33 Listen to another parable.
There was a certain landowner who planted a vineyard
and set a hedge around it, and dug a winepress in it,
and built a tower.
And he leased it to farmers and went into a far country.
21:34 Now when the time of the fruit drew near
he sent his slaves to the farmers
in order that they might receive its fruit.

21:35 And the farmers took his slaves, beat one,
then killed one, then stoned another.
21:36 Again he sent other slaves, more than the first.
And they did the same to them.
21:37 Then last of all he sent his son to them saying,
"They will respect my son."
21:38 But the farmers, having seen the son,
said amongst themselves, "This is the heir.
Come on! Let us kill him and seize his inheritance."
21:39 So they took him
and threw him out of the vineyard.
And they killed him.
21:40 Therefore when the master of the vineyard comes
what will he do to those farmers?"
21:41 They said to Him,
"He will badly destroy those worthless ones
and lease his vineyard to other farmers
who will give him the fruits in their set times."

21:42 **YAHUSHUA** said to them,
"Have you never read in The Scriptures,
*'The stone which the builders rejected
has become the chief cornerstone.
This was **YAHWEH's** doing
and it is marvelous in our eyes'?*"
(Ps, 118.22)

21:43 Because of this I say to you that
The Kingdom of **YAHWEH** will be taken away from you
and given to a people producing the fruits thereof.

21:44 And whoever falls upon this stone will be shattered.
But on whomever it falls, it will grind him to powder."

21:45 And the chief priests and the Pharisees
having heard His parables perceived
that He was speaking of them.
21:46 But seeking to lay hands on Him,
they feared the crowds
because they held Him to be a prophet.

Chapter 22

22:1 And **YAHUSHUA** responded,
speaking to them again by parables saying,
22:2 "The Kingdom of The Heavens
is comparable to a certain king
who arranged a marriage for his son.
22:3 And He sent out his slaves
to call those who were called to the wedding.
Yet they did not wish to come.
22:4 Again he sent out other slaves saying,
"Tell those who are called, 'Behold!
I have prepared my dinner.
My oxen and fatted cattle have been killed
and everything is ready.
Come to the wedding.'"
22:5 But they were not interested.
And they went their ways, one to his own farm,
another to his business.
22:6 And the remaining ones seized his slaves,
abused them, and killed them.
22:7 Now the king having heard this was enraged.
And he dispatched his armies,
destroyed those murderers,
and set their city on fire.

22:8 Then he said to his slaves,

"The wedding is indeed ready
but those who were called were not deserving.
22:9 Travel therefore upon the crossings of the roads
and as many as you find call to the wedding.'
22:10 And those slaves went out onto the roads.
And they gathered together all whom they found,
both hurtful and good.
And the wedding was filled with guests.

22:11 Then the king
having come in to review the guests
saw a person there not clothed
with a wedding garment.
22:12 And he said to him,
"Friend, how did you come in here
without a wedding garment?"
And he was speechless.
22:13 Then the king said to the slaves,
"Bind him hand and foot.
Carry him away and throw him into the outer darkness.
There will be lamentation and grinding of the teeth.'
22:14 Indeed, many are invited but few are selected."

22:15 Then the Pharisees went.
And they plotted how to ensnare Him in His words.
22:16 And they sent to Him their students
with the Herodians saying,
"Teacher, we understand that You are not concealed,
and also teach the way of YAHWEH in truth.
Nor are You concerned about anyone.
Indeed, You do not look at the appearance of persons.
22:17 Tell us, therefore what You think.
Is it right to pay taxes to Caesar or not?"

22:18 But YAHUSHUA, knowing their depravity said,
"Why do you test Me, you hypocrites?
22:19 Show Me the tax money!"
Then they brought Him a denarius.
22:20 And He said to them,
"Whose is this image and inscription?"
22:21 They said to Him, "Caesar's."
And He said to them,
"Give back therefore to Caesar
the things that are Caesar's,
and to YAHWEH the things that are YAHWEH's."
22:22 Having heard *this* they marveled.
And they left Him.
And they went their way.

22:23 On the very same day the Sadducees,
who say there is no resurrection from death,
approached Him and asked Him
22:24 saying,
"Teacher, Moshe said that if one dies
having no children
his brother is to marry his wife
and raise up offspring for the sake of his brother.
22:25 Now there were among us seven brothers.
The first died after he had married.
And having no offspring left his wife to his brother.
22:26 Similarly the second also, and the third,
even to the seventh.
22:27 Then last of all the woman died also.
22:28 Therefore in the resurrection
whose wife of the seven
will she be because they all had her?"

22:29 Then YAHUSHUA responded.
And He said to them,
“You are mistaken, not understanding The Scriptures
nor the power of YAHWEH

22:30 because in the resurrection
they neither marry nor are given in marriage
but instead are the same
as the messengers of YAHWEH
in The Heaven.

22:31 Now concerning the resurrection of the dead,
have you not read what was spoken to you
by YAHWEH saying,

22:32 *“I am The Elohim of Abraham,
The Elohim of Yitzhak,
and The Elohim of Ya’akob.”*

(Ex. 3.6)

YAHWEH is not The Elohim of the dead
but rather, of the living.”

22:33 And the crowds having heard this
were astonished at His teaching.

22:34 But the Pharisees, having heard that He
had silenced the Sadducees
gathered together concerning this.

22:35 And one of them, a lawyer,
asked Him a question,
testing Him and saying,

22:36 “Teacher, which is the greatest teaching
in The Torah”

22:37 Then YAHUSHUA said to him,
*“You are to love YAHWEH, your Elohim,
with all your heart,
with all your nature,
and with all your mind.”*

(Deut. 6.5)

22:38 This is the first and greatest teaching.

22:39 And a second is similar to it.

“You are to love your neighbor as yourself.”

(Lev. 19.18)

22:40 On these two teachings hang
all of The Torah and The Prophets.”

There are two things to note here. First, He speaks of “teachings”, not laws. The Torah is entirely based on instruction. YAHWEH does not demand obedience. Instead He offer us the opportunity to choose for ourselves whether we will follow His instructions, His teachings, or not. **Everything is determined by these choices.** Second, These two **teachings** are identified as the foundation of both The Torah and The Prophets. This was the entire Scriptures of the Hebrew people. The point being made is that these two teachings determine **everything** in our responses to YAHWEH!
This is extremely profound!

22:41 Now the Pharisees having gathered together,
YAHUSHUA questioned them

22:42 saying,

“What do you think concerning The Messiah?
Whose Son is He?”

They said to Him, “The Son of David.”

22:43 He said to them,

“How then does David

by The Divine Nature of YAHWEH

call Him Master saying,

22:44 *‘YAHWEH said to my Master,*

*"Sit at My right hand
until I make Your enemies Your footstool." ?
(Ps. 110.1)*

22:45 If David then calls Him Master,
how is He his Son?"

22:46 And no one was able to answer a word to Him.
Neither from that very day
did anyone dare question Him longer.

Chapter 23

23:1 Then **YAHUSHUA** spoke to the crowds
and to His students,

23:2 saying,

"The scribes and the Pharisees
are seated in Moshe's seat.

23:3 Therefore everything they might tell you to observe,
that observe and do.

But do not do according to their works,
because they say yet they do not do!

23:4 Indeed, they bind heavy and oppressive burdens
and put them upon persons' shoulders,
but they themselves will not move them with their fingers.

23:5 But all their works

they do to be observed now by men.

They widen their phylacteries

and increase the borders of their garments.

These are markers in one's life, in this case used
inappropriately for "show" - to demonstrate how "religious" they
are to others.

23:6 They love the places of importance at dinners,
the preeminent seats in the synagogues,

23:7 and greetings in the marketplaces,
also to be called by persons, 'Rabbi, Rabbi.'

Rabbi means My Master. It was a title of great respect.

23:8 But you are not to be called "Rabbi"
because One is your Teacher, The Messiah.

And you are all *His* kindred.

The use of the term 'brothers' is found frequently in The Old
Covenant. The Hebrew term means both 'brother', in the sense
of family, and kindred', in the sense of all Yisra'elites being
related to one another. The context suggests that it is the later
that is intended here and not the former.

23:9 Do not call anyone upon the earth your father
because one is your Father,
He Who is in The Heavens.

23:10 And do not be called guides
because one is your guide, The Messiah.

23:11 And he who is greatest among you
will be your servant.

23:12 And whoever exalts himself will be humiliated.
And he who humiliates himself will be exalted.

23:13 But woe to you, scribes and Pharisees!
Hypocrites!

because you shut up The Kingdom of The Heavens
In front of persons.

Indeed you neither enter yourselves,
nor do you allow those who are entering to enter.

23:14 Woe to you scribes and Pharisees!
Hypocrites!

because you devour widows' houses,
and for a pretense make long prayers.
Because of this you will receive
much greater condemnation.

23:15 Woe to you scribes and Pharisees!
Hypocrites!
because you travel land and sea to win one proselyte.
Yet when he becomes one
you make him twice as much
a son of hell as yourselves.

23:16 Woe to you blind leaders who say,
'Whoever swears by The Temple it is nothing,
but whoever swears by the gold of The Temple,
he is under obligation.'

23:17 Fools and blind!
Indeed which is greater, the gold
or The Temple that sanctifies the gold?

23:18 And,
'Whoever swears by the slaughter site, it is nothing.
But whoever swears by the gift that is on it,
he is obligated.'

23:19 Fools and blind!
Indeed which is greater, the gift
or the slaughter site that sanctifies the gift?
23:20 Therefore he who swears by the slaughter site
swears by it and by all things on it.
23:21 He who swears by The Temple
swears by it and by Him Who dwells in it.
23:22 And he who swears by The Heaven
swears by the throne of The Elohim
and by Him Who sits on it.

23:23 Woe to you scribes and Pharisees!
Hypocrites!
because you tithe mint and anise and cummin,
yet you have set aside
the weightier matters of The Torah,
justice, and compassion, and trust.
These you ought to do without setting aside the others.

23:24 Blind leaders who strain out a gnat
and swallow a camel!

23:25 Woe to you scribes and Pharisees!
Hypocrites!
because you cleanse the outside of the cup and dish,
but inside they are filled
with extortion and self-indulgence.

23:26 Blind Pharisee!
First cleanse the inside of the cup and dish
in order that the outside of them may be clean also.

23:27 Woe to you scribes and Pharisees!
Hypocrites!
because you resemble white washed tombs
which indeed appear beautiful outside,
but inside are full of bones of the dead
and every impurity.

Contact with anything dead made one "unclean", defiled under The Law.

23:28 Even so you also indeed
appear just *on the* outside to human beings

but inside you are full of hypocrisy
and violations of Torah.

23:29 Woe to you scribes and Pharisees!
Hypocrites!

because you build the tombs of the prophets
and decorate the monuments of the innocent.

23:30 And you say,
'If we had lived in the days of our fathers
we would not have been partakers with them
in the blood of the prophets.'

23:31 Therefore you are witnesses against yourselves
that you are sons of those who murdered the prophets.

23:32 You fill up then the measure of your fathers' guilt!

23:33 Serpents!
Offspring of poisonous snakes!
How can you escape the condemnation of hell?

23:34 Because of this, behold!
I send you prophets, and wise men, and scribes.
Some of them you will kill and crucify,
and some of them

you will scourge in your assemblies
and will persecute from city to city,
23:35 so that upon you may come
all the innocent blood shed upon the earth,
from the blood of innocent Hebel
to the blood of Zakaryah, son of Berekyah,
whom you murdered between The Temple
and the slaughter site.

Hebel means transitory, emptiness. Zakaryah means remembered by YAHWEH. Berekyah means blessed of YAHWEH.

23:36 Assuredly I say to you
all these things will come upon this generation.

23:37 Yerushalaim! Yerushalaim!
Who kill the prophets
and stone those who are sent to her!
How often I desired to gather your children together,
as a hen gathers her chicks under her wings!
But you were not willing!

23:38 Behold!
Your house is left to you desolate!

23:39 Indeed I say to you you will see Me no more
until you say,

*"Blessed is He who comes
in the name of YAHWEH!"*

(Ps. 118.26)

Chapter 24

24:1 Then YAHUSHUA went out.
And He went away from The Temple.
And His students approached Him
to show Him the architecture of The Temple.

24:2 And YAHUSHUA said to them,
"Do you not see all these things?
Assuredly I say to you there will not be left here
a stone upon a stone that will not be thrown down!"

24:3 Now as He sat upon the Mount of Olives
the students approached Him by Himself saying,
"Tell us when will these things be?
And what will be the sign of Your coming
and of the entire completion of the age?"

parousia – being near, i.e. advent (often, return; specially of The Messiah to punish Yerushalaim, or finally the wicked) – coming, presence.

24:4 Then **YAHUSHUA** responded saying to them,
"Watch, so that no one deceives you!"

planao – to (properly, cause to) roam (from safety, truth, or virtue) – go astray, deceive, err, seduce, wander, be out of the way.

24:5 Indeed, many will come in My name saying,
"I am The Messiah!"
And they will deceive many.

24:6 Then you will hear of wars and rumors of wars.
Discern clearly so you are not frightened
because all these things must happen!
However the end is not just yet.

24:7 Indeed, nation will rise against nation
and kingdom against kingdom.
And there will be famines, pestilences,
and earthquakes in various places.

Or, race against race, tribe against tribe, Gentile against Gentile, etc. This adds new meaning to the phrase.
Or, rule against rule, royalty against royalty, realm against realm.
Literally - plagues or diseases (epidemics)
Literally - a commotion, i.e. storms, earthquakes.

24:8 All these are the beginning of pains.

24:9 Then they will deliver you up into trouble.
And they will kill you.
And you will be detested by all nations
because of My name.

24:10 And at that time many will be ensnared,
will betray one another, and will detest one another.

24:11 And many false prophets
will rise up and deceive many.

24:12 And because lawlessness will increase
the love of many will grow cold.

24:13 But he who endures to the end,
this one will be delivered.

**24:14 And this good news concerning The Kingdom
will be proclaimed in the entire world
as a witness to all the peoples.
And at that time the end will arrive.**

24:15 Therefore when you see
the 'abomination of desolation,'
spoken of by Daniel the prophet, (Dan. 12.11)
standing in the set apart place
(Whoever reads let him comprehend.)

24:16 **at that time**
let those who are in Yahudah
run away to the mountains!

24:17 Let him who is upon the housetop,
not go down to take anything out of his house!

24:18 Also let him who is in the field,
not go back to get his clothes!

24:19 Now woe to those who are pregnant
and to those who are nursing babies in those days!

24:20 And pray in order that your flight
may not be in winter nor on The Sabbath

24:21 because **at that time**

there will exist great trouble,
of the sort that has not happened
from the beginning of the world until now!
No, nor ever will happen!
24:22 And unless those days were shortened
perhaps not any flesh would be delivered.
But because of the elect those days will be shortened.

**24:23 At that time if anyone says to you,
'Behold! Here is The Messiah!' or 'There!'
Do not believe it!**

24:24 Indeed, false messiahs
and false prophets will arise.
And they will show great signs and wonders
to deceive if possible even the elect.
24:25 **Behold! I have told you beforehand.**

24:26 Therefore if they say to you,
'Behold! He is in the desert!'
Do not go out!
Or 'Behold! He is in the inner rooms!'
Do not believe it!

24:27 Indeed, exactly as the lightning
comes from the east and shines to the west,
in this manner also
will be the coming of The Son of Man!
24:28 Indeed, if anywhere there is a corpse,
there will the vultures be gathered together.

This is apparently a Hebraism that means when you see one
thing taking place the other is certain to follow.

24:29 Now immediately after
the trouble of those days
the sun will be obscured
and the moon will not give its light.
The stars will fall from the sky
and the powers of The Heavens will be shaken.

24:30 And **at that time**
the sign of The Son of Man will appear in the sky!
And **at that time**
all the races of the earth will mourn.
**And they will see The Son of Man
coming upon the clouds of the sky
with power and great splendor.**

24:31 And He will send out His messengers
with a great sound of a shofar.
And they will gather together His elect
from the four winds,
from one end of the skies to the other.

24:32 Now learn this parable from the fig tree.
When its branch has already become tender
and puts forth leaves you know that summer is near.
24:33 In this manner you also,
when you see **all these things**,
know that it is near, at the doors!

24:34 Assuredly I say to you,
this generation will by no means pass away
until all these things happen!
24:35 The sky and the earth will pass away.
But My words will by no means pass away!

24:36 **Now concerning that day and hour**

**no one knows,
not even the messengers of The Heavens,
except My Father alone.**

24:37 Now exactly like the days of Noah,
in this manner also
will be the coming of The Son of Man.
24:38 Indeed, exactly like in the days before the flood
they were eating and drinking,
marrying and giving in marriage,
until the day that Noah entered the container.

The word used for 'ark' means a box or a chest, a container. It was not a 'boat'.

**24:39 And they did not know until the flood came
and carried them all away.
In this manner also
will be the coming of The Son of Man.**

24:40 At that time two will be in the field.
One will be taken and the other one left.
24:41 Two will be grinding at the mill.
One will be taken and the other one left.
24:42 Be vigilant therefore
because you do not understand
which hour your Master comes!
24:43 But know this, that if the master of the house
had understood which hour the thief would come
he would have been vigilant
and not permitted his house to be broken into.

24:44 Because of this you also are to be prepared
because The Son of Man is coming at an hour
you do not think!

24:45 Who then is a faithful and wise slave
whom his master has appointed over his household
to give them food at the proper time?

24:46 Blessed is that slave
whom his master having come
will find so doing.

24:47 Assuredly I say to you
that he will appoint him over all his goods.

24:48 But if that worthless slave says in his heart,
'My master delays his coming,'

24:49 and begins to beat his fellow slaves
and to eat and drink with the drunkards,

24:50 the master of that slave will come
on a day when he is not anticipating him
and at an hour that he does not know!

24:51 And He will cut him in two.
And He will place his portion with the hypocrites.
There will be lamentation and grinding of the teeth.

Chapter 25

25:1 At that time The Kingdom of The Heavens
will be compared to ten maidens
who took their lamps
and went out to meet the bridegroom.

25:2 Now five of them were wise and five were stupid.

25:3 Those who were stupid, taking their own lamps,
took no olive oil with them.

25:4 But the wise took olive oil in their vessels
with their lamps.

25:5 But since the bridegroom was delayed
they all nodded off and slept.

25:6 Now in the middle of the night a cry was heard.
'Behold! The bridegroom is coming!
Go out to meet him!'

25:7 Then all those maidens awakened
and put their lamps in order.

25:8 Then the stupid said to the wise,
'Give to us some of your olive oil
because our lamps have gone out.'

25:9 But the wise responded saying,
'No, lest there is not enough for us and you.
But instead go to those who sell
and buy for yourselves.'

25:10 Now as they went to buy the bridegroom came.
And those who were prepared
entered with him into the wedding.
Then the door was shut.

25:11 Now later the other maidens also came saying,
'Master! Master! Open up for us!'

25:12 But he responded saying,
'Assuredly I say to you I do not know you!'

**25:13 Be vigilant therefore
because you understand
neither the day nor the hour
in which The Son of Man is coming!**

25:14 Indeed, it is just like a person
traveling to a far country
who called his own slaves
and delivered to them his goods.

25:15 And to one
he gave five talents, to another two,
and to another one, to each according to his own ability.
And at once he traveled to a far country.

25:16 Then he who had received the five talents
went and worked with them.
And he made another five talents.

25:17 And likewise he who had two
also gained two more.

25:18 But he who had received one
went and dug in the ground
and concealed his master's money.

25:19 Now after a long time
the master of those slaves came
and settled accounts with them.

25:20 And he who had received five talents
came and brought five other talents saying,
'Master, you delivered to me five talents.
Behold! I have gained five more talents besides them.'

25:21 His master said to him,
'Well done good and faithful slave.
You were faithful over a few things.
I will appoint you over many things.
Enter into the delight of your master.'

25:22 He also who had received two talents
came and said,

'Master, you delivered to me two talents.
Behold! I have gained two more talents besides them.'

25:23 His master said to him,
'Well done good and faithful slave.
You have been faithful over a few things.
I will appoint you over many things.
Enter into the delight of your master.'

25:24 And now he who had received the one talent came and said,

'Master, I knew you to be a hard person, harvesting where you have not sown and gathering where you have not scattered.

25:25 And I was afraid.

I went and concealed your talent in the ground. Behold! You have what is yours.'

25:26 And his master responded.

And he said to him, 'Hurtful and lazy slave! You understood that I harvest where I have not sown and gather where I have not scattered.

25:27 Therefore you ought to have deposited my money with the bankers.

And at my coming I would have received back my own with interest.

25:28 Therefore, take the talent away from him and give it to him who has ten talents.

25:29 Indeed, to everyone who has more will be given. And he will have an excess.

But from him who does not have even what he has will be taken away.

25:30 Also, throw the useless slave into the outer darkness.

There will be lamentation and grinding of the teeth.'

25:31 Now when The Son of Man comes in His splendor and all the set apart messengers with Him, at that time He will sit down upon the throne of His splendor.

25:32 And before Him will be gathered together all the nations.

And He will separate them from each other just as a shepherd separates the sheep from the goats.

25:33 And He will stand the sheep on His right hand but the goats on the left hand.

25:34 At that time The King will say to those on His right hand, 'Come here you blessed of My Father! Inherit The Kingdom prepared for you from the foundation of the world!

25:35 Indeed I was hungry and you gave Me food. I was thirsty and you gave Me drink.

I was a foreigner and you took Me in.

25:36 I was naked and you clothed Me.

I was sick and you visited Me.

I was in prison and you came to Me.'

25:37 Then the innocent will respond to Him saying, 'Master, when did we see You hungry and feed You or thirsty and give You drink?

25:38 When did we see You as a foreigner and take You in or naked and clothe You?

25:39 Or when did we see You sick or in prison and come to You?'

25:40 And The King will respond and say to them, 'Assuredly I say to you inasmuch as you did it to one of the least of these, My kindred, you did it to Me!'

25:41 Then He will also say to those on the left hand, 'Go away from Me you cursed, into the eternal fire

prepared for The False Accuser and his messengers.

25:42 Indeed, I was hungry and you gave Me no food.
I was thirsty and you gave Me no drink.

25:43 I was a foreigner and you did not take Me in,
naked and you did not clothe Me,
sick and in prison and you did not visit Me.'

25:44 Then they also will respond to Him saying,
'Master, when did we see You hungry, or thirsty,
or a foreigner, or naked, or sick, or in prison,
and did not attend to You?'

25:45 Then He will respond to them saying,
'Assuredly I say to you inasmuch as you did not do it
to one of the least of these you did not do it to Me!'

25:46 And these will go away into eternal punishment,
but the innocent into Eternal Life."

Chapter 26

26:1 Now it was as **YAHUSHUA**
had finished all these sayings.

And He said to His students,

26:2 "You understand
that after two days is The Passover,
and The Son of Man
will be delivered up to be crucified."

The Passover carries intense significance. It should be observed in some manner even by Gentile believers today. While it is a reminder of the deliverance from Egyptian bondage for the Yisra'elites what follows will establish that **The Messiah fulfilled The Passover for every believer! Because of His death, resurrection and ascension YOUR offense debt is also PASSED OVER!**

And it was in the midst of the very celebration of Passover that YAHUSHUA caused this to happen
- for EVERY believer!

26:3 Then the chief priests,
the scribes,
and the elders of the people assembled together
at the palace of the high priest,
who was called Caiaphas.

26:4 And they determined
to seize **YAHUSHUA** by deceit and kill Him.

26:5 But they said, "Not during the feast
lest there be a disturbance among the people."

26:6 And **YAHUSHUA**, being in Bet Any
at the house of Shim'on the leper,

26:7 a woman approached Him,
having an alabaster flask of highly valuable myrrh.
And she poured it upon His head
as He reclined at the meal.

Myrrh is the oil that is used to anoint the dead for burial.

26:8 But His students having seen it
were very displeased saying,

"For what sake is this waste?"

26:9 Indeed, this myrrh could have been sold for much
and given to the poor."

26:10 But **YAHUSHUA** knowing it said to them,
"Why do you present trouble to the woman?"

Indeed, she has done a good work unto Me.

26:11 Indeed, you always have the poor with you.

But Me you do not have always.

26:12 Indeed, she poured this myrrh upon My body.
She did it for My burial.

26:13 Assuredly I say to you
wherever this good news is proclaimed
in the whole world
what this woman has done will also be told
as a reminder of her!"

26:14 Then one of the twelve,
called Yahudah of Iscariot,
went to the chief priests.

26:15 And he said,
"What will you give to me?
I will deliver Him up to you?"
And they stood with him for thirty pieces of silver.

26:16 And from that time
he sought a favorable occasion
to betray Him.

26:17 Now the first day
of the Feast of The Unleavened Bread
the students approached YAHUSHUA saying to Him,
"Where do You desire us to prepare
for You to eat The Passover?"

26:18 Then He said,
"Go into the city to this certain man and say to him,
'The Teacher says, "My time is near.
Make the Passover for you with My students." '

26:19 And the students did
as YAHUSHUA had directed them.
And they prepared The Passover *meal*.

26:20 Now it having become evening
He sat down with the twelve.

26:21 And as they were eating He said,
"Assuredly I say to you one of you will betray Me!"

26:22 And they were exceedingly distressed.
And each of them began to say to Him,
"Master, is it I?"

26:23 He responded saying,
"He who dipped his hand with Me in the bowl.
This same one will betray Me.

26:24 The Son of Man indeed goes
just as it is written concerning Him.
But woe to that person
through whom The Son of Man is betrayed!
It would be good if that human being
had not been born."

26:25 Then Yahudah, who was betraying Him,
responded saying, "Rabbi, is it not I?"

The literal rendering of the text.

He said to him, "You yourself have said it."

26:26 And as they were eating
YAHUSHUA took the bread,
blessed it, and broke it, and gave it to the students.
And He said,
"Take! Eat! This is My body."

26:27 And He took the cup.

And He gave thanks.
And He gave it to them saying,
"Drink from it, all of you!

26:28 Indeed, this is My blood of The New Covenant
which is poured out concerning many
for the sake of pardon of offenses.

Tradition teaches that this is "The Lord's Supper" - "communion".

However, this is not correct!

This cup and this bread were part of the Passover (Pesach) meal. They are inseparably linked to this meal. It was this specific meal that was to be utilized to remember the death and resurrection of YAHUSHUA.

The act of remembering was to take place **once each year - at Passover!**

It was not intended to become a "weekly" or "monthly" ritual, one which loses its true meaning and significance when separated from The Festival of Pesach.

For The New Covenant believer, the covenant that was established at precisely this point in the midst of the Pesach meal by YAHUSHUA, Pesach (Passover) was given a whole new meaning.

The offense-debt of every believer had now been "passed over" because of the body and blood - shed in our place - of YAHUSHUA, The Hebrew Messiah!

It took place at **PASSOVER!** There is a reason!

YAHWEH used this specific event to deliver/save/rescue us from our bondage to our offenses (sins).

It is a TRAVESTY to separate YAHUSHUA from Passover!

It is perverse to trivialize His "body and blood" by the manner in which "communion" is now practised!

YAHWEH cannot be pleased with such desecration of His sacred meal, The Pesach meal.

And what's worse - most so-called believers do not even know what Pesach/Passover is or when it is to be celebrated.

26:29 Now I say to you
I will not drink of this fruit of the vine
from now on until that day
when I drink it new with you in My Father's Kingdom."
26:30 And having sung a hymn
they went out onto The Mount of Olives.

26:31 At that time **YAHUSHUA** said to them,
"All of you will be ensnared because of Me
this very night.
Indeed it is written,
*'I will strike The Shepherd,
and the sheep of the flock will be scattered.'*
(Zech. 13.7)

26:32 But after I have been raised up
I will go before you into The Galil."

26:33 Peter responded saying to Him,
"Even if all are ensnared because of You
I will never be ensnared."

26:34 **YAHUSHUA** said to him,
"Assuredly I say to you that this very night
before the rooster crows
you will utterly deny Me three times."

26:35 Peter said to Him,
"Even if I must die with You I will not deny You!"
Likewise said all the students.

26:36 Then **YAHUSHUA** went with them
into a place called Gethsemane.
And He said to the students,
"Sit here while I go and pray over there."

26:37 And He took with Him
Peter and the two sons of Zabdiy.
And He began to be grieved and deeply distressed.

26:38 Then He said to them,
"My life is exceedingly grieved,
even to the point of death.
Stay here and be vigilant with Me!"

26:39 And He went a little farther.
And He fell upon His face.
And He prayed saying,
"My Father, if it is possible,
let this cup pass away from Me!
Nevertheless, not as I desire,
but rather as You *desire*."

26:40 And He came to the students.
And He found them sleeping.
And He said to Peter, "What!
Could you not be vigilant with Me one hour?
26:41 Be vigilant and pray lest you enter into testing!
The nature is truly willing but the flesh is weak."

26:42 Again for the second time
He went away and prayed saying,
"My Father, if this cup cannot pass over from Me
unless I drink it
Your will be done!"

26:43 And He came and found them asleep again
because their eyes were heavy.
26:44 And He left them, went away again,
and prayed the third time saying the same words.
26:45 Then He came to His students.
And He said to them,
"Sleep on and rest.
Behold! The hour is at hand!
And The Son of Man is being betrayed
into the hands of offenders.

26:46 Awake! Let us be going!
Behold! My betrayer is at hand."

26:47 And while He was still speaking,
Behold! Yahudah, one of the twelve,
came with a great crowd with swords and clubs
from the chief priests and elders of the people.

26:48 Now the one who betrayed Him
had given them a sign saying,
"Whomever I embrace, He is the One.
Seize Him!"

26:49 Immediately he went up to YAHUSHUA.
And he said, "Greetings, Rabbi!"
And he embraced Him.

26:50 But YAHUSHUA said to him,
"Friend, for the sake of what do you draw near?"
Then they approached
and laid hands on YAHUSHUA
and seized Him.

26:51 And behold!
One of those with YAHUSHUA extended his hand,
drew his sword, and struck the slave of the high priest.
And he cut off his ear.

26:52 Then YAHUSHUA said to him,
"Return your sword into its place!
Indeed, all who take the sword
will be destroyed by the sword.

26:53 Or do you think that I am not able even now
to pray to My Father and He will provide Me
with more than twelve legions of messengers?

26:54 How then can The Scriptures be fulfilled

that it must happen thus?"

26:55 In that very hour YAHUSHUA said to the crowds,
"Have you come out as against a robber
with swords and clubs to seize Me?

I sat daily with you teaching in The Temple
and you did not seize Me.

26:56 But all this has happened
in order that The Scriptures of the prophets
might be fulfilled."

Then all the students left Him and ran away.

26:57 And those who had seized YAHUSHUA
led Him away to Caiaphas, the high priest,
where the scribes and the elders
were gathered together.

26:58 Now Peter followed Him at a distance
to the high priest's courtyard.
And he went in and sat with the slaves
to observe the end.

26:59 Now the chief priests, the elders,
and all the Sanhedrin
sought false testimony against YAHUSHUA
so that they might kill Him.

26:60 But they found none.

Even though many false witnesses approached
they found none.

But at last two false witnesses approached.

26:61 And they said, "This one said,
'I am able to demolish The Temple of YAHWEH
and to build it in three days.' "

26:62 And the high priest stood up saying to Him,
"Do You respond with nothing?
Why has this one testified against You?"

26:63 But YAHUSHUA was silent.

And the high priest responded saying to Him,

"I adjure You by The Living Elohim!
Tell us if You are The Messiah, The Son of YAHWEH!"

26:64 YAHUSHUA said to him,

"It is as you have said.

Moreover I say to you

after this you will see The Son of Man
sitting at the right hand of The Power
and coming upon the clouds of the sky."

26:65 Then the high priest tore his clothes saying,
"He has spoken blasphemy!

What further need do we have of witnesses?

Behold! Now you have heard His blasphemy!

26:66 What do you think?"

They responded and said, "He is liable to death."

26:67 Then they spit in His face and beat Him.

And others slapped Him,

26:68 saying,

"Prophecy to us, Messiah!

Who is the one who struck You?"

26:69 Now Peter sat outside in the courtyard.

And a slave girl approached him saying,

"You also were with YAHUSHUA of The Galil."

26:70 But he denied it in front of them all saying,

"I do not understand what you are saying."

26:71 And having gone out into the entrance,
another girl saw him.
And she said to the ones there,
"This one was also with **YAHUSHUA** of Nazareth."
26:72 And once more he denied with an oath,
"I do not recognize the Man!"

26:73 And after a little while
those who were standing there approached.
And they said to Peter,
"Surely you also are one of them
because your speech makes it clear."
26:74 Then he began to curse and swear saying,
"I do not recognize the Man!"
Immediately a rooster crowed.

26:75 And Peter remembered the word of **YAHUSHUA**
who had said to him,
"Before the rooster crows you will deny Me three times."
And he went outside. And he wept bitterly.

Chapter 27

27:1 Now morning having come all the chief priests
and elders of the people
took counsel against **YAHUSHUA**
to kill Him.
27:2 And having bound Him they led Him away.
And they delivered Him up
to Pontius Pilate, the governor.

Pontius means of the sea. Pilate means pressed close (like felt).

27:3 Then Yahudah, who had betrayed Him,
seeing that He had been condemned, regretted it.
And he gave back the thirty pieces of silver
to the chief priests and the elders
27:4 saying,
"I have offended, betraying innocent blood."
But they said,
"What is that to us?
You see to it!"
27:5 Then he threw the pieces of silver in The Temple
and departed.
And he went out and hanged himself.

27:6 Now the chief priests took the silver pieces saying,
"It is not right to throw them into the treasury
since they are the blood money."
27:7 And they took counsel.
And they bought with them the potter's field
to bury foreigners in.
27:8 Consequently that field has been called
The Field of Blood to this day.

27:9-10 At that time it was fulfilled which was spoken
by Yirmeyah the prophet saying,

*"And they took the thirty pieces of silver,
the value of Him who was priced,
whom they of the children of Yisra'el priced,
and gave them for the potter's field,
as **YAHWEH** directed me."*

(Zech. 11.12-13)

27:11 Now **YAHUSHUA** stood before the governor.

And the governor asked Him saying,
"Are You The King of the Yisra'elites?"
Then YAHUSHUA said to him,
"It is as you say."

There's a problem with using "Jews" here as is traditionally done. While the tribe of Yahudah had become dominant it was far from the only tribe that existed in Yisra'el at this time. Further, YAHUSHUA Himself was an Yisra'elite, even though He was also from the Tribe of Yahudah. The use of the term "Jew" treats with injustice the students of and believers in The Messiah, who had long been promised to "the seed of Abraham. The term "Jew" restricts things to only one tribe. Lit. – You said it! We use this expression ourselves, and we understand what it means.

27:12 And while being charged with an offense
by the chief priests and the elders
He responded not even once.

27:13 Then Pilate said to Him,
"Do You not hear how many things
they testify against You?"

27:14 But He did not respond to him,
not even one word,
so that the governor marveled greatly.

27:15 Now at the feast the governor was accustomed
to releasing to the crowd
one prisoner whom they desired.

27:16 Now at that time they had a notorious prisoner
called Barabbas.

27:17 Therefore having assembled Pilate said to them,
"Whom do you want me to release to you?
Barabbas, or YAHUSHUA, who is called The Messiah?"

27:18 Indeed, he understood that because of ill will
they had delivered Him up.

27:19 Now having sat down upon the judgment seat
his wife sent to him saying,
"You have not one thing on that innocent Man!
Indeed, I have suffered many things today
in a dream because of Him."

27:20 But the chief priests and the elders
persuaded the crowds
in order that they should ask for Barabbas
and completely destroy YAHUSHUA.

27:21 The governor responded then saying to them,
"Which of the two do you want me to release to you?"
Then they said, "Barabbas!"

27:22 Pilate said to them,
"What then shall I do with YAHUSHUA,
who is called The Messiah?"

They all said to him,
"Let Him be crucified!"

27:23 Then the governor said,
"Why? What harm has He done?"
But they screamed exceedingly saying,
"Let Him be crucified!"

27:24 Then Pilate,
having seen that he benefited nothing,
but rather that a disturbance was coming, took water.
And he washed his hands in front of the crowd saying,
"I am innocent of the blood of this just One!
You see to it!"

27:25 And all the people responded saying,
"Let His blood be upon us and upon our children!"

27:26 Then he released Barabbas to them.
Then having had **YAHUSHUA** scourged
he delivered Him up to be crucified.

Scourging was among the most cruel of Roman punishments. It involved a whip with pieces of bone tied to the ends of the multiple strands. It tore the flesh wide open, inflicting horrible pain and damage to the person. Many died under its administration.

27:27 Then the soldiers of the governor
took **YAHUSHUA** with them into the Praetorium.
And they gathered around Him
the entire band of *soldiers*.

27:28 And they stripped Him.

And they put a scarlet robe on Him.

27:29 Then having braided a wreath out of thorns,
they put it upon His head.

And they put a reed in His right hand.

And they kneeled in front of Him.

And they jeered at Him saying,
"Hail! King of the Yisra'elites!"

27:30 And they spit upon Him.

And they took the reed and beat Him on the head.

27:31 And having jeered at Him they stripped Him.

And they put His own clothes on Him.

And they led Him away to be crucified.

27:32 Now as they were coming out
they found a person of Cyrene, Shim'on by name.
This one they compelled to carry His torture stake.

Cyrene means supremacy of the bridle.
The cross is not a thing of beauty. It is a very cruel instrument
of death - literally, a torture stake.

27:33 And having come to a place called Golgotha,
(that is to say, Place of a Skull)

27:34 they gave Him vinegar mingled with bile to drink.
But having tasted it He would not drink it.

27:35 Then they crucified Him.

And they divided His garments,
casting lots in order that
it might be fulfilled which was spoken by the prophet,
*"They divided My garments among them,
and for My clothing they cast lots."*

(Ps, 22.18)

27:36 And sitting down they guarded Him there.

27:37 And they placed above His head

His written accusation:

THIS IS **YAHUSHUA** THE KING OF THE YISRA'ELITES.

27:38 At that same time
two thieves were crucified with Him,
one on the right side and another one on the left side.

27:39 Then those who passed by blasphemed Him,
shaking their heads

27:40 and saying,
"You who destroy The Temple
and build it in three days,
save Yourself!"

If You are The Son of The Elohim
come down from the torture stake.”

27:41 Now in the same way
even the chief priests were jeering
with the scribes and the elders saying,

27:42 “He saved others.

He is not able to save Himself.

If He is the King of Yisra’el

let Him now come down from the torture stake
and we will believe Him.

27:43 He trusted in The Elohim.

Let Him rescue Him now if He desires Him
because He said,

‘I am The Son of The Elohim.’ ”

Because of their traditions the people would not have been using YAHWEH at that time to refer to “God”. They had been forbidden to do so by the “leaders” of their religion. Properly, YAHWEH is the correct term to use here. It’s very important to recognize the depths to which the religious leaders had sunken at this time.

27:44 Even the thieves who were crucified with Him
taunted Him.

27:45 Now from the sixth hour there was darkness
over all the land until the ninth hour.

27:46 And about the ninth hour **YAHUSHUA** cried out
with a loud voice saying,

“Eli, Eli, lama sabachthani?”

that is, “My Elohim! My Elohim!

Why have You abandoned Me?”

Aramaic, the street language of the day.

27:47 Now some standing there having heard
said that this one calls for Elijah!

27:48 Immediately one of them ran and took a sponge,
filled it with vinegar and put it on a reed.

And he gave Him to drink.

27:49 The remaining ones said,

“Let Him alone!

Let us see if Elijah will come to save Him!”

27:50 Then **YAHUSHUA**
having cried out again with a loud voice,
sent forth the breath.

The interpretation of this verse is often conditioned by one’s religious perspective. The meaning of the literal words is presented here.
aphiemi – means to send forth. It is translated in a wide variety of ways - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.
Take your pick.
to pneuma – means the breath. *Pneuma* by itself means a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit. It appears from the context it was the sending forth (the releasing) of the breath, which is what keeps us alive. The text is indicating His physical death.

27:51 Then behold!

The veil of The Temple was split into two *parts*,
from top to bottom.

And the earth shook.

And the rocks were split.

Note the direction of the split - top to bottom. The veil was a woven tapestry some four inches thick. It was a divine act that split it, but we often miss this truth.

27:52 And the graves were opened.

And many bodies of the set apart ones
who had fallen asleep
were raised up.
27:53 And coming out of the graves
~~after His resurrection,~~
they entered into the set apart city.
And they appeared to many.

hagios -sacred; set apart; holy.
There's a problem with "after His resurrection" given the context. The text places these things as happening at the same time as YAHUSHUA released His breath. That was prior to His burial, not after His resurrection. It is quite likely this is a "gloss", an addition to the text.

27:54 Now the centurion and those with him
who were guarding YAHUSHUA,
having seen the earthquake
and the things that had happened,
feared greatly saying,
"Truly this was The Son of The Elohim!"

27:55 And many women were there,
observing from afar,
who had accompanied YAHUSHUA from The Galil,
ministering to Him.
27:56 Among them were Miryam Magdalene, Miryam,
the mother of Ya'akob and Yoses, and the mother
of Zabdiy's sons.

27:57 Now evening having happened
a wealthy person came from Arimathea named Yoseph,
who himself had also become a student of YAHUSHUA.

27:58 This man approached Pilate
and asked for the body of YAHUSHUA.
Then Pilate ordered the body to be delivered to him.

27:59 And Yoseph having taken the body,
wrapped it with a clean linen cloth

27:60 and placed it in his new tomb
which he had hewn out of the rock.

And he rolled a large stone
against the entrance to the tomb.
And he went away.

27:61 Now Miryam Magdalene was there
and the other Miryam, sitting opposite the tomb.

27:62 Now on the next day,
which was after The Day of Preparation,
the chief priests and the Pharisees
came together before Pilate

27:63 saying,

"Master, we remember that that deceiver,
still being alive, said,
'After three days I will rise.'

27:64 Therefore order that the tomb
be rendered secure

until the third day lest His students come by night
and steal Him, and say to the people,
'He has been raised up out of being dead.'
Then the last deception will be worse than the first."

27:65 Then Pilate said to them,

"You have a guard.

Go! Render it as secure as you know how."

27:66 So they went and rendered the tomb secure,
sealing the stone along with a guard.

Chapter 28

28:1 Now late on the day of The Sabbath,
as it was beginning to dawn
into the first of the Special Sabbath
Miryam Magdalene and the other Miryam
came to watch the tomb.

This refers to a **shabbathown**, the Hebrew term for a special sabbath, or day of rest.
There were two of these during Passover. One was at the very beginning, the other was seven days later - **and they were not necessarily on the seventh day of the week.**
This means they were not on The Sabbath Day, which is Saturday. It could be any day of the week.
The first of **sabbaton**, the Greek term, simple refers to the first day following the Special Sabbath.
This means the resurrection did **NOT**, of necessity, occur on "Sunday". Indeed, it makes it highly probable that it **did not occur on a "Sunday"**, "the first day of the week".
Lit. – one or first of the Special Sabbath.

28:2 And behold!

A great earthquake happened.
Indeed, a messenger of **YAHWEH**
descended from The Heaven,
rolled the stone away from the door, and sat upon it.

28:3 His countenance was like lightning,
and his clothing white like snow.

28:4 And because of the fear of him the guards shook
and became as though dead.

28:5 And the messenger responded,
saying to the women,
"Do not be afraid!

Indeed, I understand that you seek **YAHUSHUA**
who was crucified.

28:6 He is not here.

Indeed, He has been raised up just as He said.
Come here!

See the place where The Master laid!

28:7 Also, go quickly and tell His students
that He has been raised up out of being dead!

And behold!

He is going before you Into The Galil.

There you will see Him.

Behold! I have told you."

28:8 And having gone out from the tomb quickly,
with fear and great joy,
they ran to bring word to His students.

28:9 Now as they went to tell His disciples, behold!
YAHUSHUA met them saying, "Rejoice!"

And they approached.

And they grabbed Him by the feet.

And they worshiped Him.

28:10 Then **YAHUSHUA** said to them,
"Do not be afraid!

Go and tell My brothers to go into The Galil.

And there they will see Me!"

28:11 Now as they were going, behold!

A guard went into the city

and reported to the chief priests

all the things that had happened.

28:12 And having assembled with the elders
and consulted together,

they gave a large sum of money to the soldiers
28:13 saying, "Say that,
'His students came at night
and stole Him while we slept.'
28:14 And if this comes to the governor's ears
we will appease him and render you secure."
28:15 So they took the money
and did as they were instructed.
And this word is spread among the Yisra'elites
until this day.

28:16 Then the eleven students
traveled into The Galil,
onto the mountain
which YAHUSHUA had appointed for them.
28:17 And seeing Him, they worshiped Him.
But some doubted.

28:18 Then YAHUSHUA approached.
And He spoke to them saying,
"All authority has been given to Me
in The Heaven and on the earth.
28:19 Go, therefore, and make students
of all the nations,
baptizing them into the name of The Father
and of The Son
and of The Set Apart Divine Nature of YAHWEH,
28:20 teaching them to observe all things
that I have instructed you!
And behold!
I am with you every day,
even until the end of the age!

Amen.