

## 4. LUKE

Version. 6.3: 8-5-17

1:1 Since indeed many have attempted  
to set in order a narrative concerning the matters  
which have been fulfilled among us,  
1:2 just as they were delivered to us  
who from the beginning became eyewitnesses  
and servants of the message,

**logos** – something said.

The term refers to both spoken and written words. It also means a message, that conveyed by what is “said”. It’s further identified with The Messiah in the Book of Yahonathan where it states – “**The Word** became flesh...”.

1:3 and having exactly traced everything from the start,  
it seemed good to me also  
to write to you a sequential account,  
most excellent Theophilus,

**Theophilus** – friend of God.

This may, indeed, not be a specific person, but rather be a means of addressing anyone who is such a friend.

1:4 in order that you might recognize  
the security of matters  
concerning which you were informed.

This is a most powerful and persuasive introduction. If you compare it with what is normally presented you will see it is obviously quite different. The Greek can perhaps be interpreted in several ways with the terms used. However, the characterization normally given does not fit the context. Luke had a clearly defined purpose in writing this material. As you take the time to analyze the terms his purpose becomes very clear.

1:5 There happened to be in the days of Herod,  
the king of Yahudah, a certain priest named Zacharyah,  
of the division of Abiyah.  
His wife was of the daughters of Aharon,  
and her name was Elisheba.

Zacharyah means remembered by YAHWEH.

Abiyah means my father is YAH.

Aharon means light bringer.

Elisheba means El of the oath.

1:6 Now they were both innocent before **YAHWEH**,  
walking in all the instructions and decrees of **YAHWEH**  
without fault.

**dikaiois** – equitable (in character or act; by implication, innocent, holy (absolutely or relatively). – just, meet, right(eous).

The term is translated as “righteous”. Just, and innocent are more accurate, and less flavored by religious sentiments.

**kurios** – supreme in authority, i.e. (as noun) controller, by implication, Master. – God, Lord, master, Sir.

The use of “the Lord” in the traditional translation of this verse, is an abomination.

It perverts the text and causes much confusion. Does it refer to The LORD, as in the Old Covenant, or to The Lord, YAHUSHUA, in the New Covenant?

In The Old Covenant “The LORD” is used extensively as a replacement for YHWH, (YAHWEH in English).

**This is a gross error in translation, and even more egregiously, it was intentional!**

Ex. 3.15-16 declares plainly that YHWH is the personal name of The Elohim (God) of Genesis. The context will usually give you a clue as to which is meant, but most people won’t slow down long enough to even think about it. It’s evident that the instructions and decrees were NOT given by YAHUSHUA, but rather by YAHWEH, The Elohim, or “God” of the Old Covenant.

1:7 And they had no child because Elisheba was sterile.

And they were both well advanced in years.

This is a most interesting parallel to Abraham and Sarah.

1:8 Now it happened in performing his functions  
as priest before **YAHWEH** in the order of his course

The priests were divided into courses. Each served their time in office for a fixed period and in a specific order.

1:9 according to the custom of the priestly office,  
it was his lot to burn incense,  
entering into The Temple of **YAHWEH**.

He was chosen by lot, out of the members of his course, to burn incense. This could only happen once in the life of any priest, so it is extremely significant.

1:10 And the whole multitude of the people  
was praying outside at the hour of incense.

1:11 Then a messenger of **YAHWEH** was seen by him,  
standing at the right side of the altar of incense.

**aggelos** - a messenger; especially an "angel".  
The term "angel" comes from this Greek word. The Hebrew term means a deputy, a messenger sent under the authority of the person sending him.  
Where there is no direct mention of YAHWEH in the text "YAH-messenger" will replace "angel".

1:12 And Zacharyah, having seen Him, was agitated.  
And fright fell upon him.

1:13 But the messenger said to him,  
"Do not be frightened, Zacharyah,  
because your request has been heard.  
And your wife, Elisheba, will bring forth a son to you.  
And you will call his name Yahanathan.

Yahanathan means YAHWEH shows favor.

1:14 And you will have joy and exultation.  
And many will rejoice over his birth.

1:15 Indeed he will be great in the eyes of **YAHWEH**.  
And he will drink neither wine nor any intoxicant.  
He will also be filled with  
The Set Apart Divine Nature of **YAHWEH**  
even from his mother's womb.

**pneumatikos hagiou** is the Greek that's traditionally translated as "Holy Spirit". It literally means "breath sacred". To be holy means to be set apart for a special purpose. In Hebrew thought the breath represents the nature or character of a person. It comes from the center of their being. It is not a separate "person" (The Holy Spirit). Instead, it is the "Divine Nature" ("spirit") of The Holy One, YAHWEH. "Spirit" is a Greek creation that was never part of the Hebrew language or culture. It does not belong here. What is really identified is "The Divine Nature", the essence of YAHWEH Himself. Furthermore, a thorough study of Scripture reveals that there is no "third person" of the godhead that is traditionally identified as "The Holy Spirit". This will shock most people because it's been so ingrained in us by "the traditions of men". What's referred to as "The Holy Spirit" is in fact The Divine Nature of YAHWEH. This is also referred to as "the new nature" that indwells the one who has trusted completely in YAHWEH and His Messiah, YAHUSHUA. The "old nature" is the human nature, corrupted by 'sin' (actually an offense against YAHWEH). The new nature is The Divine Nature which one receives when they are "born again". There is no "person" that comes and resides in you. And there is no "person" who accompanies you. You can't see it or touch it. But you can certainly know it is there.

1:16 And many of the children of Yisra'el  
he will turn toward **YAHWEH**, their Elohim.

**theos** - a deity, especially the supreme Divinity; figuratively, a magistrate. - God, god.

The Hebrew equivalent is **elohim**. This is based on Hebrew Strong's #410, *el*. It means mighty; especially the Almighty (but used also of any deity); - God (god), idol, might(-y, one), power, strong. (See also H430.) It will be translated, as the context indicates, as YAHWEH in this work.

1:17 And He will go before Him  
in the nature and miraculous power of Eliyah,  
*"to turn the hearts of the fathers to the children,"*  
(Mal. 4.5)

*and the unpersuadable to the prudence of the just,  
preparing for YAHWEH  
a people that are thoroughly ready."*

What's provided after "to the children" does not agree with the passage from Malachi, which is as follows:  
*And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."* (Mal. 4.5-6)  
It's unclear why this is so different. There's nothing to help us resolve this conflict. It's known that many New Covenant quotations were more or less paraphrases of the original material since people did not have much direct access to the written texts.

1:18 And Zacharyah said to the messenger,  
"How will I know this?  
Indeed, I am an old man  
and my wife is well advanced in years."

1:19 And the messenger responding said to him,  
"I am Gabriel,  
who stands in the presence of YAHWEH.  
And I was sent to speak to you  
and announce to you these glad tidings.

Gabriel means mighty man of El

1:20 Now behold!  
You will be mute, indeed not able to speak,  
until the day these things happen,  
because you did not trust my words  
which will be fulfilled in their proper time."

**Idou** – Lo! Always in the imperative mood.  
– behold, lo, see.  
It appears frequently and always means "Pay attention!  
**pisteuo** – to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, **to entrust** (especially one's well-being to The Messiah).  
– believe(-r), commit (to trust), **put in trust with**.  
Faith, belief, and trust are virtually synonymous. If you have faith in or believe something you are putting your trust in it.

1:21 And the people were waiting for Zacharyah.  
And they marveled that he lingered in The Temple.

1:22 And having come out  
he could not speak to them.  
And they recognized that he  
had experienced a vision in The Temple  
because he nodded to them  
yet remained speechless.

1:23 And it happened when the days  
of his sacred ministrations were fulfilled  
that he went away to his own house.

1:24 Now after those days  
his wife, Elisheba, conceived.  
And she concealed herself entirely for five months  
saying that,

1:25 "In this manner YAHWEH has done with me  
in the days when He regarded me favorably  
to remove my disgrace among human beings."

1:26 Now in the sixth month the messenger, Gabriel,  
was sent by **YAHWEH**  
to a town of The Galil named Nazareth,

The timing is assumed to be since the time Elisheba  
conceived.  
Galil means a circuit.  
Nazareth means a branch; preservation.

1:27 to a virgin engaged to a man  
whose name was Yoseph,  
of the house of David.  
And the virgin's name was Miryam.

Yoseph means he will add.  
David means beloved.  
Miryam means their rebellion.

1:28 And the messenger  
having entered before her said,  
"Rejoice! You are being favored!  
**YAHWEH** is with you.  
Well spoken of *are* you among women!"

The term for "favored" occurs only here and in Eph. 1.6,  
where it speaks of those "accepted" before YAHWEH.

1:29 But having seen him  
she was totally disturbed by his message.  
And she deliberated  
what manner of greeting this might be.

1:30 Then the messenger said to her,  
"Do not be afraid, Miryam!  
Indeed, you have found favor with **YAHWEH**.

1:31 And behold!  
You will conceive in your womb.  
And you will bring forth a Son.  
And you are to call His name **YAHUSHUA**.

**Jesus**, (Jesus) is a Greek corruption of a Hebrew name. It  
is the transliteration of *Yehowshua*, which means YHWH-  
saved.  
It is translated as Jehoshua, Jehoshuah, and Joshua.  
YAHUSHUA, (YAH-hu'-shoo-ah) would be the proper  
Hebrew form for The Messiah, with a specific emphasis on  
YAH, the abbreviated form of YAHWEH, to emphasize the  
direct link.  
The messenger, Gabriel, would NEVER announce a name  
that was not Hebrew for The Messiah of Yisra'el.

1:32 He will be great.  
And He will be called The Son of The Highest.  
And **YAHWEH**, The Elohim, will give to Him the throne  
of His forefather David.  
1:33 And He will rule over the house of Ya'akob forever.  
And of His kingdom there will be no end."

1:34 Then Miryam said to the messenger,  
"How can this be since I do not know a man?"  
1:35 And the messenger responding said to her,  
"The Set Apart Divine Nature of **YAHWEH**  
will come upon you.  
And the miraculous power of The Highest  
will overshadow you.  
And consequently the set apart one conceived by you  
will be called The Son of **YAHWEH**.

Lit. – a child of YAHWEH

1:36 And behold!  
Elisheba, your relative, has also conceived a son  
in her old age.

And this is now the sixth month  
for her who was called barren  
1:37 **because with YAHWEH**  
**no matter will be impossible!**"

1:38 Then Miryam said, "Behold!  
The female slave of **YAHWEH!**  
May it be to me according to your word."  
And the messenger went away from her.

**doile** means a female slave. The use of "servant" is designed to soften the concept of servitude, bondage. A slave was a purchased piece of property, and required to do as they were told. Mary is placing herself under "bondage" willingly.

1:39 Now Miryam arose in those days.  
And she went into the hill country with haste  
to a city of Yahudah.

Yahudah means YAH will be praised.

1:40 And she entered the house of Zacharyah.  
And she greeted Elisheba.

1:41 And it happened when Elisheba  
heard the greeting of Miryam  
that the infant leaped in her womb.  
And Elisheba was filled  
with The Divine Nature of **YAHWEH.**

The infant as well, based on what Gabriel told Miryam.

1:42 And she exclaimed with a loud voice.  
And she said,

"Well spoken of *are* you among women.  
And well spoken of *is* the fruit of your womb!

1:43 And why *is* this *granted* to me,  
that the mother of my Master comes to me?

1:44 Indeed, behold!

When the sound of your greeting came into my ears  
the infant leaped in my womb for joy.

1:45 Happy is she who trusted  
because there will be a completion  
of that which was told her from **YAHWEH.**"

1:46 And Miryam said,

"My life magnifies **YAHWEH**

1:47 and my nature exults in **YAHWEH**, my deliverer

Exults is literally - jumps for joy.

1:48 because He has looked with favor  
upon the humble state of His female slave.  
Indeed, behold!

Henceforth all generations  
will pronounce me fortunate,

1:49 because The Powerful One  
has done magnificent things for me.

And set apart *is* His name.

1:50 And His compassion  
is from generation to generation  
upon those who revere Him.

1:51 He makes power with His arm.

He scatters the arrogant  
in the deep thoughts of their hearts.

1:52 He lowers rulers from thrones.

And He exalts *the* lowly.

1:53 He satisfies the hungry with good things.

And the wealthy He sends away empty.

1:54 He supports His servant, Yisra'el,

keeping in mind His compassion,

1:55 just as He spoke to our forefathers,

to Abraham and to his seed, into eternity.”

Abraham means father of a multitude.

1:56 Then Miryam stayed with her about three months.  
And she returned to her own house.

1:57 Now Elisheba’s time was fulfilled  
for her to give birth.

And she bore a son.

1:58 And her neighbors and her relatives,  
having heard that YAHWEH  
had great compassion on her,  
congratulated her.

1:59 And it happened on the eighth day  
that they came to circumcise the child.  
And they were calling him  
after the name of his father, Zacharyah.

The eighth day is the day of circumcision. It was a custom to name the child on that day.

1:60 Yet his mother responded saying,  
“Indeed not!

He will be called Yahunathan.”

1:61 And they said to her,  
“There is no one among your relatives  
who is called by this name.”

1:62 Then they motioned to his father  
what he desired to call him.

1:63 And he asked for a tablet.  
And he wrote saying, “His name is Yahunathan.”  
And they all marveled.

1:64 Then immediately his mouth was set free  
and his speech.

And he spoke, praising YAHWEH.

1:65 Then fear came upon all who lived around them.  
And all these matters were being discussed  
throughout all the hill country of Yahudah.

1:66 And everyone listening  
put them in their hearts saying,  
“What sort of child will this be?”

And the hand of YAHWEH was upon him.

The hand, in Hebrew thought, represents one’s authority and power. This means Yahunathan came under the authority and power of YAHWEH.

1:67 And his father, Zacharyah,  
was filled with The Divine Nature of YAHWEH.  
And he prophesied saying,

1:68 “Well spoken of be YAHWEH,  
The Elohim of Yisra’el,  
because He has visited and ransomed His people!

1:69 And He has raised up a horn of deliverance for us  
in the house of His servant David

**soteria** – rescue or safety (physically or morally). – deliver, health, salvation, save, saving.

1:70 just as He spoke through the mouth  
of His set apart prophets from eternity *past*;

1:71 rescue from our adversaries  
and from the hand of all who detest us;

1:72 providing compassion to our forefathers  
and remembering His set apart covenant,

1:73 the oath which He swore

to our forefather Abraham;  
1:74 granting to us that we,  
being delivered from the hand of our enemies,  
might worship Him without fear  
1:75 in reverence and justification in His presence  
all the days of our life.

**dikaosune** – equity of character or act; especially Christian justification. – righteousness.  
Equity of character is equated with the typical translation, “righteousness”, but it means one who is being fair or just in their actions.  
We are never truly righteous as a result of our own acts. But as believers we are definitely justified by YAHWEH, and it's in a state of justification that we are privileged to worship Him.

1:76 And you, child, will be called  
the prophet of The Highest!  
Indeed, you will go before the face of The Master  
to prepare His paths,

**kurios** - supreme in authority, i.e. controller; by implication, Master.  
The reference here is to YAHUSHUA, whom he precedes.  
The reference to face is important. It's a term used extensively in The Old Covenant., a keyword, that causes many connections in the different accounts. It's used frequently in regard to YAHWEH.

1:77 to give knowledge of rescue to His people  
by the pardon of their offenses  
1:78 because of the compassionate sympathy  
of our Elohim,  
in which the rising of a light from on high has visited us  
1:79 to shine upon those sitting in darkness  
and the shadow of death,  
to guide our feet into the path of peace.”

**eirene** - peace; prosperity.  
This term is consistently used to translate **shalom** from Hebrew. Shalom means complete well-being in every aspect of one's life.

1:80 And the child grew and became strong in nature.  
And he was in the wildernesses  
until the day of his public display to Yisra'el.

## Chapter 2

2:1 And it happened in those days  
*that* a decree went out from Caesar Augustus  
that all the world was to be registered.

The purpose was to collect taxes "per capita", per head.  
Caesar means severed.  
Augustus means venerable.

2:2 This registration first happened  
while Quirinius was governing Syria.

Quirinius, also seen as Cyrenius. Latin origin. The meaning is uncertain.  
Syria means exalted.

2:3 And everyone went to be registered,  
each one to his own town.

2:4 Now Yoseph also went up from The Galil  
out of the town of Nazareth into Yahudah,  
to the town of David which is called Bet Lechem,  
because he was of the house and lineage of David

Bet Lechem means house of bread, or house of food. It is most fitting here since The Messiah, YAHUSHUA, is The Bread of Life.

2:5 to be registered with Miryam, his betrothed wife,

who was pregnant.

2:6 Then it happened that while they were there  
the days were fulfilled for her to give birth.

2:7 And she gave birth to her firstborn son.

And she wrapped Him in swaddling cloths.

And she laid Him in a manger

because there was no room for them in the inn.

A manger is a feeding trough.

2:8 Now there were in the same country

shepherds living out in the fields

keeping watch over their flock at night.

Keeping watch means protecting or guarding them.

2:9 And behold!

A messenger of **YAHWEH**

stood before them!

And the magnificence of **YAHWEH**

shone around them!

And they were greatly afraid!

2:10 Then the messenger said to them,

“Do not be afraid!

Indeed, behold!

I bring you good news of great joy

which will be to all people

2:11 because a deliverer

has been born for you this day

in the city of David

who is The Messiah of **YAHWEH**!

**The Christos** – anointed, i.e. The Messiah, an epithet (title)  
of YAHUSHUA.

**Kurios** – supreme in authority, i.e. controller; by implication,  
Master – God, Lord, master, Sir.

The two terms occur in the text without the article. It's  
virtually impossible from the text in its current form to be  
certain what is stated. It has likely been altered to fit religious  
tradition. However, a messenger of YAHWEH is not likely to  
have announced anything other than the birth of The  
Messiah as being the One YAHWEH had long foretold.

No announcement by YAHWEH would ever be as significant  
as this one. It's extremely important that it's properly  
understood for what it is.

Also, **the use of the term 'christos' is improper**. There is a  
Greek word that is appropriate to use here, but it is not used.  
It is **messias**. It means the anointed. It has a basis the  
Hebrew language of **mashiach**.

There is **no excuse** for not using this word here. It is THE  
appropriate Greek term for this text. It appears likely that it  
was altered by those who sought to separate the believers in  
The Messiah from the "Jews". A distinct effort was made in  
this regard after the death and resurrection of the Hebrew  
Messiah and the establishment of "The Way", those who  
followed after YAHUSHUA.

2:12 And this is the sign for you.

You will find an infant wrapped in swaddling cloths  
lying in a manger.”

2:13 And suddenly there was with the messenger

a multitude of a heavenly host

praising **YAHWEH** and saying,

2:14 “Honor to **YAHWEH** in the highest,

and on earth shalom, goodwill to human beings!”

**shalom** - safe, well, happy, friendly, welfare, health,  
prosperity, peace.

Shalom is used because this is the announcement of The  
Hebrew Messiah. The messengers would never "speak  
Greek"!



Interestingly, the last line appears to be added to the text to expand the idea of peace. Shalom means total well being in virtually every aspect of one's life.

2:15 And it was as the messengers  
had gone away from them into The Heaven.

And the persons who were shepherds  
said to one another,

"Let us travel now to Bet Lechem  
and see this thing that has happened  
which YAHWEH has made known to us."

2:16 And they went with haste.

And found Miryam and Yoseph  
and the infant lying in a manger.

2:17 Now having seen it they made widely known  
the matter which was told them  
concerning this Child.

2:18 And everyone hearing it marveled  
concerning what was told them by the shepherds.

2:19 And Mary preserved all these things,  
pondering them in her heart.

2:20 And the shepherds returned,  
honoring and praising YAHWEH  
over everything they heard and saw  
just as it had been told to them.

2:21 And when eight days were fulfilled  
for the circumcision of the child,  
His name was called YAHUSHUA,  
the name given by the messenger  
before He was conceived in the womb.

2:22 And when the days of her purification  
according to The Torah of Moses were fulfilled  
they brought Him to Yerushalaim  
to present Him to YAHWEH,

Yerushalaim means complete teaching of deliverance.

2:23 just as it is written in The Torah of YAHWEH,

*"Every male who opens the womb  
will be called set apart to YAHWEH."*

(Ex. 13.2)

2:24 and to offer a sacrifice according to what is said  
in The Torah of YAHWEH,

*"A pair of turtledoves or two young pigeons."*

(Gen. 15.9)

**torah** means precept or statute, but it comes from a root word that means to direct, instruct, teach. It's very important to recognize that there is no 'command' found in what's called "The Law". For the Hebrews it is **The Ten Words, not** The Ten Commandments. One cannot be commanded to do something without being forced to do it. Yet our relationship with YAHWEH is based entirely upon free will, the ability to choose to follow His ways willingly, or not to do so. A 'command' removes the freedom of choice. It involves an obligation.

Because of this, where "The Law" occurs in English texts we will use The Torah. That's the proper term from the Hebrew perspective.

This was the offering prescribed for those who were very poor.

2:25 And behold!  
There was a person in Yerushalaim  
whose name was Shim'on.

And this person was just and cautious,  
waiting for The Consolation of Yisra'el.  
And The Set Apart Divine Nature of **YAHWEH**  
was upon him.

The Consolation of Yisra'el is a euphemism for the promised  
Messiah.  
Shim'on means one who hears.

2:26 And it had been revealed to him  
by The Set Apart Divine Nature of **YAHWEH**  
that he would not see death  
before he would see **YAHWEH's** Anointed.

2:27 And he came by The Divine Nature of **YAHWEH**  
into The Temple.

And as the parents brought in the child, **YAHUSHUA**,  
to do concerning Him

according to the custom of The Torah

2:28 he also took Him in his arms.

And he praised **YAHWEH**.

And he said,

2:29 "Now You are releasing Your servant

in peace, Master,

according to Your word

2:30 because my eyes have seen Your deliverance

2:31 which You have prepared

before the face of all peoples,

2:32 a light for the sake of revelation to the Gentiles,  
and the honor of Your people, Yisra'el."

Yisra'el means who is right with El (God).

2:33 And Yoseph and His mother  
marveled at what was spoken concerning Him.

2:34 And Shim'on blessed them.

And he said to Miryam, His mother,

"Behold!

This one is established for the sake of the downfall

and rising up again of many in Yisra'el,

and for the sake of a sign to be spoken against.

2:35 Moreover, a sword will pierce through

your own life also,

in order that the thoughts of many hearts

might be revealed."

**psuche** - breath, i.e. by implication **spirit**.  
Translated often as **spirit**.  
**Both "spirit" and "soul" are incorrect.** They are both  
Greek creations. They did not exist prior to Greek culture.  
Life is more correct.  
More correctly, this is "the breath of life" that The Elohim  
breathed into Adam when he became "a living being".

2:36 Then there was Hannah, a prophetess,  
the daughter of Panu'el of the tribe of Asher.

She was of a great age.

And she had lived with a husband

seven years from her virginity.

Hannah means she was favored.  
Panu'el means face of El (God).  
Asher means happy.

2:37 And this woman was a widow

of about eighty four years

who did not depart from The Temple

but rather ministered

with fastings and prayers night and day.

2:38 And this one,

herself being present at that very hour,

gave thanks to **YAHWEH**.

And she spoke of Him (the Child)  
to everyone who was looking  
for redemption in Yerushalaim.

Redemption is literally a ransoming.

2:39 And when they had completed  
absolutely everything  
according to The Torah of YAHWEH  
they returned to The Galil, to their town of Nazareth.

Galil means a circuit.  
Nazareth means a branch; preservation.

2:40 And the child grew.  
And He became strong in nature, filled with wisdom.  
And the favor of YAHWEH was upon Him.

2:41 And His parents went to Yerushalaim every year  
at the Feast of the Passover.

Passover is Pesach in Hebrew. It is a profoundly important  
festival in Hebrew culture, yet many have little understanding  
of what it truly represents. It warrants extensive study to  
appreciate its many nuances.

2:42 And when He was twelve years old  
they went up to Yerushalaim  
according to the custom of the festival.

2:43 And having completed the days,  
as they were returning,  
the boy, YAHUSHUA, remained in Yerushalaim.  
Yet Yoseph and His mother did not know it.

Note that Yoseph is not referred to as His father.

2:44 Now deeming Him to be in the caravan  
they went a day's journey.  
Then they sought Him  
among relatives and acquaintances.

2:45 And not having found Him  
they returned to Yerushalaim seeking Him.

2:46 Now it happened after three days  
they found Him in The Temple  
sitting in the midst of the teachers,  
both listening to them and asking them questions.

2:47 And all who were listening to Him  
were astonished at His understanding  
and His answers.

2:48 And having seen Him they were astonished.  
And His mother said to Him,  
"Child, why have You done in this manner to us?  
Behold!

Your father and I have been seeking for You, grieving."

Miryam refers to Yoseph as His father although YAHWEH is  
really His Father.

2:49 And He said to them,  
"How is it that you were seeking Me?  
Did you not understand that I must be  
at that which is My Father's?"

The language is a bit awkward, but it is what the text literally  
says.

2:50 And they did not comprehend  
the statement that He spoke to them.

2:51 Then He went down with them.  
And He went to Nazareth.  
And He was submissive to them.  
But His mother carefully kept

all these matters in her heart.

2:52 And **YAHUSHUA** advanced  
in wisdom and maturity,  
and in favor with **YAHWEH** and with human beings.

### Chapter 3

3:1 Now in the fifteenth year  
of the rule of Tiberias Caesar,  
Pontius Pilate being governor of Yahudah,  
Herod being tetrarch of The Galil, his brother, Philip,  
tetrarch of Iturea and the region of Trachonitis,  
and Lysanias, tetrarch of Abilene,  
3:2 while Hananyah and Caiaphas were great priests,  
the word of **YAHWEH** existed to Yahonathan,  
the son of Zacharyah, in the wilderness.

A tetrarch is a ruler of one-fourth of a country.  
Tiberias means of the Tiber River.  
Caesar means severed.  
Pontius means the sea.  
Pilate means compressed (like felt).  
Yahudah means of Yahudah, which means he shall be  
praised.  
Herod means heroic.  
Philip means lover of horses.  
Iturea means past the limits.  
Trachonitis means rocky region.  
Lysanias means relaxing sadness.  
Abilene means without looks.  
Hananyah which means the grace of YAH.  
Caiaphas means attractive.

3:3 And he went into all the region around The Yarden  
proclaiming a baptism of reconsideration  
for the pardon of offenses,

**hamartia** - a sin - offense. This word is based on a term that  
means to miss the mark, to err.  
The word 'sin' has become stigmatized and over used that it  
has little real meaning any more. Since we don't understand  
what 'sin' actually is we need to reconsider its meaning. To  
miss the mark, for the Hebrew mind, was to go off the  
pathway, the very pathway that **YAHWEH** had outlined for  
them to walk upon. Doing so meant one had rejected the  
teaching of **YAHWEH**. Doing that amounts to rebellion.  
Rebellion is an offense against **YAHWEH**. It places us under  
a debt of guilt, for which the penalty is death. Thus an  
offense is extremely troublesome for us. This is to be kept  
constantly in mind as one studies Scripture.

3:4 as it is written in the scroll  
of the words of Yeshay'yah,  
the prophet, saying:

*"The voice of one crying in the wilderness,  
'Prepare the way of **YAHWEH**!  
Make His paths straight.*

3:5 *Every valley will be filled  
and every mountain and hill brought low.  
The crooked places will be made straight  
and the rough ways smooth.*

3:6 *And all flesh will see the deliverance of **YAHWEH**.' "*  
(Is. 40.3-5)

Yeshay'yah means - **YAHWEH** is deliverance.

3:7 Then he said to the crowds  
that came out to be baptized by him,  
"Generation of vipers!  
Who warned you to flee from the wrath to come?"

3:8 Therefore produce fruits  
deserving of reconsideration.

And do not begin to say within yourselves,

“We have Abraham as *our* forefather.”  
Indeed, I say to you that **YAHWEH** is able  
to raise up children to Abraham from these stones.

**metanoia** – compunction (for guilt, including reformation); by implication, reversal (of decision). – reconsideration.  
Essentially, a change of mind. Compunction is guilt over doing something bad.  
Abraham means father of a multitude.  
**pater** – father, or parent.  
It is commonly applied in reference to the “fathers” of Yisra’el, the forefathers.

3:9 Moreover even now the ax is laid  
to the root of the trees.  
Therefore every tree  
which does not produce good fruit  
is to be cut down and thrown into the fire.”

3:10 Then the crowd asked him saying,  
“What then shall we do?”  
3:11 He responding said to them,  
“He who has two shirts, share with him who has none.  
And he who has food do likewise.”

3:12 Now tax collectors also came to be baptized.  
And they said to him,  
“Teacher, what shall we do?”  
3:13 And he said to them,  
“Collect no more than what is ordered for you.”  
3:14 Likewise the soldiers asked him saying,  
“And what shall we do?”  
And he said to them,  
“Do not intimidate anyone nor accuse falsely,  
and be content with your wages.”

3:15 Now the people were anticipating.  
And everyone deliberated in their hearts  
concerning Yahanathan whether he  
might be The Messiah *or* not.  
3:16 Yahanathan responded saying to everyone,  
“I indeed baptize you with water.  
But One mightier than I is coming,  
the strap of whose sandal  
I am not competent to loosen.  
He will baptize you with  
The Set Apart Divine Nature of **YAHWEH**  
and *with* fire.”  
3:17 His winnowing fork *is* in His hand.  
And He will thoroughly cleanse His threshing floor.  
And He will gather the wheat into His granary.  
But the chaff He will burn with unquenchable fire.”

3:18 And indeed admonishing with many other things  
he proclaimed the good news to the people.

3:19 Then Herod, the tetrarch,  
being rebuked by him concerning Herodias,  
his brother Philip’s wife,  
and concerning all the harmful things  
which Herod had done,  
3:20 also added this above everything,  
that he shut up Yahanathan in the prison.

3:21 Now it was after all the people had been baptized.  
And **YAHUSHUA** was also being baptized.  
And as He was praying The Heaven was opened,  
3:22 and The Set Apart Divine Nature of **YAHWEH**

descended in physical form, as if a dove, upon Him.  
And a voice came from The Heaven saying,  
"You are My beloved Son!  
In You I am well pleased."

Note the form is that of a dove, not a "person".  
The term for heaven is **ouranos** – the sky; by extension, Heaven (as the abode of YAHWEH); by implication, happiness, power, eternity; specially, the Gospel (The Christian). – air, heaven(-ly), sky.  
It's unfortunate that little attention has been paid in most translations to the distinctions between the sky, and the abode of YAHWEH. When the abode of YAHWEH is suggested or inferred by the text and the context it will be presented as The Heaven, since there is only one such place.

3:23 Now **YAHUSHUA** Himself  
began *His public ministry*  
at about thirty years of age,  
being regarded as being the son of Yoseph,  
*the son of Eli,*

Yoseph means let him add.  
Eli means my El (God).

3:24 *the son of Mattat,*  
*the son of Levi,*  
*the son of Melki,*  
*the son of Yanna,*  
*the son of Yoseph,*

Mattat means gift of YAHWEH.  
Levi means joined.  
Melki means my king is YAHWEH  
Yanna means he oppressed.

3:25 *the son of Mattatyah,*  
*the son of Amos,*  
*the son of Nahum,*  
*the son of Esli,*  
*the son of Naggai,*

Mattatyah means gift of YAHWEH.  
Amos means to burden.  
Nahum means comforted  
Esli possibly means reserved for YAHWEH.  
Naggai means brilliancy.

3:26 *the son of Maath,*  
*the son of Mattatyah,*  
*the son of Shema'yah,*  
*the son of Yoseph,*  
*the son of Yahudah,*

Maath means from this time.  
Mattatyah means gift of YAHWEH.  
Shema'yah which means the attentive listening of YAHWEH.  
Yoseph means he will add.  
Yahudah means YAH will be praised.

3:27 *the son of Yoannas,*  
*the son of Rephayah,*  
*the son of Zerubbabel,*  
*the son of Shealti'el,*  
*the son of Neryah,*

Yoannas means YAHWEH shows favor.  
Rephayah means healed by YAHWEH.  
Zerubbabel means melted by Babylon.  
Shealti'el means I have asked of El (God).  
Neryah means my lamp is YAHWEH.

3:28 *the son of Melki,*  
*the son of Adah,*  
*the son of Cosam,*  
*the son of Elmodam,*  
*the son of Er,*

Melki means my king is YAHWEH.  
Adah means ornament.  
Cosam means divining.  
Elmodam is possibly Greek for Almodad which means not measured.  
Er means stirring up; awakening.

3:29 *the son of* Yosiah,  
*the son of* Eliezer,  
*the son of* Yoram,  
*the son of* Mattat,  
*the son of* Levi,

Yosiah means sustained by YAHWEH.  
Eliezer means El (God) of help.  
Yoram is a short form or Yahoram, and means YAHWEH is exalted.  
Mattat means gift of YAHWEH.  
Levi means joined.

3:30 *the son of* Shim'on,  
*the son of* Yahudah,  
*the son of* Yoseph,  
*the son of* Yahunathan,  
*the son of* Elyakim,

Shim'on means one who hears.  
Yahudah means YAH will be praised.  
Yoseph means he will add.  
Yahunathan means YAHWEH shows favor.  
Elyakim means El is elevated.

3:31 *the son of* Melea,  
*the son of* Menan,  
*the son of* Mattatyah,  
*the son of* Nathan,  
*the son of* David,

Melea means my dear friend.  
Menan means soothsayer; enchanted.  
Mattatyah means gift of YAHWEH.  
Nathan means a giver.  
David means beloved.

3:32 *the son of* Yishai,  
*the son of* Obed,  
*the son of* Bo'az,  
*the son of* Salmon,  
*the son of* Nahshon,

Yishai means existing one.  
Obed means serving.  
Bo'az means in him is strength.  
Salmon means image, resemblance.  
Nahshon means a diviner.

3:33 *the son of* Amminadab,  
*the son of* Ram,  
*the son of* Hetzron,  
*the son of* Peretz,  
*the son of* Yahudah,

Amminadab means people of the willing giver.  
Ram means high.  
Hetzron means enclosed.  
Peretz means breach.  
Yahudah means YAH will be praised.

3:34 *the son of* Ya'akob,  
*the son of* Yitzhak,  
*the son of* Abraham,  
*the son of* Terah,  
*the son of* Nahor,

Ya'akob means he will take by the heel.  
Yitzhak means laughter.  
Abraham means father of a multitude.  
Terah means you may breathe.  
Nahor means snorter.

3:35 *the son of* Serug,

*the son of R'eu,  
the son of Peleg,  
the son of Eber,  
the son of Shelah,*

Serug means intertwined.  
R'eu means associate with.  
Peleg means a channel.  
Eber means the other side; having crossed over.  
Shelah means quietness.

3:36 *the son of Kenan,  
the son of Arphaxad,  
the son of Shem,  
the son of Noah,  
the son of Lamek,*

Kenan means their smith.  
Arphaxad means I shall fail at the breast.  
Shem means a name; character.  
Noah means rest.  
Lamek means why is it so with you?

3:37 *the son of Metushelah,  
the son of Enoch,  
the son of Yared,  
the son of Mahalal'el,  
the son of Kena'an,*

Metushelah means they died.  
Enoch means dedicated.  
Yared means a descender.  
Mahalal'el means praise of El (God).  
Kena'an means their smith.

3:38 *the son of Enosh,  
the son of Seth,  
the son of Adam,  
the son of YAHWEH.*

Enosh means mortal man.  
Seth means appointed.  
Adam means man; red earth.  
Here we are given the full genealogy of YAHUSHAU, tracing His lineage all the way back to YAHWEH.  
Please note that "*the son*" is italicized, indicating that these words do **not** appear in the original text. They are added.  
Using the genitive case implies "belonging to". It is a confirmation that YAHWEH "owns" everything.  
In this list we see how exactly sequentially Luke has traced the material for his book. We also see confirmed by the writer of Luke the very existence of many whom certain "scholars" have claimed never existed. This reveals their error, and confirms the Truth of YAHWEH's Word.  
NOTE: The meaning of the names are included because in the Hebrew culture the name represents the essential character of the person.

#### Chapter 4

4:1 Then YAHUSHUA,  
full of The Set Apart Divine Nature of YAHWEH,  
returned from The Yarden.  
And He was led by The Divine Nature  
into the wilderness,

If YAHUSHUA could be filled with "The Holy Spirit" as most translate this, then how could "The Holy Spirit" be a separate "person"?  
It is impossible to fill one person with another person.  
And how can "The Holy Spirit" be separate from YAHUSHUA if this "entity" is filling Him?  
**There is no "Holy spirit" as a separate "person".**  
*pneuma hagion* means "breath sacred". It is the very nature or essence of YAHWEH, the divine nature - what Paul would refer to as "the new man (person)".

4:2 being tested for forty days by The False Accuser.  
And in those days He ate not even one thing.



And having completed them He was hungry.

**diabolos** - a traducer; specially Satan. A traducer is a slanderer, a **false accuser**.

4:3 And The False Accuser said to Him,  
"If You exist as a son of **YAHWEH**  
speak to this stone in order that it becomes food."

There is no definite article in the text. "The Son of YAHWEH" is a fabricated title in this instance.  
The Greek word used here is **artos**. It means bread or loaf.  
But the Hebrew term in Deut. 8.3 is **lechem**, which means food, or bread.

4:4 Then **YAHUSHUA** responded to him saying,  
"It is written that,  
*'Man is not to live by food alone,  
but by every word of **YAHWEH**.'*"  
(Deut. 8.3)

4:5 Then The False Accuser,  
leading Him up onto a high mountain,  
showed Him all the kingdoms of the earth  
in a moment of time.

4:6 And The False Accuser said to Him,  
"Absolutely all this authority I will give to You,  
and their honor, because it has been delivered to me,  
and I give it to whomever I choose.

4:7 Therefore if You prostrate Yourself  
in homage before me  
everything will be Yours."

4:8 But **YAHUSHUA** responded to him saying,  
"Get behind Me, adversary!  
Indeed, it is written,  
*'You are to worship **YAHWEH**, your Elohim,  
and Him only you are to serve.'*"  
(Deut. 6.13)

4:9 Then he brought Him to Yerushalaim.  
And he stood Him on the pinnacle of The Temple.  
And he said to Him,  
"If You exist as The Son of **YAHWEH**  
throw Yourself down from here.

The pinnacle of The Temple is a point on the Eastern Wall of The Temple courtyard overlooking The Kidron Valley. It is several hundred feet above the valley floor. From this spot The High Priest would watch for the first glimpse of morning light to announce the beginning of the morning, and also for the first sign of the new moons.

4:10 Indeed, it is written,  
*'He will give His messengers  
watch over you to protect you,'*  
(Ps. 91.11)

4:11 and,  
*'In their hands they will bear you up,  
lest you dash your foot against a stone.'*"  
(Ps. 91.12)

4:12 Then **YAHUSHUA** responding said to him,  
"It has been said,  
*'You are not to test **YAHWEH**, your Elohim.'*"  
(Deut 6.16)

4:13 And The False Accuser  
having completed every test  
departed from Him until an opportune time.

4:14 Then **YAHUSHUA** returned  
in the miraculous power

of The Divine Nature of **YAHWEH** to The Galil.  
And a report concerning Him went out  
through the whole surrounding region.  
4:15 And He was teaching in their assemblies,  
being honored by all.

**sunagoge** – an assemblage of persons; specially, a Jewish “synagogue” (the meeting of the place). – assembly, congregation, synagogue.  
The Yisra’elites from the very beginning have been referred to as an assembly.  
These were **not** “churches”.  
The term “church” did not get created until around 1200 AD - long after The Messiah had come and gone.

4:16 And He came to Nazareth  
where He had been brought up.  
And according to His custom  
He went into the assembly  
on The Sabbath Day.  
And He stood up to read.

This was typically by invitation of the presiding Rabbi.

4:17 And He was given the scroll  
of the prophet Yeshay’yah.  
And having unrolled the scroll He found the place  
where it was written,  
4:18-19 *“The Divine Nature of **YAHWEH** is upon Me,  
because He has anointed Me  
to proclaim the good news to the poor.  
He has sent Me to heal the brokenhearted,  
to proclaim liberty to the captives,  
and recovery of sight to the blind,  
to set at liberty those who are oppressed,  
to proclaim the acceptable year of **YAHWEH**.”*  
(Is. 61.1-2)

4:20 And He rolled up the scroll,  
gave it to the assistant,  
and sat down.  
And the eyes of all who were in the assembly  
gazed attentively at Him.  
4:21 Then He began to say to them,  
“Today this Scripture is fulfilled in your ears!”  
4:22 And all were bearing witness to Him  
and marveled at the favorable words  
which proceeded out of His mouth.  
And they said, “Is this not Yoseph’s son?”

4:23 Then He said to them,  
“You will surely say this proverb to Me,  
‘Physician, heal yourself!  
Whatever we have heard  
was being done in Kafar’nahum,  
do also here in Your native town.’ ”

**Kafar’nahum means village of comfort.**

4:24 Then He said,  
“Assuredly I say to you  
no prophet is accepted in his own native town.

4:25 Now I tell you according to truth,  
many widows were in Yisra’el in the days of Eliyah  
when the sky was closed over  
three years and six months,  
when a great famine was upon all the land.

**Eliyah means YAHWEH is El (God).**

4:26 Yet to none of them was Eliyah sent,  
except to Zarephath, of Tzidon; to a woman widow.

Zarephath means place of refining; she refines.  
Tzidon means fishery.

4:27 And many lepers were in Yisra'el  
in the time of Elisha, the prophet.  
But none of them was cleansed  
except Na'aman, the Syrian."

Elisha means my El (God) is salvation.  
Na'aman means pleasantness.

4:28 Then everyone in the assembly  
having heard these things was filled with indignation.

4:29 And they stood up.

And they ejected Him out of the town.

And they brought Him as far as the brow of the hill  
on which their town was built  
in order that they might throw Him down.

4:30 But He, passing through the midst of them,  
went His way.

4:31 And He went down to Kafar'nahum,  
a town of the Galil.

And He was teaching them on The Sabbaths.

4:32 And they were astonished by His instruction  
because His word was with authority.

4:33 And in the assembly was a person  
having a character of an unclean nature.

And he screamed with a loud voice

**anthropos** – man-faced, i.e. a human being. – certain, man.  
There is a specific term for man that is different from this. To  
distinguish, this work will use person for *anthropos* in most  
cases.

Traditionally the texts use 'spirit' and 'demon' here. The  
Greek word for 'spirit' is **pneuma**. It means breath or wind. In  
the Hebrew mind it represents one innermost character,  
one's essential nature.

A "demon" is a defiled form of human nature. It's referred to  
as being "unclean". For the Hebrews any person or thing  
that was "unclean" (defiled) was not permitted to be in the  
presence of YAHWEH. Thus the best identification of this is  
an "unclean nature".

We have great difficulty comprehending a "demon". We are  
stigmatized by the media representations of such "entities"  
that we've become brainwashed. We've also been deluded  
by psychologists who identify this state with other terms. The  
result is confusion in the utmost. We really have little valid  
comprehension of what is referred to in Scripture as a  
"demon".

4:34 saying,

"Let us alone!

What have we to do with You,

**YAHUSHUA** of Nazareth?

Have You come to fully destroy us?

I'm aware of who You are,

the set apart one of **YAHWEH!**"

4:35 Then **YAHUSHUA** admonished him saying,

"Be quiet and come out of him!"

And the unclean nature

having tossed him into the middle

came out of him and did not injure him.

4:36 And everyone was astonished.

And they conversed between one another saying,

"What is this word,

that with authority and miraculous power

He directs the unclean natures and they come out?"

4:37 And the noise concerning Him  
went out into every place in the surrounding region.

4:38 Then He rose up from the assembly.  
And He entered into Shim'on's house.  
Now Shim'on's mother in law  
was afflicted with a great fever.  
And they entreated Him concerning her.

4:39 And He stood over her.  
And He rebuked the fever.  
And it left her.  
And immediately she got up  
and waited upon them.

4:40 Now as the sun was setting  
all those who had any  
that were sick with various afflictions  
brought them to Him.  
And He laid His hands on every one of them.  
And He healed them.

Note: In most modern translations of Scripture we encounter extremely complex run-on sentences. They are filled with commas and other "joiners", resulting in very long and often difficult to comprehend sentences. In this text you'll note that these are often broken into discreet statements, as above. This is more in character with Hebrew thought. They were not complex in their speech. They thought concretely, not abstractly generally speaking. But even more important, these simple discreet statements add emphasis to the subject matter of the text. It becomes far more clear as we separate the thoughts into separate concepts. We, like the Hebrews, can then grasp them more concretely.

4:41 And unclean natures also came out of many,  
crying out and saying,  
"You are the The Messiah, The Son of YAHWEH!"  
But He, admonishing them,  
did not allow them to speak  
because they were aware that He was The Messiah.

4:42 Now having become day He departed.  
And He went into a deserted place.  
Then the crowd sought Him.  
And they came to Him.

And they seized Him in order that He  
might not go away from them.

4:43 But He said to them,  
"I must proclaim The Kingdom of YAHWEH  
to the other towns also  
because for this purpose I was sent."

4:44 And He was proclaiming *the good news*  
in the assemblies of The Galil.

## Chapter 5

5:1 And it was as the crowd lay about Him  
to hear the word of YAHWEH.  
And He was standing beside the Lake of Gennesaret.  
Sea of Galil

5:2 And He saw two boats standing beside the lake.  
Now the fishermen had gotten out of them  
and were washing nets.

5:3 Then He entered into one of the boats,  
the one which was Shim'on's.  
And He asked him to put out a little from the land.  
And He sat down.  
And He taught the crowds from the boat.

5:4 Then when He had stopped speaking  
He said to Shim'on,  
"Put out into the deep and lower your nets  
for the sake of a catch."  
5:5 And Shim'on responding said to Him,  
"Master, we have worked hard through the whole night  
and taken not even one.  
However at Your word I will lower the net."  
5:6 Then having done this  
they inclosed a great bunch of fish.  
Then their net was broken.  
5:7 And they signaled to associates  
who were in another boat  
to come and help them.  
And they came.  
And they filled both of the boats  
so that they were sinking.  
5:8 Then Shim'on Peter having seen it  
fell down at YAHUSHUA's knees saying,  
"Depart from me  
because I am a man of offense, Master!"

5:9 Indeed, astonishment seized him  
and everyone who was with him  
over the catch of fish which they had captured.

5:10 Now likewise also Ya'akob and Yahnathan,  
the sons of Zabdiy, were associates with Shim'on.  
And YAHUSHUA said to Shim'on,  
"Do not be afraid!  
From now on you will capture human beings."  
5:11 And having moored their boats upon the land  
they left everything and accompanied Him.

**akoloutheo** – to be in the same way with, i.e. to accompany (specially as a student). – follow, reach.  
Those who chose to go with YAHUSHUA did not merely "follow" behind Him. They walked along beside Him, as partners with Him. Believers are called to imitate Him, not to blindly follow behind.

5:12 And it was as He was in one of the towns.  
Behold! A man full of leprosy.  
And having seen YAHUSHUA he fell on *his* face.  
And he begged Him saying,  
"Master, if You desire You are able to cleanse me."  
5:13 And He extended a hand.  
And He touched him saying,  
"I desire it. Be cleansed!"  
And immediately the leprosy departed from him.

Leprosy made one "unclean" in the religious sense. No properly religious Yisra'elite would have even come near a leper, let alone touched him. They would have become defiled.

5:14 And He charged him,  
"Tell not even one.  
But rather go and show yourself to the priest.  
And bring for the sake of your cleansing  
according to what Moshe instructed  
as a witness to them."

Moshe means drawing out.

5:15 Then even more  
the word traveled concerning Him.  
And many crowds came together to listen  
and to be healed by Him of their frailties.

5:16 And He was going aside  
into the wilderness and praying.

5:17 Now it was on one of the days  
as He was teaching.  
And sitting *there* were also Pharisees  
and even teachers of The Torah  
who were coming out from every town of The Galil,  
Yahudah, and Yerushalaim.  
And the miraculous power of **YAHWEH**  
was present to cure them.

**Pharisee means the separated.**

5:18 And behold!  
Men brought on a bed a person who was paralyzed.  
And they sought to carry him in  
and placed him in front of Him.

5:19 And not finding by what manner  
they might bring him in through the crowd,  
they went up upon the housetop.  
And they lowered him through the tiling with the bed  
into the middle in front of **YAHUSHUA**.

5:20 And He, having seen their trust, said to him,  
"Person, your offenses are forgiven you."

5:21 And the scribes and the Pharisees  
began to deliberate saying,  
"Who is this who speaks blasphemies?  
Who is able to forgive offenses  
except **YAHWEH** alone?"

5:22 Now **YAHUSHUA**, perceiving their thoughts,  
responding said to them,  
"Why do you deliberate in your hearts?"

5:23 Which is easier to say,  
"Your offenses are forgiven you,"  
or to say, "Get up and walk!"?

5:24 Now in order that you might understand  
that The Son of Man has authority upon the earth  
to forgive offenses...",  
He said to the paralytic,  
"I say to you, Get up!  
Pick up your bed!

And go to your house!"  
5:25 And instantly he stood up in front of them,  
picked up what he had been lying upon,  
and went to his own house honoring **YAHWEH**.

5:26 And absolutely every one of them  
were taken with amazement.  
And they honored **YAHWEH**.  
And they were filled with awe saying,  
"We have seen extraordinary things today!"

**paradoxos** – contrary to expectation; extraordinary  
(paradox). – strange.

5:27 After these things He went out.  
And He saw a tax collector named Levi  
sitting at the tax office.

And He said to him, "Accompany Me!"  
5:28 And he put down everything, stood up,  
and accompanied Him.

5:29 Then Levi made Him a great reception

in his own house.

And there was a great crowd  
of tax collectors and others  
who sat at dinner with them.

5:30 And the scribes and the Pharisees  
grumbled against His students saying,  
“Why do you eat and drink  
with tax collectors and offenders?”

**mathetes** – a learner; i.e. a pupil. – disciple.  
Disciple is a religious term. The common understanding was  
a student, or a learner. It's highly unlikely that those in  
Yisra'el would have used the term, disciple.

5:31 And **YAHUSHUA** responding said to them,  
“The healthy have no need for a physician,  
but rather those who are ill.

5:32 I have not come to call innocent ones,  
but rather offenders to reconsideration.”

5:33 Then they said to Him,  
“Why do the students of Yahanathan  
fast frequently and make requests,  
and likewise of the Pharisees,  
but Yours eat and drink?”

5:34 And He said to them,  
“Are you able to make  
the children of the bride chamber  
abstain from food  
while the bridegroom is with them?

5:35 Now the days will come when the bridegroom  
will be taken away from them.  
Then they will fast in those days.”

5:36 Then He also told a parable to them.  
“No one sticks a patch from a new garment  
onto an old garment.  
Otherwise the new both makes a split,  
and the patch from the new does not match the old.

5:37 And no one puts new wine into old wineskins.  
Otherwise the new wine  
will burst the wineskins and be spilled.  
And the wineskins will be completely destroyed.

5:38 But on the other hand,  
new wine must be put into new wineskins.  
Then both are preserved.

5:39 And no one having drunk old *wine*,  
immediately desires new.  
Indeed, he says, “The old is better.’ ”

## Chapter 6

6:1 Now it was on the second Sabbath after Passover.  
And He went through the planted fields.  
And His students pulled off the heads of grain.  
And they ate, rubbing *them* in *their* hands.

6:2 But some of the Pharisees said to them,  
“Why are you doing  
what is not right to do on The Sabbath?”

6:3 And **YAHUSHUA** responding to them said,  
“Have you not even read what David did  
when he was hungry,

he and those who were with him,  
6:4 how he went into The House of **YAHWEH**,  
and took and ate The Bread of the Presence  
and also gave some to those with him  
which is not right for any except the priests to eat?”

6:5 And He said to them,  
"The Son of Man is also Master of The Sabbath."

6:6 Now it also was on another Sabbath.

And He entered the assembly.

And He was teaching.

And there was also a person  
whose right hand was withered.

6:7 And the scribes and the Pharisees  
watched Him closely,  
whether He would heal on The Sabbath  
in order that they might find a complaint against Him.

This would be a legal complaint, obtained for the purpose of enabling them to put Him to death.

6:8 But He understood their deliberations.

And He said to the person who had the withered hand,  
"Rise up and stand in the middle!"

And he rose up.

And he stood.

6:9 Then **YAHUSHUA** said to them,

"I will ask you one thing.

Is it right on The Sabbath to do good or to injure,  
to save a life or to destroy it?"

6:10 And having looked all around at them all,

He said to the person,

"Extend your hand!"

And he did so.

And his hand was restored as healthy as the other.

6:11 Then they were filled with rage.

And they conversed with one another

what they might do to **YAHUSHUA**.

6:12 Now it was in those days.

And He went out onto the mountain to pray.

And he sat up the whole night in prayer to **YAHWEH**.

6:13 And when it was day

He called His students to Himself.

And from them He chose twelve

whom He also named ambassadors.

**apostolos** – a delegate; specially, **an ambassador** of the good news; officially a commissioner of The Messiah ("apostle" (with miraculous powers). – apostle, messenger, he that is sent.

An ambassador or delegate is a legal representative of the one sending them. They act on His behalf. Ambassador is used to call attention to this important function, and to cause you to think about this role. Technically, each of us is an ambassador of The Messiah as a believer.

6:14 Shim'on, whom He also named Peter  
and Andrew, his brother, Ya'akob and Yahonathan,  
Philip and Bar Tolmay,

6:15 Mattiyah and To'am, Ya'akob, the *son* of Alphaeus,  
and Shim'on, called the Zealot,

6:16 Yahudah, *the son* of Ya'akob,  
and Yahudah Iscariot, who also became a traitor.

Note: Please refer to the other Gospels for the meaning of these names.

6:17 And He went down with them.

And He stood upon a level place

with a crowd of His students

and a great multitude of people from all Yahudah  
and Yerushalaim and the seacoast of Tzor and Tzidon  
who came to listen to Him



and to be cured from their diseases,  
6:18 even those who were harassed  
by unclean natures.  
And they were healed.  
6:19 And the whole crowd sought to touch Him  
because miraculous power went out from Him  
and cured everyone.

6:20 Then He raised His eyes  
toward His students and said.  
"Happy *are* the humbled,  
because yours is The Kingdom of YAHWEH.

6:21 Happy *are* those who hunger now,  
because you will be filled.

Happy *are* those who weep now,  
because you will laugh.

6:22 Happy *are* you when persons detest you,  
and when they exclude you, and reproach you,  
and put forth your name as bad,  
on account of The Son of Man.

Remember, a Hebrew name represents the character of the person. Also, hurtful is typically translated as 'evil'. The Hebrew word behind this is *ra*. It means "bad". Literally, to make something worthless by breaking it in pieces. Thus, harmful or hurtful. It is not limited to extremely bad actions, to "evil".

6:23 Rejoice in that day and leap for joy!  
Indeed, behold!  
Your compensation is great in The Heaven,  
Indeed, in like manner  
their fathers did to the prophets.

6:24 However,  
woe to you who are wealthy,  
because you have received your comfort!

6:25 Woe to you who are full  
because you will be hungry!

Woe to you who laugh now  
because you will grieve and wail aloud!

6:26 Woe to you when all persons speak well of you  
because so did their fathers to the false prophets!

6:27 However I say to you who are listening,  
Love your enemies!

Do good to those who detest you!

6:28 Speak well of those who curse you!

And pray for those who slander you!

6:29 To him who strikes you on the cheek  
offer the other also!

And from him who takes away your robe  
do not withhold the shirt even!

6:30 Now give to everyone who asks of you!

And from him who takes away what is yours  
do not demand *it* back!

6:31 Even just as you desire persons do to you,  
you even do to them likewise!

6:32 And if you love those who love you  
what benefit is that to you?

Indeed, even offenders love those who love them.

6:33 And if you do good to those who do good to you  
what benefit is that to you?

Indeed, even offenders do the same.

6:34 And if you lend among whom

you expect to receive back

what benefit is that to you?

Indeed, even offenders lend to offenders

in order to receive as much.

6:35 Moreover, love your enemies!

Do good!

And lend expecting nothing in return!

Then your compensation will be great.

And you will be children of The Most High,  
because He is kind to the ungrateful and hurtful.

6:36 Therefore become compassionate  
just as your Father also is compassionate!

6:37 Condemn not and you will not be condemned!

Do not pronounce guilty

and you will not be pronounced guilty!

Forgive and you will be forgiven!

6:38 Give and it will be given to you!

Good measure, compressed, shaken, and overflowing  
will be given into your embrace.

Indeed, the same measure that you use

will be measured in return.”

6:39 Then He told a parable to them.

“Can the blind lead the blind?

Will they not both fall into a hole?

6:40 A student is not above his instructor.

But everyone who is prepared

will be like his instructor.

6:41 Now why do you look at the twig

in your brother’s eye

but do not fully observe the stick of timber

in your own eye?

6:42 Or how can you say to your brother,

“Brother, let me remove the twig that *is* in your eye,’

when you yourself do not see the stick of timber

that *is* in your own eye?

Hypocrite!

First remove the stick of timber from your own eye

and then you will see clearly to remove the twig

that is in your brother’s eye.

6:43 Indeed, a good tree

does not bring forth worthless fruit,

nor does a bad tree bring forth good fruit.

6:44 Indeed, every tree is known by its own fruit.

Indeed, one does not collect figs from thorns,

nor does one gather grapes from a briar shrub.

6:45 A good man out of the good wealth of his heart

brings forth good.

But a bad man out of the bad wealth of his heart

brings forth that which is bad.

Indeed, from the surplus of the heart his mouth speaks.

6:46 Now why do you call Me ‘Master! Master!’

yet do not do what I say?

6:47 Whoever comes to Me and listens to My sayings  
and does them, I will demonstrate to you what he is like.

6:48 He is like a person who builds a house  
who digs deep and lays the foundation upon the rock.  
Now when the flood happens  
the stream bursts upon that house,  
yet is not able to shake it  
because it was erected upon the rock.

6:49 But he who is listening and does it not  
is like a person who builds a house upon the dirt  
without a foundation which the stream bursts upon.  
And immediately it falls.  
And the ruin of that house was great.”

## Chapter 7

7:1 Now since He concluded all His sayings  
in the hearing of the people  
He entered into Kafar'nahum.

7:2 And a certain centurion's slave  
who was dear to him  
was sick and about to die.

7:3 And having heard about **YAHUSHUA**,  
he sent elders of the Yisra'elites to Him,  
asking that He would come and cure his slave.

7:4 And having come near to **YAHUSHUA**  
they implored Him earnestly saying  
it was deserving to grant this,

7:5 “because he loves our nation  
and has built us a synagogue.”

7:6 Then **YAHUSHUA** went with them.  
But having already gotten not far from the house,  
the centurion sent friends to Him saying to Him,  
“Master, do not trouble Yourself  
because I am not worthy  
that You enter under my roof.

7:7 Therefore I did not even deem myself  
entitled to come to You.  
But instead speak the word  
and my slave will be cured.

7:8 Indeed, I also am a person  
appointed 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*.”

7:9 Then **YAHUSHUA**, having heard these things,  
marveled at him.

And turning around He said to the crowd  
that accompanied Him,  
“I say to you I have not found trust as great as this,  
not even in Yisra'el!”

7:10 And returning to the house those who were sent  
found the slave healthy who had been sick.

7:11 Now it was the next day.  
And He went into a town called Nain.  
And many of His students went with Him,  
even a large crowd.

Nain means afflicted.

7:12 And as He came near  
to the gate of the town, behold!

One who had died was being carried out,  
the only son of his mother.  
And she was a widow.  
And a large crowd from the town was with her.  
7:13 Then the Master having seen her  
had compassion on her.  
And He said to her, "Do not weep!"  
7:14 And He approached.  
And He touched the stretcher.  
And those carrying it stood still.

And He said, "Young man, I say to you arise!"  
7:15 And the dead sat up.  
And he began to speak.  
And He gave him to his mother.

7:16 Then fear came upon absolutely everyone.  
And they honored YAHWEH saying,  
"A great prophet is raised up among us".  
And, "The Elohim has visited His people."  
7:17 And this message concerning Him  
went into all Yahudah  
and into all the surrounding region.

7:18 Then the students of Yahnathan reported to him  
concerning all these things.

7:19 And Yahnathan,  
having called two of his students to himself,  
sent them to YAHUSHUA saying,  
"Are You The Coming One  
or do we anticipate a different one?"

7:20 Then the men  
having approached toward Him said,  
"Yahnathan the baptizer  
has sent us to You saying,  
'Are You The Coming One,  
or do we anticipate a different one?' "

7:21 Then in that very hour  
He healed many of afflictions  
and diseases, and unclean natures.  
And to many blind He granted sight.

7:22 And YAHUSHUA responding said to them,  
"Go and tell Yahnathan  
the things you have seen and heard;  
that blind see, lame walk, lepers are cleansed,  
deaf hear, dead are raised,  
poor have the good news proclaimed to them.  
7:23 And happy is one  
who is not ensnared because of Me."

7:24 Then the messengers of Yahnathan  
having departed, He began to speak to the crowds  
concerning Yahnathan.

"What did you go out into the wilderness  
to look closely at?

A reed shaken by the wind?

7:25 On the other hand,  
what did you go out to see?

A person clothed in soft garments?

Behold! Those in splendid clothing  
and living in luxury are in palaces.

7:26 On the other hand,  
what did you go out to see?

A prophet?

Yes, I say to you even much more than a prophet!

7:27 This is he concerning whom it is written,

*“Behold!*

*I send My messenger before Your face,  
who will prepare Your way before You.’*

(Mal. 3.1)

**7:28 Indeed I say to you,  
among those born of women  
there is not even one greater prophet  
than Yahnathan the baptizer!**

But he who is least in The Kingdom of YAHWEH  
is greater than he!”

7:29 And all the people listening,  
even the tax collectors,  
declared YAHWEH just, having been baptized  
with the baptism of Yahnathan.

7:30 But the Pharisees and the lawyers rebelled  
against the counsel of YAHWEH for themselves,  
not having been baptized by him.

7:31 And The Master said,  
“To what then will I compare  
the persons of this generation,  
and to what are they similar?

7:32 They are like small children  
sitting in the town square

and calling to one another and saying,  
“We played the flute for you, yet you have not danced.  
We mourned for you, yet you have not wept.’

7:33 Indeed Yahnathan the baptizer has come  
neither eating bread nor drinking wine.  
And you say, “He has an unclean nature.’

It's notable that Yahnathan did not eat bread or drink wine -  
both of which are symbols of YAHUSHUA's body and blood  
under The New Covenant that would soon be implemented.

7:34 The Son of Man has come eating and drinking.  
And you say, “Behold!

A gluttonous person and an alcoholic,  
a friend of tax collectors and offenders!’

7:35 Indeed, wisdom is rendered innocent  
by all her children.”

7:36 Then one of the Pharisees requested of Him  
that He would eat with him.

And He entered into the Pharisee's house.

And He sat down to eat.

7:37 And behold!

A woman in the town who was an offender,  
having recognized that He sat at the table  
in the Pharisee's house,  
brought an alabaster box of myrrh.

Anointing oil for burial.

7:38 And standing back beside His feet  
sobbing aloud,  
she began to wash His feet with her tears,  
and to wipe them with the hair of her head.  
Then she kissed His feet  
and anointed them with the myrrh.

7:39 Now the Pharisee who had invited Him,  
having seen it spoke to himself saying,  
“This one if He were a prophet would know who  
and what sort of woman it is that touches Him

because she is an offender.”

7:40 And YAHUSHUA responding said to him,  
“Shim'on, I have something to say to you.”  
And he said, “Teacher, say it.”

7:41 “A certain lender had two borrowers.  
One owed five hundred denari, and the other fifty.

7:42 But having nothing to give back  
he pardoned them both.  
Tell Me, therefore which of them will love him more?”

7:43 Then Shim'on responding said,  
“I assume the *one* whom he pardoned most.”  
And He said to him, “You have correctly judged.”

7:44 Then He turned around toward the woman.  
And He said to Shim'on, “Do you see this woman?  
I entered your house.

You gave Me no water for My feet.  
But she has washed My feet with her tears  
and wiped them with the hair of her head.

7:45 You gave Me no kiss.  
But this woman has not ceased to kiss My feet  
since the time I came in.

7:46 You did not anoint My head with oil.  
But this woman has anointed My feet with myrrh.

expensive oil

7:47 Therefore I say to you  
her offenses, *which are* many,  
are forgiven because she loved much.  
But to whom little is forgiven he loves little.”

7:48 Then He said to her,  
“Your offenses are forgiven.”

7:49 And those who sat at the table with Him  
began to say to themselves,  
“Who is this who even forgives offenses?”

7:50 Then He said to the woman,  
“Your trust has saved you.  
Go in peace!”

## Chapter 8

8:1 And it was afterward.  
And He even traveled to each town and village  
proclaiming and declaring the good news  
of The Kingdom of YAHWEH.  
And the twelve *were* with Him,  
8:2 and some women who had been healed  
of unclean natures and diseases,  
Miryam called Magdalene,  
out of whom had gone seven unclean natures,  
8:3 and Yohanna, the wife of Chuza, Herod's steward,  
and Susanna and many others  
who provided for Him from their substance.

Yohanna means YAHWEH is gracious giver.  
Chuza means a mound; a measure.  
Susanna means a lily.

8:4 And a large crowd having assembled  
and having journeyed to Him from every town,  
He spoke through a parable.

8:5 “A sower went out to sow his seed.  
And as he sowed some fell beside the road.  
And it was trampled.  
And the birds of the sky devoured it.

8:6 Some fell upon the rock.  
And as soon as it germinated it shriveled up  
because it did not have moisture.  
8:7 And some fell in the middle of the thorns.  
And the thorns grew along with it and choked it.  
8:8 And others fell upon good soil  
and germinated and produced fruit, a hundredfold.”  
Having said these things He cried out,  
“He who has ears to hear, let him listen!”

8:9 Then His students asked Him saying,  
“What does this parable mean?”  
8:10 Then He said,  
“To you it has been given to know  
the mysteries of The Kingdom of YAHWEH.  
But to the remaining ones *it is given* in parables  
in order that,  
*‘Seeing they may not see,  
and hearing they may not understand.’*  
(Is. 6.9)

8:11 Now the parable is this:  
The seed is the word of YAHWEH.  
8:12 Those beside the road  
are the ones who are listening.  
Afterward the false accuser comes  
and takes away the word out of their hearts,  
in order that they are not trusting for deliverance.  
8:13 Now those which are upon on the rock,  
when they hear receive the word with joy.  
Yet these having no root trust for a time,  
yet in time of testing depart.

8:14 Now that which falls into the thorns  
are those who having heard go out and are choked  
by the cares, and wealth, and pleasures of life.  
And they bring no fruit to maturity.  
8:15 But those on the good soil  
are those who having heard the word  
with a beautiful and good heart, hold fast to it  
and produce fruit with consistency.

8:16 Now no one having lit a lamp  
covers it with a vessel  
or puts it under a bed,  
but instead sets *it* on a lampstand  
in order that those who enter may see the light.

8:17 Indeed, nothing is concealed  
that will not become apparent,  
nor secret that will not be known and come to light.  
8:18 Watch therefore how you listen!

Indeed, whoever has, to him *more* will be given.  
And whoever does not have,  
even what he seems to have will be taken from him.”

8:19 Then His mother and brothers came to Him.  
But they could not reach Him because of the crowd.  
8:20 And it was told Him saying,  
“Your mother and Your brothers  
are standing outside desiring to see You.”  
8:21 But He, responding said to them,  
“My mother and My brothers are these  
who are hearing the word of YAHWEH  
and are doing it.”

8:22 Now it was on a certain day.  
And He got into a boat with His students.  
And He said to them,  
“Cross over to the other side of the lake.”  
And they sailed away.

8:23 Now as they sailed He fell asleep.  
And a windstorm descended upon the lake.  
And the boat was swamped.  
And they were in peril.

8:24 And they approached Him.  
And they awakened Him saying,  
“Master! Master! We are being destroyed!”  
Then He rose up, admonished the wind  
and the raging of the water, and they stopped.  
And a tranquility happened.

8:25 Then He said to them,  
“Where is your trust?”  
And they being afraid marveled,  
saying to one another,  
“What is this,  
that He orders even the winds and water  
and they listen attentively to Him?”

**hupakouo** - to hear under, i.e. to listen attentively.  
The end result of such listening is a willingness to do what  
has been said.  
Because of this it's often translated as "obey", but it had  
more to do with willing submission than it does with  
"obedience".

8:26 And they landed in the region of the Gadarenes  
which is the opposite side of The Galil.

Gadarenes means reward at the end.

8:27 And having come out onto the the land  
He met a certain man from the town  
who had unclean natures for a long time.  
And he wore no clothes, nor lived in a house,  
but rather in the tombs.

8:28 Now having seen **YAHUSHUA**  
he screamed and prostrated himself before Him.  
And with a loud voice he said,  
“What have I to do with You,  
**YAHUSHUA**, Son of **YAHWEH**, The Most High?  
I beg You, do not torture me!”

8:29 Indeed, He had directed the unclean nature  
to come out of the person,  
because many times it had seized him.  
And he was kept shackled with chains and fetters.  
And he broke the bonds  
and was driven by the unclean nature  
into the wilderness.

8:30 Then **YAHUSHUA** asked him saying,  
“What is your name?”  
And he said, “Legion.”  
because many unclean natures had entered into him.

8:31 And they implored Him  
that He would not command them  
to go out into the abyss.

**abussos** – depthless, i.e. (specially) (infernally) “abyss”. –  
deep, (bottomless) pit.



Luke refers to the abyss directly. Other versions of this story refer to the deep.

8:32 Now there was a herd of many swine  
pasturing on the hill.  
And they implored Him  
that He would permit them to enter into them.  
And He permitted them.  
8:33 Then the unclean natures went out of the person  
and entered the swine.  
And the herd rushed down the steep place  
into the lake and were drowned.

8:34 Now those who pastured them,  
having seen what happened  
ran away and told it in the town  
and in the country.  
8:35 Then they went out to see what was happening.  
And they came to YAHUSHUA.  
And they found the person  
out of whom the unclean natures had gone out,  
sitting down beside the feet of YAHUSHUA  
clothed and in his right mind.  
And they were afraid.  
8:36 Now they who had seen it also told them  
by what means he who had been possessed by  
the unclean natures was delivered.

**sozo** – save, deliver, protect – heal, preserve, save (self), do well, be (make) whole.

8:37 Then absolutely all the populace  
of the surrounding region of the Gadarenes  
asked Him to depart from them  
because they were perplexed by great fear.  
Then He got into the boat to return.

8:38 Now the person from whom the unclean natures  
had departed begged Him to be His companion.  
But YAHUSHUA sent him away saying,  
8:39 “Return to your own house  
and declare how much YAHWEH has done for you.”  
And he went his way.  
And he proclaimed throughout the whole town  
how much YAHUSHUA had done for him.

Take note of the switch in terms here. YAHUSHUA told the man to go and declare what YAHWEH had done for him. But the man declared what YAHUSHUA had done.  
While this seems contradictory, it really is not, since the Father was "in the Son, and the Son was in The Father".  
And YAHUSHUA only did as The Father instructed Him.

8:40 And it was as YAHUSHUA returned.  
And the crowd welcomed Him  
because they were all waiting for Him.

8:41 And behold!  
A man named Yair came.  
And he was a ruler of the assembly.  
And he fell down at YAHUSHUA's feet.  
And he implored Him to come into his house  
8:42 because he had an only daughter  
about twelve years of age.  
And she was dying.  
Now as He went the crowds encircled Him.

8:43 Now a woman having a flow of blood  
for twelve years

who had spent all her livelihood on physicians  
and was not able to be healed by any  
8:44 approached behind.  
And she touched the hem of His garment.  
And immediately her flow of blood stopped.

In Hebrew culture the act of touching the hem on another's garment meant you were surrendering yourself to their authority. The hem represented that authority.

8:45 And YAHUSHUA said, "Who touched Me?"  
Now as everyone was denying it Peter  
and those with him said, "Master!  
The crowds encircle and crowd You from every side  
And You say, 'Who touched Me?' "  
8:46 But YAHUSHUA said, "Somebody touched Me  
because I know miraculous power  
is going out from Me."

8:47 Then the woman,  
having seen that she was not hidden,  
came trembling.  
And prostrating herself before Him,  
she declared to Him in the presence of all the people  
the reason she had touched Him  
and how she was cured instantly.  
8:48 Then He said to her,  
"Daughter, have courage!  
Your trust has delivered you.  
Go in wholeness!"

8:49 While He was still speaking someone came  
beside the ruler of the synagogue, saying to him,  
"Since your daughter has died  
do not trouble the Teacher."

8:50 But YAHUSHUA having heard  
responded to him saying,  
"Do not be afraid!

Only trust and she will be rescued."

8:51 Then having come into the house  
He permitted no one to enter except Peter, Ya'akob,  
and Yahanathan, and the father and mother of the girl.

8:52 Now everyone was weeping  
and mourning for her.

But He said,  
"Do not weep!  
She is not dead but rather is sleeping."

8:53 And they laughed at Him  
understanding that she had died.

8:54 Then He sent them all outside,  
grabbed her by the hand,  
and cried out saying, "Little girl, arise!"

8:55 Then her breath returned.

And she arose immediately.  
And He ordered that she be given *something* to eat.

8:56 And her parents were astounded.  
But He charged them  
to tell no one what had happened.

## Chapter 9

9:1 Then He called together His twelve students.  
And He gave to them  
miraculous power and authority  
over all unclean natures and to heal infirmities.

9:2 And He sent them out  
to proclaim The Kingdom of YAHWEH

and to cure those who are feeble.

9:3 And He said to them,

“Take not even one thing for the journey,  
neither staves, nor food pouch, nor bread, nor silver.  
And do not have two shirts apiece.

9:4 And into whatever house you enter  
stay there and go out from there.

9:5 And whoever does not receive you  
as you are going out from that town  
shake off even the dust from your feet  
for the sake of evidence against them.”

9:6 And they went out.

And they traveled through the towns  
proclaiming the good news and healing everywhere.

9:7 Now Herod, the tetrarch,  
heard of everything that was being done by Him.  
And he was perplexed because it was said  
by some that Yahonathan had risen from being dead,

Literally, from dead. There is no article. It is not referring to a group of “dead ones”, but rather from the state of being dead. There is also the false notion that one can rise from being dead on their own. It cannot happen. It takes an act of YAHWEH to raise one from being dead. He is the only one who can create, or recreate, life.

9:8 and by some that Eliyah had appeared,  
and by others that one of the old prophets  
had been raised up.

9:9 And Herod said, “Yahonathan I have beheaded  
but who is this concerning whom  
I am hearing things of this sort?”  
And he sought to see Him.

9:10 And the ambassadors having returned  
declared to Him all that they had done.  
Then He took them and went aside by themselves  
into a deserted place  
belonging to the town called Bet Sayda.

9:11 But the crowds having known it accompanied Him.  
And He received them.  
And He spoke to them  
concerning The Kingdom of **YAHWEH**.  
And He cured those who had need of healing.

9:12 And the day began to decline.  
Then the twelve came and said to Him,  
“Send the crowd away in order that they might go  
into the surrounding towns and fields and lodge,  
and get provisions,  
because we are in a deserted place here.”

9:13 But He said to them, “You give them *food* to eat.”  
But they said,

“We have no more than five loaves and two fish  
unless we go and buy food for all these people.”

9:14 Indeed, there were about five thousand men.  
Then He said to His students,  
“Make them sit down in groups of fifty.”

9:15 And they did so.  
And they made them all sit down.

9:16 Then He took the five loaves and the two fish.  
And having looked up into The Heaven,  
He blessed them and broke *them* and gave *them*  
to the students to set before the crowd.

9:17 And they all ate and were satisfied.  
And twelve baskets of the excess pieces  
were picked up by them.

9:18 And it was as He was alone praying.  
And His students were with Him.

And He asked them saying,  
“Who do the crowds say that I am?”

9:19 Then responding they said,

“Yahonathan the baptizer.

But some, Elijah.

And others that one of the old prophets  
has been raised up.”

9:20 Then He said to them,

“But who do you say that I am?”

Peter responding said,

“The Messiah of **YAHWEH!**”

9:21 And He admonished them and directed them  
to tell this to not even one

9:22 saying,

“The Son of Man must suffer much, and be rejected  
by the elders and chief priests and scribes,  
and be killed, and be raised up on the third day.”

9:23 Then He said to everyone,

“If anyone desires to come after Me

let him utterly deny himself

and pick up his torture stake each day

and accompany Me.

**stauros** – a stake or post (as set upright), i.e. (specially), a pole or cross (as an instrument of capital punishment); figuratively, exposure to death, i.e. self-denial; by implication, the atonement of The Messiah. – cross.  
There is no other purpose for this stake than to kill someone by torture.

9:24 Indeed, whoever desires to protect his life  
will destroy it fully.

But whoever fully destroys his life on account of Me

will protect it.

**sozo** – to save, i.e. deliver or protect. In this context, protect.  
**psuche** - breath, i.e. (by implication) **spirit**, abstractly or concretely (the animal sentient principle only. – heart, life, mind.  
It's the life essence breathed into a person at the moment of creation.

9:25 Indeed, what benefit is it to a person  
if he gains the entire world  
but is himself destroyed or is damaged?

9:26 Indeed, whoever is ashamed of Me  
and of My words,

The Son of Man will be ashamed of him

when He comes in His splendor,

and *the splendor* of The Father,

and of the set apart **YAH**-messengers.

9:27 Now I tell you truly there are some standing here  
who will not taste death

until they see The Kingdom of **YAHWEH.**”

9:28 Now it was about eight days.

And after these sayings

He took Peter, Yahonathan, and Ya'akob.

And He went up onto the mountain to pray.  
9:29 And as He prayed  
the appearance of His face was altered  
and His clothing was radiant white.

9:30 And behold!  
Two men were talking with Him  
who were Moshe and Eliyah  
9:31 who were being seen in splendor.  
And they spoke of His exit  
which He was about to fulfill at Yerushalaim.

9:32 But Peter and those with him  
were burdened with sleep.  
And being awakened they saw His splendor  
and the two men standing with Him.  
9:33 And it was as they were separating away from Him.  
And Peter said to YAHUSHUA,  
"Master, it is valuable for us to be here.  
Let us even make three tents, one for You,  
one for Moshe, and one for Eliyah.",  
not understanding what he said.

9:34 Now having said this a cloud came  
and overshadowed them.  
And they were frightened  
as they entered into the cloud.  
9:35 And a voice came from the cloud saying,  
"This is My beloved Son.  
Listen to Him!"

9:36 And the voice having happened  
YAHUSHUA was found alone.  
And they kept silent.  
And they told not even one in those days  
not even one of the things they had seen.

9:37 Now it was on the next day  
having come down from the mountain.  
And a large crowd met Him.  
9:38 And behold!  
A man from the crowd cried out saying,  
"Teacher, I beg You!  
Look upon my son with favor  
because he is my only child!  
9:39 And behold!  
A nature takes hold of him.  
And he suddenly screams.  
And it convulses him with froth.  
And bruising him it goes away with great difficulty.  
9:40 And I begged Your students to eject it  
yet they were not able."

9:41 Then YAHUSHUA responding said,  
"Alas, disbelieving and corrupt generation!  
How long will I be with you and put up with you?  
Bring your son here!"

9:42 Now as he was still approaching  
the unclean nature lacerated him.  
And it convulsed him violently.  
Then YAHUSHUA admonished the unclean nature,  
cured the child, and gave him back to his father.

9:43 And they were all astonished  
at the magnificence of YAHWEH.

Now as everyone was marveling  
over everything which YAHUSHUA was doing  
He said to His students,  
9:44 "Let these words be established in your ears  
because The Son of Man is about to be delivered up  
into the hands of human beings."

9:45 But they did not comprehend this saying.  
And it was covered with a veil, away from them,  
in order that they did not perceive it.  
And they were afraid to ask Him about this saying.

9:46 Then they entered into  
a discussion among themselves  
as to which of them might be greater.

The contrast between the vital importance of coming events and the bickering among the ambassadors over who was the greater is striking in this context. It reveals much about their (and our) humanity.

9:47 And YAHUSHUA, understanding  
the discussion of their heart, grabbed a small child.  
And He stood him beside Himself.

9:48 And He said to them,  
"Whoever receives this small child  
for the sake of My name receives Me.  
And whoever receives Me  
receives Him who sends Me.  
Indeed, he who is little among all of you,  
this one will be big."

**mikroteros** - small (in size, quantity, number, or dignity).  
The source for micro, meaning tiny.  
**megas** - big.  
The comparison is yet another parable, a metaphor. It reflects one's significance - little, or big, tiny or huge.

9:49 Then Yahanathan responding said,  
"Master, we saw someone ejecting unclean natures  
by Your name.

And we restrained him  
because he does not accompany us."

9:50 And YAHUSHUA said to him,  
"Do not restrain *him*  
because he who is not against us is for us."

9:51 Now it was as the time of His ascension  
was being completed.

And He steadfastly set His face to go to Yerushalaim.

9:52 And He sent messengers before His face.

And they traveled entering into a village  
of the Shomeronites to prepare for Him.

**aggelos** – (to bring tidings); a messenger; especially an "angel"; by implication, a pastor. – angel, messenger.  
A YAH-messenger is one sent by YAHWEH.  
Shomeron means a guardianship. Shomeron is "Shomeron".

9:53 Yet they did not receive Him  
because His face was journeying to Yerushalaim.

The Shomeronites had no dealings with the Yisra'elites. Shomeron was the site of the "Northern Kingdom" of Yisra'el. At this point in the history of Yisra'el they were treated as outcasts because of their previous idol worship. They were considered defiled by those in the Southern Kingdom.

9:54 And having seen this His students,  
Ya'akob and Yahanathan, said,  
"Master, do You want us to tell fire

to descend from The Heaven and destroy them  
even as Elijah did?"

9:55 But He turned around,  
admonished them, and said,  
"You do not understand

what manner of nature you are!

9:56 Indeed, The Son of Man has not come  
to fully destroy human beings' lives  
but rather, to deliver *them*."

And they went to a different village.

9:57 Now it was as they were going on the road.  
And someone said to Him,

"Master, I will accompany You wherever You go."

9:58 Then YAHUSHUA said to him,  
"Foxes have burrows, and birds of the sky nests,  
but The Son of Man has nowhere to lay *His* head."

9:59 Then He said to a different one, "Accompany Me!"

But he said, "Master,  
allow me first go and bury my father."

9:60 And YAHUSHUA said to him,  
"Let the dead bury their own dead.  
But you, go and proclaim The Kingdom of YAHWEH!"

9:61 And a different one also said,

"Master, I will accompany You!  
But allow me first to say good bye  
to those in my household."

9:62 Then YAHUSHUA said to him,  
"No one having put his hand upon the plow  
and looking back  
is fit for The Kingdom of YAHWEH."

## Chapter 10

10:1 After these things  
The Master appointed seventy others also.  
And He sent them two by two before His face  
into every town and place  
where He Himself was about to go.

10:2 Accordingly He said to them,  
"The harvest truly *is* great but the laborers *are* few.  
Therefore beg the master of the harvest  
to send out laborers into His harvest.

10:3 Go your way! Behold!  
I send you out as lambs in the middle of wolves.

10:4 Do not carry a money bag,  
a food pouch, nor sandals.  
And embrace not even one along the road.

The concept is that of stopping to visit along the way. The implication is that the task is urgent. Do not get sidetracked with trivial matters.

10:5 And whatever house you enter, first say,  
"Peace to this house."

10:6 And if indeed The Son of Peace exists there  
your peace will settle upon it.  
But if not it will return upon you.

The Son of Peace is capitalized here because it suggests, by the way it's placed in the text, that it's an oblique reference to one who trusts in YAHUSHUA. In Is. 9.6 He is referred to as the Prince of Peace.

10:7 And remain in the same house, eating  
and drinking what is theirs,  
because the laborer is deserving of his compensation.

Do not go from house to house.

10:8 And into whatever town you enter  
and they receive you  
eat what is presented to you.

10:9 And heal the sick there.  
And say to them,  
'The Kingdom of YAHWEH has come near to you.'

10:10 But into whatever town you enter  
and they do not receive you,  
go out into the open squares and say,  
10:11 'Even the dust of your town which sticks to us  
we scrape away as a *witness* toward you.  
Moreover, know this,  
that The Kingdom of YAHWEH came near to you.'

10:12 Now I say to you that it will be more endurable  
in that day for Sodom than for that town.

10:13 Woe to you, Chorazin!  
Woe to you, Bet Sayda!  
Because if the signs which have been done in you  
had been done in Tzor and Tzidon  
they would have reconsidered long ago,  
sitting in sackcloth and ashes.  
10:14 Now it will be more endurable  
for Tzor and Tzidon at the judgment than for you.

Chorazin means a furnace of smoke.  
Bet Sayda means house of provision.  
Tzor means to distress.  
Tzidon means fishery.

10:15 And you, Kafar'nahum,  
who have been exalted even to The Heaven,  
will be caused to go down to she'ol!

The place of departed spirits. Typically referred to as the  
grave, or hell.

10:16 He who is listening to you is listening to Me.  
He who rejects you rejects Me.  
And he who rejects Me rejects Him who sent Me."

**atheto** – to set aside, i.e. (by implication) to disesteem,  
neutralize or violate – cast off, despise, disannul, frustrate,  
bring to nought, reject.  
It means properly to do away with what has been laid down  
– to bring to nothing. It is very close to the concept of "taking  
in vain" the name of YAHWEH.

10:17 Then the seventy returned with joy saying,  
"Master, even the unclean natures  
are subordinate to us in Your name!"

10:18 And He said to them,  
"I saw The Adversary  
falling like lightning from The Heaven!

10:19 Behold!  
I give you the authority  
to trample on serpents and scorpions,  
even over all the power of the enemy.  
And not even one thing will by any means harm you.  
10:20 Nevertheless, do not rejoice in this,  
that the natures are subordinate to you,  
but rather rejoice because your names  
are written in The Heaven."

10:21 In that hour YAHUSHUA rejoiced greatly



in The Divine Nature of **YAHWEH!**  
And He said, "I thank You, Father,  
Master of The Heaven and of the earth,  
that You have concealed these things  
from *the* wise and prudent  
yet have revealed them to infants.  
Even so, Father, because it was pleasing in Your sight.

**10:22 Everything has been entrusted to Me  
by My Father.  
And not even one knows who The Son is  
except The Father,  
and who The Father is except The Son,  
and *the one* to whom  
The Son desires to reveal *Him*."**

10:23 Then He turned around toward the students  
saying to each one.  
"Happy *are* the eyes which see what you see!

10:24 Indeed, I tell you that many prophets and kings  
have desired to see what you observe  
and have not seen *them*,  
and to hear what you hear,  
and have not heard *them!*."

10:25 And behold!  
A certain lawyer stood up  
and thoroughly tested Him saying,  
"Teacher, what must I do to inherit Eternal Life?"

10:26 Then He said to him,  
"What is written in The Torah?  
How do you read it?"

10:27 And he responding said,  
" 'You are to love **YAHWEH**, your Elohim  
*with all your heart,  
with all your inner essence,  
with all your strength,  
and with all your mind,*'  
(Deut. 6.5)

and 'your neighbor as yourself.' "  
(Lev. 19.18)

10:28 And He said to him,  
"You have responded correctly.  
Do this and you will Live *eternally*."

10:29 But he, wanting to justify himself,  
said to **YAHUSHUA**,  
"And who is my neighbor?"

10:30 Then **YAHUSHUA**, continuing the dialog said,  
"A certain one was going down  
from Yerushalaim to Yericho.  
And he fell among thieves  
who stripped him of his clothing,  
imposed wounds on him, and went away,  
happening to leave him half dead.

Yericho means place of fragrance

10:31 Now by chance  
a certain priest came down that road.  
And having seen him, he passed by on the other side.

10:32 Then likewise a Levite  
happening by the place came.  
And having seen him  
he passed by on the other side.

10:33 Then a certain Shomeronite as he was traveling,  
came to where he was.

And having seen him he had compassion.

10:34 And he approached.

And he bandaged his wounds,

pouring on olive oil and wine.

And he set him upon his own animal,

brought him to an inn,

and took care of him.

10:35 And in the morning as he was going away  
he took out two denari, gave *them* to the innkeeper,

and said to him, 'Take care of him.

And whatever more you spend,

as I return I will give back to you.'

10:36 Therefore which of these three do you think  
was a neighbor to him who fell among the thieves?"

10:37 Then he said,

"He who showed compassion for him."

Then YAHUSHUA said to him,

"Go and do likewise!"

10:38 Now it was as they traveled.

And He entered into a certain village.

And a certain woman named Martha

welcomed Him into her house.

10:39 And she had a sister called Miryam

who also sat at YAHUSHUA's feet

and listened to His word.

10:40 Now Martha was distracted over much serving.

And she approached Him and said,

"Master, do You not care that my sister  
has left me to serve alone?

Therefore tell her that she ought to help me."

10:41 And YAHUSHUA responding said to her,

"Martha, Martha!

You are anxious and disturbed about much.

10:42 Now one thing is needed.

And Miryam has chosen a good portion

which will not be taken away from her."

## Chapter 11

11:1 Now it was as He was praying in a certain place.

When He stopped one of His students said to Him,

"Master, teach us to pray

just as Yahanathan also taught his students."

11:2

What's taught is a formula for praying, not "a prayer".  
Your prayers are to be personal, not "canned".

Then He said to them,

"Whenever you pray say,

Our Father Who is in The Heavens,

sanctify Your name.

Let Your kingdom come.

Let Your will happen, as in The Heaven

so also upon the earth.

11:3 Give us day after day our food for subsistence.

11:4 And forgive us our offenses

as we also forgive everyone who is indebted to us.

And do not lead us into testing,

but rather rescue us from what is bad."

11:5 And He said to them,

"Which of you will have a friend

and will go to him at midnight

and say to him,  
'Friend, lend me three loaves  
11:6 because a friend of mine  
has come to me on his journey  
and I have nothing to set before him.'  
11:7 Also he from inside will respond saying,  
'Do not cause trouble for me.  
The door is already closed  
and my children are with me in the bed.  
I am not able to stand up and give to you'?

11:8 I say to you even though  
he will not stand up and give to him  
because he is his friend,  
yet because of his persistence he will rise up  
and give to him as much as he needs.

11:9 And I say to you,  
Ask, and it will be given to you!  
Seek, and you will find!  
Knock, and it will be opened to you!  
11:10 Indeed, everyone who asks receives,  
and he who seeks finds,  
and to him who knocks it will be opened.

11:11 If a child asks for bread  
from any father among you,  
will he give him a stone?  
Or for a fish,  
will he give him a serpent instead of a fish?  
11:12 Or if he asks for an egg,  
will he offer him a scorpion?

11:13 If you then existing as bad,  
understand how to give good gifts to your children,  
how much more will The Father from The Heaven  
give a Set Apart Divine Nature to those who ask Him!"

11:14 And He was ejecting an unclean nature.  
And it was mute.  
And it was as the unclean nature had gone out.  
And the mute spoke.  
And the crowds marveled.  
11:15 But some of them said,  
"He casts out unclean natures  
by means of Ba'al Zebub,  
the ruler of the unclean natures."

**Ba'al Zebub – Lord of the Flies.**

11:16 Others testing sought from Him  
a sign from The Heaven.  
11:17 But He understanding their thoughts,  
said to them,  
"Every kingdom divided against itself is laid waste.  
And a house *divided* against a house falls.  
11:18 If The Adversary also  
has been divided against himself  
how will his kingdom stand  
since you say I eject unclean natures  
by means of Ba'al Zebub?  
11:19 Now if I eject unclean natures  
by means of Ba'al Zebub  
by whom do your sons eject them?  
Therefore they will be your judges.

11:20 But if I eject unclean natures

by the finger of YAHWEH  
truly The Kingdom of YAHWEH  
has arrived before you.

11:21 When a strong man fully equipped with armor  
guards his own palace his possessions are in peace.

11:22 But as soon as a stronger than he  
comes upon him  
he overcomes him, takes from him all his armor  
in which he trusted, and divides his spoils.

11:23 He who is not with Me is against Me.  
And he who does not gather with Me scatters.

11:24 Whenever an unclean nature goes out of a man  
it travels through waterless places seeking rest.

But finding none it says,  
'I will return into my dwelling from which I came out.'

11:25 And having come  
it finds it swept and in proper order.

11:26 Then it travels  
and takes to itself seven other natures  
more hurtful than itself.

And they enter.  
And they take up residence there.  
And the last *state* of that person is worse than the first."

11:27 Now it was as He spoke these things.

And a certain woman from the crowd  
raised her voice saying to Him,  
"Happy *is* the womb that carried You  
and *the* breasts which You sucked!"

11:28 But He said,  
"More than that,  
happy *are* those who hear the word of YAHWEH  
and protect it!"

11:29 Then the crowds having accumulated,  
He began to say,

"This is an evil generation.  
It seeks a sign.

Yet no sign will be given to it  
except the sign of Yonah the prophet.

11:30 Indeed, as Yonah became a sign to the Ninevites,  
so also The Son of Man will be to this generation.

Yonah was three days in the belly of the fish. He was dead.  
He was then raised up from being dead after being vomited  
out by the fish on the shore. The Ninevites, having been  
aware of this, listened to his proclamation of doom upon their  
city and reconsidered.  
Nineveh means offspring of ease.

11:31 The queen of the South  
will rise up in the judgment  
against the men of this generation and condemn them  
because she came from the ends of the earth  
to hear the wisdom of Shelomoh.

And behold!  
One greater than Shelomoh is here!

Shelomoh means peaceableness.

11:32 The men of Nineveh will rise up in the judgment  
against this generation and condemn it  
because they reconsidered at the proclaiming of Yonah.  
And behold!

One greater than Yonah is here!

11:33 Not even one having lit a lamp  
puts it into concealment  
nor under a bushel, but rather upon a lampstand  
in order that those who enter may see the light.

11:34 The lamp of the body is the eye.  
Therefore when your eye is clear  
your whole body is also full of light.  
But when *your eye* is bad  
your body is also full of darkness.

11:35 Therefore take heed  
that the light which is in you is not darkness.

11:36 If then your whole body is full of light,  
having no part dark, the whole *body* will be full of light  
as when the glare of a lamp gives you light.”

11:37 Now as He spoke a certain Pharisee  
asked Him to dine with him.

And He entered and sat down to eat.

11:38 Then the Pharisee having seen it  
marveled that He had not first washed before dinner.

11:39 Then The Master said to him,  
“Now you Pharisees cleanse the outside  
of the cup and the plate  
but your inside is full of extortion and hurtfulness.

11:40 Fools!

Did not He who made the outside  
make the inside also?

11:41 Moreover, that being the case,  
give compassionateness!

The phrase, in its literal form, is a bit awkward, but it does  
express the thought.  
Be compassionate!

And behold!  
Everything is clean to you.

11:42 But woe to you Pharisees!  
Indeed, you tithe mint and rue and every herb,  
yet pass by justice and the love of **YAHWEH**.  
These you ought to do  
without leaving the others *undone*.

11:43 Woe to you Pharisees  
because you love the best seats in the assemblies  
and greetings in the town squares!

11:44 Woe to you scribes and Pharisees!  
Hypocrites!  
Because you are like graves which are hidden  
and the persons who walk over *them* do not see *them*.”

To walk on a grave was to become defiled. To be defiled is  
to be "unclean". No defiled person or thing was permitted in  
the presence of YAHWEH.

11:45 Then responding one of the lawyers said to Him,  
“Teacher, by saying these things You abuse us also.”

11:46 Then He said,  
“Woe also to you lawyers  
because you load persons with oppressive tasks,  
yet you yourselves do not touch the burdens  
with one of your fingers!

11:47 Woe to you  
because you build up the tombs of the prophets!  
But your fathers killed them!

11:48 Truly you testify  
that you think well of the deeds of your fathers,  
because they indeed killed them,  
and you are building up their tombs.

Thereby honoring them.

11:49 Therefore the wisdom of YAHWEH even said,  
*"I will send them prophets and ambassadors.  
And some of them they will kill and persecute,"*  
(2 Chron. 38.16)

11:50 in order that the blood of all the prophets  
which has been shed since the foundation of the world  
will be required of this generation,

11:51 from the blood of Habel to the blood of Zekaryah,  
who perished between the altar and The Temple.

Habel means transitory; emptiness.  
Zekaryah means remembered by YAHWEH.

Assuredly I say to you  
it will be required of this generation!

11:52 Woe to you lawyers  
because you have taken away the key of knowledge!  
You did not enter in yourselves  
and those who were entering in you prevented!"

11:53 Now as He was saying these things to them  
the scribes and the Pharisees began to set themselves  
against Him grievously and to provoke Him  
concerning more things,

11:54 lying in wait for Him,  
and seeking to catch Him in something He might say  
in order that they might charge Him with some offense.

## Chapter 12

12:1 At this time a myriad crowd  
having gathered together,  
so that they trampled one another,  
He began to say to His students first,  
"Pay attention to the leaven of the Pharisees,  
which is hypocrisy!

12:2 Now there is nothing fully concealed  
that will not be uncovered  
nor covered that will not be known.

12:3 On the contrary,  
whatever you have said in the darkness  
will be heard in the light.

And what which you have whispered in the ear  
in inner rooms will be proclaimed on the housetops.

12:4 Now I say to you, My friends,  
do not be afraid of those who kill the body  
yet after that have nothing more one can do.

12:5 But I will show you whom you should fear.  
Fear Him who after He has killed  
has authority to throw into Gehenna!  
Truly I say to you, fear Him!

Gehenna is considered to be the place of eternal  
punishment.

12:6 Are not five sparrows sold for two copper coins?  
Yet not one of them is forgotten  
in the presence of YAHWEH.

12:7 On the contrary,  
even the hairs of your head are all numbered.  
Do not be afraid therefore!  
You are of more value than many sparrows!

12:8 Now I say to you whoever covenants with Me before human beings, him The Son of Man will also covenant with before the messengers of **YAHWEH**.

**homologeō** – to assent, i.e. covenant, acknowledge. - confess, profess, confession is made, give thanks, promise. The typical translation uses “confess”. This is not accurate. In this particular case there is a qualifying word used, **en**, meaning in this case, with. One can certainly covenant with. And this is the new covenant, in essence. A covenant is a contract.

12:9 But he who disavows Me before human beings will be disavowed before the messengers of **YAHWEH**.

**arneomai** – Literally, to speak not, to contradict, i.e. disavow, reject, abnegate, - deny refuse. The concept is failure to covenant with Him. Context is crucial.

12:10 And anyone who will speak a word against The Son of Man, it will be forgiven them. But to him who blasphemes against The Set Apart Divine Nature of **YAHWEH** it will not be forgiven.

**blasphemeō** – to vilify; specially, to speak impiously. – (speak) blaspheme, defame, rail on, revile, speak evil. NOTE: This reveals that this is “the unpardonable sin”! It is speaking against the very nature and character, the Divine Nature, of **YAHWEH**.

12:11 Now when they bring you before the assemblies and magistrates and authorities, do not be anxious how or what you will give as an account for yourself, nor what you are to say.

12:12 Indeed, The Set Apart Divine Nature of **YAHWEH** will teach you in that very hour what you need to say.”

12:13 Then one from the crowd said to Him, “Teacher, tell my brother to divide the inheritance with me.”

12:14 But He said to him, “Person, who made Me a judge or an arbitrator over you?”

12:15 Then He said to them, “Discern clearly! And watch out for avarice because one’s life does not exist among the abundance of possessions.”

12:16 Then He told a parable to them saying, “The ground of a certain wealthy person produced well.

12:17 And he deliberated within himself saying, ‘What will I do since I have no room to store my produce?’

12:18 And he said, ‘I will do this. I will demolish my granaries and will build larger. And there I will store all my produce and my goods.

12:19 And I will say to my life, “Life, you have many goods laid up for many years. Relax, eat, drink, be happy!”’

**psuche** – breath, i.e. (by implication) **spirit**. – heart, life, mind, ~~soul~~. One’s breath is the essence of one’s being. Without it you cease to exist. “Spirit” and “soul” are Greek terms that did not exist prior to

the Greek culture. There is no place for them in Hebrew thinking.

12:20 But YAHWEH said to him,  
'Fool!  
This very night your life  
will be demanded back from you.  
Then to whom will those things be  
which you have prepared?'

12:21 Such is one who amasses things for himself  
yet is not wealthy before YAHWEH."

12:22 Then He said to His students,  
"Because of this I say to you,  
do not be anxious concerning your life,  
what you will eat,  
nor concerning the body,  
what you will put on!

12:23 The life is more than food,  
and the body *is more* than clothing.

12:24 Observe fully the crows  
because they neither sow nor harvest,  
which have neither storehouse nor granary,  
yet YAHWEH feeds them.  
Of how much more value are you than the birds?

12:25 Now which of you by being anxious  
can add to his size one cubit?

12:26 If you then are not able to do that which is least  
why are you anxious concerning the rest?

12:27 Observe fully the lilies, how they grow.  
They do not work hard.  
They do not spin.

But I say to you not even Shelomoh in all his splendor  
was clothed like one of these.

12:28 Now if YAHWEH in this manner  
clothes the vegetation which is on this day in the field  
and tomorrow is thrown into the oven,  
how much more *will He clothe* you, incredulous ones?

12:29 And do not seek what you will eat  
or what you will drink  
nor be of doubtful mind.

12:30 Indeed, all these things  
the tribes of the world seek.

And your Father understands  
that you need these things.

12:31 Instead, seek The Kingdom of YAHWEH,  
and all these things will be added to you.

12:32 Do not be afraid little flock because The Father  
is well pleased to give to you The Kingdom.

12:33 Sell your possessions.  
And give compassionateness.

Provide yourselves money bags which do not wear out,  
a wealth in The Heavens that is inexhaustible,  
where no thief approaches nor moth ruins it.

12:34 Indeed, where your wealth exists  
there will your heart be also.

12:35 Let your loins be girded and *your* lamps burning,

12:36 and yourselves like persons  
waiting for their Master



when he will return from the wedding in order that He, coming and knocking, they open to him immediately.

12:37 Happy *are* those slaves whom The Master having come will find watching.

Assuredly I say to you that He will gird Himself and have them sit down *to eat*.

And He will approach and serve them.

12:38 And if He comes in the second watch or comes in the third watch and finds it this way happy *are* those slaves.

12:39 Now know this, that if the master of the house understood at what hour the thief was coming he would have watched and not allowed his house to be broken into.

12:40 Therefore, you become ready also because The Son of Man is coming at an hour you do not think!"

12:41 Then Peter said to Him, "Master, do You speak this parable to us or to everyone?"

12:42 Then The Master said, "Who then is the trustworthy and thoughtful steward whom the master will appoint over his household to give a measure of grain at the proper time?

12:43 Happy *is* that slave whom his master having come will find doing in that manner.

12:44 Truly I say to you that he will appoint him over everything he has.

12:45 But if that slave says in his heart, 'My master delays his coming,' And he begins to beat the male and female slaves and to eat and drink and to be intoxicated

12:46 the master of that slave will arrive on a day that he does not anticipate and at an hour of which he does not know.

And he will severely flog him. And he will appoint him a portion with the disbelievers.

12:47 Now that slave who knew his master's will and did not prepare, nor do according to his will, will be scourged greatly!

12:48 But he who did not know, yet did things deserving of stripes, will be scourged with few. Now everyone to whom much is given, from him will much be sought.

And to whom much has been entrusted, of him they will ask the more abundantly.

**12:49 I have come to throw fire upon the earth! And how I wish perhaps even now it had been kindled!**

12:50 But I have a baptism to be immersed in. And how perplexed I am until it has been accomplished!

**12:51 Do you think that I have come to grant peace upon the earth?**

**I tell you, indeed not,  
but on the contrary, dissension!**

12:52 Indeed, from now on  
five in one household will be in dissension,  
three against two, and two against three.

12:53 A father will be in dissension against a son  
and a son against a father,  
a mother against a daughter  
and a daughter against a mother,  
a mother-in-law against her daughter-in-law  
and a daughter-in-law against her mother-in-law.”

12:54 Then He also said to the crowds,  
“Whenever a cloud is rising out of the west  
immediately you say, ‘A shower is coming.’  
And so it is.

12:55 And when the south wind is blowing you say,  
“There will be hot weather.’  
And it happens.

12:56 Hypocrites!  
You know to examine the face of the sky  
and of the earth  
but how do you not examine this set time?

The terms for “set time” are often used in relation to the feasts of Yisra’el. It’s a phrase that marks a special occasion in the life of Yisra’el.  
The coming of The Messiah is such a “set time”, and it appears it is this to which The Messiah is referring.

12:57 Now why even of yourselves  
do you not distinguish what is just?

12:58 Indeed, as you go with your opponent  
before the ruler  
give diligence along the way  
so that you may be released from him  
lest he drag you down before the judge,  
the judge deliver you to the collector,  
and the collector throw you into prison.

12:59 I tell you, you will not go out from there  
even until you have given back the very last small coin.”

### **Chapter 13**

13:1 Now there were present at that time  
some who told Him concerning the Galil’ans  
whose blood Pilate had mixed with their sacrifices.

13:2 And **YAHUSHUA** responding said to them,  
“Do you think that these Galil’ans  
were worse offenders than all *other* Galil’ans  
because they suffered like this?

13:3 I tell you, indeed not!  
However unless you reconsider  
you will all be fully destroyed in the same manner.

13:4 Or those eighteen upon whom the tower  
in Siloam fell and killed them,  
do you think that they  
were worse offenders than all persons  
who were living in Yerushalaim?

Siloam means a missile sent.

13:5 I tell you, indeed not!  
However unless you reconsider,  
you will all be fully destroyed in the same manner.”

13:6 He also told this parable.  
“A certain one had a fig tree planted in his vineyard.  
And he came seeking fruit on it yet found none.

13:7 Then he said to the keeper of his vineyard,  
‘Behold! For three years I came seeking fruit

on this fig tree and found none.  
Cut it down!  
Why does it occupy the ground?’  
13:8 But he responding said to him,  
“Master, let it alone this year also  
until I dig around it and throw manure.

13:9 And see if it bears fruit.  
But if not it will be ready to be cut down.’ ”

13:10 Now He was teaching  
in one of the assemblies on The Sabbath.  
13:11 And behold!  
There was a woman having had feebleness of breath  
for eighteen years.  
And she was bent over.  
And she was entirely unable to unbend.  
13:12 Then YAHUSHUA having seen her called to her.  
And He said to her,  
“Woman you are released from your infirmity.”  
13:13 And He laid *His* hands upon her.  
And immediately she straightened up.  
And she honored YAHWEH.

13:14 Then the ruler of the assembly,  
responding with indignation  
because YAHUSHUA had healed on The Sabbath,  
said to the crowd,  
“There are six days on which one ought to work.  
Therefore come and be healed on them  
and not on The Sabbath Day.”

13:15 Therefore The Master responded to him.  
And He said, “Hypocrite!  
Does not each one of you on The Sabbath  
loose his ox or donkey from the stall  
and lead it away to give it a drink?  
13:16 And should not this woman,  
being a daughter of Abraham  
whom The Adversary has bound,  
behold, for eighteen years,  
be released from this bond on The Sabbath?”

13:17 And having said these things,  
all His adversaries were put to shame.  
And the whole crowd rejoiced  
over all the splendid things  
that were being done by Him.

13:18 Then He said,  
“To what is The Kingdom of YAHWEH similar?  
And to what shall I compare it?  
13:19 It is similar to a grain of mustard  
which a man took and threw into his garden.  
And it grew and became a large tree.  
And the birds of the air lodged in the branches of it.”

13:20 And once more He said,  
“To what shall I compare The Kingdom of YAHWEH?  
13:21 It is like leaven which a woman took and hid  
in three measures of meal until it was all leavened.”

13:22 And He traveled through the towns and villages  
teaching, and going on His way toward Yerushalaim.

13:23 Then one said to Him,

"Master, are there few who are being delivered?"

Then He said to them,

13:24 "Strive to enter  
through the narrow gate because many,  
I say to you, will seek to enter and will not prevail.

13:25 From whenever the master of the house  
has risen up and shut the door  
and you begin to stand outside  
and knock on the door saying,  
'Master! Master! Open up for us!'  
then He responding will say to you,  
'I do not know you.  
Where are you from?'

13:26 Then you will begin to say,  
'We ate and drank in Your presence.  
And You taught in our open squares.'

13:27 But He will say,  
'I tell you I do not know you.  
Where are you from?  
Depart from Me all you workers of injustice!'

13:28 There will be lamentation  
and grinding of the teeth  
when you see Abraham, and Yitzhak, and Ya'akob,  
and all the prophets in The Kingdom of **YAHWEH**,  
and you ejected outside.

13:29 And they will arrive from the east, and the west,  
from the north, and the south.  
And they will sit down in The Kingdom of **YAHWEH**.

13:30 And behold!  
There are lowest who will be foremost  
and there are foremost who will be lowest."

13:31 On that very day some of the Pharisees  
approached saying to Him,  
"Depart and go away from here  
because Herod desires to kill You."

13:32 And He said to them,  
"Go, tell that fox, 'Behold!  
I eject unclean natures and accomplish healings  
today and tomorrow.

And the third *day* I will be finished.'  
13:33 However it is necessary for Me  
today and tomorrow and the following  
because it is not possible  
that a prophet be destroyed outside of Yerushalaim.

13:34 Oh Yerushalaim, Yerushalaim!  
The one who kills the prophets  
and stones those who are sent to her!  
How many times I desired  
to gather your children together  
as a hen her brood under the wings!  
But you were not willing!

13:35 Behold!  
Your house is left desolate for you!  
And assuredly I say to you  
you will not see Me  
until *the time* arrives when you say,

*"Blessed is He who comes  
in the name of **YAHWEH**!"*

(Ps. 118.26)

## Chapter 14

14:1 And it was as He went into the house of one of the rulers of the Pharisees to eat bread on The Sabbath.

And they were watching Him closely.

14:2 And behold!

There was a certain person before Him who had dropsy.

Dropsy is a condition in which fluid accumulates in the tissues or cavities of the body.

14:3 And YAHUSHUA responding spoke to the lawyers and Pharisees saying, "Is it right to heal on The Sabbath?"

14:4 But they kept silent.

And He laid hold on him.

And He cured him.

Then He dismissed him.

14:5 Then He responding to them said, "Which of you with a donkey or an ox that has fallen into a hole will not immediately pull him out on The Sabbath Day?"

14:6 And they could not dispute Him concerning these things.

14:7 Then He told a parable to those who were invited having noted how they chose the best places, saying to them,

14:8 "When you are invited by anyone to a wedding feast

do not sit down in the highest place lest one more honorable than you be invited by him,

14:9 and he who invited you and him come and say to you,

'Give to this man a place!, and then you begin with disgrace to take the lowest place.

14:10 But rather when you are invited go and sit down in the lowest place so that when he who invited you comes he might say to you, "Friend, go up higher." Then you will have honor in the presence of those who sit at the table with you.

14:11 Because whoever exalts himself will be humbled, and he who humbles himself will be exalted."

14:12 Then He also said to him who invited Him, "When you give a dinner or a supper do not ask your friends, your brothers, your relatives, nor wealthy neighbors, lest they also invite you back and you are repaid.

14:13 But rather when you give a banquet invite *the* poor, *the* maimed, *the* lame, *the* blind.

14:14 Then you will be happy because they cannot repay you. Indeed, you will be repaid at the resurrection of the just."

14:15 Then one of those who sat at the table with Him having heard these things said to Him, "Happy *is* he who will eat bread in The Kingdom of YAHWEH!"

14:16 Then He said to him, "A certain person gave a great supper.

And he invited many.

14:17 And he sent his slave at supper time  
to say to those who were invited,  
“Come, because all things are now ready!”

14:18 But everyone from the first  
began to make an excuse.

The first said to him,

“I have bought a piece of ground  
and I must go and see it.

I ask you to have me excused.’

14:19 And another said,

“I have bought five yoke of oxen.

And I am going to test them.

I ask you to have me excused.’

14:20 Still another said,

“I have married a wife

and therefore I am not able to come.’

14:21 So that slave came and reported these things  
to his master.

Then the master of the house being enraged.

And he said to his slave,

“Go out quickly into the open squares  
and streets of the town

and bring in here *the* poor and *the* maimed  
and *the* lame and *the* blind.’

14:22 And the slave said,

“Master, it is done as you ordered, yet there is room.’

14:23 Then the master said to the slave,

“Go out into the roads and hedges  
and compel *them* to come in

in order that my house may be entirely filled.

14:24 Indeed, I say to you

that none of those men who were invited  
will taste of my dinner.’ ”

14:25 Now great crowds journeyed with Him.

And He, turning around, said to them,

14:26 “If anyone comes to Me

and does not detest his father and mother,

wife and children, brothers and sisters,

yes, then his own life also,

he is not able to be My student.

14:27 And whoever does not pick up his torture stake

and come behind Me is not able to be My student.

14:28 Indeed, which of you, desiring to build a tower  
does not sit down first and compute the cost,

whether he has *enough* to finish it,

14:29 lest after he has laid the foundation

and is not able to finish.

And all who observe begin to jeer at him

14:30 saying,

‘This person began to build yet was not able to finish.’

14:31 Or what king traveling to make war

against another king

does not sit down first and deliberate

whether he is able with ten thousand to encounter him

who comes against him with twenty thousand?

14:32 Otherwise the other being still at a distance,

he sends ambassadors and asks for peace.

14:33 Therefore in this way also,

whoever of you does not set aside all that he has

is not able to be My student.

14:34 Salt *is* good.  
But if the salt has lost its flavor  
in what way will it season?  
14:35 It is neither fit for the land nor for the manure.  
It is thrown out.

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

### Chapter 15

15:1 Then all the tax collectors and the offenders  
approached Him to listen to Him.  
15:2 And the Pharisees and the scribes  
murmured saying, "This Man accepts offenders.  
And He eats with them."

15:3 Then He spoke this parable to them saying,  
15:4 "Which of you persons having a hundred sheep  
and he loses one of them  
does not abandon the ninety nine in the wilderness  
and go after the one which is lost until he finds it?  
15:5 And having found it  
he puts it upon his shoulders rejoicing.  
15:6 And having come home he calls together  
friends and neighbors, saying to them,  
'Rejoice with me because I have found my sheep  
which was lost!'

15:7 I say to you that in the same manner  
there will be more joy in The Heaven  
over one offender who reconsiders  
than over ninety nine just persons  
who need no reconsideration.

15:8 Or what woman having ten silver coins  
if she loses one coin does not light a lamp,  
and sweep the house,  
and seek carefully until she finds it?  
15:9 And having found it she calls together  
friends and neighbors saying, 'Rejoice with me  
because I have found the piece which I lost!'

15:10 Likewise I say to you  
joy happens in the presence  
of the messengers of **YAHWEH**  
over one offender who reconsiders."

15:11 Then He said,  
"A certain person had two sons.  
15:12 And the younger of them said to the father,  
'Father, give to me  
the portion of property that falls on me.'  
And he distributed to them his livelihood.  
15:13 And not many days after the younger son  
gathered together absolutely everything,  
traveled to a far country,  
and there squandered his possessions  
with wasteful living.  
15:14 Then having spent everything  
there arose a severe famine in that land.  
And he began to be lacking.  
15:15 And he traveled.  
And he joined himself to a citizen of that country.  
And he sent him into his fields to feed swine.

This was a great insult. Swine were "unclean" animals.

15:16 And he longed to fill his stomach  
with the pods that the swine ate.  
Yet no one gave him *anything*.

15:17 Then having come to himself he said,  
'How many of my father's hired workers  
have an abundance of bread.  
Yet I am perishing with hunger.  
15:18 I will get up and travel to my father.  
And I will say to him,  
"Father, I have offended  
against The Heaven and before you.  
15:19 And I am no longer deserving  
to be called your son.  
Make me like one of your hired workers." '

15:20 And he got up and went to his father.  
  
And he still being a great way off, his father saw him.  
And he had compassion.  
And he ran and fell on his neck.  
And he earnestly kissed him.  
15:21 Then the son said to him,  
"Father, I have offended against The Heaven  
and in your eyes.  
And I am no longer deserving to be called your son.'  
15:22 But the father said to his slaves,  
'Bring out the best robe and put it on him.  
And give him a ring for his hand  
and sandals for his feet.  
15:23 And bring here the fattened calf and slaughter it.  
And let us eat and be glad  
15:24 because this son of mine was dead.  
But he is alive again!  
He was lost.  
But he has been found!  
And they began to be glad.

15:25 Now his older son was in the field.  
And as he came and approached the house  
he heard music and dancing.  
15:26 And he called to himself one of the slaves.  
And he demanded what these things might be.  
15:27 Then he said to him,  
'Your brother has arrived.  
And your father has slaughtered the fattened calf  
because he has received him safe and sound.'  
15:28 But he was enraged.  
And he would not enter.  
Therefore his father came out and encouraged him.  
15:29 Then he responding said to the father,  
"Behold!  
These many years I have been serving you.  
I never set aside an instruction of yours at any time.  
And yet you never gave me a young goat  
that I might be glad with my friends.  
15:30 But as soon as this son of yours came  
who has devoured your livelihood with harlots  
you killed the fatted calf for him.'

15:31 Then he said to him,  
'Son, you are always with me.  
And all that I have is yours.  
15:32 Being glad and rejoicing was necessary  
because your brother was dead and is alive again.  
And he was lost, but he is found.' "



## Chapter 16

16:1 Then He also said to His students,  
“There was a certain wealthy person  
who had a steward.  
And this one was accused  
that he was wasting his possessions.  
16:2 And he called him and said to him,  
“What is this I hear concerning you?  
Give an account of your stewardship  
because you are not able any longer to be steward.’

16:3 Then the steward said within himself,  
‘What will I do because my master  
is removing the stewardship from me?  
I have no strength to dig.  
I am ashamed to beg.  
16:4 I know what to do  
so that when I am put out of the stewardship  
they may receive me into their houses.’  
16:5 And he called to himself  
every one of his master’s debtors.  
And he said to the first,  
‘How much do you owe my master?’  
16:6 And he said, “A hundred measures of oil.’  
And he said to him,  
“Take your bill and sit down quickly and write fifty.’  
16:7 Then he said to another,  
“And how much do you owe?’  
And he said, “A hundred measures of wheat.’  
And he said to him, ‘Take your bill and write eighty.’  
16:8 And the master commended the unjust steward  
because he had done prudently.  
Because the children of this world are more prudent  
in their generation than the children of The Light.

16:9 And I say to you make friends for yourselves  
from the unjust wealth so that when you fail  
they might receive you into the eternal tents.  
16:10 He who *is* trustworthy in the least  
is trustworthy also in much.  
And he who is unjust in *what is* least  
is unjust also in much.  
16:11 Therefore if you have not been trustworthy  
with the unjust wealth  
who will trust you with the true *wealth*?  
16:12 And if you have not been trustworthy  
in what is another’s  
who will give you what is yours?

16:13 No slave can serve two masters.  
Indeed, either he will detest the one  
and love the other  
or else he will support the one  
and think against the other.  
You cannot serve **YAHWEH** and wealth!”

16:14 Now all the Pharisees also heard this,  
even those who were lovers of money.  
Yet they turned up their nose at Him.

16:15 And He said to them,  
“You are those who justify yourselves  
before human beings.  
But **YAHWEH** knows your hearts.  
That which is highly esteemed among human beings  
is detestable in the sight of **YAHWEH**.”

16:16 The Torah and The Prophets  
served until Yehonathan.  
From that time The Kingdom of YAHWEH  
has been proclaimed.  
And everyone is forcing their way into it.

This is an idiom. It suggests people are trying to get in who do not belong there. Many, by their works, are trying to justify themselves.

16:17 Now it is easier for the sky  
and the earth to pass away  
than for one tittle of The Torah to fail!

A tittle is a very small punctuation mark in the Hebrew language.

16:18 Whoever divorces his wife and marries another  
commits adultery.  
And whoever marries her  
who is divorced from a husband commits adultery.

**The context is crucial** to understanding why this statement is made here. It appears to be unrelated to the dialog, but it is not.  
YAHWEH refers to Yisra'el as an "adulterous generation", because they have "left their husband" - YAHWEH - and married another - the world and the traditions of men.

16:19 There was a certain wealthy person  
who was clothed in purple and fine linen.  
And he was luxuriously happy every day.  
16:20 Then there was a certain beggar named Eleazar,  
full of sores, who was dropped at his gate,

Eleazar which means El (God) is helper.

16:21 and longing to be fed with the crumbs  
which fell from the rich man's table.  
Moreover the dogs came and licked his sores.

16:22 And it happened that the beggar died.  
And he was carried by the YAH-messengers  
to Abraham's embrace.  
Then the wealthy person also died.  
And he was buried.

16:23 And being in torture in She'ol he raised his eyes.  
And he saw Abraham at a distance  
and Eleazar in his embrace.

16:24 Then he cried. And he said,  
'Father Abraham, have compassion on me.  
And send Eleazar in order that he  
may dip the tip of his finger in water  
and cool my tongue  
because I am grieved by this flame.'

16:25 But Abraham said,  
'Child, remember that in your life  
you received your good things  
and similarly Eleazar worthless things.  
But now he is comforted and you are grieved.

16:26 And besides all this between us and you  
there is a great chasm established  
so that those who want to pass  
from here to you are not able.  
Nor can those from there pass to us.'

16:27 Then he said,  
'I beg you therefore father that you would send him  
to my father's household

16:28 because I have five brothers

in order that he may testify to them  
lest they also come to this place of torture.'

16:29 Abraham said to him,  
'They have Moshe and The Prophets.  
Let them listen to them.'

16:30 But he said, 'No, father Abraham!  
But if one goes to them from being dead  
they will reconsider.'

16:31 But he said to him,  
'If they do not listen to Moshe and The Prophets  
neither will they be persuaded  
though one is raised up from being dead.' "

## Chapter 17

17:1 Then He said to the students,  
"It is impossible that no entrapments come.  
But woe *to him* through whom they do come!  
17:2 It is better for him  
if a large millstone was hung around his neck  
and he was tossed into the sea  
than that he should entrap one of these little ones.

17:3 Pay attention to yourselves!

If your brother offends against you rebuke him!  
And if he reconsiders forgive him!

**hamartano** – properly, to miss the mark, i.e. to err,  
especially (morally) to sin. – for your faults, offend, sin,  
trespass.

17:4 And if he offends against you seven times in a day  
and seven times in a day returns to you saying,  
"I reconsider,' you are to forgive him!"

17:5 And the ambassadors said to The Master,  
"Increase our trust."

17:6 Then The Master said,  
"If you have trust like a grain of mustard  
you would say to this sycamore tree,  
'Be uprooted and be planted in the sea!  
and it would listen attentively to you.

17:7 Now which of you having a slave plowing  
or tending sheep, will say to him  
having come from the field,  
"Come and sit down to eat!?"

17:8 On the contrary, will he not say to him,  
'Prepare something to eat.  
And gird yourself and serve me  
until I have eaten and have had to drink.  
And after that you can eat and drink.'?

17:9 Does he thank that slave  
because he did the things  
that were directed to him?  
I think not.

17:10 In this same way you,  
when you have done all those things  
which you are directed,  
say that, 'We are useless slaves.  
We have *merely* done what was our obligation to do.' "

17:11 And it happened as He traveled to Yerushalaim

that He traveled through the middle of Shomeron  
and of The Galil.

17:12 And entering into a certain village  
ten leprous men met Him who stood at a distance.

17:13 And they raised *their* voices saying,

“YAHUSHUA! Master!  
Have compassion for us!”

17:14 And having seen *them* He said to them,  
“Go! Show yourselves to the priests!”

And it was as they were going.  
And they were cleansed.

17:15 Then one of them,  
having seen that he was cured,  
returned and with a loud voice honored YAHWEH.

17:16 And he fell down upon his face beside His feet  
giving thanks to Him.  
And he was a Shomeronite

17:17 Then YAHUSHUA responding said,  
“Were not ten cleansed?

But where *are* the nine?

17:18 Were none found  
returning to give honor to YAHWEH  
except this foreigner?”

17:19 And He said to him, “Arise!

Go your way!

Your trust has delivered you.”

The concept of granting deliverance to Shomeronite was unheard of in those days. Even in translation many versions ascribe the idea only of “being made whole” to this person, and not the full sense of the term, *sozo*, which is – to save, deliver, or protect.

17:20 Now having been asked by the Pharisees  
when The Kingdom of YAHWEH was coming,

He responded to them and said,

“The Kingdom of YAHWEH  
does not come with visual evidence,

17:21 nor will it be said,

‘Behold! Here!’ or ‘Behold! There!’

**Indeed, behold!**

**The Kingdom of YAHWEH is inside you.”**

The Kingdom is non-carnal, not physical (carnal).  
This is the precise difference between The Old Covenant  
and The New Covenant.  
It's missed by most.  
The Yisra'elites missed their Messiah because they were  
looking for an "earthly" kingdom in which The Messiah would  
reign as King, not a kingdom in which their internal  
submission, the surrender of their will, was the primary  
factor.

17:22 Then He said to the students,  
“The days will come when you will long to see  
one of the days of The Son of Man.

Yet you will not see *one*.

17:23 And they will say to you,

‘Behold! Here!’ or ‘Behold! There!’

Do not go!

And do not pursue!

17:24 Indeed, just exactly like the lightning  
flashing out under the sky shines out under the sky,  
in this same way The Son of Man will be in His day.

17:25 But first He must suffer much

and be rejected by this generation.

**17:26 And exactly as it happened in the days of Noah, in the same manner it will be also in the days of The Son of Man!**

17:27 They were eating.

They were drinking.

They were marrying wives.

They were being given in marriage until the very day that Noah entered the ark.

Then the flood came and completely destroyed absolutely everything.

17:28 Likewise even as it existed in the days of Lot.

They were eating.

They were drinking.

They were buying.

They were selling.

They were planting.

They were building.

Lot means a wrapping.

17:29 But on the very day that Lot went out of Sedom it rained fire and brimstone from The Heaven.

And it completely destroyed everything.

17:30 Even according to this it will be on the very day when The Son of Man is revealed.

apokalupto – to take off the cover, i.e. disclose. – revealed.  
“The Apocalypse.” Is it what you thought?

17:31 In that very day

he who will be on the housetop

and his goods in the house,

let him not come down to pick it up!

And likewise the one who is in the field.

Let him not turn back toward what's behind!

17:32 Remember Lot's wife!

17:33 If anyone seeks to save his life

he will fully destroy it.

And if anyone fully destroys his life

he will preserve it.

17:34 I tell you in that very night

there will be two in one bed.

The one will be taken from beside

and the other will be left.

17:35 Two will be grinding together.

The one will be taken from beside and the other left.

17:36 Two will be in the field.

The one will be taken from beside and the other left.”

17:37 And they responding said to Him,

“Where, Master?”

Then He said to them,

“Wherever the body *is*,

there the eagles will be assembled.”

## Chapter 18

18:1 Then He also told a parable to them

pertaining to who should always pray

and not become discouraged,

18:2 saying,

“There was in a certain city,

a judge who did not fear **YAHWEH**

nor regard human beings.

18:3 Now there was a widow in that same city.

And she came to him saying,

'Vindicate me from my adversary.'  
18:4 And he was not willing for a time.  
But afterward he said within himself,  
'Though I do not fear YAHWEH  
nor regard human beings,  
18:5 yet because this widow presents trouble for me  
I will vindicate her  
lest by her continual coming she annoys me.' "

18:6 Then The Master said,  
"Listen to what the unjust judge said.  
18:7 Now will YAHWEH not prepare vindication  
for His own elect who cry out day and night to Him  
and be patient with them?  
18:8 I tell you that He  
will prepare vindication for them quickly!

Nevertheless when The Son of Man comes,  
will He therefore find trust upon the earth?"

18:9 Then He also spoke this parable  
to some who were being persuaded by themselves  
that they were just, yet despised the rest.  
18:10 "Two persons went up to The Temple to pray,  
one a Pharisee and the other a tax collector.  
18:11 The Pharisee stood and prayed  
in this manner concerning himself,  
"Elohim,  
I thank You that I am not exactly like  
other human beings,  
extortioners, unjust, adulterers,  
or even like this tax collector.

The Pharisee would not have used YAHWEH in his prayer,  
for use of the name was forbidden by the priests. This does  
not alter the fact that he was praying to YAHWEH.

18:12 I fast twice a week.  
I give tithes of all that I possess.'

18:13 And the tax collector standing at a distance  
would not so much as raise his eyes  
toward The Heaven,  
but instead struck his chest saying,  
"Elohim, show favor to me, the offender!'

18:14 I tell you this very one  
went down to his house justified.  
Not the other.  
Indeed, everyone who exalts himself will be humbled.  
And he who humbles himself will be exalted."

18:15 Then they even brought infants to Him  
in order that He might touch them.  
But the students having seen it admonished them.

18:16 Then YAHUSHUA called them to Himself.  
And He said,  
"Let the infants come to Me!  
And do not forbid them  
because of this sort is The Kingdom of YAHWEH.  
18:17 Assuredly I say to you  
if one does not receive The Kingdom of YAHWEH  
like a little child he will by no means enter into it!"

18:18 And a certain ruler asked Him saying,  
"Good Teacher, what shall I do to inherit Eternal Life?"  
18:19 Then YAHUSHUA said to him,  
"Why do you call Me good?"

Absolutely none is good except one, **YAHWEH**.

18:20 You understand the instructions.

*'You are not to commit adultery.*

*You are not to murder.*

*You are not to steal.*

*You are not to bear false witness.*

*Honor your father and your mother.'* “

(Ex. 20.12-16)

18:21 Then he said,

“All these things I have protected from my youth.”

18:22 And **YAHUSHUA** having heard these things

said to him, “You still lack one thing.

Sell all that you have and distribute to the poor.

And you will have wealth in The Heaven.

And come here!

Accompany Me!”

18:23 But having heard this he became intensely sad

because he was exceedingly wealthy.

18:24 And **YAHUSHUA**,

having seen that he became intensely sad said,

“How difficult it is for those who have wealth

to enter into The Kingdom of **YAHWEH**!

18:25 Indeed it is easier for a camel

to go through the eye of a needle

than for a wealthy person

to enter into The Kingdom of **YAHWEH**.”

18:26 Then those listening said,

“Who then is able to be delivered?”

18:27 Then He said,

“The things which are impossible with human beings

are possible with **YAHWEH**.”

18:28 Then Peter said, “Behold!

We have left everything and accompanied You.”

18:29 And He said to them,

“Assuredly I say to you there is no one who has left

house

or parents

or brothers

or wife

or children

for the sake of The Kingdom of **YAHWEH**

18:30 who will not receive very much more

in this present time

and in the age to come Eternal Life.”

18:31 Then He took the twelve with Him.

And He said to them, “Behold!

We are going up to Yerushalaim.

And everything written by the prophets

concerning The Son of Man will be accomplished.

18:32 Indeed, He will be betrayed to the Gentiles,

and will be jeered at, and abused, and spit upon.

18:33 They will scourge *Him* and kill Him.

Yet the on third day He will be raised up.”

18:34 And they comprehended

not even one of these things.

And the matter was concealed from them.

And they did not know what was being spoken.

18:35 Now it was as He was coming near to Yericho.

And a certain blind one sat begging beside the road.

18:36 And hearing a crowd passing by  
he inquired what it might mean.  
18:37 Then they told him  
that YAHUSHUA of Nazareth was passing by.  
18:38 And he shouted saying,  
"YAHUSHUA, Son of David, have compassion on me!"  
18:39 And those preceding admonished him  
that he should be silent.  
But he screamed much more,  
"Son of David, have compassion on me!"  
18:40 Then YAHUSHUA stood still.  
And He directed him to be brought to Him.  
And having approached He asked him,  
18:41 saying, "What do you want Me to do for you?"  
He said, "Master, that I might receive my sight."  
18:42 Then YAHUSHUA said to him,  
"Receive your sight!  
Your trust has delivered you."  
18:43 And instantly he received his sight.  
And he accompanied Him honoring YAHWEH.  
And all the people having seen it  
gave praise to YAHWEH.

## Chapter 19

19:1 And they were coming in  
traveling through Yericho.  
19:2 And behold!  
*There was* a man named Zakkay  
who was chief tax collector.  
And he was wealthy.  
Zakkay means pure.  
19:3 And he sought to see who YAHUSHUA was  
but was not able to from within the crowd  
because he was of small stature.  
19:4 And he ran ahead  
and went up into a sycamore tree  
in order to see Him because He  
was about to pass by that place.  
19:5 And when YAHUSHUA came to the place  
He looked up and saw him.  
And He said to him,  
"Zakkay, come down quickly  
because today I need to stay at your house."  
  
19:6 And he came down quickly.  
And he gladly received Him into his house.  
19:7 And having seen it everyone murmured saying,  
"He has gone to be a guest  
with a man who is an offender"  
  
19:8 Then Zakkay stood up.  
And he said to the Master,  
"Behold, Master!  
I am giving one half of what I possess to the poor.  
And if I have accused anyone falsely  
I am restoring fourfold."  
19:9 Then YAHUSHUA said to him,  
"Today deliverance has come to this house  
because he also is a child of Abraham.  
  
19:10 Indeed, The Son of Man has come to seek  
and to rescue that which was lost."  
  
19:11 Now having heard these things  
He proceeded further and told another parable  
because He was near Yerushalaim



and because they thought The Kingdom of YAHWEH was about to appear immediately.

19:12 Accordingly He said,  
“A certain high ranking person  
traveled into a distant area  
to accept for himself a kingdom and to return.

19:13 Now he called his ten slaves,  
delivered to them ten minas and said to them,  
“Do business until I come.’

19:14 But his townspeople detested him.  
And they sent a delegation after him saying,  
“We do not want this one ruling over us.’

19:15 And it was as he returned  
having received the kingdom.  
And he ordered these slaves  
to whom he had given the money  
to be called to him in order that he might know  
what each one had gained by trading.

19:16 Then the first approached saying,  
“Master, your mina has earned ten minas.’

19:17 And he said to him, “Very well, good slave.  
Because you were trustworthy in a very little,  
you have authority over ten cities.’

19:18 And the second came saying,  
“Master, your mina has earned five minas.’

19:19 Likewise he said to him,  
“You also be over five cities.’

19:20 Then another came saying,  
‘Master, here is your mina  
which I have kept reserved in a towel.

19:21 Indeed, I feared you  
because you are an austere person.  
You collect what you did not deposit  
and harvest what you did not sow.’

19:22 And he said to him,  
“From your own mouth I will judge you, hurtful slave!  
You knew that I was an austere person,  
collecting what I did not deposit  
and harvesting what I did not sow.

19:23 Why then did you not put my money in the bank  
so that at my coming  
I might have collected it with interest?’

19:24 And he said to those who stood by,  
‘Take the mina from him  
and give to him who has ten minas.’

19:25 But they said to him, “Master, he has ten minas.’

19:26 Indeed, I say to you that to everyone who has  
will be given.

And from him who does not have,  
even what he has will be taken away from him.

19:27 Moreover, bring here those enemies of mine  
who did not want me to reign over them.  
And slaughter them in front of me.’ ”

19:28 And having spoken in this manner  
He traveled on ahead going up to Yerushalaim.

19:29 And it was as He approached Bet Phag  
and Bet Any at the mountain called Olivet.

And He sent two of His students

19:30 saying,  
“Go into the village directly opposite

entering into which you will find  
a young donkey tied up  
on which no one has ever sat.  
Loose it and bring it.

Bet Phag means house of figs.  
Bet Any means house of affliction.

19:31 And if anyone asks you,  
"Why are you loosing it?"  
thus you are to say to him,  
'Because The Master has need of it.' "

19:32 And those that were sent  
went and found it just as He had said to them.  
19:33 Then as they were loosing the young donkey  
the owners of it said to them,  
"Why are you loosing the young donkey?"  
19:34 And they said, "The Master has need of him."  
19:35 And they brought it to **YAHUSHUA**.  
And they threw their own clothes  
upon the young donkey  
and they set **YAHUSHUA** upon him.

19:36 Now as He was going  
they spread their garments upon the road.  
19:37 Then even as He was approaching  
the descent of the Mount of Olives  
the entire multitude of the students  
began to rejoice and to praise **YAHWEH**  
with a loud voice concerning all the signs they had seen  
19:38 saying,

*'Blessed is the King who comes  
in the name of **YAHWEH!***

(Ps. 118.26)

Peace in The Heaven and honor in the highest!"

19:39 And some of the Pharisees  
called to Him from the crowd,  
"Teacher, admonish Your students!"  
19:40 And He responding said to them,  
"I tell you that if these keep silent the stones will cry out."

19:41 And as He approached He saw the city.  
And He wept over it  
19:42 saying, "If you had known, even you,  
especially in this **your very day**,  
the things pertaining to your well being!  
But now they are concealed from your eyes.

"your very day" denotes the day their Messiah was  
proclaimed King in their presence. This was a fulfillment of  
prophecy. It happened before their very eyes and yet they  
missed it. Their long promised Messiah had come!  
It's now referred to as "Palm Sunday", but it was the very  
day **YAHUSHUA** rode into Yerushalaim on a donkey as He  
was being hailed as King.  
All of this is tied directly to the Festival of Pesach - Passover.

19:43 Indeed, the days will come to you  
when your adversaries  
will build an embankment around you,  
completely surround you,  
and close you in on every side,  
19:44 and level you and your children within you  
And they will not leave in you one stone upon another  
because you did not know  
the set time of your visitation."

The "set time" is a phrase used to refer to what we call "the  
feasts" of Yisra'el. These were times appointed by **YAHWEH**

for the nation to remember who He was and what He did for them.

19:45 And He entered into The Temple.  
And He began to drive out those who were buying in it  
and were selling in it,  
19:46 saying to them,  
"It is written,

*'My house is a house of prayer,'*  
(Is. 56.7)

but you have made it a  
*'den of thieves.'* "  
(Jer. 7.11)

19:47 And He was teaching daily in The Temple.  
But the chief priests, the scribes,  
and the leaders of the people  
sought to fully destroy Him.  
19:48 But they were unable to find how to do it  
because all the people  
were very attentively listening to Him.

## Chapter 20

20:1 And it was on one of these days  
that He was teaching the people in The Temple  
and proclaiming the good news.  
The chief priests and the scribes, with the elders,  
confronted Him.

Lit. – stood upon, assaulted.

20:2 And they spoke to Him saying,  
"Tell us by what sort of authority  
You are doing these things  
or who is it that is giving You this authority?"

20:3 Then responding He said to them,  
"I will also ask of you one matter. And you tell Me.  
20:4 The baptism of Yahnathan,  
was it from The Heaven or from human beings?"

20:5 And they deliberated between themselves saying,  
"If we say, 'From The Heaven.'  
He will say, 'Why then did you not believe him?'  
20:6 But if we say, 'From human beings.'  
all the people will stone us  
because they are convinced  
Yahnathan was a prophet."  
20:7 And they responded that they did not know  
where *it* was from.  
20:8 And **YAHUSHUA** said to them,  
"Neither will I tell you by what authority  
I am doing these things."

20:9 Then He began to tell the people this parable.  
"A certain person planted a vineyard,  
leased it to farmers,  
and traveled abroad for a long time.  
20:10 And at the set time  
he sent a slave to the farmers  
in order that they give to him  
some of the fruit of the vineyard.  
But the farmers beat him, scourged him,  
sending him away empty.  
20:11 Again he sent a different slave.  
And they scourged him also.  
And they dishonored him, sending him away empty.  
20:12 And again he sent a third.

And they wounded him and threw him out.  
20:13 Then the master of the vineyard said,  
'What shall I do?  
I will send my beloved son.  
Perhaps they having seen him will respect him.'  
20:14 But having seen him,  
the farmers deliberated among themselves saying,  
'This is the heir.  
Come! Let us kill him  
in order that the inheritance might become ours.'  
20:15 And having thrown him out of the vineyard,  
they killed him.  
Therefore what will the master of the vineyard  
do to them?  
20:16 He will come and destroy those farmers  
and give the vineyard to others."  
But having heard it they said, "May it never be!"

20:17 Then He, looking at them said,  
"What then is this that is written,  
*'The stone which the builders rejected  
has become the chief cornerstone'?*  
(Ps. 118.22)

20:18 Whoever falls upon that stone will be broken.  
But upon whomever it falls,  
he will be ground to powder."

20:19 And the chief priests and the scribes  
that very hour  
sought to lay hands on Him because they knew  
He had spoken this parable against them.  
But they feared the people.  
20:20 And they were watching Him scrupulously,  
sending out spies pretending to be just,  
in order that they might seize upon His words  
for the sake of delivering Him up  
to the rule and the authority of the governor.

20:21 Then they were asking Him saying,  
"Teacher, we understand  
that You speak and teach correctly.  
And You do not accept the appearance  
but instead teach the way of YAHWEH in truth.  
20:22 Is it right for us to pay tribute to Caesar or not?"

20:23 But observing their craftiness He said to them,  
"Why do you test Me?  
20:24 Show Me a denarius!  
Whose likeness and inscription does it have?"  
Then responding they said, "Caesar's."  
20:25 Then He said to them,  
"Accordingly give back to Caesar what is Caesar's,  
and to YAHWEH what is YAHWEH's!"  
20:26 And they were not able to seize upon His words  
in front of the people.  
And they marveled at His response.  
But they kept silent.

20:27 Then some of the Sadducees  
who dispute the existence of a resurrection  
were approaching to ask Him

Sadducees means the righteous; just.

20:28 saying,  
"Teacher, Moshe wrote to us  
if anyone's brother dies having a wife  
and he dies childless

that his brother should take his wife  
and produce offspring for his brother.  
20:29 Now there were seven brothers.  
And the first having taken a wife died childless.  
20:30 And the second took her as wife.  
But he died childless.  
20:31 Then the third took her.  
Then in the same way the seven also.  
Yet they left no children and died.  
20:32 Then last of all the woman died also.  
20:33 Therefore in the resurrection of them  
whose wife does she become  
because all seven had her as wife?"

20:34 And YAHUSHUA responding said to them,  
"The sons of this age marry and are given in marriage.  
20:35 But those deemed deserving to attain to that age  
and to the resurrection from the dead  
neither marry nor are given in marriage.  
20:36 Indeed, they are not able to die any longer  
because they are equal to the YAH-messengers.  
They are also children of YAHWEH,  
being children of the resurrection.

20:37 Now that the dead are raised up,  
even Moshe was shown at the bush  
when YAHWEH called Himself

*'The Elohim of Abraham,  
The Elohim of Yitzhak,  
and The Elohim of Ya'akob.'*

(Ex. 3.6)

This verse has been revised from the traditional rendering. If you compare them you'll discover the differences. They're most significant. Ex. 3.6 does not say "Moshe said", but rather YAHWEH said these things. YAHUSHUA would not have made such an error. Therefore, we must assume this is a "gloss", an addition or correction to the text, made by some scribe who misinterpreted the words, or filled in some missing words from a previous manuscript. YAHWEH does NOT make mistakes!

20:38 Indeed, He is not The Elohim of the dead,  
but rather of the living.  
Indeed, by Him all are alive."

20:39 Then some of the scribes responding said,  
"Teacher, You have spoken well."

20:40 Then they no longer dared  
to ask Him even one thing.

20:41 Then He said to them,  
"How can they say The Messiah is The Son of David?

20:42 Even David himself says in the Scroll of Psalms,

*"YAHWEH said to my master, 'Sit at My right hand  
20:43 until I make Your enemies Your footstool.'"*

(Ps. 110.1)

20:44 Therefore David calls Him *'Master'*.  
How is He then his Son?"

20:45 Then in the hearing of all the people,  
He said to His students,

20:46 "Pay attention to the scribes  
who desire to walk around in long robes,  
and love greetings in the town squares,  
the best seats in the assemblies,  
and the preeminent places at dinners,

20:47 who devour widows' houses,  
and for a pretense make long prayers.  
These will receive more abundant condemnation."

## Chapter 21

21:1 Then looking up He saw the wealthy  
throwing their gifts into the treasury.

There were chests in The Temple courtyard for this purpose.

21:2 Then He also saw a certain poor widow  
throwing in two small coins.

21:3 And He said,

"Truly I say to you that this poor widow  
has thrown in more than everyone.

21:4 Indeed, absolutely everyone  
has thrown in offerings for **YAHWEH**  
from their abundance.

But she from her poverty put in  
absolutely all the means of livelihood that she had."

21:5 Then as some were speaking  
concerning The Temple,  
how beautiful stones and donations decorated it,  
He said,

21:6 "These things which you consider,  
the days will come in which not a stone  
will be left upon another that will not be thrown down."

21:7 Then they asked Him saying,  
"Teacher, now when will these things be,  
and what is the sign  
that these things are about to happen?"

21:8 Then He said,

**"Watch out!**

**Do not be deceived!**

Indeed, many will come in My name saying, 'I am He,'  
and, 'The time approaches.'

Accordingly do not go after them!

21:9 And when you hear of wars and instabilities  
do not be terrified!

Indeed, these things must happen first.  
However, the end is not immediate."

21:10 Then He said to them,  
"Nation will rise up against nation  
and kingdom against kingdom.

21:11 And there will be large earthquakes  
in various places,  
and food shortages, and plagues.

And there will be terrors and great signs out of the sky.

**semeion** – an indication, especially ceremonially, or  
supernaturally, - miracle, sign, token, wonder.  
Something very unusual.

21:12 But before absolutely all of these things  
they will lay their hands upon you.  
And they will persecute you,  
delivering you up to the assemblies and prisons.  
You will be brought before kings and rulers  
on account of My name.

Lit. – pursue. Was this already done during The Inquisition,  
The Dark Ages, etc.? Or is it beginning to happen again  
today? (2012)

21:13 But it will become for you a testimony.

21:14 Therefore settle in your hearts  
not to consider beforehand a self-defense

**apologeomai** – to give an account of oneself.  
The concept is apologetics.

21:15 because I will give to you a mouth and wisdom  
which all your adversaries will not be able to refute  
nor stand against.

Please note: This does not say "The Holy Spirit" will give you  
what to say, but rather it says, "I will give you..."

21:16 You will be betrayed  
even by parents and brothers,  
and relatives, and friends.

And they will kill some of you.

21:17 And you will be detested by everyone  
because of My name.

21:18 But not a hair of your head will perish.

21:19 **By means of your endurance, acquire your lives!**

This is not a mere statement. It is in the imperative voice,  
indicating a directive - from The Messiah.  
The language seems benign, but it carries within it a very  
powerful meaning. The concept of acquisition means to  
purchase.

21:20 Now when you see Yerushalaim  
surrounded by armies  
at that time know that its desolation approaches!

21:21 At that time let those who are in Yahudah  
flee into the mountains.

Let those who are in the midst of it depart.

And let not those who are in the fields enter into it,

21:22 because these are the very days of vengeance,  
which are the fulfillment  
of everything which has been written.

21:23 And woe to those who are pregnant  
and to those who are nursing babies in those days!  
Indeed there will be great distress upon the land  
and wrath upon this people.

21:24 And they will fall by the edge of the sword.  
And they will be led away captive into all nations.

And Yerushalaim will be trampled by Gentiles  
until the times of the Gentiles have been fulfilled.

21:25 And there will be *supernatural* signs

in the sun,

in the moon,

and in the stars;

and upon the earth

distress of nations with perplexity;

the sea and the waves roaring;

21:26 person's hearts failing them from fear

and from apprehension of those things

which are occurring upon the earth.

Indeed, the powers of The Heavens will be shaken.

**21:27 And at that time they will see The Son of Man  
coming in a cloud with miraculous power  
and great splendor.**

21:28 Now as these things are beginning to happen,  
straighten up!

And lift up your heads on the very account that  
your redemption is approaching!"

21:29 And He told them a parable.

"Look at the fig tree and all the trees.

21:30 When they have already germinated,  
seeing for yourselves,

you know that summer is already near.

21:31 You also in this same way,  
when you see these things happening,  
know that The Kingdom of **YAHWEH** is near!

21:32 Assuredly I say to you,  
this generation will by no means pass away  
until everything happens!

The one that observes these things happening.

21:33 The sky and the earth will pass away!  
But My words will never pass away!

21:34 Now pay attention to yourselves  
lest your hearts be burdened  
with carousing, intoxication,  
and cares of this life,  
and that Day comes upon you unexpectedly!

21:35 Indeed, it will come like a trap  
upon all those who dwell  
upon the face of the whole earth!

21:36 Stay awake therefore,  
praying at every opportunity,  
in order that you may be counted worthy to escape  
all these things that are about to happen  
and to stand in front of The Son of Man!"

21:37 Now in the day He was teaching in The Temple.  
But at night He went out,  
spending the night on the mountain called Olivet.

21:38 And all the people came to Him in The Temple  
early in the morning to listen to Him.

## **Chapter 22**

22:1 Now the Feast of Unleavened Bread approached,  
which is called Passover (Pesach).

22:2 And the chief priests and the scribes  
sought how to kill Him.  
But they feared the people.

22:3 Then The Adversary  
entered Yahudah surnamed Iscariot,  
being from the number of the twelve.

22:4 And he went and talked with  
the chief priests and *Temple* captains  
how he might betray Him to them.

22:5 And they were glad.  
And they agreed to give him silver.

22:6 So he agreed fully.  
And he sought a favorable occasion  
to betray Him to them apart from the crowd.

22:7 Then came the Day of Unleavened Bread  
on which The Passover must be killed.

22:8 And He sent Peter and Yahanathan saying,  
"Go and prepare The Passover for us  
in order that we may eat."

22:9 Then they said to Him,  
"Where do You want us to prepare?"

22:10 Then He said to them,  
"Behold!

As you are entering into the city a person will meet you  
carrying a pitcher of water.

Accompany him into the house which he enters.

22:11 And say to the master of the house,  
"The Teacher says to you, 'Where is the guest room



where I may eat The Passover with My students?' “

22:12 Then he will show you  
a large furnished upper room.  
Prepare it there.”

22:13 Then they went and found it  
just as He had told them.  
And they prepared The Passover.

22:14 When the hour had come He sat down  
and the twelve ambassadors with Him.

22:15 And He said to them,  
“With longing I have desired  
to eat this Passover with you before I suffer.

**Passover** - do you know what it represents? The deliverance of Yisra'el from bondage in Egypt. Yes. But THIS Passover that The Messiah is administering is different.

In the midst of the story of the innocent lamb being killed and its blood being used to alert "the messenger of death" to "pass over" the house where it was placed The Messiah, The Lamb of YAHWEH, is in the midst of giving His life, His blood, in order that YAHWEH might "PASS OVER" the offense-debt of every person who trusts in what The Messiah has accomplished on our behalf.

And yet - today we treat Passover with contempt!!!

We refuse to celebrate it. Most don't even know when it is to be observed. This is detestable to YAHWEH and to His Son, YAHUSHUA **who died for your sake, and in your place!**

22:16 Indeed, I say to you,  
I will no longer by any means eat of it  
until it is fulfilled in The Kingdom of **YAHWEH!**”

22:17 And having taken a cup and having given thanks  
He said, “Take this and divide *it* among yourselves!

22:18 Indeed, I say to you,  
I will not drink of the fruit of the vine  
until when The Kingdom of **YAHWEH** comes.”

22:19 And having taken bread  
and having given thanks He broke it.  
And He gave it to them saying,  
“This is My body which is being given for your sakes.  
Do this in the remembrance of Me.”

22:20 In the same way the cup after supper saying,  
“**This cup is The New Covenant in My blood,**  
which is being poured out for your sakes.

Tradition teaches that this is "The Lord's Supper" -  
"communion". **This is not correct!**

This cup and this bread were part of the Passover meal.  
They are inseparably linked to this meal.

**It was this 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 Passover Meal.

For the New Covenant believer, the covenant that was established at precisely this moment by YAHUSHUA,  
**Passover was given a whole new meaning.**

**The offense-debt of every believer had now been "passed over" because of the sacrifice of the body and the 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 us from our bondage to our offenses.

**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 Passover meal.  
And what's worse - most so-called believers do not even know what Passover is or when it is to be celebrated.

22:21 However, behold!

The hand of My betrayer is with Me on the table.

22:22 And truly The Son of Man goes away according to the determination.

But woe to that person by whom He is betrayed!"

22:23 Then they began to discuss among themselves which of them it was who might commit this thing.

22:24 Then there also was a dispute among them which of them was considered to be the greatest.

22:25 Then He said to them,

"The kings of the Gentiles have dominion over them.

And those who control them are called 'benefactors.'

22:26 But it is not this way for you.

On the contrary,

he who is greatest among you,

let him become like the new,

and he who is leading as he who serves.

*neos* – new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate. – new, young.  
The concept is of the newborn infant, the new convert, etc.

22:27 Indeed, who *is* greater, he who sits at the table, or he who serves?

Is it not he who sits at the table?

Yet I am among you as He that serves.

22:28 Now you are those who are remaining with Me in My trials.

22:29 And I have set apart for you a kingdom, exactly as My Father has set it apart for Me,

22:30 in order that you may eat and drink at My table in My kingdom and sit on thrones judging the twelve tribes of Yisra'el."

22:31 Then The Master said, "Shim'on! Shim'on!

Indeed, The Adversary has demanded you, in order that he may winnow you like grain.

22:32 But I have prayed concerning you in order that your trust will not fail.

And you, when you have returned, strengthen your brothers."

22:33 But he said to Him,

"Master, I am ready to go with You even to prison and to death."

22:34 Then He said,

"I tell you, Peter, the rooster will not crow this very day before you will three times renounce knowing Me."

22:35 And He said to them,

"When I sent you without money bag, knapsack, and sandals did you lack anything?"

And they said, "Nothing."

22:36 Then He said to them,

"On the contrary now, he who has a money bag, let him take *it*, and likewise a food pouch.

And he who has no sword, let him sell his garment and buy one.

22:37 Indeed, I say to you that this which is written  
must still be accomplished in Me,  
*'And He was numbered with the transgressors.'*  
(Is. 53.12)

And indeed, that which concerns Me has an end."

22:38 Then they said,  
"Master, behold! Here *are* two swords."  
But He said to them, "It is enough."

22:39 And going out He went as He was accustomed  
to The Mount of Olives.  
And His students also accompanied Him.  
22:40 Then having come to the place, He said to them,  
"Pray you do not enter into testing!"  
22:41 And He had withdrawn from them  
about a stone's throw.  
And He knelt down and prayed  
22:42 saying,  
"Father, if it is Your will remove this cup from Me!  
Nevertheless not My will, but rather Yours be done."  
22:43 Then a **YAH**-messenger appeared to Him  
from The Heaven, strengthening Him.  
22:44 And being in agony, He prayed more earnestly.  
Then His sweat became like great drops of blood  
falling down upon the ground.

22:45 And having stood up from prayer,  
and having come to His students,  
He found them sleeping from sorrow.  
22:46 And He said to them,  
"Why are you sleeping?  
Stand up and pray  
in order that you do not enter into testing."

22:47 Then as He was still speaking, behold!  
A crowd.  
And he who was called Yahudah, one of the twelve,  
preceded them.  
And he approached **YAHUSHUA** to kiss Him.  
22:48 Then **YAHUSHUA** said to him,  
"Yahudah, are you betraying The Son of Man  
with a kiss?"

22:49 Then those around Him discerning clearly  
what was about to happen said to Him,  
"Master, shall we strike with a sword?"  
22:50 And one of them struck the slave  
of the great priest and cut off his right ear.  
22:51 But **YAHUSHUA** responding said,  
"Permit even this."  
And He touched his ear and cured him.

22:52 Then **YAHUSHUA** said to the chief priests,  
captains of The Temple, and the elders  
who had approached Him,  
"Have you come out as against a robber  
with swords and clubs?  
22:53 When I was with you daily in The Temple  
you extended no hand against Me.  
However, this is your hour,  
even the authority of obscurity."

22:54 Having arrested Him they led Him away.  
And they brought Him into the great priest's house.  
And Peter accompanied at a distance.

22:55 Now having kindled a fire  
in the middle of the courtyard  
and having sat down together,  
Peter sat down in the midst of them.

22:56 Now a certain female slave  
seeing him sitting by the fire,  
looked intently at him and said,  
"This one was also with Him."

22:57 But he denied it saying,  
"Woman, I do not know Him!"

22:58 And after a short time another saw him and said,  
"You also are of them."

But Peter said, "Person, I am not!"

22:59 Then after the space of about an hour  
another confidently affirmed saying,  
"Surely this one was also with Him  
because he is a Galil'an."

22:60 But Peter said,  
"Person, I do not know what you are saying!"  
And immediately, while he was still speaking,  
the rooster crowed.

22:61 And The Master turned around.

And He looked at Peter.

Then Peter remembered the word of The Master,  
how He had said to him,

"Before the rooster crows  
you will renounce Me three times."

22:62 And Peter went out and wept bitterly.

22:63 And the men who held YAHUSHUA  
jeered at Him and scourged Him.

22:64 And having blindfolded Him,  
they beat Him on the face.

And they asked Him saying, "Prophecy!  
Who is the one who struck You?"

22:65 And many other things  
they blasphemously spoke against Him.

22:66 And as soon as it became day  
the elders of the people,  
also chief priests and scribes assembled.

And they led Him into their Sanhedrin saying,

22:67 "If You are The Messiah tell us!"

But He said to them,

"If I tell you you will by no means believe it.

22:68 And if I also ask you,  
you will by no means answer Me or release Me.

22:69 From now on The Son of Man will be sitting  
at the right hand of the miraculous power of YAHWEH!"

22:70 Then they all said,

"Are You then The Son of YAHWEH?"

Then He said to them,

"You say it because I am."

22:71 And they said,

"What further testimony do we need?

Indeed, we have heard it ourselves

from His own mouth."

Note: The phrase in v. 70, which is normally translated as "You say that I am." does not make a clear statement that He is The Son of YAHWEH. However, the words of the text easily mean what is given above, in which case there is a

definite statement made that YAHUSHUA is indeed The Son of YAHWEH. It is on that basis alone that they can proceed judicially against Him. It was considered blasphemy because He claimed to be The Son of YAHWEH. He also spoke the name of YAHWEH, which the scribes and priests had forbidden. That was a legal cause for death.

### Chapter 23

23:1 And the entire group of them stood up.

And they led Him before Pilate.

23:2 And they began to accuse Him saying,

“We found this one perverting the nation and forbidding to give taxes to Caesar, saying that He Himself is The Messiah, a king.”

23:3 Then Pilate asked Him saying,

“Are You the King of the Yisra'elites?”

Then responding He said,

“*It is as you say.*”

23:4 Then Pilate said

to the chief priests and to the crowd,

“I find no fault in this human being.”

23:5 But they were strongly insistent saying,

“He stirs up the people

teaching throughout all Yahudah

beginning from The Galil even to this place.”

23:6 Then Pilate having heard of Galil,

asked if the human being was a Galil'an.

23:7 And having recognized that He belonged

to Herod's authority, sent Him to Herod

who was also in Yerushalaim at that time.

23:8 Now Herod having seen YAHUSHUA,

was exceedingly glad because he had been desiring for a long while to see Him

because he was hearing many things concerning Him.

And he was hoping to see some sign done by Him.

23:9 Then he questioned Him with many words.

But He responded to him not even once.

23:10 And the chief priests and the scribes stood.

And they intensely accused Him.

23:11 Then Herod, with his soldiers,

treated Him with utter contempt.

And they jeered at Him,

arrayed Him in a magnificent robe,

and sent Him back to Pilate.

23:12 Now on that very day Pilate and Herod

became friends with each other.

Indeed, previously they were being hostile

toward one another.

23:13 Then Pilate,

having called together the chief priests,

and the rulers, and the people,

23:14 said to them,

“You have brought this human being to me,

as one perverting the people.

And behold, having examined *Him* in your presence,

I have found not even one crime in this human being

of which you have accused Him.

23:15 Moreover, neither did Herod.

Indeed, I sent you to him.

And behold!  
Nothing deserving of death is being done by Him.  
23:16 I therefore having chastised Him  
will release Him.”

23:17 (Now it was necessary for him  
to release one to them at the feast).  
23:18 Then they shouted simultaneously saying,  
“Take this one away!  
And release to us Bar Abbas!”,  
23:19 who because of a certain rebellion  
and for murder had been thrown into prison.

23:20 Pilate therefore, desiring to release **YAHUSHUA**,  
was speaking to them again.  
23:21 But they shouted saying,  
“Crucify Him!  
Crucify Him!”

**stauroo** – impale on the cross [stake]; figuratively, to extinguish (subdue) passion or selfishness. Literally, this meant “torture Him to death upon a stake”. It was among the most awful tortures devised by human beings.

23:22 Then he said to them the third time,  
“Why? What harm has He done?  
I have found no reason for death in Him.  
Therefore, having chastised Him I will release Him.”  
23:23 But they were insistent,  
asking with loud voices that He be crucified.  
And the voices of these  
and of the chief priests prevailed.

23:24 Then Pilate gave sentence  
that their request might become so.  
23:25 Then he released to them  
the one they requested  
who for rebellion and murder  
had been thrown into prison.  
But he delivered up **YAHUSHUA** to their will.

23:26 And as they led Him away  
they seized a certain Shim'on,  
a Cyrenian, who was coming from the fields,  
setting the torture stake upon him  
to carry it behind **YAHUSHUA**.

23:27 Now accompanying Him was a great multitude  
of the people and women who also mourned  
and lamented for Him.  
23:28 But **YAHUSHUA**, having turned toward them said,  
“Daughters of Yerushalaim, do not weep for Me  
but rather weep for yourselves and for your children,  
23:29 because behold!  
the days are coming in which they will say,  
“Happy are the barren,  
and the wombs that never gave birth,  
and breasts which never nursed!”  
23:30 At that time they will begin  
*to say to the mountains,*  
*‘Fall on us!’ and to the hills, ‘Cover us!’*  
(Hos. 10.8)

23:31 Because if they are doing these things  
unto the green wood, what will happen unto the dry?”

23:32 Now there were also two others,

criminals, led with Him to be lifted up.

Signifying the lifting up on the torture stake in order to be put to death.

23:33 And having come to the place called Calvary, there they crucified Him and the criminals, one on the right hand and the other on the left.

23:34 Then YAHUSHUA said, "Father, forgive them!

Indeed, they do not understand what they are doing." Then they divided His garments, casting lots.

23:35 And the people stood observing.

And even the rulers with them sneered at Him saying, "He saved others.

Let Him save Himself if He is The Messiah, The Chosen of YAHWEH."

In this they acknowledge that He had told them He was indeed The Messiah. This confirms their guilt in rejecting Him as such.

23:36 Then the soldiers also jeered at Him, approaching and offering vinegar to Him,

23:37 and saying,

"If You are The King of the Yisra'elites save Yourself."

The traditional use of "King of The Jews" is neither correct nor proper. "Jew" is a contraction from " Judah. Judah is properly Yahudah. Only history and man's traditions have altered this Truth. Yahudah was the primary tribe in Yisra'el at this point in history. But there are still 11 more tribes in Yisra'el (if you include the Northern Kingdom which was now known as Shomeron. And there were those who had left the Northern Kingdom and joined Yahuda and the other tribes - as part of the nation of Yisra'el. Thus the use of Yahudah (Jew) as the identifier of an Yisra'elite is a perversion of The Truth of YAHWEH. The distortion of this fact of history is yet another one of the perversions that has taken place, based on the traditions of human beings. It denies the truth of Scripture!

23:38 Then an inscription also was written above Him in writing of Greek, Latin, and Hebrew.

"THIS IS THE KING OF THE YISRA'ELITES."

23:39 Now one of the criminals having been hung blasphemed Him saying,

"If You are The Messiah save Yourself and us."

23:40 But the other responding admonished him saying,

"Do you not even fear YAHWEH, since you are under the same condemnation?"

23:41 And we indeed justly because we are receiving what is deserving of that which we did.

But this one has done not even one thing out of place."

23:42 Then he said to YAHUSHUA, "Master, remember me when You have come into Your kingdom."

23:43 And YAHUSHUA said to him,

"Assuredly I say to you, this day you will be with Me in Paradise."

*paradeisos* – a park, i.e. (specially) an Eden (place of future happiness; paradise.

23:44 Now it was about the sixth hour.

And there became darkness over the entire earth until the ninth hour.

23:45 And the sun was obscured.

And the veil of The Temple was split in two.

23:46 And **YAHUSHUA**  
having cried out with a loud voice,  
said, "Father, *'into Your hands I commit My life.'* "  
(Ps. 31.5)

And having said this He expired.

23:47 Now the centurion, having seen what happened,  
honored **YAHWEH** saying,  
"Truly this was a just human being!"

23:48 And the whole crowd having come together  
to that spectacle, seeing what happened,  
beat their chests as they returned.

23:49 But all His acquaintances and the women  
who accompanied Him from The Galil  
stood at a distance experiencing these things.

23:50 Now behold!  
A man named Yoseph, a member of The Sanhedrin,  
a good man and just,  
23:51 (This one had not consented  
to their decision and deed.  
was from Arimathea, a town of the Yisra'elites,  
who himself was also waiting  
for The Kingdom of **YAHWEH**,

Arimathea means a high place. (Where idols were worshipped.)

23:52 approached Pilate  
asking for the body of **YAHUSHUA**.

23:53 And he lowered it, wrapped it in linen,  
and laid it in a tomb hewn out of the rock  
where as yet no one had ever been laid.

23:54 And that day was the Preparation.

And The Sabbath was beginning to dawn.

23:55 Now the women also followed closely behind  
who had come with Him from The Galil.

And they looked closely at the tomb  
and how His body was laid.

23:56 Then having returned  
they prepared spices and myrrh.

And they rested on The Sabbath  
according to the teaching.

## Chapter 24

24:1 Then on the first of the Special Sabbath  
very early in the morning  
they and some others with them  
came to the tomb bringing the spices  
which they had prepared.

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.

24:2 Then they found the stone



having been rolled away from the tomb.  
24:3 And they entered not finding the body  
of The Master, **YAHUSHUA**.  
24:4 And it was as they were greatly perplexed  
concerning this.  
And behold! Two men stood by them  
in shining garments.  
24:5 Then becoming frightened and bowing their faces  
toward the ground they said to them,  
"Why do you seek the living among the dead?  
24:6 He is not here but rather has been raised up!  
Remember how He spoke to you  
while still in The Galil  
24:7 saying,  
"The Son of Man must be delivered  
into the hands of offending men and be crucified,  
and the third day be raised up.' "

24:8 And they remembered His words.  
24:9 And they returned from the tomb.  
And they announced all these things  
to the eleven and to all the rest.

24:10 Now it was Miryam Magdalene, Yoanna,  
Miryam, *the mother* of Ya'akob,  
and the others with them  
who told these things to the ambassadors.  
24:11 And their words appeared to them  
as if an incredible story.  
And they did not believe them.

24:12 But Peter stood up.  
And he ran to the tomb.  
And having stooped down  
he looked at the linen cloths lying alone.  
And he departed,  
marveling to himself at what had happened.

24:13 And behold!  
Two of them were traveling that same day  
into a village called Emmaus  
which was seven miles from Yerushalaim.  
Emmaus means in earnest longing.

24:14 And they talked with each other  
about all these things which had happened.

24:15 And it happened  
as they conversed and discussed,  
that **YAHUSHUA** Himself approached.  
And He journeyed with them.  
24:16 But their eyes being restrained.  
They did not recognize Him.

24:17 Then He said to them,  
"What word is this you discuss with one another  
as you are walking and are looking sad?"  
24:18 Now responding,  
the one whose name was Cleopas said to Him,  
"Are You alone a stranger in Yerushalaim,  
and have You not known the things  
which happened there in these days?"  
24:19 And He said to them, "What sort of things?"  
Then they said to Him,  
"The things concerning **YAHUSHUA** of Nazareth,  
who was a Prophet, mighty in deed and word  
in the presence of **YAHWEH** and all the people,

24:20 how the chief priests and our rulers  
delivered Him up to be condemned to death.  
And they crucified Him.

24:21 But we were expecting that it was He  
who was about to redeem Yisra'el.  
Furthermore besides all this today is the third day  
since these things happened.

24:22 Furthermore, even some women from among us  
astonished us, having gone to the tomb  
early in the morning.

24:23 And having not found His body,  
they came saying they had even seen  
a vision of YAH-messengers who said He is alive.

24:24 And some of those with us  
went to the tomb and found *it*  
even as the women had said.  
But Him they did not see.”

24:25 Then He said to them,  
“Oh fools and slow of heart to trust  
in everything which the prophets have spoken!

24:26 Should not The Messiah  
have suffered these things  
and entered into His honor?”

24:27 And beginning from Moshe  
and from all the Prophets  
He thoroughly explained to them by all the Scriptures  
the things concerning Himself.

24:28 And they drew near to the village  
where they were going.  
And He pretended He was traveling farther.

24:29 But they compelled Him saying,  
“Stay with us because it is toward evening  
and the day is far spent.”  
And He entered to stay with them.

24:30 Now it was as He sat at the table with them.  
And He took the bread, blessed it, and broke it,  
and gave it to them.

24:31 Then their eyes were thoroughly opened.  
And they recognized Him.  
But He became invisible to them.

24:32 And they said to one another,  
“Did not our heart burn within us  
as He talked with us on the road  
and as He thoroughly opened The Scriptures for us?”

24:33 And they stood up that very hour,  
returned to Yerushalaim,  
and found the eleven gathered together  
and those with them

24:34 saying,  
“The Master has truly been raised up  
and has been seen by Shim'on!”  
24:35 And they declared the things on the road  
and how He was recognized by them  
in the breaking of the bread.

24:36 Then as they were speaking  
YAHUSHUA Himself stood in the middle of them  
and said to them, “Shalom to you!”

Shalom means total well-being, in every aspect of life.

24:37 But being terrified and having become afraid,  
they thought they had seen a ghost.

**pneuma** - current of air, i.e. breath. A "nature", here called a 'ghost'.

24:38 And He said to them,

"Why are you troubled?

And why do doubts arise in your hearts?

24:39 See My hands and My feet, that it is I Myself.

Handle Me and see,

because a ghost does not have flesh

and bones just as you see I have."

As in v. 37, the term is **pneuma**. Often translated as 'spirit', this tells us that this is not an "embodied" being.

24:40 And having said this

He showed them His hands and His feet.

24:41 But they, still not believing

on account of joy and marveling, He said to them,

"Do you have any food here?"

24:42 Then they gave Him a piece of a roasted fish  
and some honeycomb.

24:43 And He took it. And He ate it in front of them.

24:44 Then He said to them,

"These are the words which I spoke to you

while I was still with you,

that all things must be fulfilled

which were written in The Torah of Moshe

and The Prophets and The Psalms concerning Me."

This encompassed their entire Scriptures.

24:45 Then He thoroughly opened their minds

in order that they might comprehend The Scriptures.

24:46 And He said to them,

"Thus it is written.

And thus it was necessary for The Messiah to suffer

and to be raised up from being dead on the third day,

24:47 and that reconsideration and pardon of offenses

be proclaimed for the sake of His name

to all nations beginning at Yerushalaim.

24:48 And you are witnesses of these things.

24:49 Behold!

I am sending The Promise of My Father upon you!

But tarry in the city of Yerushalaim

until you are endued

with miraculous power from on high!"

24:50 And He led them out as far as Bet Any.

And He, having lifted up His hands, blessed them.

24:51 And it was as He was blessing them.

And He was parted from them

and taken up into The Heaven.

24:52 And they, worshipping Him,

returned to Yerushalaim

with great joy!

24:53 And they were continually in The Temple,

praising and blessing **YAHWEH**. Amen!